WEEKLY ILLUSTRATED

CENTURY PATH

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devoted to

THE BROTHERHOOD OF HUMANITY

the promulgation of

THEOSOPHY

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

Vol. XIII NOVEMBER 7, 1909 No. 1

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NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 1

CONTENTS

Pages 2, 3 — EDITORIAL
The Mystery of Mars
Martian Problems
Different Life Conditions
Conscious Beings, Human or Other
The Loss of Ancient Knowledge
Theological Negations
Heart and Head in Religion
The Spectator Again
"The Largest Circulation"

Page 4 — TWENTIETH CENTURY PROBLEMS
Old Age by Economy
Goalless Progress

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Megalithic Monuments (*illustrated*)
Adam and Eve in Central America

Page 6 — TWENTIETH CENTURY SCIENCE
Polar Compensations
The Nervous Systems
Mercury Mirrors for Telescopes

Page 7 — NATURE STUDIES
Australian Rabbit Evolving
The Gunnison Tunnel
The Hills of Rest (*verse*)
Point Loma (*illustration*)
The Guano Industry

Pages 8, 9 — STUDENT'S PATH, ETC.
Theosophy in the Welsh Legends — III
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
The Panorama of Religion

Page 11 — GENERAL
The Theosophical Address at Isis Theater
The Panorama of Religion (*concluded*)
Stonehenge, Egypt, and Astronomy

Page 12 — GENERAL
Stonehenge, Egypt, and Astronomy (*concluded*)

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Ancient Irish Art Metal Work (*illustrated*)
The Art of the Ancients

Pages 14, 15 — WOMAN'S WORK
Indulging "The Blues"
The Answer (*verse*)
Duty and Desire
Laura Place, Bath, England (*illustration*)
The New Time

Page 16 — OUR YOUNG FOLK
An Event Which Occurs Only Once in a Lifetime
A Summer Day in Lomaland (*illustration*)
Facts Worth Knowing

Page 17 — CHILDREN'S HOUR
Nature's Music (*verse*)
A Letter from Aunt Esther
Three Little Sisters (*illustration*)
The Tenth of October in Lomaland
What George Had

Pages 18, 19, 20 —
Meteorological Table; Advertisements; Book List

The Mystery of Mars

ALTHOUGH the year 1909 has yet a couple of months to run, we may truly say it has been an *annus mirabilis* indeed. The world has been celebrating an unusual number of centennial anniversaries of the births of distinguished men, such as Darwin, Lincoln, Tennyson, Poe, and Mendlessohn; 1909 is the tercentenary of Galileo's telescope; and in Arctic discovery, at both Poles, this year has beaten all records. In the conquest of the air the developments have been such as no one dreamed of even a couple of years ago. The planet Mars has approached unusually near the earth — about 36 million miles in the third week of September — so close, in fact, as to arouse the greatest interest not only in astronomical circles but amongst the general public; and Halley's famous comet has again appeared, true to the calculated time, after 75 years of travel to the "arctic" regions of the solar system, beyond the orbit of Neptune, the farthest known planet.

Halley's comet will not be visible without powerful telescopic aid for some months, but Mars is still a brilliant object, blazing high in the southern skies. The planet is diminishing in apparent size and brightness as it passes from the favorable opposition, and it will be many years before we shall again have so advantageous an opportunity of scrutinizing the mysterious markings upon its surface which are now the subject of such great difference of opinion in scientific circles.

Martian Problems

Until recent years it was confidently assumed that Mars was built upon the same general plan as the earth, that the ruddy bright portions were continents, the dark gray-green markings oceans, and the white Polar caps snow, but the close examination through modern telescopes to which the planet has been subjected during the past quarter of a century has greatly altered this belief. About 30 years ago Schiaparelli discovered the fine dark lines called "canali" by him, and it has since been found that they can be traced right across some of the supposed oceans, and the evidence in favor of there being any very considerable amount of water-vapor in the atmosphere of Mars has lately been repudiated by some skilful observers. There is no doubt, though, that the Poles of Mars look as if they were covered with snow and ice, for the white areas visibly diminish during their summers and increase as the winters draw on. As each Polar cap melts, a very dark band appears in the position occupied by that portion of the white substance farthest away from the axis. It has been suggested that the material which melts and apparently liquifies may be carbonic anhydride, or some other substance which becomes a solid and white at low temperatures, and not water at all. The problem is not made more soluble by the flat contradictions in the reports of various distinguished observers as to the evidences of water vapor given by the spectroscope.

Different Life Conditions

An animated controversy has also arisen in scientific circles as to the possibility of there being any human beings on Mars. According to those who deny the existence of water-vapor there in appreciable quantities, highly organized life is impossible; but in the opinion of the other school, the regularity of the "canals," their seasonal changes, and also the seasonal changes of color of many parts of the "continents," are strong testimonies in favor of conditions in which intelligent beings may be present. To the general public the rather wild possibility of communicating with the supposed inhabitants of Mars has proven a very interesting topic.

Conscious Beings, Human or Other

Since the renascence of astronomy a few centuries ago the attitude of the western world regarding the status of the Earth in the Universe has undergone a great change, which has brought us back towards the position of the well-informed and philosophical nations of antiquity. The astonishingly naive belief seems to have been sincerely held by the medieval scholars that the earth was the only possible world for material habitation, and that the sun and stars and planets were curious things provided for man's benefit or for the general improvement of the bare look of the "firmament." This limited outlook was associated with the ignorance of evolution through the reincarnation of the soul in many human bodies on earth. About the time of the destruction of the last of the centers for the celebration of the Mysteries, the orthodox rulers of the Church finally repudiated what little they vaguely knew of Reincarnation, together with much of the other scientific knowledge of the cultured nations of antiquity.

The Loss of Ancient Knowledge

The adoption of the Ptolemaic astronomy at a later date was a step in advance, but even that theory placed the Earth in the center of the Solar System. It was the observation of the rapid changes in the brightness of Mars, now known to be due to its varying distance, that finally drew attention to the inaccuracy of the Ptolemaic theory, and compelled

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Copernicus to place the Sun in the center of the Solar System; but the truth was not victorious until many martyrs had suffered for their convictions.

Theological Negations

The old theological arguments against the plurality of worlds have died a natural death. We no longer hear the statement once considered so crushing: that there could be no humanities on other planets because it would be necessary for Jesus the Christ to travel incessantly from one to another in order to sacrifice himself to save the people from the wrath of an angry Jehovah! Still, though there is little probability of wireless or other communication being soon established with the inhabitants of Mars — if any — the worldwide discussion of the subject has brought to many a larger view of the possibilities of existence in other conditions than ours. H. P. Blavatsky, quoting from an ancient Oriental manuscript, says in respect to the planets:

> The Spheres of Being or centers of life, which are isolated nuclei, breeding their men and animals, are numberless, and not one has any resemblance to its sister companion or to any other of its own special progeny. (*The Secret Doctrine*)

> This truth within thy mind rehearse
> That in a boundless universe
> Is boundless better, boundless worse.
> Think you this mold of hopes and fears
> Could find no statelier than his peers
> In yonder hundred million spheres?
>
> *Tennyson*

STUDENT

Heart and Head in Religion

PROFESSOR HADLEY of Yale, in his matriculation sermon, is reported as endeavoring to define the respective functions of heart and head in religion; but the outfit of psychological ideas provided by modern thought and language is so meager that his efforts resulted in some apparent vagueness:

> There are two sides to a man's religious life — an emotional side and an intellectual side. His heart and his mind must act together. He must intend to follow the right as he sees it; and he must also take the trouble to see it as it is. A one-sided religion, which develops the heart without the head or which develops the head without heart, is of little use to the individual or the world about him. The prophet tends to talk too much of the heart and too little of the head. The philosopher tends to make too much of the head and too little of the heart.

Here we feel the want of a distinction between the emotions and the conscience. There is also need of a distinction between the wisdom of an enlightened and purified sage and the mere speculative formalism of a modern faddist. Admitted that the emotions and the speculative mind will each lead the man into confusion, will a combination of the two do any better? It seems evident that such a union of the heart and head will lead a man either up or down according as they are enlightened or deluded.

The word "heart" needs defining. Does it mean the emotions, or does it mean the conscience? With most people it usually means the former. The Theosophical analysis of human nature will be found helpful, indeed necessary, here.

In this, man is divided primarily into three: the Human soul, the Spiritual Soul, and the animal soul. The human soul is the pivotal point, the battle-ground, between the lower and the higher. In man's breast wage continual struggles between the light from the Spiritual Soul and the whirlwinds and delusions from the animal soul. Now the lower nature of man is both reasoning and emotional; neither the emotions nor the brains will necessarily lead him to the light.

But Wisdom, which includes the true power to discern one's path in life; and Divine Love or Compassion — these come from the Spiritual Soul, or Spiritual Mind, and will lead the man upward on the path of duty and enlightenment.

The Professor sets the emotional side of religion above the intellectual side, thinking it the more important of the two, though both are absolutely necessary. This is because he includes in the emotional side the sense of duty and obligation to humanity; so that he says, in effect, that conscience is above intellect. He does not seem to allude to any *higher* intellect — *the source of consciousness* — to pair off with his higher sentiments, which, indeed, would be non-existent without it.

In the ancient teachings, the Divine Ray is represented as manifesting itself in a twofold manner—*Pistis-Sophia* according to the Gnostics — representing roughly what one means by the intellectual and the emotional side, using the words intellectual and emotional in the exact sense. Thus Love, Faith, Aspiration, Devotion, etc., are words that represent our vague notions of one aspect of the same unit Ray; while Wisdom, Illumination, Enlightenment, Understanding, Prescience (or Prophecy), etc., represent the other ray. "Wise as Serpents *and* harmless as doves," conveys the same idea. Thus Religion may be said to combine these two elements, Love and Wisdom, in the highest sense of both; but we are liable to error and confusion if we so define Love and Wisdom as to make them include any of the selfish propensities or delusions of our lower nature.

> It was a distinctive feature in the life and work of Christ, and it has been a distinguishing feature in Christianity in every age in which it was powerful, that it combined both sides of religious life in full and equal proportion.

One would certainly be inclined to ask here, When has Christianity ever showed that it possessed the Divine Wisdom? So far as one can trace it historically, it has always largely consisted of dogmas that can hardly be described as intellectual or illuminating. As to Jesus, the Gospel narratives indicate that he himself was divinely illuminated, able to discern the needs of men, combining wisdom *with* compassion, a true helper; and that he sought earnestly to place others on the path that leads to illumination. We also gather from his own quoted words that the teachings which he gave out publicly were not his real teachings but merely a simplified form intended for the lay public; and that he had private and more advanced teachings for his disciples. In these private teachings he must have given actual personal instruction as to the means of obtaining liberation from the lower nature and illumination by the Higher nature.

But now let us ask, *What has become of Jesus Christ's esoteric teachings?* The plain answer, so far as the Church is concerned, is that the Church has failed to hand them down. The Roman Church prides itself on its descent from Peter, a man who is represented as having deserted and disavowed his Master while that Master was alive; but, as soon as that Master was dead, he has an access of repentance and sets up a church of the emotional kind. It may have been at this point that the true teachings of Jesus the Christ disappeared from the Church; and we find Paul teaching a different kind of Christianity, with much less of the one element in it, and much more of the philosophical.

But whenever the Gnosis disappeared from Christianity, the fact that it has disappeared is undeniable. And this is the cause of its failure — for the progress which it claims to have inspired, has always been achieved by man himself against its bitter opposition. The Church has not only failed to encourage knowledge but has put a ban upon knowledge whenever it has felt itself able to do so. The Reformation achieved only a very partial victory, its revolt not being based upon any revival of the ancient Gnosis or esoteric gospel.

The result has been that knowledge has been left to grow up along lines largely defined by opposition to religion, and science hitherto has had to seek a field almost wholly in the study of physical nature. But there are signs now that the people are beginning to recognize that the study of man himself — his Spiritual as well as his earthly nature — is the proper object of understanding.

The colleges would make a better stand against ecclesiasticism if they determined to offer something more definite and more positive. Hence the necessity, in order to avoid giving away this advantage, of setting about the study of human life and its problems in greater earnest. And this means ultimately getting back to the old truths of the innate Divinity of Man, Reincarnation, and Karma, among other things.

STUDENT

The "Spectator" Again

THE (London) *Spectator* favors its readers with another specimen of its large cognizance of human thought. Reviewing a book on transmigration, it remarks that "Setting aside the crude beliefs of Islam, *no non-Christian thinker believes fully and decidedly in life after death,* and the Christian finds a more excellent way than metempsychosis can supply."

We can only venture to hope that if these words are read in India, Japan or China, the readers will not suppose that the *Spectator's* ignorance of the facts and insularity is typical even of its own circle. But such remarks will hardly pre-dispose them to a cordial welcome of the missionary, who teaches that the rope of life begins at the time end, but at the other end is — endless!

H. C.

"The Largest Circulation"

THE Chinese *Almanac,* Printed at Pekin, at the Imperial Press, is declared to have the largest circulation of any book in the world. No less than eight million copies are sent out, and no remainders come back to the office. It is said that public interest and confidence in the book is so great that the information in the book is relied upon by all and the work is really read and used.

Surely a nation that can do these things is yet to be reckoned with in the commeercial world as a power of no mean merit.

P. A. M.

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Some Views on XXth Century Problems

Old Age by Economy

THERE is probably more written and spoken talk today concerning the prolongation of life than in any previous century. The prescriptions are innumerable, running all the way (up or down) from the swallowing of sour milk to the muttering of formulae. Some of them, not in that scale, have a touch of delirium about them — such as the injection of extracts from the blood of senile persons, decapitation and the sewing of the head on to the shoulders of decapitated young criminals, and so on.

No one has proposed the disciplined practice of economy. Most people have at some time suffered from insomnia, and they know that the exhaustion of the following morning is not so much due to the lack of sleep as to the obsession, racking and reiteration of ideas which the absence of sleep permits. There are invalids accustomed to insomnia, but of placid mental habit, who do not find themselves at all exhausted by the sleepless hours. Their minds have remained quiet.

It is evident that thought, unless moving to an end productively, is a lavish and profitless consumer only, of vital energy. It is capable, during two or three hours of the night, of using up all the supplies for the next day. We only notice this consumption and know ourselves to be fatigued by it, when it occurs at night when we should be sleeping, or when in the day some one thought or mental picture insistently presents itself. But the case is equally true for the normal habit.

From the moment we wake to the moment of sleep the mind is never still. In the ordinary person at his ordinary work it thinks some very large and indefinite number of thoughts for every one thought that it directs to the work. Maybe the work is mostly mechanical and can be done with little mental attention at all. This is the mind's chance to consume vitality, and it seizes it. It goes over memories, anticipations; it recalls "what she said" and "what I replied," or now wish that I had replied. It touches upon a thousand irritations and longings.

Does it not seem possible that if the *useless* activities could be stopped, vitality would last three times as many years as now? And that would be the least of the benefits, for a perfectly controlled mind would gradually become an instrument of extraordinary power. We know little of true concentration, for even when some absorbing topic induces it, it is induced in a mind that is not used to it, and so yields little of the fruits it might.

The initial fight is doubtless hard, but not all of it. How much of the chattering we do in the course of a day might not be at once lopped away in pure gain? There is no feeder and stimulant to mental chatter comparable to lip chatter. For most of the mental chatter is subsequent reproduction of the other, what she said and what I replied.

Another maneuver is to stop thinking of other people, except in so far as such thinking is manifestly and definitely valuable and desirable and effective in some way. Another mass of chatter lopped away! Another is to stop all repinings and longings that are not seen to be *practically profitable in some direction.*

These are all negative, the not doing. The positive doing consists in having a stand up fight with the mind and insisting that it shall stay occupied with some high or valuable thought or topic, or upon a duty. This fight is at first very exhausting. During the time occupied by, say, dusting a mantelpiece, the fight to hold the mind upon the task may be more exhausting than its own wandering when left in the ordinary way to itself, would have been. But the first steps in learning to play the violin are exhausting; the complete technique takes several years to acquire. One cannot acquire this other technique in less. But the exhaustion should be welcomed, for it means that so much difficulty has actually been overcome.

The Book of the Great Decease reports a sermon of Gautama Buddha's to his disciples in which he instructed them how to become "thoughtful."

> Whatever action he [a disciple] performs should be performed with his entire nature concentrated upon it, and in full presence of mind; in going out and in coming in; in looking and watching; in bending the arm or in stretching it forth; in eating or drinking; in walking or standing or sitting; in sleeping or waking; in talking or being silent.

This is the only method of sharpening and perfecting the mind and training it to new faculties and powers. It is the disciplinary necessity for attaining true self-consciousness, consciousness of soulhood. An extension of the same teaching has been given us by Katherine Tingley:

> Man's only way to win his great hope and to know the truth is to seize hold on himself, assert and realize his potentially all-dominating Soul-existence. Making his mind and memory register beyond all future cavil or doubt what he then knows to be true, holding himself at his true dignity, guiding into right conduct all the elements of his nature, his body, mind, and emotions, he will maintain from that moment strength and joy in life. That once done, could he but stand in that attitude for a few weeks or months, he would have made of his mind a willing instrument of service, harnessed it to the chariot of the soul and dissolved away its limitations.

Making such efforts as these we slowly gain our freedom. At last it will be possible to seize the mind on waking, make it serene, fill it with good feeling towards the little and larger world, give it proper topics or place it upon the lines of duty, and so pass through the entire day, building that day as a fine white stone into the temple of life. STUDENT

Goalless Progress

OUR age has a new requirement to make of its philosophers — that they shall no more move entirely amid abstractions. It does not require of them that they shall begin with science, stay with it, and with it solve the riddle of being. But if they begin above with the abstractions and offer us from there the solution of the riddle, that solution is expected to give some light down here, here where we wonder why de Vries' mutations appear among the primroses and how radium gives birth to helium. Philosophy shall not be such an aristocrat that she cannot give a helping hand in the drudgery of the laboratory.

The last of the systems, that of the Frenchman Henri Bergson, attracting much attention in its own country and elsewhere, faces the new demand. For Bergson, creative will *in* things is the cause of what happens, is the cause not only of new arrangements of the old but of the appearance of the wholly new. Evolution is actually creative of new forms of being not contained in the old, nor necessitated nor predestined by anything in the old. The phenomena of evolution are the manifestation of an expanding life-force urging from within outward, an "*élan vital.*" In biology, for example, true variations appear because of it. Bergson has thus allied himself with that newer biology which has discarded the old doctrine of chance.

But when we look to see what god he will enthrone in the place of chance, we really find nothing. The *élan vital* will not do; it cannot stand upright and alone on the pedestal.

When we see an infant in apparent aimlessness kicking out arms and legs, grasping at the candle flame and beating the spoon on the plate, we do recognize the expanding life-force, the inward urge to activity and knowledge, the *élan vital;* but we know also that the infant is moving to a *definite* fuller physical and mental being. We know what that kind of being is; we know that the germ of manhood or womanhood is coming to flower and fruit through those doings. This man or woman of the future is striving to come into the now, and the striving *is* the inward urge, the *élan.*

Going to a plane deeper and letting in the light of philosophy, we can still see a diviner, always higher, manhood of the future, striving in each of us to come into the now, the striving being known to us as conscience and as aspiration. And we know that the aspiration is not outward at anything and to anywhere, but toward a relatively definite ideal. Thus we find our double consciousness; most strongly and vividly (perhaps grossly) are we man of the now; in our fine essence, to which we can, but do so rarely, penetrate, we are man of the ideal and the future. This is also true for the whole universe. There on the great scale *is* also the ideal of ideals.

Now Bergson fails. For him there is no ideal pressing in. Beings will grow from more to more, but as it were accidentally, happening upon ideals (traced nowhere) with a pleased surprise. Look! We have become godlike and divine! What a delightful and unexpected crown to our ages of creative experiment! Let us try further. Who knows what next we may get?

Intelligence will not stand this. It knows of the inner voice *Come up Higher,* and it knows that that proceeds from a source where *is* knowledge of the how and what of that height, where the ideal already *is:* all this for man and the collectivity of life.

Nevertheless this thinker's message, however imperfect, was worth giving. STUDENT

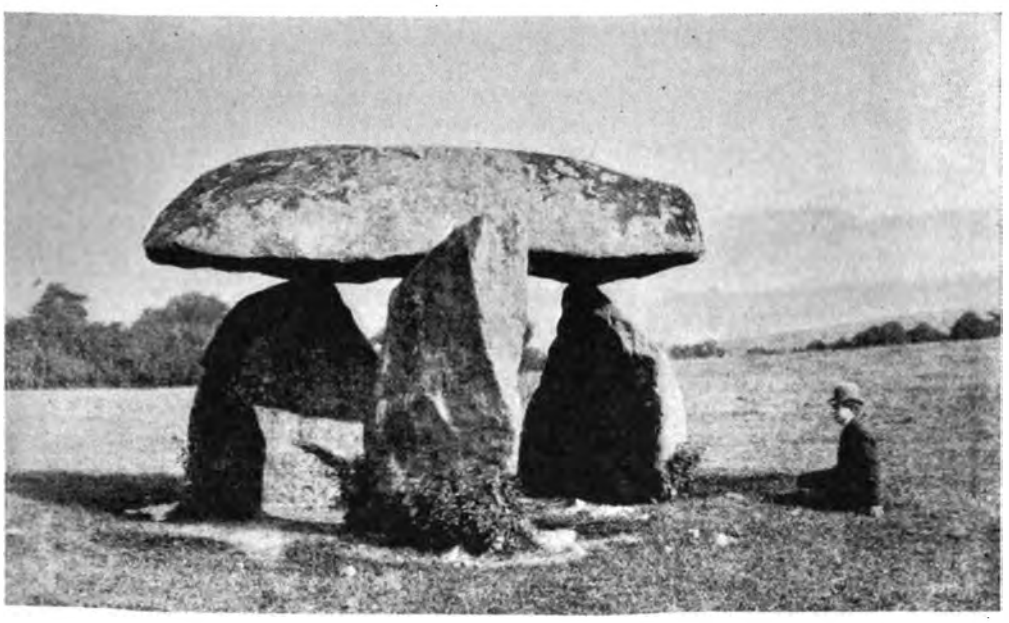
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Archaeology Palaeontology Ethnology

Megalithic Monuments

THESE illustrations may be taken in connexion with the article on Sir Norman Lockyer's views about ancient British stone monuments and their connexion with Egyptian temples and with astronomy, appearing in this number of the CENTURY PATH. Number 1 is an avenue near Kestor, Devon. Number 2 is a cromlech near Drewsteignton in the same county. Number 3 is Fernworthy Circle, Chagford, Devon.







Lomaland Photo. and Engraving Dept.

Adam and Eve in Central America

ONE learns from a notice in the *Athenaeum* that a treatise on the Popol Vuh has been issued as a number of a series of sixpenny handbooks on mythology, romance, and folklore. It is entitled, *The Popol Vuh: the Mythic and Heroic Sagas of the Kichés of Central America.* The reviewer seems to wish to minimize the effect of finding in this ancient American work parallels to Christianity by saying:

> It is rather unfortunate that the only copy we possess is derived from a manuscript of the seventeenth century by a native of Guatemala who had been christianized, and that therefore the many resemblances in its cosmogony to that of the Hebrew Scriptures may be due rather to the color given to the record by his new faith than to the aboriginal traditions of his people.

And he gives a brief summary, part of which is as follows:

> Over a universe wrapped in gloom the god Hurakan called out "Earth," and the solid land appeared. The chief gods took counsel, and animals were created. The divine beings then created mannikins carved out of wood, but soon, irritated by their lack of reverence, resolved to destroy them. By the will of Hurakan, the waters were swollen and a great flood came. . . .
>
> In another tradition there occur the incidents of eating the fruit of a forbidden tree, and of a virgin birth.

He also mentions the confounding of speech and the parting of the sea for a passage. But his explanation is too thin; nor is it called for; for there are plenty of similar analogies between our Bible and the cosmogonies of the other great religions which could not possibly be so explained, even if this could. Not alone among the Quichés, but all over America, are found stories of the Creation, the Fall, the Flood, etc. In short, they are universal. It is of no use making a to-do about the Chaldaean origin of *Genesis,* when we might just as readily trace *Genesis* to these other sources. *Genesis* is simply a fragment of the ancient mystic lore, in common with these other fragments. The Quichés inherited theirs from their predecessors, as we have inherited ours.

It should be noted that the Quiché account speaks of "gods." So does the Bible account in the Hebrew original, but it has been mistranslated. The Bible also speaks of two separate creations, as does the Quiché account — a fact which theologians seldom refer to.

It is a welcome sign that these ancient cosmogonies should be rendered so accessible to the general public, as it will do much to undo the narrow views upon which so much bigotry is founded. T.

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The Trend of Twentieth Century Science

Polar Compensations

POLAR plants seem to have their compensations, after all. Professor Lemstroem of Helsingfors, who has made this a matter of special study, says that when they manage to escape destruction by nocturnal frosts, they grow far more rapidly and luxuriantly than their fellows in milder climates. Especially is this true of rye, barley, and oats. He shows that the ordinary explanation of their rapid growth — the continuous daylight of two or three months in the summer — will not do; for even in those months the plants get less light and heat from the polar sun than if they grew at the latitude of 60°.

Electricity is his explanation, the electrical currents between earth and atmosphere, reaching the latter from the sun and signalized by the aurora borealis. The latter is now regarded as due to streams of electrified corpuscles setting from the sun and finally drawn toward the north pole of our terrestrial magnet.

In the study of conifers growing between the 60th and 67th parallels, Professor Lemstroem found that the solar eleven-year cycle, shown in sunspots and auroras, was found also in the relative thicknesses of the annual concentric layers of woody growth. Further north, in the great firs within the Arctic circle, the phenomenon was more marked. In the years when the aurora is greatest the layer of growth is thickest.

Testing the matter experimentally with a Holtz electric machine, the static discharge was found to be very potent in increasing the growth of plants subjected to it.

If at some time in the future, as at one time in the past, the earth's axis should stand erect to the ecliptic, one can imagine that the Arctic circle, in consequence of its intenser electric life, would become a favorite place of human residence, the birthplace of a renewed and vigorous race. There, according to Theosophy, was the first of the successive continents upon which humanity has successively dwelt. And there was the first Aryan home ere they descended to their Central Asian *second* home.

STUDENT

The Nervous Systems

"THE brain comes out to see," but it first went in to *be*. The first clause is often quoted; the significance of the second has never yet been sounded. The most recent quoter of the first was Dr. Gould, in his British Association address. He reminded his hearers that the apparatus specially concerned with the reception of light, the retina, is a part of the brain itself, pushed forward. The optic nerve, coming forward into the ocular cup of bone, expands like a flower, becoming the retina.

It was only with its own highly differentiated and complex cerebral substance that the complex and differentiated retina could be constructed and kept in life and repair — as the food of the babe is part of the mother's own tissues.

There are about 438,000 fibers in the optic nerve; these give origin to nearly 130,000,000 minute rod and cone shaped elements — each of these being exceedingly complex in structure — that make up the retina.

Upon these hundred million rods and cones, as if upon so many bunched finger-tips of a blind man, is laid the warm picture, made by light, of the external scene, and the blindman sees, his crowded and extended fingers making, as it were, an eye.

Nor is the brain's work done when the retina has been made. This marvelous photographic plate has to be cleaned and re-sensitized many times each second.

But though "the brain comes out to see" in a somewhat completer sense than it comes out to smell, taste, hear, or touch, the distinction is not absolute. It is indeed much less than is usually represented. That part of the inner ear, for example, which stands to sound as the retina to light, the infinitely complicated keyboard-like expansion of the auditory nerve, is just as directly a part of the brain. The same is nearly true for the essential apparatus of taste and smell. Touch is mostly done by certain small onion-like bodies scattered through the skin, especially on the fingers. But in each of these a nerve filament ends. Trace this back, up the arm, and it leads to a cell in the spinal cord, of which it is a prolongation; which again is in continuity with prolongations of cells in the brain. In the case of each sense there is a nerve element concerned with the real sensing, connected finally with the brain — *and* an instrument in which this element is encased.

The instrument is only to adapt and modify the incoming impression for its reception by the nerve, and to protect the nerve. The eyeball contains and protects the retina, and its instrument of lens and pupil and cornea prepares the light for the retina's reception. The onion-like bodies do the same for the ends of the nerves of touch. The many layers of the onion are separated by films of fluid, and the layers are elastic. Thus a touch is softened and diffused ere it reaches the nerve in the middle. Otherwise it would be merely pain. Without the cornea, lens, and iris curtain to cut off part of the light and to focus what comes through, we should see nothing but a glare and the retina would be quickly ruined.

The cells which make up the growing embryo are, in the early stages, in three layers, outer (epiblast), middle (mesoblast), and inner (hypoblast). The last does not here concern us. It is merely the layer of cells which lines the cavities and canals, intestine, lungs, etc. At the orifices of the body it becomes continuous with the surface epiblast.

From the middle one of these three come the instruments, the onion-like bodies, the lens and pupil, the framework which supports the endings of the auditory nerve, etc., etc.

From the *outer* one, the epiblast, come the brain, the spinal cord, and the nerve filaments. Considering the embryo, at this stage, as a little sphere made of three coats of cells with a hollow in the middle, a short groove forms in the outer. It deepens into the middle one, still lined by cells of the outer and displacing cells of the middle to make room for it. Then the groove roofs itself over with more cells from the outer layer, and becomes a tube still completely lined by its own cells, none from the middle sharing. Finally it becomes buried in cells of the middle layer. It is the cells lining this tube, much multiplying themselves, that form the brain and spinal cord; and all the nerve fibrils are direct extensions from the brain and cord.

In other words, cells of the outer or epiblastic layer first *go in;* later, *come out* — to see, hear, etc.

What do they go in for? Why do they bury themselves in the thick mesoblast?

Whilst they are doing it, another nervous system, in fact two, are developing themselves in and of the mesoblast — *its* nervous system, the sympathetic and essential cardiac (heart) systems. This mesoblastic nervous system is the system of interior feeling, linking into one, on this plane, the subjective lives of the millions of cells of the body. Is it not reasonable to imagine that the brain and spinal cord, to be afterwards so closely connected with the external world, first go in to establish their connexion with that thronging internal world? Then their emissaries, the sense-nerves, come out and relate the world of perception with that of feeling; the latter being served by sense-perception and muscular action. The inner life now knows exactly how it must use and deal with what is external in order to maintain and enhance itself.

STUDENT

Mercury Mirrors for Telescopes

PROGRESS is being made in working out this idea, by Professor R. W. Wood, who is making a study of the means for rotating a liquid without communicating jars to it. First he placed the mercury in an iron basin and transmitted rotation to the basin by means of revolving magnets, so that there was no mechanical connexion between the engine and the mirror. Later on fine elastic threads were substituted for the magnetic attraction. The apparatus was placed at the bottom of a well which was reached by a tunnel from another well. The vibration of city traffic is fatal to success; and even in the country the effect of a horse and carriage 200 yards away could be perceived, as also that of a person running at a distance of 50 yards.

Inaccurate leveling of the basin sets up a tidal wave in the mercury; but this can be obviated by careful adjustment of foot-screws. Variations in the velocity of rotation also produce disturbances, and so does differing friction between different parts of the basin and the mercury. But it is hoped that further study will obviate all difficulties. Mirrors of very short focal length can be obtained by this method, and these are useful for certain kinds of work; also mirrors of long focus can be obtained. Attempts have been made to see whether it is possible to obtain a mirror of fixed shape by rotating fusible material while in the molten condition, and solidifying it while rotating. Rough results have already been obtained by using gelatine in this way and also by pouring a molten material over the rotating mercury and allowing the material to form a crust as it cools.

STUDENT

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Nature Studies

Australian Rabbit Evolving

SOME one points out, in illustration of Darwinism, that

> we see the rabbit developing long nails in order to climb over the settler's fences in Australia; and in New Zealand the imported chaffinch building hanging nests in order to escape reptiles.

This is held to show the effect of environment in evolving new organs and new characteristics by means of natural selection.

But doubtless the rabbit and the chaffinch in other localities will continue faithful to their usual structure and habits, while these new varieties will continue just as long as the new conditions continue. There is no likelihood that the rabbit will evolve into a kangaroo or the chaffinch into a parrot. Many of the things the Darwinists say may be right; but the trouble is there are so many other things that are right too. You can find pretty nearly anything you may look for in Nature, so bountiful is she; but so can other people. It is one thing for a rabbit to develop nails to climb wire netting, and quite another thing to admit the whole Darwinian theory. Let us keep to facts. T.

The Gunnison Tunnel

ANCIENT superstitions are despised in this so practical age; yet, for some reason, it was deemed fitting that the floodgates of the Gunnison Tunnel should be opened by the President. Science would have declared that any boy could have performed the office as efficiently; the church would have prescribed an archbishop and a blessing. Popular feeling insists on the highest officer in the land as the fit person to press the button. Why is this? It is a manifestation of ancient knowledge, preserved as an instinct in the racial memory, which tells the people that such ceremonies have a real value, though they no longer understand how it works. And so we persist in *inaugurating*, though we no longer have augurs; dedicating; christening; and so forth: following ancient customs whose significance we feel but whose meaning we have forgotten; which we dare not omit, though we cannot explain. The project will be more successful because it has been thus propitiously inaugurated, than if it had been unceremoniously opened by an apprentice. This is arrant nonsense of course; yet why do we do it? Just to get up a big show for the amusement of the people, perhaps. Possibly the minds and wills of so many people, directed at one moment on a project, may act dynamically on the mysterious powers that rule in Nature and bend them to favorable courses. Perhaps the ceremony endows the President with an invisible magic wand by which he can conjure the elements and elementals into amenity. At any rate the boring was only one part; the Presidential button-pressing another.

The Uncompahgre Valley comprises 200,000 acres of wonderfully fertile soil which produces magnificent fruit within the irrigation limits of its small stream. A few miles away, on the other side of a narrow mountain ridge, the waters of the Gunnison River ran to waste down an unexplored cañon. For ten years the Reclamation Service has been working to cleave a channel through the mountains, so that the stream can irrigate the fertile valley. All this time, in three shifts, working night and day, the engineers have bored; and now has been opened a six-mile tunnel, 11 feet by 13, lined with concrete, carrying 1200 cubic feet of water per second. There has yet to be added a great system of irrigation ditches and reservoirs; and when they are complete they will water 147,000 acres, of which 35,000 belongs to the Government and will be made worth $500 an acre for cultivation. The stream that has been tapped comes from lofty mountains where the igneous rocks add riches to its quality, and thus the soil will be renewed.

Man as a geological agent must have played a considerable part in the past; for some very ancient races were very mighty engineers, as we know. What will the Gunnison River look like in (say) the Quinary or Quintary Age of geological time, and what theories will the geologists of that time devise to account for its peculiar course? STUDENT

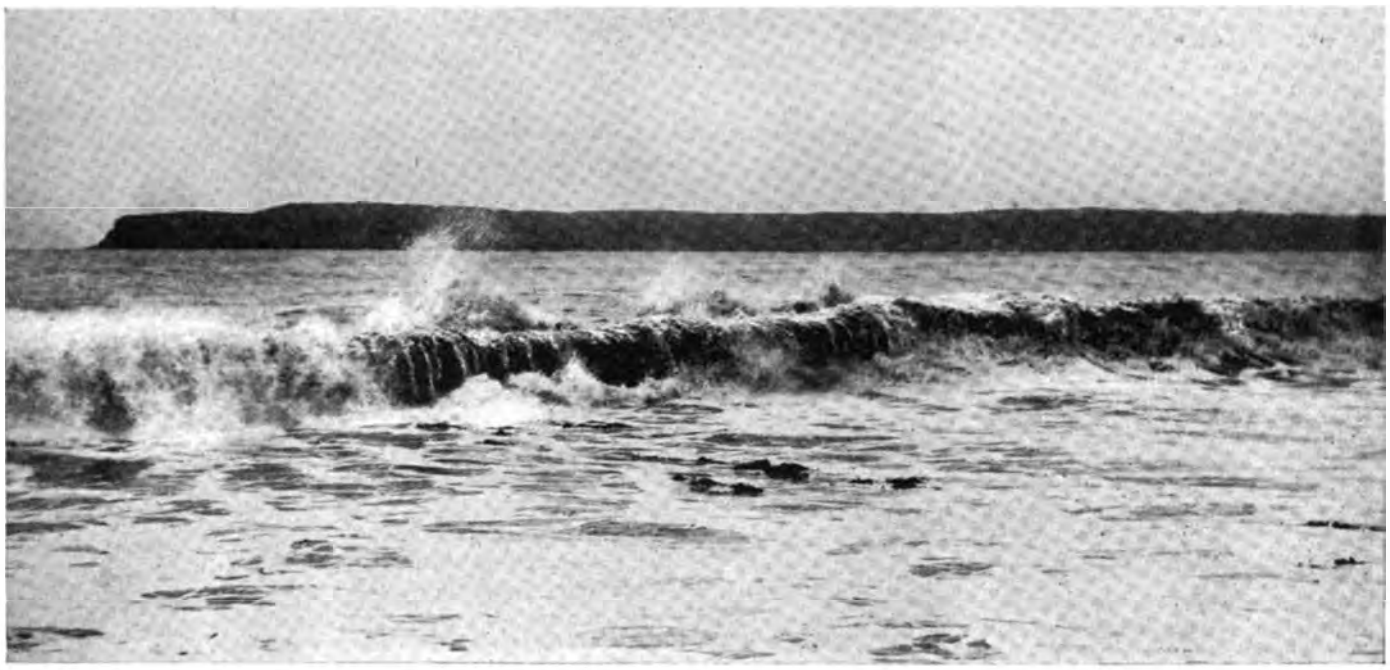


Photo. by Slocum, San Diego — Lomaland Photo. and Engraving Dept.

POINT LOMA AS SEEN FROM CORONADO BEACH, ACROSS THE BAY

THE HILLS OF REST

BEYOND the last horizon's rim,
Beyond adventurer's farthest quest,
Somewhere they rise, serene and dim,
The happy, happy Hills of Rest.

Upon their sunlit slopes uplift
The castles we have built in Spain—
While fair amid the Summer drift
Our faded gardens flower again.

Sweet hours we did not live go by
To soothing note, on scented wing;
In golden-lettered volumes lie
The songs we tried in vain to sing.

They all are there: the days of dream
That build the inner lives of men:
The silent, sacred years we deem
The might be, and the might have been.

Some evening when the sky is gold
I'll follow day into the west;
Nor pause, nor heed, till I behold
The happy, happy Hills of Rest.

Albert Bigelow Paine
In *Harper's Magazine* for October

The Guano Industry

JUST as the discovery of synthetic indigo by German chemists led the British indigo planters to make a scientific study of the growth and preparation of natural indigo, resulting in an improvement in that industry; so the new factories for the production of artificial nitrates have spurred the Peruvian Government to study the guano industry. This had been nearly destroyed by wasteful use, but now a "close season" has been enforced on all the guano islands, whereby some of them are shut up for long periods. The south island of the Chinca group has been closed for three years and 20,000 tons of guano have accumulated. The birds are the cormorant, pelican, and gannet. The pelican has suffered most from the disturbances incidental to the trade, but it still breeds in large numbers, one colony having from 20,000 to 40,000 birds. T.

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Theosophy in the Welsh Legends---III

IN the last paper we saw how Culhwch the son of Cilydd the son of the prince of Celyddon was laid under a ban that he should never marry anyone except Olwen the daughter of Yspaddaden Pencawr, a maiden of whom, and of whose father, there were no tidings to be found in the known world; and how he set out immediately to obtain the help of his cousin, the Emperor Arthur, in finding her. We saw too, that these characters represent three of the principles in our human make-up: Culhwch being the personal man, Olwen that divine part of our higher nature known as Buddhi in Theosophical literature, the seat or fountain of intuition and genius; and Arthur being the warrior soul in us, the Manas, by whose aid alone can we attain success in our efforts towards leading the higher life. We left Culhwch on the point of arriving at the gates of Arthur's palace.

Now on what happened when he reached the gates, I shall remind you, by way of commentary, of the parable of the importunate widow, and of the text, "the Kingdom of Heaven is taken by violence, and the violent attain unto it." Thus runs the story, and let no one imagine that humor is an invention of these latter days; there is surely the laughter of giants running through this:

Spake the youth, "Is there a porter?" "There is; and unless thou holdest thy peace, small will be thy welcome. I am the porter at Arthur's court on the first day of January in every year; and at every other time than this, the post is held by Huandaw and Gogigwc and Llaescenym and Penpingion, who goeth on his head to save his feet, neither towards the heaven nor towards the earth, but like a rolling stone upon the floor of the court!" "Open thou the portals!" "I will not open them." "Wherefore not?" "The knife is in the meat and the mead is in the horn, and there is revelry in the court of Arthur, and no one may enter therein excepting a craftsman bearing his craft, or the son of the king of a privileged country. But there will be refreshment for thy dogs and for thy horse, and for thee there will be collops cooked and peppered, and luscious wine and mirthful song, and food for fifty men shall be set before thee in the guest-chamber, where the strangers and the sons of other countries sit, who come not into the precincts of the palace of Arthur." Spake the youth, "That will I not do. If thou openest the portals it is well. If thou openest them not, I will bring disgrace upon thy lord and an evil report upon thee. And I will set up three deadly shouts at this very gate, than which none were ever more deadly, that shall be heard from the top of Pengwaed in Cornwall to the bottom of Dinsol in the North, and unto Esgeir Oerfel in Ireland." "Whatsoever clamor thou mayest make," said Glewlwyd Gafaelfawr, "against the laws of Arthur's court I will not open them until I first go and consult with Arthur."

Then Glewlwyd went into the hall. Arthur said unto him, "Is there any news from the gate?" "Half of my life is past, and half of thine. And I have been heretofore in Caer Se and As Se, in Sach and Salach, in Lotor and Ffotor, in India the Greater and India the Less. And I was in the battle of Dau Ynyr, when the twelve hostages were brought from Sweden. And I have also been in Europe and in Africa and in the Islands of Corsica, and in Caer Brythwch and Brythach and Ferthach. And I was present when formerly thou didst slay the family of Clis the son of Merin, and when thou didst slay Mil Du the son of Ducum, and when thou didst conquer Greece in the East. And I have been in Caer Oeth and Annoeth and in Caer Nefenhir; nine supreme sovereigns, handsome men, saw we there; but never did I behold anyone of equal beauty and dignity with him who is now at the door of the portal." Then said Arthur, "If walking thou didst enter here, return thou running. And every one that beholds the light, and every one that openeth and shutteth the eye, let him show him respect and serve him, some with collops cooked and peppered, others with gold-mounted drinking-horns, and luscious wine and mirthful song, *until such time as food and drink can be set before him.*"

He enters, and makes his request of Arthur; and there follows one of the most glorious passages in the whole glorious story; and, to the ordinary reader, one of the least intelligible:

"I crave of thee that thou obtain for me Olwen the daughter of Yspaddaden Pencawr; and this boon I likewise seek at the hands of all thy companions. I seek it of Cai and Bedwyr and Greidawl Galldonyd, and—"

follow the names of all the warriors and ladies of Arthur's court, page upon page of them; some of them names only, but names pregnant with meaning; some followed by descriptive parentheses, wild with imagination, glowing with poetry, huge and robust with humor. Once more they give the clue to the significance of Arthur; he is the warrior soul within us, wielder of the indomitable will; king of the legions of powers locked up within the human being. Unless he be evoked, says the ancient teaching, he and all his companions, there is to be no success upon this quest: the center and sum of ourselves is to be given to it; the invincible soul at our core, the totality and whole-heartedness of our being.

Let us glance at some of these knights of his. There is Gwrhyr Gwalstawd Ieithoedd, to whom all tongues were known; and Drem the son of Dremidyd—when the gnat arose in the morning with the sun, Drem could see it from Gelli Wic in Cornwall as far off as Pen Blathaon in North Britain. There is Clust the son of Clustfeinad; if he were buried seven cubits beneath the earth, he could hear the ant when she rose from her nest in the morning fifty miles away. Celi and Cueli and Gilla Coes Hydd, who could clear three hundred acres at one bound, the chief leaper of Ireland was he. Uchtryd Faryf Draws, who spread his red, untrimmed beard over the eight and forty rafters that were in Arthur's hall. Bwlch and Cyfwlch and Sefwlch, the three sons of Cleddyf Cyfwlch, the three grandsons of Cleddyf Difwlch. Their shields were three gleaming glitterers. Their three spears were three pointed piercers. Their three swords were three griding gashers, Glas and Glessic and Gleisad. Their three dogs, Call, and Cuall, and Cafall. Their three wives, Och and Garym and Diaspad. Their three daughters, Bad, and Worse, and Worst-of-all. And there was Sugyn the son of Sugnedydd, who could suck up the sea on which there were a hundred ships so as to leave nothing but a dry strand, so broad-chested he was—and so on, and so on.

All the old Celtic Gods and Heroes and mythical personages were there; and, as I think, not one of them but represents some power or attribute locked up in the nature of man. It would of course be impossible here to attempt an interpretation of the hundreds there are of them, one by one; but there is much profit to be had for him who cares to brood over them, and consider how each name and astounding quality fits and explains some aspect of his own life, or some ideal to which he must attain. There are whole vistas of romance and mythology in every name of them; whole salutary parables in each.

Think of Drem, for instance. He typifies the acute powers of vision that remain to be unfathomed in us—and by this I mean no fooling with what is called psychism and auras and such odd sayings; but acute vision, for example, into the intricacies of motives; the motives of others, and most especially the motives of oneself. And for Clust, there is a hearing that can never be deceived by the subtlest pleadings of the lower nature. And we need not stagger even at the man with the broad chest; for there is a state to be attained in which all desires and troubles and buffetings of the Law flow into us, as it were, and are converted into equability and stable calmness; we receive all the streams of good and evil fortune, as the ocean receives the waters of the earth, and ourselves remain unmoved.

There is no time to follow the whole story in its details, but the main features are too suggestive to be skipped. Culhwch and his companions, sent out by Arthur, at last find the castle of Yspaddaden. They slew the nine porters that were at the nine gates in silence. And they slew the nine watch-dogs without one of them barking. "The greeting of heaven and of man to thee, Yspaddaden Pencawr." "And you also, whence come you? Where are my pages and my servants? Lift up the forks that are under my eyebrows, which have fallen down over my eyes, that I may see the fashion of my son-in-law." A huge, unwieldy and tyrannical monster; the heavinesss of the flesh and material nature. The hair of him has grown from his head and his face, until the hall about him is filled with it; as the lure and fume of matter have come to fill our mental world. He imposes many impossible tasks upon Culhwch, which must be performed before Olwen can be won; thirty-eight there are of them; and all the gods must be brought to aid in the work, or they will never be accomplished. To every one of them Culhwch makes ready answer, knowing what invincible help is to his hand, "It will be easy for me to accomplish this, although thou mayest think it will not be easy." "Although thou mayest obtain all these things, there is yet one thing thou wilt not obtain; the help of the Emperor Arhur and all his companions. He will never come of his own free will, and all the force in the world would not compel him."

And what was the super-Herculean task to be performed with all this aid and magnitude of preparation? Simply the shaving of Yspaddaden himself; every one of the labors led up to that. George Meredith, a Welsh-speaking Welshman himself, must surely have had Yspaddaden somewhere at the back of his mind, when he wrote that gorgeous story of his concerning the Shaving of Shagpat the son of Shimpoor the son of Shoolpi the son of Shullum, by Shibli Bagarag of Bagdad, according to pre-ordainment. This is the great deed that has to be done before one can be united with the divine light within; this shaving of that immense incubus and heavy bewilderer; this divesting matter of its age-long growth and power of illusionment upon us; this stripping it bare of that by which it holds its power. After the shaving, one stroke of the sword was enough to end the life of the giant; before—well, this is what happened before:

They rose to go forth, and Yspaddaden seized one of the three poisoned darts that were beside him, and threw it after them. And Bedwyr caught it, and flung it, and pierced Yspaddaden with it grievously through the knee. "A cursed ungentle son-in-law truly! he cried. "I shall ever walk the worse for his rudeness. This poisoned iron pains me like the bite of a horse-leech. Henceforth who wrought it, and the anvil whereon it was forged! Ach! So sharp it is."

The next day they came to him again, and as they rose to go, he took the second dart that was beside him, and cast it after them. And Menw the son of the Threefold Sound caught it and flung it back at him, and wounded him in the heart, so that it came out at the small of his back. "A cursed ungentle son-in-law truly!" said he. "The hard iron pains me like the bite of a horse-leech. Henceforth whenever I go uphill I shall have a scant in my breath and a pain in my chest, and I shall often loathe my food." And they went to meat.

And the third day they returned to the palace. And Yspaddaden Pencawr said to them, "Shoot not at me again, unless you desire death. Where are my pages and my attendants? Lift up the forks that are under my eyebrows, that have fallen down over my eyes, that I may see the fashion of my son-in-law." Then they arose, and as they did so, he took the third poisoned dart and cast it at them. And Culhwch caught it and threw it at him vigor-

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ously, and wounded him with it through the eyeball, so that the dart came out at the back of his head. "A cursed ungentle son-in-law truly! So long as I remain alive my eyesight will be the worse for his rudeness! Whenever I go against the wind my eyes will water, and peradventure my head will burn, and I shall have a giddiness every new moon. Cursed be the fire in which it was forged! Like the bite of a mad dog is the stroke of this poisoned iron!" And they went to meat.

The rest of the story is as follows: the giant can only be shaved with certain implements that are in the keeping of the Twrch Trwyth, that ancient king whom the gods changed into a wild boar for his sins; and Twrch Trwyth can only be hunted with the aid of this hero and that, and particularly of Mabon the son of Modron, who was stolen away from between his mother and the wall when he was three nights old, so long ago that the oldest things in the world have heard no sound nor rumor of his stealing; except the Salmon of Llyn Lliw, who brought Arthur's men to his prison. There were five of these Ancients of the World; and, to quote a familiar phrase in the bardic tales, it would be the pity of your lives if you heard nothing concerning them.

Culhwch and his companions, seeking Mabon, came to the place where was the Ousel of Cilgwri. "Ousel of Cilgwri," they cried; "we have come, an embassy from Arthur, to know if thou hast heard anything concerning Mabon the son of Modron, who was stolen away from between his mother and the wall at three nights old." "If I knew anything," she answered, "I would tell you. When I came here first there was a smith's anvil in this place; and from that time until now no work has been done on it except the sharpening of my bill; one peck have I given it in the morning of each day, and now there is not so much as a piece the size of a nut remaining. Yet there is one who was made before I was, and seeing that ye come from Arthur, I will take you to him."

She led them to the place where was the Stag of Rhedynfre. He answered them thus: "If I knew aught, I would tell you. There was a young oak sapling in this place when I came here; and it grew to be a tree with a hundred limbs; and all this forest is sprung from its acorns. And yet in all this time I have heard no sound nor rumor of the stealing of Mabon."

He led them to the place where was the Owl of Cwm Cawlwyd. The stealing of Mabon had been before her day; although there had been a great forest in Cwm Cawlwyd when she first made her abode there. And men came and cut down the trees, and built a city; and the city grew to be a great empire, and in long ages waned and died. And a second forest grew up on the spot; and men came again and built a second city, which grew to be far mightier than the first, and far longer lived; and that too died away; and the forest which they saw there then had grown up on the site of it. Yet there was one who was older than she was; and as they came from Arthur, she would lead them to him.

She brought them to the Eagle of Gwern Abwy. He was too young to remember anything of the stealing of Mabon; although when he came there, he told them, there was a rock standing in Gwern Abwy from which he used to peck the stars in the evening; and now the tread of his talons had worn it down to the ground. But the Salmon of Llyn Lliw was older than he was; there would surely be no remembering Mabon in the world, if the Salmon of Llyn Lliw did not remember him.

One sees here a little epitome of the whole story; for Mabon was one of the old Celtic Sun-gods, and we have all of us to find that bright sun-center within which corresponds to him. There were five Ancients of the world; and there have been five races of mankind, says Theosophy; of which our present Aryan race is the fifth. The first was purely spiritual. The Salmon of Wisdom is a familiar symbol in the Celtic Mythology.

But to return. Arthur is the human soul; and with that key, how plain the meaning of the legend becomes — at least to the student of Theosophy. His sword is the will, or experience; which has been forged in the lower world, the realm, according to universal symbolism, beneath or across the waters. He gathers together the whole of the powers of body and personality, and rules over them. But one of them, Medrawd, say selfishness or ambition, rises against him; then the world-old battle is fought. At the last he crosses the waters again, to Avalon, which is the soul's own realm; whence he shall return to reign more gloriously. For Avalon, or Ynys Afallen as we call it, is the Island of Apple-trees; and think of the place of the apple in all ancient mythology. It was the symbol of spiritual life; and the island or garden where it grew was the heaven-world, called in Theosophical literature Devachan. Greeks and Hebrews and Babylonians and Scandinavians and Celts all had their version of Eden or the Garden of the Hesperides, where apples grew; to symbolize the place of the soul unfallen into matter.

Whence he should come again. The bards knew that the soul could not die, but would come again; for ages the Celts expected the return of Arthur. *Rex quondam, rexque futurus* he is; they knew well enough the truth of Reincarnation.

KENNETH MORRIS

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What has Theosophy to say in regard to the great calamities that at times befall whole communities or large sections of the earth, even whole nations? Must these things be? The old idea was that they were visitations of God for the sins of the people, but science has disposed of that by showing that they result from natural causes. But what is their relation to those members of Humanity who are involved? Is there any connexion, in other words, between man and nature in this respect?

Answer The fact that these things have been since recorded history, and earlier as the traditions of all races proclaim, would seem to imply that these things *must* be — so long as (Theosophy would add) Humanity is as it is. Has indeed Science disposed of the matter by denying that such calamities are visitations of God, and has Science explained them, showing that they are results of natural causes? We may reject them as the visitations of a personal God, jealous of his honor and glory; but may it not be that they are still "visitations" with a moral effect, even though due to natural causes?

As yet scientists are only dimly guessing as to the natural causes of many of the phenomena of nature. What more than hypotheses have they to account for earthquakes, volcanic eruptions? And the human side of the problem they leave alone. It may be said that the human aspect is outside their province, yet it is the key, says the student of Theosophy; and science, even the most abstruse, can only fulfil its mission as its relation to human life is taken into account.

What is meant by natural causes? The cooling of the earth, influence of the tides, magnetic storms due to sun-spots, the destruction of forests, the covering of the earth with a network of railroads and telegraph wires, and a hundred other causes, might be enumerated. Do they answer the question? Why is human moral influence left out of account? Surely this is a factor in nature, a potent factor. We may as yet be unable to formulate any of its specific workings or compile statistics, but nevertheless the student will be forced to acknowledge that it plays a great part, perhaps the greatest, even in what is generally and incompletely regarded as the evolution of our globe.

It is here that the teachings of Theosophy cast such an illumination on the investigator's mind. It is the supreme factor that played so important a part in the science of the ancients, forgotten today in the materialistic science of externals, which deals only with phenomena, not with noumena.

The cardinal fact that the earth is a living organism, actuated by and the dwelling place of the World-Soul of which the vast multitude of human souls are to a degree, for the most part unconscious, yet potentially conscious, vehicles, and instruments, is the great missing factor in the science of today. Every organism from the great heavenly bodies down to the smallest infusoria, including even the crystals and the very rocks, is composed of Life and the lives, a governing life and dependent lives, a synthesizing consciousness and innumerable centers of consciousness, acting and reacting and interacting.

There are, we know, degrees of consciousness and of self-consciousness; and of the kingdoms of nature man stands at the head, at the midway point between them and divinity. Let us look at man for an illustration of the interaction between himself and the lives of which he is composed. The human organism is made up of innumerable cells, different groups of these forming the various organs. If one cell, or more markedly, one organ or limb be injured, does not the whole body suffer in degree? Indeed an injury to one part may incapacitate the whole for a time, through the reaction produced on the controlling consciousness; and thus the whole physical nature suffers with the part.

And not only is there this interaction between the cells and organs of the human body, but there is an interaction between the human kingdom and all the lower kingdoms of nature, and between the human powers of thought and feeling and the *natural* forces manifested on this earth.

The opportunity, and innumerable opportunities, are given to each of us for self-discipline, for true progress and advancement in the scale of human evolution. As to whether humanity as a whole, or the individuals composing it, has availed itself of these opportunities, we have only to look at history; we have only to look at our own past to see that for one opportunity taken there have been hundreds neglected. And this goes on until we face some calamity in our daily life, some personal shock that for a time makes us face ourselves. Is it chance that brings this calamity or shock, or is it not the outcome of our past, the reaction of the forces of life that we have neglected to use?

Let us widen our outlook and consider ourselves not as separate personalities, but as parts of the community in which we live, our city, state, and nation. Our thoughts and feelings, our moral attitude as well as our acts, go to make up the synthetic corporate life of our city, our state, our nation. Each in a measure is responsible for the life, and the moral and political conduct of the whole country, as well as of the small part in which he is known and where he has a direct influence.

And if the forces of life that make for true progress are not used; if they are disregarded, if the city, state or nation — just as in the case of the individual — does not put itself in line and in harmony with these forces, the reaction is in time inevitable. It is one of the teachings of Theosophy that evolution is not purposeless or blind, but that there is a mighty plan, a divine idea to the fulfilment of which all nature works. The lower orders of nature are entirely governed by this plan; the will of nature, or of the World-Soul, is their will, save as interfered with by man. But man, one of the marks of whose manhood is *self*-consciousness and the power of will, has the power to and must become a conscious worker with or against nature in the carrying out of her divine plan.

Does he persistently fail in doing this, does he refuse to take his place in his own kingdom as ruler of his passional animal, and mental natures, does he neglect the opportunities of working with the powers and forces of nature — the result is inevitable.

If man will not himself awake from his lethargic indifference to the facts and purposes of life, the forces of nature, pent up as it were, unemployed or put to wrong uses, will burst their barriers and bring ruin and devastation. If man will not discipline himself, it is inevitable that he will receive discipline from another or from nature, of which he is a part.

The connexion, moral and mental, as well as physical, between man and nature is intimate and far-reaching, and the responsibility of man for natural phenomena is very great. It is within his power to make of earth a heaven or a hell; it depends on what he makes of his individual and collective life, whether compassionate and divinely purposeful or selfish and indifferent. STUDENT

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The Panorama of Religion

Japanese Christianity

"JAPAN is open to Western ideas. They have been quick enough to find which are the most utilitarian, and in no case where Japanese ideas and customs are supposed to be better than Caucasian or European do they adopt them or change their own. Japan has had a good civilization for 1000 years, and what they have adopted from Europe has not superseded their own civilization, but has been superimposed upon it. . . . They will take the Scriptures for themselves, and will work out a Church polity which will be purely Japanese."

So says a clergyman in the *Daily News* (London): and he adds that the Japanese Christian preachers make their Gospel a means of political propaganda, and that the tolerance of the Government is encouraging all the Buddhist sects to consolidate.

A Socialist Jesus

Certain socialist writers have been advocating the view that Jesus was a revolutionary, an agitator, with a strong class prejudice against the rich. The early Christians were socialists and defied for a long time the Roman Empire. But then imperialism overcame them. Then the imperial power, having adopted Christianity, changed Jesus from a violent agitator into the meek and gentle figure we now have, so that he would appeal to the masses and yet not prejudice the powers that be. Traces of his real character, however, still peep out from the Biblical narrative, as where he scourged the money-changers; etc., etc.

Theosophists will agree that the conception of Jesus has been modified to suit the purposes of various kinds of powers and dogmatisms, but would prefer to regard *this* conception of him as being yet another of such modifications. They see in him a Teacher of the true Way of Life, the illumined Sage, allied to his own inner Divinity and anxious to lead other men in the path he had trodden. For Theosophists believe that it is possible for men to transcend the conditions of the ordinary human life and become filled with wisdom and the power of service; and that men who have attained this condition are filled with the desire to help others along the same path.

It may perhaps be pointed out that this comparison between Christianism and socialism is not very favorable to the latter, inasmuch as the (supposed) early Roman Christian socialism, according to the writers' showing, failed by being absorbed into the imperial power.

One can scarcely assent to the endeavor to make the Essenes a mere national party with communistic ideas. They were a theosophical body of a peculiar type, with mystical beliefs about the nature of man, setting chief value on the immortal Soul and regarding the body as a temporary tenement. Though they were extremely practical in their philanthropy, this was all based on their mystical ideas; for, regarding polity, we find that they inculcated fidelity to all men, *but especially to the rulers,* seeing that "no one rules but of God." This is hardly revolutionism, and the attempt to make the Essenes a communistic society on ordinary lines must be regarded as a piece of special pleading that will not stand investigation. Jesus himself seems to have been an Essene and to have undergone their initiations, so the same remark will apply to him. "Render unto Caesar the things that are Caesar's. . . ." But his teachings, as represented in the four accepted Gospels, show that he set chief value on *Spiritual* emancipation, and paid very little heed to external conditions.

"Decay of Roman Catholicism"

IN the CENTURY PATH, No. 48 of Volume XII, under the head of "The Panorama of Religion," brief notice was made of a book on "The Decay of Catholicism," by Joseph McCabe, in which, after careful and impartial examination, the author comes to the conclusion that the Roman Church is everywhere losing in numbers and power, its loss being greater in English-speaking countries than in Latin countries (with the exception of France). His statistics are unanswerable; in resisting them, therefore, resort may be had to the method of implication or indirect assertion. This seems to be done, as the following quotation from the press shows:

"One would dislike to admit that the growth of Catholicism in numbers and standing is unexplainable by natural causes."

Here it is ingeniously implied in the fewest possible words that the church is growing in numbers and standing; that this is due partly to supernatural causes, and that it is due partly to natural causes. But Mr. McCabe absolutely denies the first, thus rendering the other two questions absurd. To quote from a review in the London *Spectator:*

"Even statisticians have been influenced by their own enthusiasm, or by the exaggerated estimates of others; and the adherents of the Roman Church are reckoned usually at a figure which varies from about two hundred and twenty to two hundred and seventy millions. . . . Besides these gigantic figures, we also hear continually of Rome's progress, of her increase at the expense of other Christian bodies, and especially of her triumphant growth in England itself, throughout the British Empire, and in the United States. Cool observers will notice at once that all these estimates of numbers are loose, and that statements of progress are vague. They are so discordant with one another, and so irreconcilable with acknowledged facts, that little reliance can be placed on any of them. . . .

Mr. McCabe has examined all these figures and estimates very carefully, weighing and testing them in many ways, looking at them from every point of view, and coming at last to very definite conclusions, which he describes as 'safe and somewhat startling'; and 'startling they certainly will be to fervent Roman Catholics. . . .

The Church is not making any real progress in England and the United States. . . . And so Mr. McCabe pursues his examination through all the countries, finding in them all a balance of loss. His figures are, indeed, as he says, "startling"; not only for England, but still more for the United States and for Germany, in both of which Romanism has been thought so vigorous and so increasing."

The newspaper writer quoted at the beginning of this article also suggests that an increased respect is shown in this country to Romanist dignitaries and activities. This may very likely be the case in a tolerant nation. But if that Church should ever increase its power, that respect may be exchanged for the kind of feeling with which it is regarded in those countries where the people's experience is older.

Bones of St. Anne

IT is reported from New York that at a Romanist church there, two small bones, believed to be from the wrist of St. Anne, mother of the "Virgin," are preserved in a little silver case; and that a great religious demonstration has lately been held in connexion with them.

Another Millennium

RECENTLY the CENTURY PATH mentioned the doings of a sect in America who were expecting the second advent of Jesus to arrive on a given night. A similar report comes from Ireland, where, at Ballinamallard, Co. Fermanagh, the Cooneyites have been holding a revival convention, expecting that the Lord may usher in the Millennium any moment. Thousands of pilgrims arrived, and services and baptisms were a daily feature, the people camping out or sleeping in the open air. These millennial presentiments form one of the numerous signs of that restlessnes, both of nature and of man, which attends the rounding of a corner in the cycles of progress.

Different Attitudes Towards Biblical Criticism

WHAT would you do, in view of modern criticism, if you were a parson? The answers are various. Here is one:

"Honest Man Quits Pulpit: Clergyman, Anxious to Better Life, Becomes Street Car Conductor. — 'I don't believe a minister of the gospel can lead an honest life now,' was the startling statement made by the Rev. ——, who has just resigned from the pastorate of the —— Christian Church. Mr. —— has given up his former ambition to spend his days teaching religion to humanity and has accepted a

(CONCLUDED ON PAGE 11)

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

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THE THEOSOPHICAL ADDRESS AT ISIS THEATER

LAST night at Isis Theater Mrs. Marjorie M. Tyberg gave her second and concluding lecture on "The Web of Destiny." Mrs. Tyberg began her study of Theosophy under William Q. Judge, successor to H. P. Blavatsky, and has for many years been a student under Katherine Tingley at the world's Center of Theosophy at Point Loma. She is a frequent writer for the CENTURY PATH, the Theosophical illustrated weekly, and is also well known through her lectures at Isis Theater.

The meeting last night was well attended, and both the lecture, and the music by students of the Isis Conservatory were listened to with great interest.

Following are extracts from the lecture:

"Humanity, the heir of the ages, has inherited — itself. Men and women today have only to study history to know what they have been and what they still are, unless they have begun the transformation which is at once their duty and their opportunity. But the whole of humanity's heritage is never known until the fact that the present is the fruit of causes sown in the past by individuals and races, is faced. When the whole drama of human life is at last conceived by the mind, when the inadequate one-life theory has given place to the true conception, viz., the Soul taking on the garb of flesh in many successive lives, gleaning from each, or from every one from which it can, the experience which makes it possible to express more fully the Soul's nature in a new incarnation, man begins to realize a new responsibility. When he accepts this responsibility, he begins to discover what was long a hidden treasure, a part of his heritage of which he did not know the existence. He begins to know himself as the creator of the present; he begins to see the terrible flaws in his building; he learns that in this divine nature of his abides the power to transform all the conditions of life; he realizes that all these outward and inward conditions in the world of human beings and all the other kingdoms of nature are waiting for his touch, given as one conscious of divinity. At last he knows his heritage. At last he knows that in freeing himself, by means of knowledge and self-conquest, from the webs of destiny which in the past he has woven about him by ignorance and indulgence of the desires of the lower nature, he can now make himself master of what has so long enslaved him, and can free a god within himself. . . .

"To know our divinity, to remember it when the garb of flesh is again assumed, would be to know our strength and to have the knowledge that we can overcome every obstacle. But to know our strength we have first to face our weakness. Who has the courage to do this? We hear often enough, whenever the teaching of rebirth is mentioned, that persons here and there are very desirous of knowing full details of their past lives on earth. Have they any idea of what this would involve? Imagine, some of you who torture yourselves in self-abasement and despair over the failures of one life, or who have not, perhaps, the fortitude to endure the sorrows of one life, what it would be to face all the wrong you ever did. This is one of the severest tests of those who would be initiated into the mysteries of life. A wonderful poem, a relic of the mysteries of antiquity given to students by a Teacher of humanity, makes a vivid picture of this test.—San Diego *Union*

The Panorama of Religion

(CONCLUDED FROM PAGE 10)

position with the —— Street Railway Company as a conductor."

One hopes he will be able to help humanity in his new calling also. He evidently made a mistake when he thought the ministry would give him the opportunity to satisfy his hopes; he found he could not teach humanity religion in that way; he was expected to assume an attitude, and he felt that he could not teach men to be sincere while he was insincere. But he may still teach men religion; for a courageous and sincere attitude towards life constitutes the essentials of religion; and this he can surely cultivate in any calling, and help others to cultivate it. As to the deeper truths of religion, they are revealed to the pure in soul.

But here is another attitude:

"*Biblical Criticism and Modern Thought.* The main purpose of this book is to show that the acceptance of the conclusions of criticism is not inconsistent with belief, and, further, that these conclusions make the belief more vivid and real. So in dealing with what is called 'The Documentary Theory,' we read: 'The attempt to place each sermon or song, each piece of history or each body of laws into relation with the original life out of which it sprang and to which it appealed...may be carried on with the clear firm conviction that in every part of it the living God is revealing Himself.' A purpose of Revelation — we may add a special purpose worked out through the Hebrew race, which had an ethical and religious mission of its own — is the great truth to which we must cling, and this or that detail of history, this or that document, can be of but secondary importance." — Review in *The Spectator*

This will doubtless be very comforting to those who have felt their faith shaken; it would be a splendid answer to make to the anxious questionings of some humble member of the congregation. But, alas! the edifice must crumble in the light of historical knowledge, and of a reasonably enlightened view of the map of the world. Can we believe that the essential Deity has revealed himself supremely and finally through the Hebrew clans? What becomes of that (hypothetical) episode of Hebrew history amid the vastness of time and space? By a logical concurrence of events it had acquired great importance for Europe; but what can it mean for the Chinese, or the Hindûs, and what bearing can it have on all the ancient civilizations that have gone? No; in order to satisfy ourselves with this explanation, we shall have to shut up our minds in a narrow cell and deny admittance to facts. Also, this explanation entirely overlooks the fact that the Hebrew Bible is a Kabalistic work, having a deep esoteric significance relating to far other matters than tribal history and worship. One may grant that much of the higher criticism is pedantic and quaint, but the admission does not get rid of the saner criticism which relegates the Hebrew scriptures and their Greek appendage to their proper place among the world's sacred books, myths and allegories.

RELIGIOUS STUDENT

Stonehenge, Egypt, and Astronomy

IN *Nature,* Sir Norman Lockyer has a paper on "The Uses and Dates of Ancient Temples," in which he summarizes the results and conclusions from his own and his collaborators' investigation of Egyptian and Greek temples on the one hand, and of British stone monuments on the other. His theory is, as is well known, that one of the purposes for which both temples and monuments were built was to observe and fix certain astronomical and chronological data; and also that there is a connexion between the Egyptian temple builders and the builders of the stone monuments in Britain. But in this paper he does not tie himself down entirely to the astronomical view; but he allows himself to speculate on the other uses of the buildings and on other circumstances of the races that built them.

It is proposed here to give a synopsis of Lockyer's paper, as full as it can be made consistently with the limitations of our space; and then to consider his views in the light of what H. P. Blavatsky tells us in *The Secret Doctrine.* It will be seen that science, as represented by one of its leading exponents, writing in an accredited organ of science, is taking steps in the direction of admitting some of the postulates of Occultism. Perhaps the greater wonder is, not that a man of science should have such views, but that he should be able to give them expression without risking his reputation for orthodoxy or sanity. It is this that marks the progress of the times.

The Egyptians built their temples so that the rising and setting of certain stars, and of the sun at certain seasons, could be seen along the temple axis. This enables us to fix the dates when the temples were built. For the precession of the equinoxes changes the (apparent) positions of the stars; and, if we know with what star a temple was originally aligned, we can tell how much that star has changed its position since then, and thus calculate the age of the temple. But how do we know to which stars the temples were originally pointed? The answer is that a study of a great many temples and monuments shows us that they are all pointed *approximately* in the directions of a few well-marked and notable stars, or points in the sun's path. And here the professor answers the absurd objection, made by some sceptics, that there are so many stars that it would always be possible to find one with which the temple was in alignment. The fact is that, out of the hosts of heaven, the ancient astronomers have invariably selected *a few* notable stars and a few marked points of the sun's path.

Wherever the dates of temples have been known from records, they have been found to agree with the dates deduced from astronomical calculations. In some cases it appears that the same temple has been used at two different dates for two different stars, the precession having rendered the first star no longer available. The theory indicates that the temple of Denderah was built either to observe the rise of the principal star in the Great Bear in 4950 B. C., or the principal star of Draco in 3100 B. C., or both; the inscriptions say the temple was founded in the times of the Shesu-Heru, or Hor-Shesu, before Mena, whose date Budge places at 4400, and was afterwards restored by Pepi, whose date is given by the same authority as 3233. At Annu there was a restoration of an old temple by Usertsen (2433 B. C.). The story is told in a roll still extant. The theory tells us that, as at Denderah, this restoration was undertaken to watch the rise of the principal star of the Dragon in 2500 B. C., the temple having been originally founded for the principal star of the Great Bear in 5200.

The objects of the astronomical observations of the Egyptians were (1) to determine the time at night by using a "clock-star"; (2) to observe a star rising or setting heliacally; (3) to determine when the sun had reached a certain part of its yearly path. For (1) they watched the circling of the circumpolar stars; for (2) they used Capella, Spica, Sirius, etc.; for (3) they had a year beginning in May and later one beginning at the summer solstice. The same inquiry was carried on with Grecian temples by Mr. Penrose with admirable results; and in 1901 both astronomers began to apply the theory to British monuments.

> The study of the British monuments from the astronomical point of view has enabled us to grasp one object which . . . they all had to fulfil. It also enables us to classify them, and their classification . . . shows their strict relationship to the Egyptian temples.

The simplest form is a stone-row or avenue, either single or compound. At Merivale there is a single line of stones, and also a compound avenue consisting of two double lines of stones running parallel. At Challacombe on Dartmoor is one that consisted of eight rows, of which only two or three remain.

Next comes the cromlech or dolmen — that is, the skeleton of an old barrow; and here again we get the gradual elaboration from a single cromlech to compound ones.

Next we find a combination of the avenue and the cromlech. In this form the direction of the opening is defined by a double line of stones, making an *allée,* either *ouverte* or *couverte.* In a monument of which the professor received photographs from a French collaborator, there are three cromlechs and three alley-ways; one alley-way is directed to the sunrise in May, another to the sunrise at the winter solstice, and another to a clock-star rising near the north point.

> In the avenues, alley-ways, and cromlechs we are absolutely face to face with the ground-plan of Egyptian temples, so much so that there can be no question that those who built those magnificent monuments in Egypt some 2000, 3000, or 4000 years B. C. got their ideas of the buildings they wished to erect from the traditions of people who built cromlechs and who had lived in and used them.

The Egyptian temple is regarded as a tremendous elaboration of the cromlech. The avenues are replaced by lines of sphinxes, and in the most elaborate temples there are, in the temple itself, very many openings in one straight line. These all lead to a closed chamber at the end, "a darkened chamber, the *naos* or the holy of holies, which is nothing but a glorified cromlech."

Another and completely different set of monuments are the circles, which represent an advance in

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astronomical knowledge. This change is conjectured to be due to a scantiness of resources leading people to make one monument do the work of many temples. Each temple was constructed for a particular star, but the circle was constructed for many stars. The best and cheapest thing to do would be to build a bank or set up a line of stones to represent a temple axis, or to build a circle to represent the sanctuary, and from its center to imitate various temple axes by sight-lines marked out by a stone or barrow at some distance outside.

Inquiries soon showed that the directions indicated by the avenues, cromlechs and circles in Cornwall and Dartmoor were not haphazard. Only a small number of directions were used, embracing sunrise and sunset at different times and directions to the north or south points of the horizon. Next it was found that these directions were practically the same as those in Egypt. The clock-stars used in the British monuments were the precise equivalents of the stars in Ursa Major and Draco used by the ancient Egyptians, taking into account the difference of latitude and the effect of precession.

The important positions of the sun, as deterined by the alignments, were not the equinoxes or the solstices, but certain points between these when the sun occupied the declinations 16° 20′ N. and S. The year was thus defined by the sun's positions in May, August, November and February. This "May Year" is conjectured by the author to have been related to vegetation, and to have been used before the true length of the year was known.

> One of the most important results of the new method of looking at monuments has been the demonstration of the existence in early times in Britain of a year which began in May or November and ended in November or May; and this . . . will in future greatly help folklorists and others interested in antiquity and the dawn of the so-called Celtic literature. There is now no doubt, after the researches of the Rev. J. Griffith, that the Welsh Gorsedd circle brings before us, in stone, traditions of a time when the May year was in vogue.

The earliest temple he knows of, directed to the May sun, is that at Memphis, which must date from some 4000 years B. C., and

> it may well be that at that time little was known about the length of the year, because it looks very much as though the Theban cult was established at Thebes as opposed to Memphis some 2000 years after the date I have mentioned, simply because the Egyptian astronomers had then found out the length of the year and had begun to use it. . . .
>
> The solstitial cult in Britain followed the May year cult, just in the same way as in Egypt the solstitial cult at Thebes followed the May year cult at Memphis and Heliopolis.

The determination of the dates of the British monuments is rendered possible by the change of the declination of the sun at the solstice, and of stars, owing to certain astronomical causes. Observations have been made at a large number of monuments in Britain, 140 or 150 have been examined, and 113 results obtained and tabulated.

> It will be seen how overwhelming the evidence is becoming that blind chance had nothing to do with the setting out of the various alignments, how they all fall into a few definite groups, and how the large mass of evidence now accumulated entirely justifies the conclusions derived from those first placed on record.

As in Egypt there were temples sacred to the May year and temples sacred to the solstitial year, so there were temples oriented for the northern stars and others for the southern stars. In Brittany and in different parts of Britain have been found the equivalents of the Egyptian temples aligned for the southern stars.

The story is that astronomer-priests, familiar with Egyptian methods, began work here by building avenues in different parts of Britain about 3600 B. C. The star then used was α *Centauri;* and this cult was succeeded by another, which used circles and introduced the use of northern stars. This was the chief cult in Cornwall from B. C. 2600 onward.

> If we accept the dates thus astronomically revealed by the stellar alignments, several interesting consequences follow. The British circles were in full work more than a thousand years before the Aryans or Celts came upon the scene, if the time of their arrival favored by archaeologists is anything like correct. Stonehenge began as a May temple — a British Memphis — and ended as a solstitial one like that of Amen-Ra at Thebes. Another conclusion is that, whatever else went on some four thousand years ago in the British circles, there must have been much astronomical observation and a great deal of preparation for it. . . . The question is raised whether dolmens, chambered barrows and the like were places for the living rather than for the dead, and, therefore, whether the burials found in some do not belong to a later time.

Why have we in different regions such great differences in the relative numbers of avenues, cromlechs, and circles, and in some regions only one of the three kinds? In Brittany there is a great development of avenues, as also in some parts of Britain. The avenue at Shap was more than a mile long, that at Borobridge nearly a mile long, and some of the stones were more than twenty feet high. The builders of these worshiped a southern star; they were not miners, they did not go to Cornwall, and there is a difference of more than 1000 years in the dates derived from these avenue builders and from the circle builders of Cornwall and South Wales. This suggests to the professor the *accepted* theories of evolution, for he is not yet sufficiently emancipated from the imagined necessity for tracing out lines of development everywhere *in accordance with prevalent anthropological theorics,* and these preconceptions somewhat limit his vision. He thinks that, while the astronomical bearings of the inquiry connect the British monuments with Egypt, the folklore and traditions indicate a Semitic connexion.

> I do not wish for one moment to suggest that the work in all these various kinds of monuments was limited to practical astronomical purposes. Our traditions render that view impossible. There was worship in its highest forms, perhaps in its lowest forms; there was magic, there were all sorts of things going on in relation to the wants of the people.

Here, then, we have an instance where direct scientific observation has operated in contrariety to the usual anthropological theories and in favor of the teachings of *The Secret Doctrine;* as so often happens, since Theosophy is based on facts, while such theories are often largely composed of speculation upon the basis of a *few* ill-digested facts. The professor has proved that the ancient builders of the stone monuments were at least learned and capable astronomers; he might have added something about their capacity as builders, for to set up multitudes of monoliths twenty feet high is no light task, and would try even a race with machines such as we have. How they managed to erect the colossal menhirs on end and to place the capstones on the top, has puzzled modern engineers; whether they had machines or not, the fact is equally inexplicable, unless we accept the true explanation, which doubtless science will one day have to admit. The races who built these megalithic monuments were, we are told, mighty men, both physically and intellectually. To quote from *The Secret Doctrine:*

> The modern archaeologist, though speculating *ad infinitum* upon the dolmens and their builders, knows, in fact, nothing of them or of their origin. Yet, these weird, and often colossal monuments of unhewn stones . . . are strewn over Europe, Asia, America and Africa. . . . Such dolmens and prehistoric monuments are met with in nearly every latitude. They are found in the Mediterranean basin; in Denmark; . . . in Shetland and in Sweden; . . . in Germany . . . in Spain . . . and Africa; in Palestine and Algeria; in Sardinia, Malabar, Russia, Siberia, Peru and Bolivia. . . . They are built by *"no* race of Dolmen Builders," which *never existed* (opinion of de Mortillet, Bastian and Westropp) save in the earlier archaeological fancy. . . . These gigantic monuments are all symbolic records of the World's history. They are *not* Druidical but *universal.* Nor did the Druids build them, for they were only the heirs to the Cyclopean lore left to them by generations of mighty builders and — "magicians," both good and bad. . . . (Vol. II, pp. 752-754)
>
> There are records which show Egyptian priests — Initiates — journeying in a North-Westerly direction, *by land, via* what became later the Straits of Gibraltar; turning North and traveling through the future Phoenician settlements of Southern Gaul; then still further North, until, reaching Carnac (Morbihan), they turned West again and arrived, *still traveling by land,* on the North-Western promontory of the New Continent. (p. 750) . . . Most of these are the works of the first settlers on the newly-born continent and isles of Europe, the — "some yellow, some brow and black, and some red" — races that remained after the submersion of the last Atlantean continents and islands. (p. 352)

We notice that Professor Lockyer mentions the connexion between Egypt and the dolmen builders, and the above quotation speaks of the latter monuments being erected by Egyptian Initiates. He also says that the British circles were in full work more than 1000 years before the arrival of the Aryans and Celts, and that 4000 years ago there must have been much astronomical knowledge; this agrees (save in his foreshortened dates) with what is quoted about these monuments being pre-Druidic. Again he admits that there was worship in its highest forms and magic, which agrees with what is said about the dolmen builders being magicians. When he says that the burials often found in the dolmens belong to a later time, and that they were originally built for the living, we are reminded of passages in *The Secret Doctrine* to the same effect. The Pyramids were not tombs just because kings were buried in them, any more than Westminster Abbey is a tomb.

The writer has undoubtedly, in his astronomical theory, arrived at one of the clues to the ancient Science; but, as he hints, these astronomical purposes were not the sole use of the temples and dolmens. Rather these formed but a part of a far more embracing science. Nor were the astronomical observations undertaken solely with a view to fixing dates for festivals and sacrifices. There are great cycles in the motions of the heavenly bodies, the knowledge of which formed an important part of the teachings of the Mysteries. One of these was that very cycle of precession which the professor seems to regard as an *obstacle.* And there were other cycles known, which astronomers have not yet discovered, a knowledge of which reduces the apparent chaos of the celestial motions to mathematical harmony. Again, the influence shed by various stars was known, and the temples were so constructed that the candidate for Initiation could place himself under their beams.

The suggestion that the Egyptian temples were built by people who had graduated in dolmen building, and were an elaboration of the dolmens, is negatived by the other suggestion that "astronomer-priests, familiar with Egyptian methods, began work here by building avenues in different parts of Britain." The professor seems to contradict himself here. In fact, we find him hampered all through by the mental suggestion that prehistoric man must have been an ignorant barbarian, though he mitigates it somewhat. He tries to give us a picture of this man, alone in the dark, as it were, like a sailor on a storm-tossed sea, desperately trying to find his bearings and fix the dates for his celebrations. We can scarcely accept the use of the May year as evidence of ignorance and as marking a stage in the evolution of knowledge. Besides the equinoctial and solstitial points, other points in the heavens, indicated by certain stars, have been used as the commencements of years. The latter usage may even imply a loss of knowledge.

The clue to the whole question is to be found in giving up the notion that prehistoric man was a barbarian, and that the ancient Egyptians were limited to something less than the extent of our own knowledge. Our civilization is of recent growth in comparison with the duration of the ancient Egyptian civilization; and back of the Egyptian again stretch vast ages towards Atlantean times. There was in antiquity a knowledge of Nature much larger than our science possesses, and these temples and monuments were built in connexion therewith. As we have lost the secrets, and not yet rediscovered them, we cannot surmise what the uses of those buildings may have been. But with each new step that we take in our own science, we find ourselves able to understand a little more about the past. We progress stage by stage and must be thankful that we progress at all. These theories of the modern astronomer, though still limited by modern narrowness of outlook, are a great advance on foregoing ideas. The Pyramid has been described as a tomb built by the vanity of a king to hold his corpse; the initiation sarcophagus has been conjectured to be a corn-bin. Now we are bid look upon the Pyramid as an observatory. Antiquity should be studied as a whole and from every side; the conjectures of different men of science, historians, archaeologists, and students of mythology should be put together; and then we should get valuable clues to past history and come to realize the fact we are heirs to a vaster knowledge than we as yet dream of. STUDENT

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Art Music Literature and the Drama

Ancient Irish Art Metal Work

BEFORE the present unrestful age of "highly finished," mechanically accurate but soulless machine-made art, people in general had to be satisfied with simple and unpretentious articles. But these were not necessarily nor even usually ugly. The potter's wheel was almost the only machine in use, and it might perhaps be more properly called a tool, for it is always under the direct control of the operator. It is capable of a myriad of varied and individual forms, and there is no difficulty in avoiding monotony. In the hands of a good artist the curves can be endlessly varied in beauty.

Monotony is death to art; no two works of true art can be exactly alike. In the early medieval metal-work of Ireland, such as the bronze, silver, and gold brooches, we find proof of the existence of the real spirit of art. Each brooch was a labor of love. There is a general similarity of form but the fashioner has put something of himself into each, and there is an endless variety in detail. These brooches, and other metal objects, such as croziers, bells, and shrines to hold them, also crosses and book-covers, are said to have been executed between the 6th and 12th centuries, but their artistic style is admittedly derived from the craftsmanship of pre-christian ages.

Supreme among these works of Irish Art are the "Tara" Brooch, the Ardagh Chalice, and the Cross of Cong. The exact age of the Tara Brooch is unknown, but it is certainly not less than a thousand years old. It was found by a child playing on the strand near Drogheda, which is in the Tara district, hence the name by which it is popularly known. It was originally sold for one shilling. Five hundred pounds was soon offered for it, but it is really priceless, and, fortunately, cannot be removed from permanent public exhibition in Dublin. The body of the Brooch is 3½ inches in diameter, and it is made of white bronze, decorated with amber, glass and enamel. It exhibits 76 varieties of design, elaborately interlaced in the characteristic manner of Celtic Art.

To appreciate its beauties and the perfection of workmanship, the Tara brooch must be examined through a lens. It is considered a masterpiece of jewelry for all time and countries, and in delicacy of execution it is certainly equal to the finest antique Etruscan gold chasing, such as can be seen in the Florentine museums. The pattern of the bit of chain remaining attached is said not to be found elsewhere than in Trichinopoli, India. A leading goldsmith has stated that he believes it impossible to find anyone in Western lands competent to execute such perfect work.



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ANCIENT IRISH SILVER BROOCH

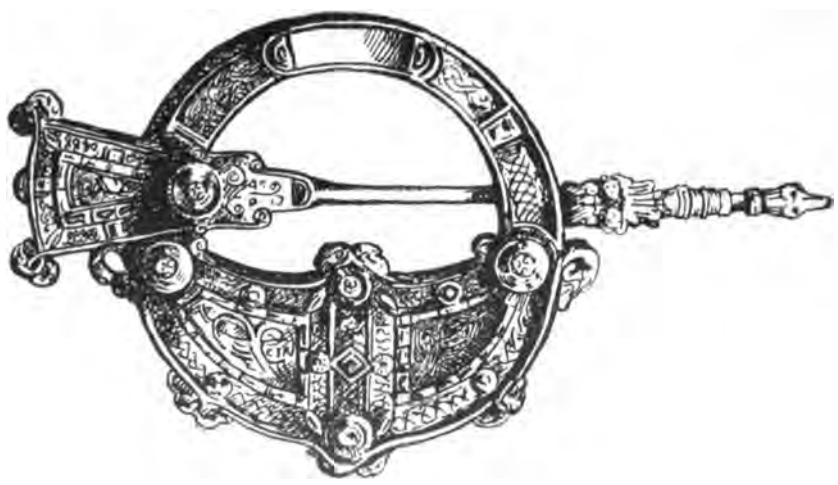
It is interesting to know that the sizes and quality of the brooches were regulated by sumptuary laws, according to the rank of the wearer. The highest price was thirty heifers and the lowest about three.

No labor was spared in making the shrines for holding bells and the books once belonging to holy men as rich as possible, and there still remain several splendid specimens of these curious objects. Certain of them have been entrusted to special keepers, and their custody has continued in the same families for many hundreds of years. The ordeal of having to swear upon some of these shrine-cases has sometimes led to the discovery of crime. An amusing tradition exists to the effect that if one of these very precious bells was stolen it could not be retained long by the thief, for it would take the first opportunity of escaping and would return home of its own accord, ringing loudly all the way!

In these, as in nearly all remains of Celtic Art, the ornamental design lies *upon* the surface rather than grows naturally from the larger features, and the figure sculpture is rude; but, notwithstanding these defects, the extraordinary invention shown, the variety of pattern, and the beauty of the conventional ornament, still more, the dignity and large feeling of the general effect, lift all these works into the rank of real art and show us that we have yet much to learn and to *feel,* before we can produce work inspired by the same spirit.

The Irish Art-metal-work continued to flourish until about the end of the Twelfth Century, but the disorganization of society resulting from the Anglo-Norman invasion soon proved its destruction.

There are very excellent models of the principal Irish metal-works in the Columbian Museum, Chicago, and also in the Metropolitan Museum, New York, and for those who cannot get to see these or the originals, splendid photographs can be obtained. CASHEL



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ROUGH OUTLINE OF THE TARA BROOCH. ANCIENT IRISH

The Art of the Ancients

IN an article entitled "Explorations in Crete," in the *National Geographic Magazine,* Edith M. Hall describes the fresco of the Cupbearer in the Knossos Palace, recently discovered by Dr. Evans. The colors of this fresco were almost as glorious as when laid on more than three thousand years ago. As the discoverer writes in his first report:

> For the first time the true portraiture of a man of this mysterious Mycenaean race rises before us. There was something impressive in this vision of brilliant youth and of male beauty recalled after so long an interval to our upper air from what had been till yesterday a forgotten world. Even our untutored Cretan workmen felt the spell and fascination. They, indeed, regarded the discovery of such a painting from the bosom of the earth as nothing less than miraculous, and saw in it the "icon" of a saint.

What is the bridge, the *Antaskârana* so to speak, over which we must pass (and which we must build for ourselves first, evidently) before we can penetrate the arcana of ancient art-knowledge? H.

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So putteth by the Spirit
Lightly its garb of flesh
And passeth to inherit
A residence afresh — *The Song Celestial*

Indulging "the Blues"

IF women realized how much depends upon the seemingly little things they would not so often yield to disturbing emotions. "A fit of the blues" is usually regarded as just cause for indulging in depression, from which it is proper to emerge with rather a martyred air instead of being honestly ashamed. There may or may not be tangible reason for feeling the weight of some trouble which is bearing upon us or upon our friends. Also there are many psychically sensitive persons these days who feel the strong waves of thought and feeling in the social atmosphere around them. The composite struggle for existence, the restlessness and disappointment, the sin and sorrow of the world, make up a current of influence so positive in quality that it magnetically affects sensitive natures, especially when in a negative condition.

A woman ought to be too busy to be blue in these days of opportunity. If she has a habit of feeling depressed let her take a mental inventory of causes for it and learn from the experience to avoid like pitfalls in future. The cause may prove to be simply a physical one — a disordered liver, for instance, and she is suffering from dietetic faults. To medicate the body promptly and mentally determine to eat properly thereafter will perhaps change her whole view-point at once. Possibly the depression depends upon a failure in duty from aimlessness and drifting when she has the ability for active and efficient service lying fallow. The real woman within knows what she can do and is giving her no peace until she begins to liberate her larger self. Nothing is more cheering than worthy effort, and the intuitive woman-nature, even when but partially awakened, is eager to carry comfort to the "orphan" humanity.

Suppose it is just the hopelessness, misery, and despair of the world which the woman feels — she should throw off the numbness or rise above it and set to work righting things for others. Perhaps her limitations are such that she comes in personal contact with but few and so has no wide field for action. These very conditions may be a strong test calling for the continued mental attitude of a hopeful, confident, courageous Warrior for the right, whose very equipment often holds the enemy at bay. Such a mental state is more important than any action whatever, without it; it makes of the woman a central station of wireless messages of encouragement and cheer on inner lines for every one enlisted on her side. Her very contribution of uplift may be just the fractional part needed to turn the tide for a host of others who have long struggled to throw off the burden of their own depression — and hers in past times.

Brotherhood is so real that we are open to the uplift as well as the downward pull of other hearts and minds. To send forth courage is to become a medium through which the courageous forces can operate, so that in time recurring cycles of the blues may be changed into periods of blessing. To give help strengthens the giver by calling forth the potential powers and resources of larger being.

It is depressing enough to think of the self-inflicted suffering of diseased, morbid, heart-sick humanity; but the last demon, even of discouragement, must finally yield to the Warrior within, and to carry a realizing sense of that into the daily struggle is to hasten the victory. We have made life what it is — and it is enough to give the whole race "the blues." But it will change as we change, collectively we have the power to make it all it ought to be, and individually each may do much more than she dreams to bring about the changed condition.

STUDENT

THE ANSWER

THROUGH the long night she watched beside her dead;
"Grant me a sign, O God of Life and Light!
Lest in the ocean of despair and dread
My lost soul sink to-night!"

Then in the east the sudden roses stirred;
A soft breath crept amid the whispering corn;
And the sweet shrillness of the piping bird
Hailed the awakening morn!

Mrs. M. E. Blake

Duty and Desire

THERE are many who desire to do right but complain that they are often unable to decide in a given instance in what direction their duty lies. The various problems which enter into the subject are such that they stand before every possible course of action with doubt.

This is the painful situation of very, very many. Mr. Judge has said somewhere that the majority today are confused between duty and desire. Mistakes under these circumstances are inevitable. But surely there must be a way out of the tangle and into the true Path.

There is a little story which runs as follows: A company of men started out on the quest for Truth. They wandered far and wide and looked into every corner where they thought it might be hidden. One day they passed what seemed to be the entrance of a cave, and decided to enter. They passed down, down, deep into the bowels of the earth, through dark halls and over narrow precipices, until they came to an enormous open space, so large that they could not see the end of it.

There they found many people of different kinds. It was gay and beautiful there. Attractions of all sorts surrounded them and enthralled their senses. They forgot for the time their quest, and ran eagerly from one enjoyment to another. They passed tables filled with goblets of refreshing drinks on which were inscribed "The Cup of Pleasure. Drink who will." "Why should we not?" they cried. "This interferes with no duty; let us enjoy." And so they passed from one

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table to another, and as the mood took them, they drank to their satisfaction.

But by degrees, and unknown to them at the time, a curious sort of film came over their eyes, which shut out certain things from their vision. They passed in due course an opening which seemed to lead out somewhere by a long road, and many seemed to be entering it. But being satisfied with their surroundings, they turned aside and lay down to sleep.

On first awaking they looked again at the opening which had seemed to lead afar off, and to their surprise found there was written over it in letters of fire "The Road to Duty." But alas! now the door was closed and the opportunity to enter it was gone. A terrible remorse seized them. "How is it," they asked, "that we, who are on the quest for Truth, have passed this by? Why were these letters not here before we slept?"

Someone stepped before them and said: "The letters were there, and in fire, but those who drink deeply of the Cup of Pleasure cannot see them. Their eyes are open to other things." Ashamed and crestfallen, they hurried out of the mysterious cave and pursued their journey, sadder but wiser men.

This little story may give a hint as to the common confusion and doubt as to duty. The search for personal pleasure does not lead to enlightenment, but only to sorrow and ignorance. And this has been the search for many, through so many incarnations in the past, that now all sorts of subtle desires, hidden so deeply in the nature as often to be unrecognized, come forward as springs of action on every occasion of choice, and confuse the issue.

It is written: "The pure in heart shall see God," and so it must be that when all the desires are merged in the pure desire for Truth, in the pure desire to serve, only then the vision is clear. Until that time probably the earnest souls who are truly on the quest for Truth, will have to be satisfied to come nearer and nearer to it, and to learn by their mistakes. But with the pure and bright vision before them, sorrow will be left behind; for they will know that each failure brings them—and since all are bound together, all others also — nearer the goal. The cups of personal pleasure which they will learn to pass, will be no loss, for with its bitter after taste it only destroys the possibility of enjoying the higher, the true pleasures of real life. STUDENT



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LAURA PLACE, BATH, SOMERSETSHIRE, ENGLAND

According to an ancient legend, Bath was founded before the Roman occupation of England, by the British King, Bladud. The Roman city, Aquae Solis, was established on the same spot. At Bath Edgar was crowned and its first charter as a free borough was granted by Richard Coeur de Lion. During the eighteenth century it became England's most fashionable watering-place, where Beau Nash officiated as master of ceremonies. Bath is situated on the beautiful Avon and the surrounding slopes and hills are of great historic and archaeologic interest.

The New Time

LOOKING back over the centuries of the Christian era, it seems unthinkable that human beings, possessed of the remarkable faculties that make their humanity, should be content to know so little about the most vital questions concerning themselves and human life generally. It would seem that they had been lulled into a state of torpidity as to a certain side of their natures, and that not until they had manifested a sort of mad activity along material lines, and had accomplished on the outer plane the construction of a framework for a united life of the nations, were they to begin again to feel the workings of that deep inner side of human nature, the real Self; and, responding to its urge, claim the divine heritage of wisdom, of knowledge of the unity and meaning of all life. It was as if, for long, a certain chord had remained unstruck, and a certain part of the nature had lain dormant, waiting, waiting, until the cycle of weariness and gloom should have rounded out its appointed years, and a time should come when throughout the world should sound once more the lost chord, ringing out the old, ignorant, cramped conceptions, and ringing in a time of dawn, of hope, of the awakening of the slumbering spiritual faculties to which alone could the truth appeal, bringing back the great lost vistas of the Soul life.

The remarkable thing about this new cycle of development that has opened for the world, is that not only was the long lost chord sounded again, but that it has kept on sounding. This time it must resound until hearts everywhere have an opportunity to respond. H. P. Blavatsky struck it first when she came to bring Theosophy; William Q. Judge awakened many by the harmony of wisdom and work for brotherhood; and Katherine Tingley is teaching the students of Theosophy to make lives of compassionate service, chords of challenge to Souls everywhere, awakening in old and young the desire for and the love of the ancient wisdom, the ancient wonder and sweetness, and the beneficent power of Soul life on earth.

Now when one remembers what human beings are, that the God-mind, the God-heart, and the God-will of the Universe are all represented in the divine self of each individual, and that the chord has been struck that might stir the depth and the height of these wonderful human natures, is it not reasonable to suppose a wonderful transformation would take place in human life? It *is* taking place. A.

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OUR YOUNG FOLK

An Event which Takes Place only Once in a Life-time

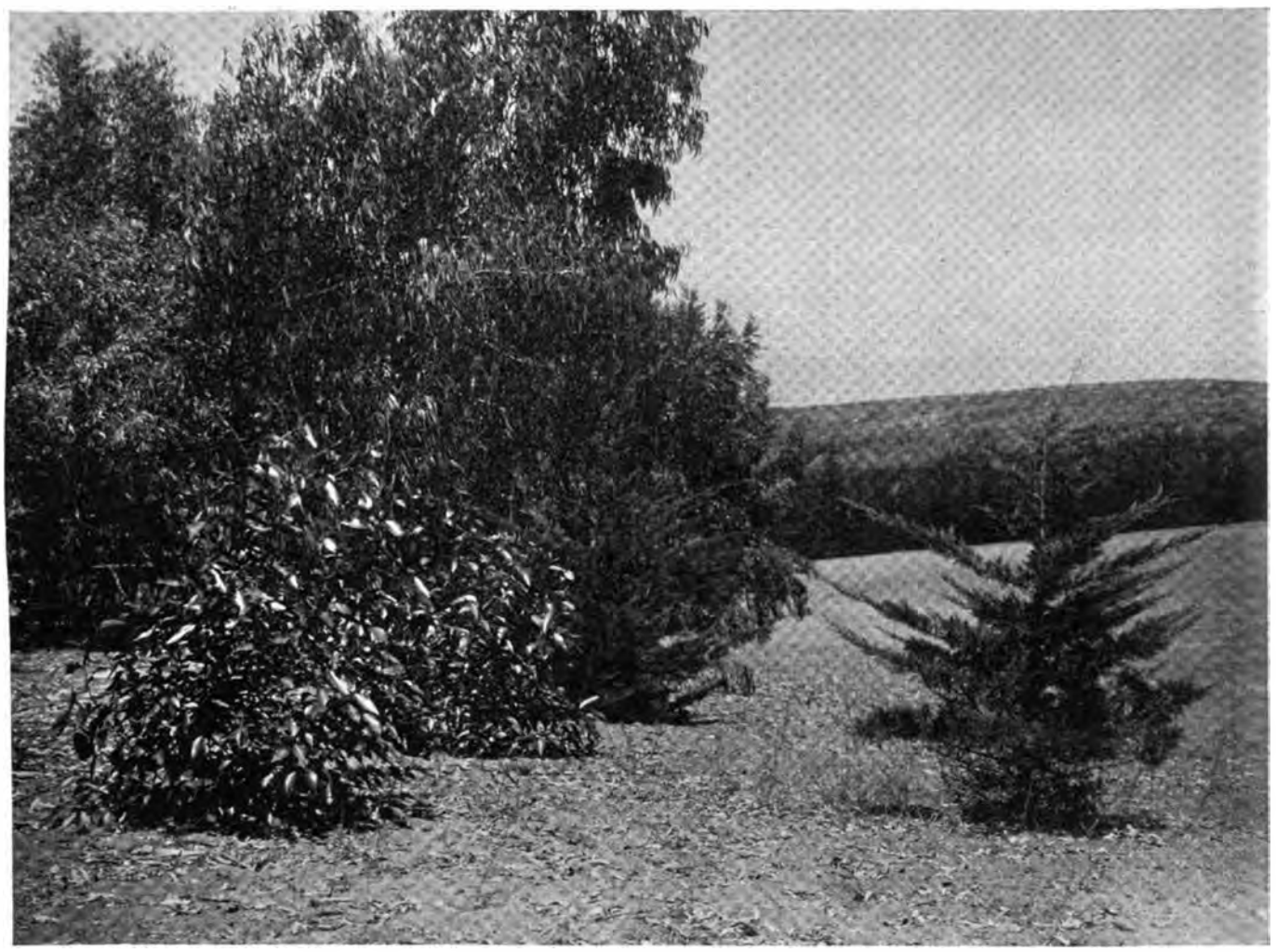
IN making a tour of observation in Lomaland, I came to the place where the Râja Yoga girls have their baking classes. There was such an unmistakable feeling of something extraordinary in the air, that I could not pass by — I simply could not—I stood rooted to the spot. There was a feeling as if some remarkable historical event were just on the eve of taking place. I had to find out about it.

Quickly I changed myself into a fly and crept through a crack beside the door. Well, I had better tell you from the beginning what I heard and saw.

Before I became accustomed to hearing and seeing more in detail I saw a group of girls, in big white aprons and caps, standing by a big table; and the words which came to my ears were IT and SHE. I soon found the clue to it all. They were *making their first cake*. IT, of course, meant the cake, and SHE meant one of their beloved teachers, whose birthday it was today. IT was to be her birthday-cake and a great surprise.

The wonder to me was how it ever would be accomplished; I counted at least seven pairs of hands, all mixing the cake. The old proverb came in my mind, "Too many cooks spoil the broth," and I thought "This will never go well." I watched with intense interest.

One pair of hands was beating eggs; now another pair of hands was beating the eggs, and now another pair — without my having been able to find how the change had taken place. I neither saw nor heard the least commotion and no break-off in the egg-beating (said to be fatal to IT). Two pairs of hands were mixing butter and sugar in a bowl; several pairs were sifting in flour; one hand from somewhere was putting in this; one hand from somewhere else was putting in that; but only one single pair put in a spoonful of flavoring, and after about five hands had put the mixture in the baking-pan, ready for the oven, I drew a long breath. Something dawned on my mind: Many people have felt the need of more than one pair of hands — was it possible that the problem of such a need was being solved here by these Râja Yogas? I must watch closely and try to get a clue to it.



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A SUMMER DAY IN LOMALAND

EPICTETUS was once asked how a man could cause grief to his enemy. He answered, By preparing himself to act in the noblest way. Again when one asked, What good did Helvedius Priscus do in resisting Vespasian, being but a single person? Epictetus responded, What good does the purple do on the garment? Why, it is splendid in itself, and splendid also in the example which it affords.

The feeling of suspense while IT was in the oven, baking, can better be imagined than described. Would IT turn out well? or —

At last IT was out. IT was pronounced a success by the authorities. IT was set to cool.

Now the most important thing of all (judging from the feeling I gathered in the air) was to be done — the frosting. All the hands were busy together as before, but I could no longer separate them in pairs, they seemed so mixed up. But one thing after another was done without failure, and there the birthday cake stood in all its glory with frosting, initials, artistic scroll designs, and wreath of pretty autumn leaves around the plate. IT was finished. The only thing that remains to be recorded of this event is the pleasure of the teacher and the fresh joy of the Râjâ Yoga girls when they beheld it. OBSERVER

Facts Worth Knowing

SIX miles from San Francisco, sloping towards the sea from Mount Tamalpais, is a redwood forest which has never resounded to the blows of an axe. Some of the trees are nearly 300 feet high and between 1000 and 1500 years old. The forest covers 295 acres. A wealthy American has deeded it to the United States, to be a national park, and he has thus secured it from destruction by axe or fire, which has been the fate of so many other forests. The park is to be known as Muir Woods.

OVER the trackless waste of frozen seas and snow-covered plains in parts of the Arctic region may be heard the short sweet notes of a little bird known as the snow bunting or Polar singing bird. One can imagine the thrill of delight with which a lonely traveler in this isolated land would listen to a bird-song.

When the winters are unusually severe the snow bunting is heard only occasionally, but when they are less rigorous it appears in great numbers. They build in mountain clefts or under large rocks, and live on roots and moss until the spring brings insects and gnats.

On the hind toe is a long claw enabling them to run over the soft snow with ease, and by this the snow bunting may be distinguished.

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THE CHILDREN'S HOUR

NATURE'S MUSIC

THERE'S music in the midnight breeze,
There's music in the morn;
The day-beam and the gentle eve
Sweet sounds have ever borne.
The valley hath its welcome notes,
The grove its tuneful throng,
And ocean's mighty caverns teem
With Nature's endless song.

Selected

A Letter from Aunt Esther

DEAR CHILDREN: There is a little dog in Lomaland who deserves a medal for faithfulness to duty. He is very little too, and white, snow-white from head to foot, with not a bit of any other color except the cool black tip of his nose. His name was "Muggins" when he came to live here, but he was altogether so pretty and gentle that the Senior Girls, who became very fond of him, decided that "Muggins" was too prosaic. So they re-christened him "Blanco," which is the Spanish for "white."

Do you remember, by the by, the picture printed in a CENTURY PATH of last year of the pet rabbit belonging to Tetsuo, our little Japanese Râja Yoga, in his Japanese home? That was named "White" too, or "Shiro"; but that is another story and we are going to hear about Blanco just now.

Blanco became very fond of a certain workman who was employed by the day to work in one of the orchards, and was often with him. One Saturday night he did not return to his home, nor did he appear on Sunday. All day Sunday his master looked for him and in the evening decided that something sad must have happened. On Monday morning, when this man went back to his work in the orchard — which was a long distance from Blanco's home — there was Blanco, faithfully guarding his coat and some tools which had been carelessly left under a tree instead of being taken care of as usual.

Maybe Blanco was not glad to hear a friendly voice and be told that he was a brave little fellow and be given a good big breakfast! He had faithfully stood guard over those things *from Saturday night until Monday morning, with no one near and not a morsel to eat.* How many boys and girls — not Râja Yogas — would have done so much? Do you wonder that his mistress loves him devotedly and would not part with him for all his little weight in gold?

Blanco is very intelligent as well as faithful and affectionate. He can "sit up and beg," can jump when told, can fetch and carry, can retrieve, and has learned obedience, too, all without any special time or effort having been expended in training him. He almost learned to do these things by himself.

There are so many fine qualities, such as gratitude, faithfulness, and affection, in this little white doggie that his mistress almost wishes, sometimes, that those humans who are so selfish and quarrelsome could take a few lessons of Blanco! AUNT ESTHER



Lomaland Photo. and Engraving Dept.

THREE LITTLE SISTERS, PUPILS OF THE RÂJA YOGA ACADEMY

The Tenth of October in Lomaland

IT is Sunday morning, the tenth of October. A beautiful stillness is in the air; a holy peace. Now and then strains of music flow out from this house and that. It is a morning when one is not in the least surprised to see a strange bird in the top of a tree — for a bird it must be. What else could be fluttering bright wings in a tree top.

The tree grows near the Râja Yoga boys' bungalows; feet, carry us there swiftly before the bird flies away!

The bird is still there. He is to stay for the day. A white five-pointed star shines on his red breast; his wings are blue and white; Peace to the Cuban flag.

There a flag waves from one of the bungalows, and on another bungalow is the Cuban coat of arms. What does it mean, the tenth of October, to these young Cuban Râja Yoga students? They learn here lessons of self-control, of unselfish service, of self-government. They are here learning to live the life which makes Cespedes live in the hearts of his countrymen. They have daily before their eyes the examples of men and women who give their lives to help others; they are under the guidance of one of humanity's great teachers.

They learn to see the true possibilities and needs of their beloved Isle; they learn how to make these possibilities become realities. They learn how to bring out nobility in their own characters and to clear away the obstacles of their lower nature. As step by step they succeed, true patriotism flames higher in their hearts; their Cuban country becomes part of themselves.

So their flag may wave with the joy of a bright Hope, on the Tenth of October. O.

What George Had

"GEORGE, what makes you always so happy?" asked Mildred, as she found him lying on his back on the ground and singing softly to himself. "I have so much," she continued, "and I am not half as contented as you are, and you haven't anything," and she looked at his worn jacket; for George was an orphan, and lived with a poor aunt who had little ones of her own to support as well as care for.

"I have lots of things as well as you," answered little George, with a happy laugh.

"Why, George! what *have* you got?" exclaimed Mildred.

"I have the trees, and the birds, and the flowers, and the air and clouds, and the sun and moon, and the stars and the whole sky!" cried George, sitting up and throwing out his arms, with face glowing, as if he would embrace the whole world.

"What a funny boy you are!" exclaimed Mildred. "I never thought of such a thing — but, I have all those things too, haven't I, George?"

"Of course, so has everybody else," answered George, "only I believe I love them better because I haven't got as many toys or other things to worry me; and I am glad, because they are better than anything else," he added, enthusiastically.

"Well, so they are," answered Mildred thoughtfully, "and they never get broken nor have to be put away."

"Yes, and they aren't always the same, either," said George; "and I like changes, don't you?"

And so it is, little folk, that all, rich or poor, share equally in the joys of Nature. J.

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27	29.720	65	55	58	56	0.00	W	6
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CONTENTS

Pages 2, 3 — EDITORIAL
The Monad in Evolution
The Cause of Variations
Plant Independence
The External Obeys the Real
Character and Environment Interact
The Key Lies Within
The Third Eye Again
Suicide of the Scorpion
Age of Earth and Man
The Seven Crystalline Forms

Page 4 — TWENTIETH CENTURY PROBLEMS
"Things in Themselves"
Ultimate Space
The New Motor

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Pre-Egyptian Art in America
The Large Sitting Statue of Mendut (*illustration*)
Ruins of Ancient Itumba

Page 6 — TWENTIETH CENTURY SCIENCE
The Other Musics
The Origins of Species

Page 7 — NATURE STUDIES
The Cavern of Proumeyssac
Origin of Wheat
American Robin in England
The Roman Gate, Point Loma (*illustration*)

Pages 8, 9 — STUDENT'S PATH, ETC.
Theosophy in the Welsh Legends — IV
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
The Panorama of Religion
Knowledge has Vastly Increased
The Pope and the Comet
Church and State in France
Bible a Dangerous Book

Page 11 — GENERAL
The Theosophical Address at Isis Theater
A Lesson from the Great Pyramid
The Panorama of Religion (*concluded*)

Page 12 — GENERAL
Is there Another World?

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Influence of Surroundings on Temper
New London Bridge (*illustration*)
The Music of Claude Debussy

Pages 14, 15 — WOMAN'S WORK
The Lost Chord in Human Life
The Golden Milestone (*verse*)
"Casa Rosa," a Lomaland Student Home (*ill.*)
A Sidelight upon the Education Problem

Page 16 — OUR YOUNG FOLK
The Pole Vault (*illustrated*)
One Day at a Time (*verse*)
Sayings from George Herbert
Do As Ye Would Be Done By

Page 17 — CHILDREN'S HOUR
Many Times
An Old Story Re-told
Lotus Children and their Father (*portrait group*)

Pages 18, 19, 20 —
Meteorological Table; Advertisements; Book List

The Monad in Evolution

IT is often difficult to understand what evolutionary theorists are disputing about; sometimes their disputes seem like verbal quibbles.

The *Literary Digest* gives a translation from *La Revue Scientifique,* prefacing it with these words:

Does evolution come from without or within? This has always been a moot point with those who accept the doctrine of transformism. Those who call themselves followers of Darwin believe that the variations without which "natural selection" would have nothing to select are not affected by what goes on in the outside world; those who look to Lamarck, Darwin's predecessor, as their mentor, assert that on the contrary the changes of the environment are the direct causes of such variations.

But surely there can be no growth without an interaction between external conditions and internal conditions. The meaning of the word growth implies an adapting of internal to external conditions. External conditions provoke and determine growth, but only when there is something within the organism to respond. Consequently the question in dispute is a verbal misunderstanding. But more light is shed by the following quotation from *La Revue Scientifique:*

The Cause of Variations

At the present time the two adverse schools seek the explanation of transformism in two different directions — the Neo-Darwinians, who believe that all variations arise from growth and hybridization; and the Neo-Lamarckians, who attribute all the alterations of types to changes of environment.

To say that variation arises from growth sounds to the lay mind very much like tautology. But the meaning seems to be that the Neo-Darwinian school thinks that variations in species or sub-species are brought about by certain impulses arising from within the cell or egg, regardless of external conditions; while the Neo-Lamarckians hold that the variations are provoked by external circumstances. The controversy seems to turn on the practical question whether it is possible for us to produce variations by either of these methods — by changing the environment, or by cross-breeding. Then follows a description of some experiments which are held by some to favor the Neo-Darwinian view.

Plant Independence

In his study of a plant growing in the outskirts of Amsterdam, the *Oenothera Lamarckiana,* De Vries witnessed the genesis of a considerable number of small species . . . when they had once appeared, these sub-species had absolute stability; but the normal types of Lamarckiana, which were much more numerous, preserve the property of varying anew in successive generations, giving rise to the same sub-species having the same stability. . . .

The case of mutation observed in the hairy toad-flax is yet more striking; . . . We have here to do with no feeble variation, for the transformation of an irreguar flower with one spur into a regular one with five spurs is analogous to that which may be observed in passing from a larkspur to a columbine. One is, then, tempted to say that here we have not the creation of a sub-species, but that of a new genus.

Whether these cases are really instances of variation or are merely something analogous to dimorphism and polymorphism in chemistry is debated; nor is it agreed which one of the two above-mentioned schools they really support.

A valuable clue to evolution is given by H. P. Blavatsky in "Gods, Monads, and Atoms," section xv of Part III of the first volume of *The Secret Doctrine,* where the following quotation from an Esoteric Catechism occurs:

The External Obeys the Real

God, Monad, and Atom are the correspondence of Spirit, Mind, and Body (*Âtmâ, Manas and Sthûla Sarira*) in man. . . . The Monads (*Jivas*) are the Souls of the Atoms, both are the fabric in which the Chohans (Dhyânis, *gods*) clothe themselves when a form is needed.

Postponing a consideration of the distinction between the first two of this triad, Gods and Monads, let us emphasize the fact that there is something else besides the Atoms. Recognizing only the atom, many thinkers try to heap too much upon it, thus making it both cause and effect, and in fact exalting it to the status of a self-created deity. We can never get any logical conception or explanation of growth unless we regard the physical as an expression of the superphysical, and matter as governed by mind. Growth is the result of the efforts of the indwelling Monad, which is (so to say) a soul-atom, to express itself in the physical world and to build itself a suitable environment and vesture.

Character and Environment Interact

The various experiments conducted by biologists, with a view to stimulating or directing this growth, are all of one kind: they consist in the modifying of one or another set of conditions. One experimenter mixes the germs, another changes the temperature; but all bring external agencies to bear on the internal nature of the organism, which responds thereto. The dispute between them is of small account.

Another prime difficulty of the theorists, arising from the neglect to recognize the existence of the Monad, is that on the one hand they feel the truth of evolution, and on the other hand they cannot find the evidence. This is because they expect to find all of it in the

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physical world. But the directive part of the evolution takes place in the Monad, and is accomplished in the astral world, where the Monads are modified and transformed *before* they enter the physical world. This is how the main varieties of organic life are produced. Such changes as take place on the physical plane are of smaller degree and very slow in their action, as observers have found out. Such modifications can also be stimulated by the work of man, who thus creates special breeds.

The Key Lies Within

The researches of biologists would be more fruitful if the researchers were not hampered by their respective theories. If practical ends inspired them, rather than the supposed necessity for proving some theory, useful results might ensue with greater frequency. For the laws of nature are the decrees of minds, and the human mind is a very important factor. Everywhere in nature we see rooted *habit*, deep-seated, ancient of days, hard to change; this we call the laws of nature; but, though it has great inertia, it is not rigid; it responds. We should get more response if we recognized that every atom, whether in the animal, vegetable or mineral kingdom, is the seat of a living soul, a mind — the Monad. Our modern atomic theory is only half fledged; it applies to the physical plane alone; we have not yet learned to analyse mind and soul into their elements. But, as our own body is the tenement of an indwelling Soul, so is every other body, down to the minutest atom.

STUDENT

The Third Eye Again

RAYS of truth filter down through layer after layer of the dense clouds in the thought-atmosphere of the world and of individual thinkers, until finally they end up as a splotch of weird color on the screen of the sensational scientific press.

A good instance of this is the report of a theory said to have been put forward by a professor, to the effect that the human race is tending towards cyclopism or one-eyed-ness. There is a good deal of important ancient knowledge conected with this subject of cyclopism, and this constitutes the ray of truth. The clouds are represented by the particular "evolution" hypothesis floating in the professor's brain.

He finds that animals have their eyes divergent; man has his eyes parallel; an indication of the trend of evolution. The next step is to discover more facts in support of this hypothesis; facts to the contrary may be left to opponents of the theory. The Eastern nations have (he says) a higher bridge to their nose than the Western, and the Western represent a further advance in evolution; that is, the newest races are tending to lose the barrier between the eyes. All sorts of visual troubles are produced by the desperate attempts of people to obviate the difficulty of the nose, intervening as it does between the eyes and producing strains and astigmatism.

Ancient—Theosophic—science teaches that some of the very early races of humanity were one-eyed; but the one eye was not for physical use alone, though it is thus represented in classical myths. It was the "Third Eye," an organ now within the brain, of spiritual as well as of physical vision. When humanity became grosser and more physical, it lost the use of this one eye, and two physical eyes replaced it. The mammalian kingdom is, according to these teachings, derived from the human, and not vice versa. Hence certain animals, contemporary with the ancient races which possessed the Third Eye, had a corresponding physical organ which is still preserved in some lizards and is noticed in the gigantic Mesozoic saurians.

Thus there is truth in cyclopism. Only the Cyclopes of classic myth are symbolic figures representing a race that possessed the Wisdom-Eye, which, as said, was not solely a physical eye in man; and certain animals had a single physical eye analogous to the Wisdom-Eye in humans. It is in line with the teachings that humanity will regain the use of the Third Eye; that is, humanity will regain spiritual vision; but it will still need a physical organ for physical vision. It is interesting to note how the teachings of Theosophy are in the air, and what strange forms they take after filtration through various strata of conventional thought.

STUDENT

Suicide of the Scorpion

THE legend has reappeared recently that a scorpion, if surrounded by a ring of fire, will sting itself to death. One writer avers that in general, animals cannot be poisoned with their own venom, but, assuming this to be a fact, we can draw no logical inference as to what might happen in a particular case. However, it is foolish to argue the point, since the issue rests upon experiment; so we postpone arguments until experimental evidence is forthcoming.

But whether the story is literally true or not, it has a symbolical meaning. Students of symbolism know what is meant by the scorpion. It is desire, which stings the man until he conquers it, and then perishes by its own momentum. The ring of fire seems to denote knowledge or illumination, making a barrier which the scorpion cannot pass. It is also proverbial that evil, unsuccessful, splits into factions, which prey on each other. So perhaps this legend may be a bit of ancient mystery language, like that which tells of a golden fleece, nailed to the top of a tree in the grove of Ares and guarded by a dragon at the foot of the tree; or that which represents Pythagoras as having persuaded the ox not to eat beans. In this case it seems rather droll for savants to be arguing about the literal question.

T.

Age of Earth and Man

THE deadly scale-drawing has been applied to cosmical problems with curious results. For instance, one's notion of the solar system is rudely shaken by the comparison of the sun with a globe two feet in diameter, the earth being a pea at a distance of 430 feet, Neptune a plum two and a half miles off, and so on. And drawings to scale of the earth and its crust and mountains are equally disillusionizing.

Somebody has been applying the process to chronology, with the result that, if the age of the earth be represented as a day, the known historic period is five seconds, and the Christian era two seconds. The age of the earth is taken as 100 million years, and that of the historic period about 6000.

It will be seen that there is a striking lack of proportion between these ages. Taking the age of a man of middle age to be 40, the historic period would be equivalent to the last 21 hours of his life, and Jesus would have appeared about 7 hours ago.

This kind of speculation may seem like a jest to some people; but a true sense of humor goes with real earnestness, and there is food for serious thought here. Is it not clear that the span of the personality's life is an insignificant trifle? Does it seem likely that a being who is able, like man, to calculate and contemplate such vast periods should be limited in his existence to such infinitesimal ones? Truly the personality of man must be as insignificant beside his Soul as his body is insignificant among the stars.

As to the historic period, that will bear stretching, and indeed is being stretched. But men of science, who want several hundred million years for the deposition of their soil, should not begrudge Theosophists the necessary millions for the evolution of man.

STUDENT

The Seven Crystalline Forms

IN his address on Crystal Architecture, before the British Association, briefly mentioned in the CENTURY PATH for Oct. 3, Dr. Tutton commented on the fact that there were *seven* crystalline types, and called attention to the importance of the number seven in nature. Besides these seven main types, there is a 32-fold division, comprising the variations from the main types. Again, while it used to be thought that isotropic substances of different chemical composition had exactly the same crystalline form, it has since been found that no two compounds have exactly the same form, the angles being slightly different. It has been shown that there are exactly 230 different kinds of homogeneous structures, or modes of regularly filling space; and these 230 are distributed among the 32 classes of crystals, leaving none over. The variations in form produced in a compound by replacing one of its elements are found to have a ratio with the atomic weights; and it is found that the replacement of the basic element produces one kind of change, while the replacement of the acid-forming element produces another kind of change.

Thus there is harmony between crystalline forms and the diagrammatic representation of molecular structures, and it would seem that the different atoms occupy different places in the crystal.

The saying that "God geometrizes" belongs to ancient Greek philosophy. The relations between number and form constitute a very important part of the Mysteries, and ancient philosophers appear to have been aware of this. The reverence and interest which they showed with regard to geometrical shapes was not due merely to their alleged excitement at discovering the existence of these forms; they knew what the forms symbolized; they derived by analogy important secrets. Our science will doubtless one day bring us to a recognition of the true significance of these slighted items of ancient philosophy.

STUDENT

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Some Views on XXth Century Problems

"Things in Themselves"

MOST modern philosophy has agreed that "things in themselves" are not to be known. This axiom follows from the current definition of thought — consideration of the relations *between* things, or rather between the appearances which things turn out for our inspection through the senses, the phenomena. That which possesses the appearances remains forever hidden.

Some older philosophies never had this axiom and took a different view of mental possibilities. They knew, as we do, of the tricks of mind, of its intense preference for consideration of the *relations* between things, and of its slavery to the law of the association of ideas. We, at least, call that a law; they regarded it as a trick, the slipping along from one topic or picture to another that the first happened to suggest.

They maintained the possibility of another kind of thought, precisely the consideration of a thing in itself, precisely the not slipping from that consideration to another.

If a little water is placed upon an inclined earth-bank it will try to run down. If hindered from running down by a ridge it will sink in. That was what was to be done with the mind, making it sink in.

Some modern observations are just beginning to make it evident that under certain circumstances, minds can communicate some of their thoughts without words, and also their feeling. As a man feels, he is; to know his entire feeling is to know the man. But the scientific way of knowing him would be to measure his height, the length of his nose, the color of his eyes, the range of his voice — a thousand particularities: and then to tabulate his habits. "Thought" concerning that man, knowledge of that man, would be knowledge and consideration of all those facts. But *real* knowledge of him might include none of them; it would be direct knowledge of him as a feeling self.

The older philosophies, some of them, maintained that an atom was also in its way a feeling self or unit, and could be known as such by a mind that had acquired the power of staying upon it — or anything else — for any necessary length of time, and that had subjugated and annulled the "law" of (or tendency to) the association of ideas, that did not allow one thing, topic, or idea to suggest another.

It was to the end that real knowledge might be acquired, that a great teacher of one of the older philosophies said, "Whatever thy hand findeth to do, do it with thy might" — that is, practise concentration of the entire attention upon whatever one was doing. A quotation from the lips of Gautama Buddha is worth repeating:

> Whatever action is done should be done with the entire nature concentrated upon it and in full presence of mind; in going out and in coming in; in looking and watching; in bending the arm or stretching it forth; in eating or drinking; in walking or standing or sitting; in sleeping or waking; in talking or being silent.

The moment this training is entered upon, the mind begins to become a finer and finer instrument, nearer to the power of knowing things in themselves. That power would be the key to all the inner doors of the universe, the power to *feel like* the greater powers and essences of the universe. STUDENT

Ultimate Space

A WELL known preacher has been warning his hearers against "the recrudescence of Gnosticism insidiously going on in various forms in our midst." He tells them "that for the loving Father of us all, some of these systems have substituted *space,* and though they were polytheistic they were none the less atheistic." The chief and the subtlest agent in the recrudescence he finds to be Theosophy.

But what is "space" in that mystical sense? Is it nothing, voidness?

In some modern systems of psychology, when we try to run down a definition of consciousness, we find ourselves in possession of this: Consciousness is a succession of conscious states; which is like defining a man as a succession of human states. The conscious states are, of course, modifications of a pre-existing consciousness. Does it, when the states cease to ripple across it, become nothing? And *of what* were the states, states? Why should we not call consciousness a kind of space, *subjective* space, in which states thrill: as in objective space electric and luminous waves thrill?

We are beginning to get some idea of space in the gnostic sense. The gnostics taught that when a man looks stedfastly inward into his own being, instead of outward upon the world, he can presently get beyond and above the workings of the common mind. If he presses higher and higher, thought may become quite stilled and transformed.

In listening to the highest music, some people so entirely enter the world of feeling that cognition of the room and surroundings are nearly lost. Another stage, and the music itself might be no longer heard, and the intense feeling, at its highest elevation, alone remain. Even the sense of I-am-I might be dissolved in this intense — yet, looked at from below, blank — consciousness. Might that not be called space?

It was so called. The gnostics looked at the scale of being from the top downward. Space, for them, was absolute consciousness, void so far as the common mind of man can understand; absolute fulness for those who in their supremest moments of aspiration, were striving to contain and be contained by it. In that, as a breath, man in his divinity began. From that he descended plane by plane, even as the one listening to music might gradually come to himself, gradually resume his consciousness of common life, his awareness of the room, and finish by recognizing that he was hungry!

That, for the gnostics, was man's goal and starting point. Could they call it God in the modern sense? Yet once man has left it, it becomes a power ever drawing him back, ever awakening in him his noblest, a power which is at the same time his own highest being and highest will. The gnostics never admitted that what was beyond *mental* comprehension was beyond comprehension; though as words are made by mind for its own use, neither words nor formulas can be of much avail in this philosophy. It is possible to *know* that which cannot be thought nor spoken of — save by negations. STUDENT

The New Motor

THE (London) *Nation* dilates on a truth that may have more and more application as time goes on and under which human life will then be finally redeemed.

> Gain was not the chief stimulus of the mediaeval craftsman. It had even in the nineteenth century only a secondary application in the lives of scholars, artists, scientists, architects, engineers and medical men. Generations of doctors have worked with incessant energy and self-sacrifice upon discoveries and inventions, which the etiquette of their caste forbade them to patent or monopolize. The really virile mind is more often an intelligence which desires to fling itself into some largely disinterested work of organization or reform, discovery or social service, than a mechanism which will bring forth its best only under the stimulus of great profit.

The word duty has often a somewhat forbidding sound, as if duty consisted only of work disagreeable to do. But there are duties which are the very life joy of their doer, which are one with the inward urge of his being. It is for instance the duty of the true poet or musician to compose. There is no soul incarnate on earth which has not some special thing which it might contribute did but the conditions permit. But alas, the conditions, that is, the bread-and-butter problem, too often do not permit, do not even permit the man to know of the secret unique store of wealth within him, his special and unique possibility. There have been books before and after Bellamy's *Looking Backwards,* picturing various ideals of human society. But none of them ventures to picture a universality of *genius.*

Let the scalepans reverse their dip. Let it become the primary motive, to contribute instead of to take. Let the taking be but to make the contributing possible and easy. The moment *that* scalepan begins to dip, that moment would see the transformation of human life, the release of its tension, the departure of its pain.

The man of genius knows that he cannot create at his best, perhaps at all, if he is strained with the problem of making both ends meet. Some of them know that they cannot work at their highest if the desire of gain, whether of money or fame, is present with them in their inner chamber of work. How many of them know that that chamber is lit with a new light if their work is done with the desire to raise human life, to contribute?

It is the other desire, to take, weighting down every scalepan, that has made human life what it is and filled the countries with poverty. Reverse the case, and in the new peace men would gradually become aware of their souls, aware of the inner chamber where their highest work awaits them not yet even begun or known of. STUDENT

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Archaeology Palaeontology Ethnology

Pre-Egyptian Art in America

THERE is probably existing today no work of man so ancient as the wonderful Chimu pottery found by Mr. T. Hewitt Myring, a few months ago, in Peru; and no extinct race not possessed of an alphabet ever left behind it so clear a history of its habits and customs as the modeling and the painted designs on the various vessels supply.

So says a writer in *Black and White* (London), August 28. The possession of an alphabet is not essential to civilization. Ideographs may be used, as with the older Egyptians. Whether these people used an alphabet — and they might have used it concurrently with ideographic systems — can only be decided by *positive* evidence; negative evidence proves neither side of the question.

The corrosion of the silver and copper articles is at least ten times greater than the corrosion of the same metals found in Inca graves, and an approximate date of 5000 B. C. is therefore assigned, which the writer tells us is before the days of the first recorded Egyptian dynasty. The people, too, as shown by their own faces depicted by themselves, were "of a race more Egyptian than Indian." In the illustrations accompanying the article we have a Sun-God, with crowns and radiating aura, decidedly "Egyptian"; a profile face in another figure reminds one of the Easter Island statues; it has also a bird's head projecting above the brow.

We learn that the clothing and armor of the Chimus were most elaborate; that their faces had caste-marks; that they used flutes, drums, horn pipes, and trumpets; were sun-worshipers, but serpents, monkeys, fish, lightning and thunder, also found a place among their sacred symbols. The modeling, drawing, and coloring bear witness to the existence at this ancient date of a highly cultivated artistic, law-abiding race. They understood the art of glazing, and the pottery has been remarkably well handled and fired.

Examining even a few score pieces, one sees how a trained observer can learn much as to the life and customs of this extinct people, who must have long preceded the Incas in the occupation of Peru, and whose success in the domestication of animals and the cultivation of plants proves them to have been possessed of a civilization which is well worth the attention of our ethnological experts and others.

Here then is something for the exuberant and sanguine spirit of America to exercise itself upon! Let it look upon its mighty past. Will not the ardent blood of a youthful race leap generously to the idea that this great continent has been the scene of great and glorious civilizations, of which we are the heirs? Or will it prefer the monkey-theory, or original sin? The theory that all our ancestors were barbarians simply will not work any more. It is dead, dead, hopelessly dead; let us bury it. Wherever science digs, it unearths these absolute disproofs of its own past theories, these perfect confirmations of the older and nobler teachings. The human race is of vast antiquity; millions of years of humanity stretch behind us; it has had cycles of stupendous knowledge and glory, and cycles of darkness and ignorance; but it has ever gone forward in its spiral progress. It is ours to learn what has been before and to build upon it and lead humanity to even greater heights.



Lomaland Photo. and Engraving Dept.

THE LARGE SITTING STATUE OF MENDUT, JAVA

Representing a Buddha in Samâdhic Meditation

Earlier than the Egyptians, and with the most undeniable Egyptian affinities! What can this prove except that these ancient Americans were indeed the descendants of the Atlanteans, as were also the Egyptians, and had the same sublime Wisdom-Religion? The sun was their emblem—for of course they did not worship that emblem any more than Christians worship their Cross. It was the symbol of All-Power and All-Wisdom. Associated with it were the symbols of the Moon and the Cross; the three denoting respectively Spirit, Mind, and Matter. We have now but the Cross, fit symbol of our materialism, a materialism most marked in our religion. How many more of these signs shall we have to discover before we begin to realize the grandeur, the vastness, the sublimity of prehistoric ages, and to aspire to get back the ancient Light that has departed and left our life so dreary?

Build thee more stately mansions, O my Soul!

STUDENT

Ruins of Ancient Itumba

THE *Mexican Herald* describes the discovery by Professor Ramon Mena of what is believed to be the ruins of Itumba, a Tezcucan city which flourished before the conquest, and to which he had found frequent allusion made in the ancient documents of Tezcuco. After a search of about two years the professor uncovered the ruins near the present city of Otumba. The ancient city is supposed to have flourished about the middle of the 15th century, in the reign of Netzahualcoyotl, and to have been brought to an end by famine or pestilence, after which its site was covered and lost to memory. It is even larger than Teotihuacan, being eight kilometers in length. A pyramid 25 meters high and 200 meters in circumference has been found, of the same form and nearly as large as the Pyramid of the Moon in Teotihuacan; and a teocalli or temple with walls in some places over two meters thick. Houses and various articles were also found and further excavations are awaited with interest. T.

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The Trend of Twentieth Century Science

The Other Musics

PROFESSOR Gilman contributes to *Science* an abstract of recent work in the study of foreign — that is, Eastern, and (Red) Indian — music. He says:

Hitherto Europeans have believed all this alien music to be rude, primitive and nugatory — an assumption of which the present inquiries amply show the naïveté. . . . To much non-European music the word primitive is wholly inapplicable. An immense development has led up to the *isotonic octave.*

This is an octave wherein the intervals are not, as in our scale, unequal, but composed of six, or of seven, exactly equally distant tones. Professor Stumpf says that the Siamese musicians, in tuning their instruments to this curious scale "proved able to approximate more closely to it than our piano tuners commonly do to the European octave." He refers the choice of seven steps to mystic ideas of number; but he suggests that this isotonic scale may have succeeded, or be an evolution of, an older one which like ours approximated one made from a chain of fourths. This is perhaps possible; nevertheless ours, in its ideal form, untempered, is *natural,* that is, corresponds to the first overtones yielded by a stretched string.

Music fits the people which makes and listens to it; it is a direct record of their feeling. That it sounds uncouth or incomprehensible to us merely means that we have not entered their feeling. A Westerner comes to the study of it with the diatonic scale in his mind; to this he tries to fit a set of tones that cannot be placed in that scale; alters them sufficiently; and finally turns out a score which *is* barbarous and corresponds to nothing.

Besides its frequent high refinement and artificiality, non-European music has an artistic rank of which it is hard to convince ourselves. *Rank to its makers,* be it added at once; and herein lies the widest lesson of the whole inquiry.

But nowadays alien music is being recorded by the phonograph and from that instrument we may perhaps begin to comprehend it.

From the first employment of the instrument doubt began to be thrown on the earlier notations by ear which exhibited exotic music generally as a poor relation of the European family. . . . It is our own ears that are oftenest at fault when we hear in exotic music only a strident monotony or a dismal uproar to be avoided and forgotten. To most non-Europeans their music is as passionate and sacred as ours to us, and among many it is an equally elaborate and all-pervading art.

Foreign musics may differ from our own in some or all of several ways.

First, in the absence of our harmony. We put other notes to the melody, below it, making agreeable chords according to fixed rule. Some other nations have heterophony instead. A Siamese orchestra, for instance, "plays neither in unison nor in parts, for each of the various instruments takes its own liberties with a melody approximately followed by all." To another taste, not *necessarily* at all inferior to ours and perhaps much superior, this may be as agreeable as our fugue and moreover would permit the genius and feeling of each performer to manifest itself to a sufficiently trained ear. Among the Pueblo Indians the exact scale intervals are subject to flatting and sharping according to the singer's momentary change of mood. Is this *necessarily* improper, or only so to our ears? We sadden a melody by flatting some of the intervals by a semitone; is it *necessarily* barbaric to sadden it a *little* by flatting some intervals by a fraction of a semitone?

Second, rhythmic richness.

Hindû and African music is notably distinguished from our own by the greater complication of its rhythms. . . . A group of African drummers sometimes perform different rhythms simultaneously; as it were a chord of rhythms like the chords of notes to which different performers contribute in harmonic music.

Our system of harmony would forbid that. We may have something to learn, thinks Professor Gilman, "in this revelation of elaborate rhythm in non-European music."

Third, in the equal division of the octave into intervals which are not ours; that is in the use of an isotonic scale. An isotonic scale of seven notes would be made by taking the seventh note (sixth *over*tone) of a stretched string and working back through intervals equal to that between this seventh and the eighth tones. Such a scale would be, B♭, A♭, G♭, E, D, C, — approximately.

Fourth, in disregard for the tonic note; none may be discoverable; when discoverable, it may be found that songs do not end upon it. Among several distant nations it has an *identical absolute pitch!* This occurs in the case of pan-pipes from Melanesia and from Java, suggesting, says Professor Gilman "an ethnic or historical affinity between their makers" — both, Lemurian survivals, one may remark. The Kubu scales have also an absolute pitch of their own. "New musical factors reaching deep into the heart of the art" may, thinks the Professor, be revealed to us in this foreign treatment or neglect of the tonic.

Some peoples, also, begin their melody upon various steps of the scale according to the shade of mood they wish to express. Certain steps are regarded as peculiarly suited to certain days and even times of the day. This is, apparently the Hindû "Râga," but the "Râga" principle is admittedly as yet but little understood.

The whole study is still young, but it seems evident that there is something to learn from some of these foreign musics. Shall we ever find a method of reconstructing *disused* musics from their modern representatives, as we reconstruct an ancient language from its living daughters? STUDENT

The Origins of Species

TO the American Breeders' Association Luther Burbank recently showed another way in which new species have arisen. We say "another," but it is beginning to be more than questioned whether that one to which this is other, obtains at all. It is at any rate not proven. That is, it has not yet been proven for a single indubitable case that species arise from one another by the accumulation of slight changes generation after generation until the divergence becomes definite.

Luther Burbank's "other" way consists in the crossing of existing wild species, resulting in the appearance of new and immediately permanent ones. The crossing may be done experimentally; but it does itself, he says, constantly in nature:

The Western blackcap and the Eastern red raspberry, when growing contiguous, as they very commonly do in British North America, often cross, forming an intermediate new species which sometimes sorely crowds both of the parent species, and when brought under cultivation still firmly maintains its intermediate characters, no matter how often reproduced from seed. . . . Similar results among wild evergreens and deciduous trees and shrubs and herbaceous plants have been frequently and forcefully brought to my attention, leaving little doubt in my own mind that the evolution of species is by more modes than some are inclined to admit.

One of these "other modes" is the one that has never yet been proved to occur but is nevertheless as widely believed in as if it were an axiom.

Another is the "mutations" or sudden jumps demonstrated by de Vries.

Mr. Burbank calls the products of his method by the same name. But the mutations of de Vries appear to differ from Burbank's in that they appear spontaneously and not by way of crosses.

The process may, however, be the same. The breaking up of the fixity of old types, the confusion in the germ-plasm, effected by the blend of two differing species, may merely constitute the most favorable of conditions for the appearance of a new type, the incarnation of a new idea, a type that would in any case, though more slowly, have forced its way through the lesser mutations of the de Vries order.

As before noted, the first generation after a cross has been made is *usually* a more or less complete blend of all the characteristics of both parents; not only the visible characters, but *an infinite number of invisible ones* are inherent and will shape the future character and destiny of the descendants, often producing otherwise unaccountable so-called mutations, saltations, or sports, the selection and perpetuation of which gives to new plant creations their unique forms and often priceless values. . . .

But it does not follow that all of this "infinite number of invisible ones" were present at all in the original parents. They may be relatively new nature-ideas, incarnating. Nature does not merely re-blend the past; she goes on to the new under the stress of that "inward urge,", the *élan vital,* of which Bergson as well as many modern biologists are speaking.

For as Mendel showed, many of these crosses, accidentally occurring in nature, or artificially brought about by man, do *not* result in new fixed types. In future generations the blended qualities sort themselves out again. There was no new nature-idea trying to incarnate and fixing the new type.

Two ideas are trying to incarnate in the minds of biologists. The process may be slow, but they are coming to stay. One is the inward urge of nature to progress, not merely to blend and vary. The other is the incarnation of new types in response to this urge. STUDENT

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Nature Studies



Lomaland Photo. and Engraving Dept.

THE ROMAN GATE

ENTRANCE TO THE GROUNDS OF THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA
(Râja Yoga Academy in the background)

The Cavern of Proumeyssac

SOME limestone caverns are formed, not by the percolation of water from above, but by the upward pressure of water from below. A stream, running through the rocks underground, has its channel narrowed and a pressure is developed which expends itself upward along a crack. By means of a whirling motion it excavates a bell-shaped cavity, narrowing towards the top; and in some cases this cavity rises until the roof falls in and an open cavern is formed. But at Proumeyssac there is an example of such a cavern which has been arrested in its development before it reached the surface, and which is therefore an interesting exception.

In April, 1907, says *La Nature* (translated in the *Scientific American Supplement*), the newspapers of the south of France announced the rediscovery of the cavern of Proumeyssac, in the Department of the Dordogne. It formerly had an open mouth, into which many horses and cattle fell, and into which robbers were said to throw their victims; so the inhabitants of the neighboring communes had, 130 years ago, tried to fill it up, but failed on account of its depth. The depth was said to be 150 or 160 feet, and later descriptions gave a greater depth and added a cascade 80 feet high falling into a subterranean lake. In July 1907, therefore, the writer determined to explore the cavern, and gives the following facts.

The mouth of the cavern is in a plateau 515 feet above sea-level and some 300 feet above the level of the River Vézère which is about two miles distant. By means of a windlass the descent can be made with ease. It is 108 feet, the bucket coming to rest on the top of a great conical mass, composed partly of the natural débris of the cavern, and partly of the material thrown in a century ago. At the bottom the cavern is oval, 200 by 130 feet. Beautiful stalactites hang from the walls and concretions of calcite are found around the base. A narrow natural gallery of snowy whiteness leads to a chamber where crystallization from a thin sheet of water has produced curious triangular prisms and other beautiful forms.

As this cavern has its mouth on a level plain remote from cliffs and ravines, it is clear that it was not formed by a stream running down from above; while the bell shape indicates that it was formed by the whirling motion of water forced up from below under great pressure. But the dome does not reach the top; it meets a descending funnel, 26 feet long, which is evidently a fissure enlarged by rains. The spring which formed the cavern is no longer visible, but indications of its former presence are to be found. STUDENT

Origin of Wheat

A NOTE in a scientific contemporary reminds one of the mystery surrounding the origin of wheat. Wheat culture was practised in Egypt 4000 years B. C.; and wheat, together with barley, has been found in prehistoric lake-dwellings. But wheat has never been found growing wild. A grain which has been named *Triticum dicoccoides* has been found growing abundantly and in a great variety of forms on Mount Hermon and in other parts of Syria and Palestine, and has been thought by some to be the parent of wheat; but the theory lacks confirmation.

We are told in *The Secret Doctrine* that wheat is not a product of the earth and has never been found in the wild state, although all the other cereals have been traced to wild grasses. "Inventors," as Plato says, appeared among men and discovered fire, wheat, wine. These inventors were gods and demi-gods incarnated as men. "Fruits and grain, unknown to Earth to that day, were brought by the 'Lords of Wisdom' for the benefit of those they ruled — from other lokas (spheres)," say the commentaries quoted by the author of *The Secret Doctrine*. The Kabiri, Isis-Osiris, and Ceres, are credited with having revealed the great boon of agriculture by producing corn or wheat. (See *The Secret Doctrne*, vol. II, pp. 373, 364.)

Symbolically, wheat is the food of divine justice, and was said to be given to the "defunct" in Devachan. T.

American Robin in England

A COLONY of the American Robin has been established near Guildford in the south of England. Nine cocks and eight hens were imported last spring, and after being kept for some time in an aviary most of them were liberated about the middle of June. They mated immediately, and began nest-building, the nests, coarse and bulky, being placed in trees with no attempt at concealment, and four or five blue eggs laid in each. The birds now number forty or fifty (Sep. 1909). It is expected that by feeding them in the cold weather, they can be induced to remain. This bird (*Merula migratoria*) is described as a species of thrush; the British robin (*Erithacus rubecula*) being of course much smaller and of another genus. H.

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Theosophy in the Welsh Legends---IV

BESIDES the Arthurian legend, with which we dealt in the preceding papers, there are two main fountains of Welsh stories, hailing from the south and the north of Wales respectively. The first of these is the more important; it is called the Dimetian cycle, from Dimetia or Dyfed, its native country; the other is known as the Venedotian cycle, from Venedotia or Gwynedd in the north. We will just give a glance at the latter first, or rather at one small fragment of it.

The chief figures in this northern cycle are the race of the Doniaid Gods, the children or descendants of the Goddess Don, who corresponds with the Irish Dana, the mother of the divine Tuatha de Danaan,—the race of the Danaan Gods—of Ireland. Of this family Gofannon was the god of smiths; Amaethon the god of agriculture; Arianrhod was Mother Nature, the personification of all the powers and forces locked up in the body and personality of man; and Gwydion, the Celtic Hermes, was the God of Wisdom. We all know what is meant by the term intuition. It is a rare and fitful thing that brings flashes of unreasoned knowledge into our minds. Well, if we imagine intuition grown up, so to say, into a something of which we were quite conscious all the time, giving us clear, unreasoned vision into everything, we shall have a picture of that principle in us which is symbolized by the Enchanter God Gwydion.

Now of old time he dwelled and tended sheep
Between Llyn Llydaw and the grass-grown steep
Of the rock-scarped Wyddfa. There at the fall of the dew,
Meshing enchantments round the mountains blue,
He strikes his harp, and sets the valley burning
With wild, long notes that rise, and die down slowly,
And drench the hills, and fill the evening wholly,
And run and ripple o'er the grass, and, turning,
Swell loud, and shout amid the rocks, and thunder
On the inaccessible crags, and pause, and falling,
Swoon o'er the lake; and the stars hear and wonder.
And when he sings, immortal voices calling
Set the still air of evening quivering, throbbing;
And the shy burrow folk, with white tails bobbing,
Lop through the dusk to harken, listening, stopping;
And the quiet mountain fleeces cease their cropping,
And lift mild heads, and stray towards him, dreaming
In some dim vision that comes stealing, gleaming,
With those long harp-notes from the strings his fingers
Wake such strange fire in with their rippling passing.
And in the blue night, the dark waters, glassing
The trembling stars, lie calm; and the night wind lingers,
And all the world is stilled, and filled with pondering
By those white fingers that go twinkling, wandering
About the harp, and that deep, lone, voice winging,
Soaring and falling, round the enchanted mountain.
It fell, that while the lake was half a-flame
With gold, and half a-gloom with purple, came
Lone through the vale, a little lad. His hair
Caught the sun's fire, and shone most ruddy fair,
Sparklings of rubies 'mid the molten gold.
Princely he bore himself; some twelve years old
He seemed; of noble, well-formed limbs. His mien
Was surely mothered by a mighty queen,
Sure fathered by a hero. Gwydion cried:
"Soul, soul that wanderest on the mountain side,
What seekst thou in my hills and valleys lone?"
"Some chieftain's dwelling, of the race of Don."
"If such a one were here, what gift were claimed?"
"Ah soul," he cried, "how long must I go unnamed?"
"Who holds thee from the name that should be borne?"
"Arianrhod Ren, Don's daughter. She hath sworn
That none shall ever give me name but she."
"The Doniaid have their palaces afar."
"Or on the wild hillside their cabins are."
"Gofannon's stronghold overlooks the sea.
His Caer of Forges o'er Pen Ganion towers,
Whence rise his live spark-torrents night and day,
And up and down the blue empyrean play,
And kindle worlds and suns through all the hours.
Seek thou the King Smith of Pen Ganion." "Soul,
How should I make his mighty forge my goal?
He is too busy with the steel and flame
To care who goeth named or with no name."
"Amaethon's pleasant Caer is in the meads
Where Teifi whispereth mid her water reeds,
'Twixt Cemmaes and Cilgerran." "He hath care
Of all the fields that feel the ox-drawn share
Cut thorough. He must heed the young, green corn,
That no mist harm it in the cold of dawn,
That no blight hurt it in the day, no dew
But feed and comfort it, when down the blue
The silver spear-heads of the stars 'gin flame.
He could not stay to teach me win my name."
"Gilfaethwy hath his Caer in Ynys Mon"—
"Nay, I seek Wizard Gwydion. He alone
Shall be my master in all secret things
Till I be fit to stand with warrior kings,
Equal with harp or sword or craftsman's tools,
Not nameless and unskilled, a gibe for fools."
"Oh little hero of the days to be,
I, that have seen thy soul this night, am he."

This boy, it appears, was in reality the son of Arianrhod and Gwydion; and what such parentage means is easy to understand from the standpoint of Theosophy. It is the common lot of all of us; we are all compound of the fire of heaven and the dust of earth. Half divine are we, in our spiritual nature the sons of God; half belonging to this material world, elder children of that same Mother Nature whose younger children are the beasts and all the lower kingdoms. And this lower nature in us is, until we have conquered it, the perpetual thwarter of our aspirations; the passions and desires that come to us with our bodies, keep us away from our spiritual heritage of greatness and genius. One finds the same idea in the Greek legends, where Juno wages war on the young Hercules; and in Ireland, where the Mor Riga, the Great Queen or Mighty Mother, is the strenuous enemy, in his youth, of the great hero Cuculain.

After a year and a day, during which time Gwydion was training and teaching the boy, we learn that a man and a boy landed from a boat on the sands beneath Arianrhod's Caer, and this is what happened:

Arianrhod sent
A serving man to learn of their intent.
"No princess weareth shoes, except my hand
Hath cut and trimmed them, in the northern land."
"Take thou the measure of my foot, and speed,
And have such shoes made, as shall serve my need."
He had the measure, and he cut the shoes;
Splendidly wrought they were, and firmly soled
With golden thread, and nailed with Arabian gold;
But larger than a queen like she might use.
"These are not mine. Bid him go to it again
And cut them smaller as shall fit me." Then
He took a roll of the finest leather of Spain,
Inset with all such emblems as wise men
Fashion of stars and waves and sprigs of trees
To tell dim tales of ancient destinies,
And races that have waxed and waned and died,
Which bards thrice-famed and long-forgotten, mourned;
And marvelously fashioned he shoes, adorned
With tracery of mother-o'-pearl, and eyed
With beryline and sapphirean blue;
And every nail Arabian gold, clenched true;
—But very small, heaven knows, the feet had been
Could wear such shoes as those were. And the queen
Tried them, and, "Take them to him again," she cried;
"These are too small. Either the cobbler lied,
Or else the northern queens have little care
For fitness in such footgear as they wear.
I think he knoweth little of his craft."
"Indeed, I know it well enough," he laughed;
"Yet no man could make shoes for such a queen
Unless his two eyes first her foot had seen."
"Arianrhod waits thee in the Caer." "A fate
Is laid on me that I may pass no gate,
And enter in no hall for a year and a day."
Which when Arianrhod hears, she makes her way
Amid the gloom of bluebells on the hill,
And where the foxgloves with their melodies thrill
The ashen-rimmed and lilac-hearted eve,
Whither the unbreaking shore waves loll and heave.
There were blotches and splashes of gold on the foamless sea when she came,
And the sun was low on the sea's rim, and around him shadows afloat;
And athwart of the shadow, and skyward, a ruby and amethyst flame,
And a flare of red sun gold that swelled and fell by the boat.
And the boy arose when she neared them, and walked towards the edge of the tide,
And the flare and the flame of the sun burned deep in the gold of his hair
A sparkling of garnets and rubies, as she walked by the water-side;
And the beauty of youth and of evening fell over him, fairer than fair.
And the cobbler lifted his hand, and a little gray wren flew down,
And lit on the rim of the boat, 'gainst the lilac and gold clear seen
An hundred paces beyond them, and preened her wings gray-brown,
And twittered the notes of her song; she dark, and beyond her the sheen.
And the boy put a shaft to his bow, and aimed o'er the swell and the heave
Of the moving boat on the waves, and the arrow fled to its goal;
Between the two legs of the wren it passed, and sped out through the eve
And was lost in the sea; and she sang on, unnoting, unruffled of soul.
And the queen saw the shaft speed o'er the tide,
And saw the bird unharmed, and laughing, cried,
"*Efe sydd Llew Llaw Gyffes!* Aye, indeed!"
She cried, "that hand shall serve him in his need;
This Lion of thine strikes with a stedfast hand."
And the cobbler strode towards her o'er the sand,
And waved his arm; and all his cobbler's gear
Shrank into shells and seaweed; and the guise
Of craftsmen left them suddenly; and her eyes
Saw but her son and Gwydion standing near.
"He hath his name from thee, despite thy vow,"
Laughing, he cried; "and there lives none shall say
Thou hast not nobly named thy son this day;
Thy son and mine is Llew Llaw Gyffes now,
The Lion with the Stedfast Hand."

Then she laid another fate upon him; that he should never wear arms unless she herself armed him. After another year and a day of training, Gwydion brought him to her again; this time they were in the guise of bards. In the night he took himself to his magic, and covered the sea with a fleet of ships; and the land, as far as the eye could reach, with vehement, fierce, and well-armed warriors; and all these were for besieging the castle. She called upon the two bards to help her, which they were very ready to do; and while one of her maids armed Gwydion, she herself put the armor on Llew; and in that manner he was freed from the fate she had laid upon him.

As for the third fate; it was that he should have no bride of the human race; and to overcome this, Gwydion and King Math took themselves to their magic together; and they took the blossoms of the oak and the blossoms of the hawthorn and the blossoms of the meadow-sweet and the blossoms of the wood-anemone; and made of them a maiden, the fairest in the world; and gave her the name of Blodeuwedd, Flower-aspect; and she was the wife of Llew. As to this Math, he was the arch-magician of all, the master even of Gwydion. The name means heterogeneity or differentiation. We find mention of him in a poem of Taliesin the great initiate bard:

I was enchanted by Math
Before I became immortal;
Then I was initiated by Gwydion
The purifier of Brython,
Of Eurwys, of Euron,
Of Euron, of Modron;
Of five battallions of Initiates,
High Teachers, the children of Math.

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I suppose that the meaning of the story, in a few words, is this: that there is that within us — or you may say also, without us; for Gwydion is the analog of Woden and the Sanskrit Budha, the gods of the secret wisdom; and his name put into Sanskrit is simply Vidyâ, wisdom; read as a human principle he is what we call Buddhi; read as an external or cosmic principle he is occult wisdom — there is that to be attained, then, which can free us from the domination of the passions; we can get such a hold on the true wisdom of life, as to make us stand superior to all attacks and temptations of the lower nature. Please notice also, what qualifications were necessary before the boy could get free from the fates laid upon him by Arianrhod. To win his name, to take the first step, he had to be a skilled craftsman, a worker, a good shoemaker; he had to be master of his body, to strike with a stedfast hand; then to get arms, he had to appear as a bard. Scholars would say that the Celtic doctrine of Reincarnation is figured here; and no doubt they are right. The trouble is to get any Celtic tale that does not suggest Reincarnation, a factor that entered into every imagining of those ancient peoples, a matter they were no more uncertain about than we are uncertain about the sequence of tomorrow upon today. But notice here the progression implied in these successive appearances of the hero before Caer Arianrhod, which, if it means anything, as it certainly does, means, being the place where man meets Mother Nature, this material body in this material world. First a craftsman; then, with bardhood added to his craftsmanship. We must be workers; and our work must be glorified with the spirit and power that bardism stands for: the spirit of poetry and music; the knowledge of, and feeling for, the beauty and sublimity of things. Is there not a high and majestic philosophy implied here? Ah, this is the teaching that the world needs: that we should have done with pettifogging and miserable methods in our work; that our meanest duties should all be splendid poems in action; that the light and glory of the gods should run down through all the actions we perform.

KENNETH MORRIS

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What explanation does Theosophy give in regard to the forecasting of winters etc., by birds and aniamls? The wild geese made their flight south the latter part of August this year — several weeks earlier than usual — and for the first time in many years, we had a long rain in September.— From Petaluma, California

Answer We must ask first, *Do* the animals forecast the weather? Foresight must in this case rest on memory, and yet we find young adult animals who have never seen a winter acting exactly as their parents who have seen several. Nor can their conduct be attributed to parental tuition, for many of them will make (or try to make) the usual preparations for winter when in captivity almost since birth.

Moreover, the communication is very difficult to imagine. If we *could* imagine a parent bird from the lofty standpoint of having experienced a couple of winters instructing its young in the general fact of winter, can we imagine instruction in the fine symptoms that indicate an *extra early* winter?

We are on very perilous ground in entertaining the foresight hypothesis. Let this example show the peril:

There is a certain marine worm, by name *Palolo,* inhabiting the shores of some of the Polynesian islands. It is about a foot or more in length and very slender. Now these worms *keep lunar time.* Says Mr. Whitmee in the *Encyclopaedia Britannica:*

> About 3 o'clock on the morning following the third quartering of the October moon they invariably appear upon the surface of the water; . . . Soon after the sun rises they begin to break and by 9 a. m. they have broken to pieces and disappeared. The morning following the third quarter of the November moon they again appear in the same manner, but usually in smaller quantities.

The females break up into a mass of eggs, the males into fertilizing units! The fertilized eggs sink under the water and develop in recesses in the coral reefs. When their turn comes to do as their parents did, that is, on the following October when the moon has done her third quarter, they rise to the surface:

> Year by year these creatures appear *according to lunar time.*

Now this is surely a more remarkable performance than that of the birds, the squirrels, the beavers, and the rest. Can these worms be supposed to forecast *the third quarter of the October moon?* Yet they are certainly guided by it.

Returning to the main question, it would seem that we are justified in putting aside both conscious foresight on the part of the animal, and parental instruction. The phenomena adduced then come into the same class as certain others, for example the thickening fur of certain animals on the approach of winter, or a change of color in the fur to correspond with the white of the snow. These phenomena are *certainly* not due to the animals' foresight of the winter, and are wholly outside its control and consciousness.

But we are not therefore arguing that the birds' flight or the squirrels' nut-storing are outside their consciousness; only that they are outside their control and based on a reason of which they have probably but the dimmest knowledge. The life of the animals named is certainly exceedingly vivid and conscious, but with a consciousness that is mostly of the moment-to-moment order. Many important matters of their lives, those involving acts of their own, though *done* within their consciousness and often involving some amount of choice and volition and attended with pleasure, are *arranged for them* without or behind their consciousness. Others, such as change of fur color, are both done and arranged behind.

As to the arranging cause of all these, Theosophy and the older Biology stand sharply contrasted. The newer Biology is rapidly approaching Theosophy.

According to the older, the offspring of any pair of animals would chance to vary in all sorts of directions from the parental type. The variations would be exceedingly minute, but among them might be one that gave its possessor a slight advantage over its fellows in its adult struggle for existence. It would therefore tend to escape or to get food where they were killed or starved. *Its* offspring, also varying a little, would include perhaps one that carried the advantageous parental variations a little further. And so by degrees some new type would appear, or some new power develop.

The arguments against the adequacy of all this hypothesis, against its competency to account for new species and powers, are very many, too many to put here. Suffice it that according to the newer Biology variations are *not* by chance and in any direction, but directed definitely towards evolution, the advancement of life upward; and that they are not minute, gradually added to, generation by generation, but of considerable magnitude suddenly appearing.

The point for our consideration is the definite *direction* of variations so that — as in the case of bird-migration for example — these at once give the animal the opportunity of longer or fuller life and also gradually raise the whole procession of living things.

The newer Biology speaks of a "trend," an "inward urge," with Henri Bergson of an *élan vital,* and so on; not venturing yet to take the next step. It does not yet quite venture to speculate what is that power which works *behind* the animal and plant consciousness *on* and *for* the animal and plant, directively and intelligently.

So Theosophy must lead the way. This, as the present writer understands it, is the teaching of Theosophy:—

The upward trend of evolution is the manifestation of omnipresent, energic Spirit, the Light and Life of the universe, drawing all things towards a great goal. This Light and Energy receives an intelligent application to the conditions of this planet by passing through the minds of the Guardians of the planet — *men* who have perfected their growth here.

But they, like the general of an army, are concerned mainly with the broad principles. The impulse and guidance they give passes down from them into the hands of lesser and lesser agents, finally the "spirits of nature" of the medieval Kabalists, with an intelligence corresponding to their work among the animals and plants. It is the duty, so to speak, of these severally, to do the best they can for the several groups of lives under their charge, molding the life-matter to the extent of its present plasticity, inspiring the conduct of the groups in the interests of the extension and advancement of life. They are not omniscient and they make mistakes. In a certain sense they may be said sometimes to work against each other. If, for example, the bird's eye is made keener, the butterfly is made to resemble more closely the flower or dead twig on which it sits. It is not their business to consider that; they are merely working out into details the far-come divine impulse to make matter — or rather its lives — more plastic and more conscious.

Nor would the great plan work out in animal pain and bloodshed had not man — on *one* plane the highest, and the only truly self-conscious being of that plane, with an influence throughout the whole field of nature far greater than he suspects — used his divine gift of will and choice in inflicting pain and bloodshed upon his fellow man. He struck into the scheme of things and wounded it, deserting the divine plan and keynote sounded in his nascent inner consciousness by his elder brethren, the Guardians. There *were* days on earth "when the lion lay down with the lamb," and they will come again when man has learned to live and feel and think and act in brotherhood with man and beast.

To return, then, to the question: the writer would say that whilst animals are fully conscious and happy in the performance of their actions, any considerable degree of *foresight* that these actions may indicate is not theirs but that of the nature-powers concerned with their interests and evolution.

STUDENT

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FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

The Panorama of Religion

People must Educate their Clergy

A WRITER in the *Spectator* points out that the Roman Church is not the only one which is declining. The Church of England, as tested by the numbers presenting themselves for confirmation, by the dearth of curates, and by the testimony of her clergy, is declining. The Wesleyan Church for some years in succession has made a similar complaint, and has issued pastorals on the subject. On the Continent of Europe the position is still worse. The cause, he says, is not far to seek.

Knowledge has Vastly Increased

THE same old complaint; knowledge and the churches seem to be regarded as irreconcilables. The general public, he continues, have become informed in advance of the clergy. How is this? one would ask. The result on the clergy is twofold: some keep on expounding the scriptures in the twilight of the Reformation; others, equally ill-informed in modern knowledge, adopt a mode of criticism that is fatal to genuine religious faith.

But the conclusion reveals a curious attitude. "The conditions to which we are drifting are most terrible to contemplate. When a people lose all sense of moral obligation, of accountability to God, etc." So this (purely hypothetical) loss of the "sense of moral obligation and accountability to God" has come about through the people gaining knowledge ahead of the clergy? The only remedy obviously is to educate the clergy. That is the logical inference. The churches are decaying and the people going off because the clergy are ignorant — so, logically, says our authority. The people must educate their clergy, that is all. But it is a curious situation. Presumably there are the two necessaries — modern knowledge and spiritual grace. The people have the former, the clergy the latter. An exchange of commodities is proposed. This view of the functions of a church may usefully be filed along with other views, for reference and comparison.

The Pope and the Comet

THE *New World*, speaking apparently in the Romanist behalf, indignantly denies the truth of the story that Pope Callixtus III issued a bull of excommunication against Halley's comet. The writer says that some years ago a Roman Catholic clergyman heard a lecturer at Chicago University repeat the story, and laid before him positive proof that it was a lie, upon which the lecturer withdrew his statement. But we are given no inkling of the nature of this proof, nor is it easy to guess its character.

The further argument that the story is untrue because it is so absurd, and that no Pope would ever do such a silly thing as exorcising a comet, will not weigh much in the minds of many people, it is to be feared. It seems more likely that a Pope would do it than that anyone should think of *accusing* him of it.

Church and State in France

THE confusion of the issue with regard to toleration, to which the Church often resorts, is stated in an article in the *Westminster Gazette*, on the religious question in France, by Henri Turot. He maintains that the Government which made the Separation Law acted in the best interests of religious toleration, that this policy has been pursued by the Government since, and that the reasonable members of the clergy and of the Church were and are satisfied; but that all the trouble and friction were precipitated by the headstrong attitude of the Papal See in demanding more than their religious rites entitled them to. The most enlightened among the partisans of the Church made in 1906 a powerful appeal to Roman Catholics to submit to the law. They proved to them that the Act did not in any way interfere with the interests of their Church nor with the faith of its true believers. The following passage is cited:

> Not being prevented by the Separation Law from believing what we like, nor from practising what we believe, the hierarchy existing in its entirety, and the right of our bishops to communicate with Rome being unimpaired, the places of worship remaining at the disposal of associations formed and directed by the bishop . . .

But an Extraordinary Ecclesiastical Congregation in Rome formally declared that:

> The Pope had already solemnly declared that he would not accept any law dealing with an ecclesiastical question without having been previously consulted on the matter. Consequently the recent law was to be considered as condemned the very day it was laid before Parliament. The same may be said of any ecclesiastical law that the Government might eventually propose.

Thus, says the writer, because the Pope was not treated like a Sovereign with whom a country has diplomatic relations, he refused the Church many advantages that the law gave it. The religiously disposed in France have every liberty to follow their creed; but the princes of the Church refuse to accept the country's law; notwithstanding which, the Government mercifully regards them as citizens and treats them as leniently as possible.

Bible a Dangerous Book

ONE hears that the *Biblical World*, the Chicago University paper edited by a D. D., has another broadside against Christianity. The teachings of that book, especially those of Jesus, are described (if the report be true) as an obstruction to modern progress — temperance, marriage laws, child-labor, and other things.

This is too bad, and from a Doctor of Divinity too; especially when we reflect that, as other clergymen are saying, Christianity is the one thing that has raised the world from darkness into light, the one hope of the future. Those people who are campaigning to place a Bible in every room of every inn in the land must now be counted enemies of modern progress. Why should we not have the Bible proscribed by law as a dangerous book, and prohibited from the United States mails?

An exchange says:

> The trend of University work is a menace to the established church and the question as to what the latter will do about it is by no means a trivial one. Is the country ready to make the announcement that it is anti-Christian?

Solidarity is essential to human welfare; and this rests upon man's conviction of his essential Divinity — the cardinal truth of religion. Christianity no longer avails to convince man of that Divinity. The results of modern thought and progress, as interpreted in the light of Theosophy, promise to do this. Such a crisis have the affairs of men reached that a social regeneration is inevitable, but it can come about peacefully. In this new order of things it will be necesary to recognize the fact of human solidarity as the basis of the commonweal, in place of the old doctrines.

(CONCLUDED ON PAGE 11)

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

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THE THEOSOPHICAL ADDRESS AT ISIS THEATER

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY held its usual meeting at Isis Theater last evening. Mr. Percy Leonard, from the International Headquarters at Point Loma, read an interesting address on "Cyclic Law in Human Life," from which the following extracts are taken:

The word cycle is defined by Webster as "an interval of time in which a certain succession of events is completed and then returns again and again." The cycle of the year begins among the snows of January, proceeds upon its course amid the flowers of spring, reaches its culmination in the heat of summer, declines as autumn leaves fall from the trees, and ending in December snows, begins immediately its never-ending round once more. The whole of Nature is affected by the Cyclic Law. At the beginning of *The Secret Doctrine,* Madame Blavatsky's monumental work, she lays down three fundamental propositions, and in the second she declares "the universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alteration such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe." The most minute bacterium enters upon a cycle of his own when first he enters into separate, individual life. He grows until he reaches his maturity, then comes the setting-in of forces leading to his dissolution, which proceed until death terminates his brief career. The planets also, as they roll through space, pursue a course precisely parallel to that of the diminutive but living speck we have described. . . .

The individual man is also subject to the cyclic law, and has his periods of incarnation in a body, alternated with long periods of resting in the spiritual world. Born as an infant, he proceeds by gradual growth to manhood, passes the point of maximum efficiency, and then declines by easy stages to old age and death. The dissolution of the body is succeeded in a little while by birth in the ideal world, where all that was the best and highest in the life just closed breaks out into luxuriant blossom, quite impossible among the bleak surroundings of material life. At last the force exhausts itself, the man is born again on earth, and thus the cycle is completed.

. . . In the fourth century of the Christian era there was a most abundant efflorescence of Gnostic thought and feeling in southeastern Europe. Doctrines distinctly Theosophical were held and taught by a large number of the population. The group of eager, mystic students of the inner life slowly diminished and eventually almost died out, but they had simply left their bodies for a short time, and after fifteen hundred years have passed away, behold the nineteenth century, and towards its close appeared a crowd of eager searchers after Theosophical truth, so that the guardians of the ancient treasure were compelled to satisfy the urgent craving, and the movement known as Theosophical emerged from the scene, active and vital, and to its banner it is not impossible to imagine, have rallied the thousands of the ancient gnostics now embodied in a western race.

. . . There is a whole gospel of encouragement in this law of cycles for those engaged in struggling with their lower natures. The conflict is most certainly severe, but it is not incessant, or at least it varies in intensity. At times it seems as if the forces ranged against us were gaining ground. We are hard pressed on every side, and it appears almost as if a few more days of strain would overcome our powers of defense. But he who knows a little of the law of cycles will take heart just when the fight is hardest, for he realizes that the night is at its blackest just before the dawn, and that the point of maximum intensity is just the indication that the hostile forces are about to wane. . . .

Let me repeat a short quotation from a speech delivered by Katherine Tingley at Bombay in 1897:

"Oh ye men and women, sons of the same universal mother as ourselves, ye who were born as we were born and whose souls like ours belong to the Eternal, I call upon you to arise from your dreamy state and to see within yourselves that a new and brighter day has dawned for the human race. This need not remain the age of darkness, nor need you wait until another age arrives before you can work at your best. It is only an age of darkness for those who cannot see the light, but the light itself has never faded and never will. It is yours if you will turn to it, live in it; yours today, this hour even, if you will hear what is said with ears that understand."—San Diego *Union*

The Panorama of Religion

(CONCLUDED FROM PAGE 10)

A greater liberty will be secured for the individual by restricting some of his so-called liberties (which are really licenses) in the general interest. And Theosophy will open the Bible of the ages, wherein are writ the *eternal* truths concerning the nature of man, his purpose and his destiny.

RELIGIOUS STUDENT

A Lesson from the Great Pyramid

THE idea that the ancients did not know as much about astronomy, or geodesy, or anything, as we do, may receive some rough correction before the present century grows much older. H. P. Blavatsky has given us many keys, which, carefully used, will enhance our respect for their attainments, whether in science, philosophy, or religion. It is more than a century since the French astronomer, Bailly, showed that the ancients possessed, long before the time of Cassini, a more accurate knowledge of the mean motion of the moon than more modern astronomers. Yet this simple fact has not yet received due recognition, nor have astronomers, apparently, paused to consider what may be the real significance of Bailly's demonstration. They rest content, for instance, with merely placing a mark of interrogation after his statement that in the year 3100 B. C. the length of the tropical year was 365.24346 mean solar days.

The author of *The Great Pyramid Jeezeh* (published nearly twenty years after *The Secret Doctrine*) advanced the opinion that the usual estimates of its date were wide of the mark, and proposed dates fifty or sixty thousand years earlier. And he suggested it was built by people of great foresight and intelligence. Among many valuable facts collected in this book is a list of earthquakes for 1900 years, showing the singular immunity of the Pyramid district from disturbances of this kind.

Those who, like Petrie, Smyth, Skinner, and Adams, have made a special study of the Great Pyramid, have reached many remarkable conclusions, and have marveled greatly at the accuracy with which the stones were dressed and fitted together. So great is this accuracy that it has been observed that the actual curvature of the earth is shown along the base. And it was Sir John Herschel who pointed out that the casing stone showing the unit of measurement is exactly one ten-millionth of the estimated polar radius. The fact is, and it is just as well here to state it, that those who designed and supervised the erection of the Great Pyramid were past masters in astronomy, geodesy, and many other things besides. It is well to recognize this at the outset, because it will prevent us from falling into the error of supposing, for example, that they would commit the blunder of making the entrance passage point to a culmination of a circumpolar star—knowing as they did, the *great* changes which occur in the obliquity of the ecliptic — in a building designed to stand for many tens of thousands of years. There was a better way of showing the date.

. . . since the Dendera Zodiac shows the passage of three sidereal years, the great Pyramid must have been built 78,000 years ago, or in any case . . . this possibility deserves to be accepted at least as readily as the later date . . . [assigned by Proctor]. (*The Secret Doctrine,* II, 432)

Knowing what they did about the earth, the first thing they would do would be to select a site easily recognizable by geodesists, and at the same time calculated to show any geodetic changes that might occur. The ideal site for this purpose is unquestionably the thirtieth parallel of latitude. Let us see, then, what consequences flow from this simple fundamental proposition.

And here it should be remarked that while geologists and seismologists are familiar with the rising and submersion of great areas, as well as with smaller movements attributed to tidal influence and other causes, it does not seem to have occurred to them that there are actual slow changes in the shape of the earth as a whole, that is, of the geoid. We have the warrant of *The Secret Doctrine,* however, for assuming that such changes occur (Vol. II, 325).

Now the present latitude of the Great Pyramid is 29° 58′ 51″. Taking the polar radius at ten million times the Pyramid cubit, 3949.645 miles, the equatorial radius, when the elevation of the celestial pole at the Pyramid was 30° 0′ 0″ (they were not ignorant of the laws of refraction), must have been 3963.822 miles. The equatorial radius being now 3963.296 miles, it follows that the present polar radius should be 3950.69 miles, which is in harmony with the most recent measurements of meridian arcs, indicating as they do that the polar radius has been slightly underestimated. The foregoing is on the assumption that the volume of the spheroid has remained constant.

Now although the volume is unchanged, the distance along the surface of the spheroid from equator to pole must have increased four-tenths of a mile, while the expansion of a semi-circle on the 30th latitude parallel would be five-twelfths of a mile. Here we have a possible explanation of many cracks, running in various directions, such as the Grand Canyon of Colorado, Puget Sound, and others which can be traced throughout the northern hemisphere, mainly between the 30th and 50th parallels. Opposing strata in such cases are seen to have been torn apart, while remaining at the same level.

Another remarkable result comes from our simple fundamental proposition, which may corroborate Bailly and ancient astronomy, provided we assume, contrary to accepted views, that the major axis of the earth's orbit has diminished slightly.

Volume and moment of momentum remaining constant, the angular velocity of the earth's rotation should vary inversely as the square of the equatorial radius. It would follow that the present rate of rotation would be 1.0002648 times the rate 78,000 years ago. So that the tropical year at that time, while still 365.2422 longer mean solar days, would, owing to a cor-

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respondingly greater orbital path, have really occupied 365.338 of *our* mean solar days.

Taking Bailly's figure, on the authority of Indian tables, as before stated, 365.24346 days 5000 years ago, the year in terms of our mean solar day, 73,000 years earlier, should be 365.336 days: *an agreement practically exact.*

If we add to the inclination of the roof of the "grand gallery," 28° 30′, the difference between that of the roof and floor (a secular ecliptic element) we have 30° 52′ as the maximum obliquity of the ecliptic during the past cycle since the building of the Pyramid. Prior to the time of that maximum, which would be about 48,000 years ago, the obliquity must of course have been increasing, just as it has since been diminishing. Applying the rule, from *The Secret Doctrine,* adverted to in a previous article on the Earth's Rotation (in CENTURY PATH, vol. XII, no. 52), we reach the conclusion that the date when the obliquity was *the angle of the entrance passage* — namely, 26° 18′ 10″ — was 77,614 years ago, which may be a close approximation, therefore, to the date of the design of the Great Pyramid. At that time "the celestial pole pointed to the further end of Ursa Minor's tail" (*The Secret Doctrine,* II, 768).

Thus a recognition of the knowledge possessed by the builders of the Great Pyramid has at least led to some suggestions of interest to students of *The Secret Doctrine.* They may be modified, with fuller investigation; and we may remember that there is an as yet unexplained element in the secular acceleration of the moon. May it not result from the same recondite force which has flattened the earth's belt? F. J. DICK, M. INST. C. E.

Is there Another World?

RECENTLY the Los Angeles *Examiner* had an editorial entitled, "Do We Believe There is Another World? Yes." It argues from the universal desire to believe in a future life, and from the analogies of immortality that we have around us. But there are mistakes.

One mistake is to infer that scores of millions of Asiatics believe that happiness is to be found in the "extinction of consciousness," or Nirvâna, the end of separate existence and of struggle; which belief is supposed to be a sign of degradation and is not fit for civilized peoples. The doctrine thus stated conveys a wrong impression. But it is not easy to convey the right impression to a Western mind, so much less accustomed than an Eastern mind to *analyse* consciousness and think along such lines. The Eastern idea is that what is usually called "consciousness" — that is, the ordinary personal factitious consciousness of man — is a kind of prison from which we should desire to escape; Nirvâna being the real or *root*-consciousness, which is free from the limitations and delusions of the personal consciousness. Thus Nirvâna, instead of being annihilation or extinction, really implies a true self-realization. The reason for using the word Nirvâna, which has been translated "extinction," is that the ordinary mask-modes of consciousness are extinguished, thus freeing the Soul from delusions and limitations. Ordinary consciousness is characterized by continual restlessness and uneasiness; the higher consciousness is regarded as tranquil and unmoved, like the waters of the deep sea. Nirvâna constitutes the fulness of wisdom, the merging of one's individual consciousness into a grander consciousness; which is the antithesis of annihilation. Even if people cannot understand this conception, we should at least be willing to concede that the Orientals do not teach annihilation. And this is not to say that there may not be, even among the Orientals themselves, people who do not understand the true doctrine, and who believe, or profess to believe, in some pessimistic doctrine of extinction; for there are everywhere such people. Another curious notion is conveyed in the words:

> As we can know nothing about the soul, or the destiny of the human being next us, so we can never know anything about the destiny of other planets, or of our own planet.

Why is not this an arbitrary dogma? One seems to have heard this kind of assertion before, and from the pulpit: "God does not mean us to know this." Thus do the suggestions of an outworn ecclesiasticism still linger in the human brain, causing people to make these pessimistic assertions. Let us leave such assertions to the pulpits, and in our newspapers adopt a more courageous and hopeful attitude. Let us at least express the hope that we may *some day* know *something* about the soul, instead of *never* knowing *anything,* and we shall be at once more logical and more true to fact.

Theosophists wage a strenuous and unflagging campaign against all such pessimistic doctrines, believing that the Soul is the real man, and that Self-Knowledge constitutes the goal of humanity. It is dogmatism that originally foisted upon us the teaching that we can never attain Self-Knowledge, but must linger in a state of abject ignorance and helplessness until death wafts us to some heaven whence we can never return. Such doctrines, in various forms, lurk both in religion and in science, but the worthier representatives both of religion and of science now usually repudiate them. "Man is a weak erring creature, inveterate in sin, needing the intercession of a personal savior"; or "man is a mere product of the animal kingdom." True Religion and true Science have naught to do with such doctrines, which are unworthy of the present age. All knowledge lies before man, if he will only enter upon the path of self-liberation from the snares of passion and delusion.

Another delusion, also derived from dogmatic religion, is that which makes immortality entirely an affair of the future and of after-death. Why cannot man achieve the consciousness of immortality now? Why must he wait until he is dead before he can be blessed. It is an ecclesiastical dogma. Jesus Christ taught that the "Kingdom of Heaven," or "Kingdom of God," was a condition to be sought after and attained in this life, through the abnegation of selfishness and the purification of the heart. Theosophy teaches that man can, by overcoming the delusion, permit the light of his Soul to shine through the clouds and illumine him, so that he will become prescient of his great destiny. Let us relinquish the soul-killing doctrines of despair and enter on the path of aspiration and noble effort, like the Knights of old, dauntless in the Quest.

Speaking of humanity collectively, we know that it is immortal, and we constantly speak of it in this way. A writer says, for instance, "*We* shall not see Halley's comet again until 1986." What does he mean by this? And historians of the past and forecasters of the future constantly speak in the same way, as if the human race were a single immortal entity. Now, if any individual man could merge his being into that of the race, he would be immortal too. So long as he identifies himself with his flesh-personality, he is mortal, for the personality perishes and is never seen again. This is the crux of the whole question. We are immortal or not, according as we mold our lives.

Is the strong desire of a man to live again to be regarded as evidence that he will live again or as proof that he ought to live again? To answer that question we must discriminate a little more closely between our different kinds of desires. Some desires are "of the earth earthy," and their perpetuation would be most undesirable; others are lofty and worthy aspirations; and both kinds are mixed up together in our minds. Many of the desires to which we cling most tenaciously — or, to speak more accurately, which cling to us — are of a kind that we should seek to be delivered from; it would be a wrench, but the liberation would be most welcome. Like getting up in the morning, when it is cold and dark and the weak nature would fain plunge anew into the fond delusions of dreamland, the process of emancipation from such personal cravings is necessary and welcome to the Soul, though perhaps painful to contemplate. We should not wish to carry our personal desires into a heaven-world; nor will the greater wisdom of the Soul permit us to do so.

The personal desires, when very strong, may suffice to keep alive for a long time after bodily dissolution the "shade" or "spook" in *Kâmaloka;* but the Soul has already passed to *Devachan,* the heaven-world.

The difficulty we have in determining whether we are immortal or not arises from the fact that part of our make-up is mortal and part immortal. Our personal desires are, by their very nature, finite and terminable; they must obey the eternal law of change. But we are also conscious of something in us that is immortal. It is this latter that will continue to live.

And let us look backwards as well as forwards. Immortality implies *previous* existence as well as life to come. Our personal desires arose during the course of the present life; we acquired them gradually during our up-bringing; we are continually dropping some and acquiring others. These are not eternal; they did not pre-exist. But the Soul has existed before. It is only because of the limitations of our present knowledge that we have lost sight of that continuity of existence; but by transcending those limitations we may regain that knowledge.

The sense of immortality is inseparably linked with the sense of solidarity. Were we conscious of our oneness with the human family, we would be *de facto* conscious of our immortality. The regaining of immortality, then, means the regaining of our sense of solidarity, the losing of our sense of selfish separateness. Thus we become individually immortal as undying units in an immortal host, linked to each other in spiritual bonds. STUDENT

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Art Music Literature and the Drama

Influence of Surroundings on Temper

A NEWSPAPER account says that a husband who had been living inharmoniously with his wife, consulted a doctor, an unusual thing to do, as was also the doctor's procedure. No other cause having been found, he went to the patient's house and discovered red wall-paper. He had this changed to blue, with the result that the wife's temper became as equable as before.

Undoubtedly the mental effect of colors, as also of shapes, patterns, and all things that affect the eye, is an important part of the science of life; but our life is scarcely as yet sufficiently well ordered in other respects to render the study of these more delicate influences very practicable at present. We live in such a chaos of surroundings that the general effect is neutral and we have no chance to appreciate subtle qualities.

If the doctor had pursued his subject farther, he might have changed the pattern of the wall-paper and the shapes of the furniture. The idea that visual surroundings affect the mind connects the decorative art with the art of living. In the same way music has been so connected, by studying its mental effect. All the arts form integral parts of the great art of life, and cannot be wholly separated from it.

Life consists in the adjustment of internal conditions to external conditions, and of external to internal. Both processes have to go hand in hand. To try to progress by merely attending to external conditions would be to weaken the power of internal accommodation. The effort to improve our internal conditions will inevitably result in an improvement of our external conditions. Hence the former is the more important, though both are important.

Is there not a great future before art, when artists shall have realized more fully that their function is not that of an exotic cult occupied in gratifying an exotic taste, nor yet that of a kind of human camera occupied in registering impressions, but that of craftsmen engaged on the human temple, occupied in studying the relation between internal and external beauty and harmony?

At present our decorative effects reflect our internal condition — that of a jumble of heterogeneous impressions. The salon of our mind contains a collection of articles of vertu and bijouterie; and the salon in our house contains the same kind of collection. But, as a beautiful vase demands a beautiful table, a beautiful table a beautiful room, and a beautiful room a beautiful house; so we cannot place beautiful ideals in an ill-ordered life without creating something resembling a magpie's nest.

Landscape gardening, inside and out, must be studied: the effect of our disposition on our surroundings, and of our surroundings on our disposition. And, above all, the effort must be collective; for we cannot have a society consisting of a magpie's nest of separate beautiful lives. Streets of beautiful houses all on different plans do not make a beautiful city. Neither can we really beautify our own individual life without studying the relation of our life to that of others — without recognizing the common life, with its wider possibilities. STUDENT



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NEW LONDON BRIDGE

The Music of Claude Debussy

SOME interesting things have been written of the music of this French composer. Mr. Gilman writes regarding his music for Maeterlinck's *Pelléas and Melisande:*

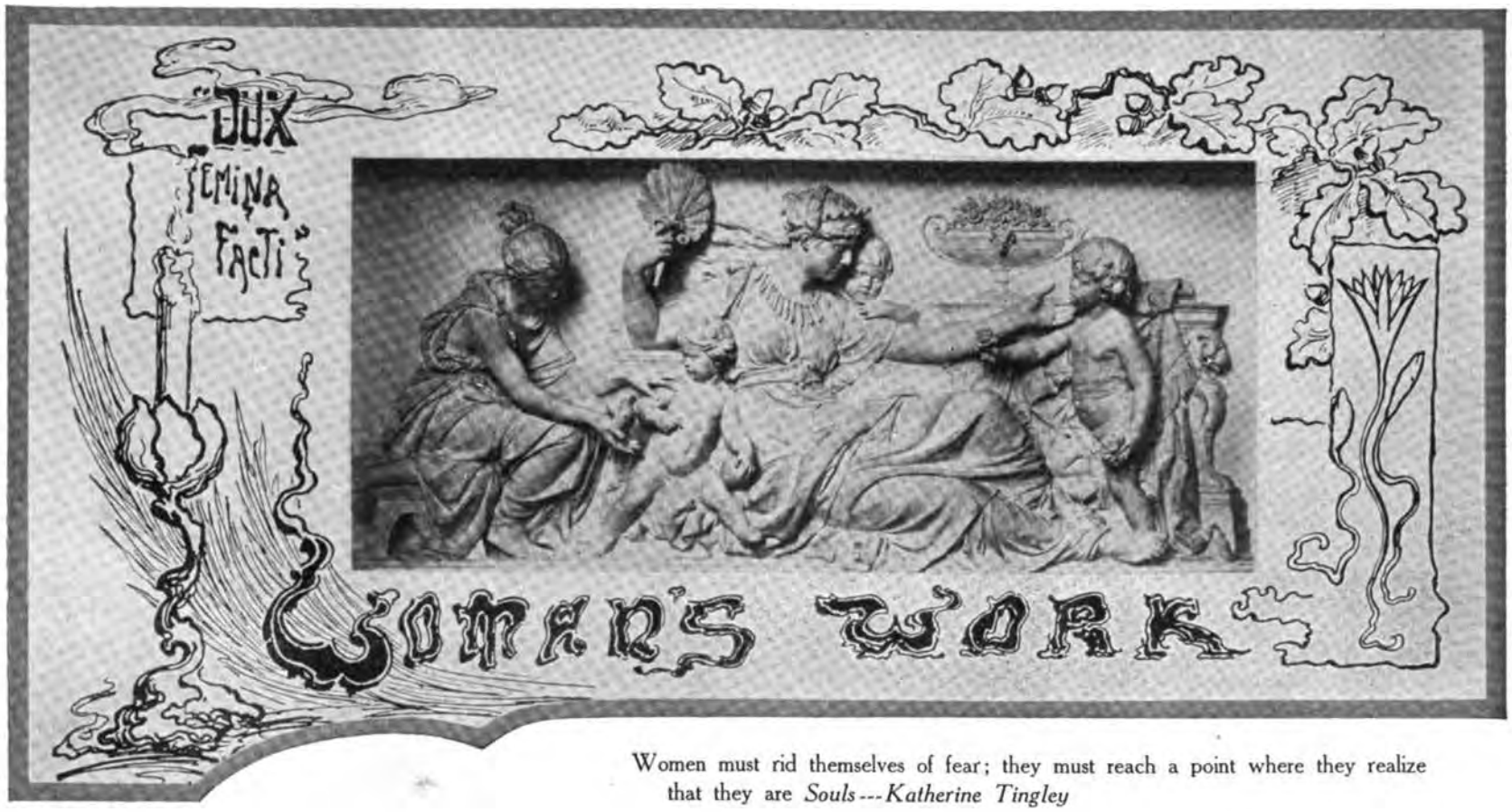
> Debussy has caught and re-uttered, with almost incredible similitude, the precise poetic accent of the dramatist. He has made definitely and poignantly articulate the heart-shaking sadness and beauty of this *vielle et triste légende de la forêt.* Its indescribable glamor, its veiled and shadowy loveliness, the magical and fate-burdened atmosphere in which it is steeped — these things have found voice and tangibility in Debussy's score. His symphonic poem, *La Mer,* contemplates the sea as a thing of dreams, a thing vaguely yet rhapsodically conceived, a bodiless thing, a thing of shapes that are gaunt or lovely, wayward or capricious. It is a sea that is shut away from too curious an inspection, to whose murmurs of imperious commands few have needed to pay heed; a sea whose eternal sonorities and inimitable enchantments are hidden behind veils that open to few.

Mr. Gilman goes on to say that this new music

> is leading to the search for a still more intimate, luminous and eloquent means of restoring to us that *sense of the invisible* which music, pre-eminently among the arts, is fitted to convey. The element of mysticism which has crept into its being in our time is not yet free from sensuousness; and it is overmuch occupied with the merely fantastic, and consciously bizarre. I believe that it will shake itself clear of these things; that it will attain, too, an added fluidity and fineness of expressional texture; that it will become continually less vehement, violent and assertive. I can hear, in this suppositious art that I like to imagine, supremely moving tone sequences, poignantly chromatic in their progress and interrelation, yet wholly different (more supple and various) from the formulas perpetuated in contemporary music by those who have drunk too deeply at the intoxicating spring of Wagner's genius. I am aware of a new voice and a new art, subtle yet commanding, having strange and undiscovered potencies of communication, of revelation — a speech at once luminous and esoteric, importunate and profound. Its persuasions, perhaps, shall lead us closer "to the gates of our being."

Mr. Gilman seems to express what is already felt by many musicians, who have seen the dawn of this new era in the music of Tschaikowsky. The improvement of instruments, with more perfect blend and richness; the occasional use of soft rounded bell-tones; the elimination of mere loudness; greater purity and simplicity of construction, may be elements in the new advance. STUDENT

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Women must rid themselves of fear; they must reach a point where they realize that they are *Souls*---*Katherine Tingley*

The Lost Chord in Human Life

IF Theosophy is the chord in human life lost during dark ages, the teaching of Reincarnation is indeed the lost chord of Christianity. Silent has it been, while man forgot that the smiling heights of the past had been his own foothold, to which he must climb again in order to ascend further in the scale of human endeavor.

It is over thirty years since H. P. Blavatsky began her bold revival of this teaching of rebirth, and many students of Theosophy have had the opportunity of testing the power and beneficent influence of the conviction of its truth. They will tell you that it is a teaching which brings to the human mind and heart a fulness of peace, a sense of order and justice, restoring human life to the godlike, effortful thing one feels it to have been among some of the greatest in the world's past history. They will tell you that activities performed with the feeling of taking up threads once laid down and carrying along further efforts begun in the past, have a new and deep meaning; and that obstacles, recognized as having been placed in the path by past failures, yield in the overcoming of them a greater satisfaction, a greater gain of self-control and consequent power to help, than any other victories.

There is in much of the human race an inherent desire to outwit and surpass others. This is at the root of much of the humor which people revel in, and much of the conflict in human affairs, petty and important. Most people have yet to discover that the greatest sense of satisfaction is obtained from the outwitting of the desires and schemes of their own lower natures. There is something generated by this process, some spiritual energy, which puts one on a level, for a moment, with the Gods, and reveals a glimpse of possibilities of human achievement and companionship and qualities altogether obscured at present in the ordinary life.

The more one lives in the consciousness of the "long cycle," that is, of the Soul which incarnates in many successive personalities in earth-lives, the easier it is to see the permanent, the pure, the strong, and helpful side of human nature in contrast to the transitory, weak, humiliating faults and qualities, and the more necessary and encouraging is it to battle with these lower aspects, give them no quarter,

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Stanzas from
THE GOLDEN MILESTONE

BY the fireside there are peace and comfort,
Wives and children, with fair, thoughtful faces,
Waiting, watching
For a well-known footstep in the passage.

Each man's chimney is his Golden Mile-Stone;
Is the central point from which he measures
Every distance
Through the gateways of the world around him.

In his farthest wanderings still he sees it;
Hears the talking flame, the answering nightwind,
As he heard them
When he sat with those who were, but are not.

Happy he whom neither wealth nor fashion
Nor the march of the encroaching city
Drives in exile
From the hearth of his ancestral homestead.

We may build more splendid habitations,
Fill our rooms with paintings and with sculptures,
But we cannot
Buy with gold the old associations.

Longfellow

---

and then see them shrink and cower and appear with less and less audacity as the cycles of our moods give them an opportunity to assert themselves.

This teaching of Reincarnation, with that of the divinity and brotherhood of humanity, in quickening the realization that a single life is only a *term* in the long tuition necessary for the Soul's experience, fosters the spirit of true comradeship. How many people have persisted in vicious and selfish courses because they met with no one who directly challenged the part of their nature which alone could compass their regeneration? Too often the eyes of the good are merely averted from the evil tendencies of those with whom they are closely associated. There is that in this teaching of Reincarnation, bringing as it does the conviction that all failings not conquered this time will appear with added force another time, that gives support to all protest against evil.

Why delay? It will only be harder the next time. The increased responsibility one feels about one's own upward climb is felt also in relation to one's fellows. How can one let them sink deeper, deeper? One must say, do, live, *be* something that will arouse them to a sense of their danger. The human race is one, and all must rise. The Soul, rebirth, divinity, solidarity, these fill the mind and heart with more and more compassionate ideals and inspire the students of Theosophy to follow in the footsteps of the Helpers of Humanity.

These Helpers are felt to be near. It is from them that the glorious impulses of the new time have come; it is from their lives of compassionate service that the vibrations of the Soul life have been communicated to humanity. It is a time for each one who has felt the thrill of new interest, new enthusiasm, awakened by these teachings, boldly to face whatever in his or her nature is hindering a full response to the challenge.

It is a very curious fact that what men and women have sometimes long prayed for, they do not recognize when it presents itself. We bemoan certain conditions, we assert that we long for better things, that we have ideals so much higher and purer than our surroundings can be made to express; but although in such a Movement as the Theosophical we see the

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actual possibility of creating the highest conditions, some still hesitate about even acknowledging that it is time to do anything more than *talk* about ideal conditions.

One reason for this is that with the revival of the Wisdom teachings and the awakening of the spiritual faculties, there is also the reappearance of some of the evil work done in long past cycles by those who, knowing more of the inner nature of man than has been given humanity to know for many centuries, chose to use this knowledge for selfish ends. Each man and woman today will find that purity of life, sincerity, and altruism, are touchstones which reveal the quality of these so-called teachings, which have been galvanized into life from the failures of long ago. If they offer as inducements the power to gain any material advantage, or to escape the life of service to humanity, if they employ specious means of convincing you of your spiritual superiority, or of developing weird uses of the human principles before you have mastered the failings of the lower nature, if you are tempted to experiment with them, know that you are responding to the organized spirits of evil who would deter humanity from its onward path. This is a time to be wary, and not waste the golden hours of the dawn of the new age. Will it be easy in some future life to cast off veils of illusion which you are wilfully drawing over your eyes and which only serve to conceal the light of Wisdom?

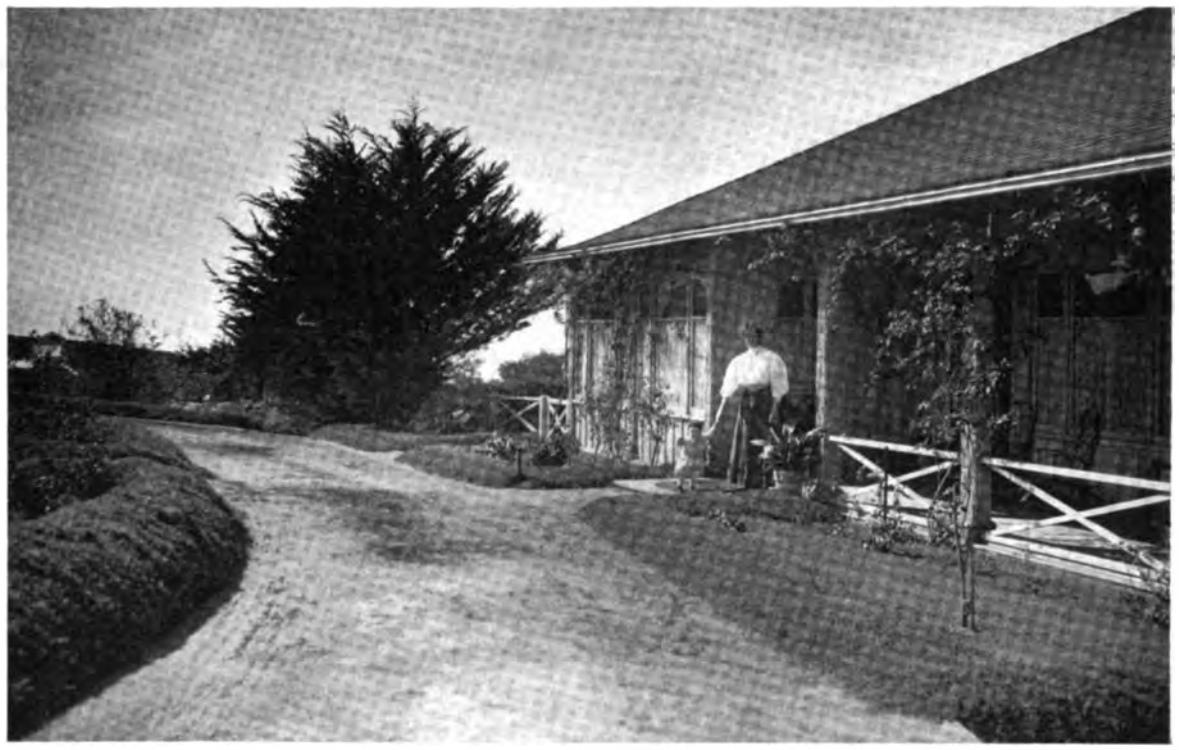
Why not ring true? Why not respond fully to the challenge that has pealed out over the world? Why not set to work to attune your nature to the teachings of the Soul and of Brotherhood, and make of your life a challenge to others? A life lived pure and true, to support words spoken in sympathy or in protest, and to inspire actions brotherly, positive, and decisive — this would be a response to the tocsin of the new time.

You have difficulties in your lives, you say. You find it takes all your strength and will to contend with trying circumstances, to hold at bay things in your own nature that would wreck you. Stand up bravely; face your foes, the whole line every day, and defy them to drag you down. Face everything in yourself that keeps you in conditions abhorrent to your better nature. You can always find the link between yourself and your conditions. If you can't, it is because you won't look for it. Starve out the feelings of jealousy, envy, a mistaken sense of injustice, revenge, anything in the shape of a grievance, and begin to build a better life. Be so instinct with inner purity of purpose that dark shadows can no longer linger about you.

Some time in the golden future there is a moment for you when the great challenging chord of Brotherhood and Compassion shall ring out and you shall be free to respond to its call for service with a heart and mind and soul living in the full radiation of divinity. Begin to work for this now. Take checks, obstacles, griefs, disappointments, as reminders of the seriousness of the effort, of the power you must make yours by overcoming them. At present, "the fight's the thing." It has to go on until all the foes have been conquered. The thrilling moment of success comes when faced down, left with nothing from your nature to nourish them, they suddenly are transformed into your willing servants. They will master you until you master them; then they will serve you.

What a tangle human affairs present to the student of them! Families discordant, grief-stricken, sick — tending whither? So many knots of destiny to be untied before really earnest people, in many cases, can breathe the free air of opportunity to work as they long to! What is the clue? Where shall the beginning be? Aeschylus taught it to the Greeks. He used the drama to bring it and keep it before them. The study of his tragedies makes it plain that this Initiate believed and taught that the tangle of human destiny could be unraveled by one who was unselfish in purpose, devoted, a servant of the Higher Law.

Today, at the time of the renaissance of teachings and times more ancient than when Aeschylus taught, the Theosophic Leaders have appealed to the hearts of mankind, strengthening them to attempt to invoke the full measure of their divinity and with it to bless and heal the suffering of the world. The lost chord has sounded, its echoes are still heard. They will awaken in you all the strength of your soul. They will help you to feel the harmonies of the happy future. Shall they not find a response in you? MARJORIE M. TYBERG



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"CASA ROSA," A LOMALAND STUDENT HOME

A Sidelight upon the Education Problem

REFERENCE was lately made in an article in these columns, to the strong stand taken in favor of more thorough drill in the "three R s" in our elementary schools by Mrs. Ella F. Young, the Chicago Superintendent of Schools. A recent *Kansas City Star* contains the following commentary on behalf of the views set forth in the article mentioned:

AS THEY SPELL IN COLLEGE

NORTHWESTERN UNIVERSITY TRIES ORTHOGRAPHY OF ITS FRESHMEN

One Hundred Words Were Propounded to Each Student and There Were Some Wonderful Results

The System of Education is Blamed

CHICAGO, Oct. 12.— Freshmen at Northwestern University were called upon, after having been divided into eleven sections, to spell words in common use, each section having one hundred words. Here are some of the words propounded, with the spellings given:

Irregular — Earegular, iregeler, iregealer.
Accessible — Excessable, assessable, excseble.
Counterfeit — Counterfit, conterfite, counterpheet.
Apprentice — Aprentase, aprentis.
Chivalry — Shivalry, shivelry, chifalery.
Magazine — Magazeen, magazean, magizene.
Plumage — Plumnage, plumeage, plumeag.
Anthracite — Anthreesite, anthrisight.
Adage — Addage, addige.
Municipal — Munisipple, municiple.
Glacier — Glassear, glashier.
Intelligence — Enteligance, intelegence.

Prof. J. Scott Clark, head of the department of English, said after the test that the present mode of education in grammar and high schools was responsible for the large number of poor spellers.

Statistics may be juggled but facts are sterner and more stubborn. Yet to blame the present generation of school-teachers for a situation which is at once lamentable and very, very humorous, is to heap injustice upon misery. By whom were *they* taught? What was the character of their early mental environment? What was the nature of the moral training received by them? Was it of the kind that clears out the brain and puts fire and steel, honesty, clarity, and alertness, into the whole make-up, or of the sort that results in making it easier to put off a duty than to do it, easier to be slack than punctilious and accurate, easier to pigeon-hole problems than to dig out their solution the hour of their appearance?

And if the latter, which, it must be confessed, the above report strongly indicates, what were the causes of such wicked misuse of the holy function of education? One must go back a long way to find the cause of this condition, yet until we know it we cannot hope to arrive at a solution that will finally and assuredly answer these questions. STUDENT

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OUR YOUNG FOLK

The Pole Vault

IS there any boy or girl who has not seen the pole vault performed?

While this feat is a comparatively modern athletic event, it has become very popular, and is made a prominent feature at all athletic gatherings.

The pole vaulter uses a pole twelve or sixteen feet long, made of some straight-grained, springy wood. Before attempting the vault, he stands the pole in front of the cross-bar and takes mental note of its height, grasping the pole near this point with one hand. He then draws back a good distance for running-space, and runs for the mark, carrying the pole in both hands, balanced like a lance.



Lomaland Photo. and Engraving Dept.

POLE-VAULTING, RÂJA YOGA SPORTS, POINT LOMA

Approaching the standards at full speed, he places the point of the pole in the ground below the cross-bar, and then up he goes, describing a magnificent arc. While the momentum of the run will carry the athlete up, he must tug and push with his arms while rising from the ground, so as to turn his body and throw it horizontally over the bar, at just the instant when the pole is vertical.

In the picture you see a Râja Yoga boy doing the pole vault. He is just at the point we have mentioned. The last step is to get back to terra firma uninjured; for it is a delicate matter to descend ten or twelve feet, and land in a standing position.

As his lower limbs swing downward, the vaulter — now over the bar — throws the pole from him to prevent it from dislodging the cross-bar, as this would "disqualify" the trial.

This event is the most beautiful and most difficult of all athletic feats. To do it well requires great running speed, strong arms, and very rapid thinking, to say nothing of courage. A height of over twelve feet has been successfully cleared by some athletes.

At the frequent athletic festivals held by the Râja Yoga boys, the pole vault is a favorite event, and one in which they are very proficient. Usually on holidays young and old gather at the athletic fields to witness the games and athletic events.

A picture of the last occasion of this kind is still fresh in our minds. The field, decorated with gay flags, was thronged by eager spectators. Citizens of Lomaland, prominent and revered, were elected as judges. Many green wreaths were required to reward the victors, as the program was a long one. The wreaths won at the Olympian games held every fourth year in Lomaland are kept as cherished trophies, as they were in Greece.

Under the blue sky, with the sparkling ocean breaking below the hills, one could feel a touch from the festivals of ancient Greece, where athletics were held as sacred. ISRAFEL

ONE DAY AT A TIME

One day at a time! That's all it can be;
No faster than that is the hardest fate,
And days have their limits, however we
Begin them too early and stretch them too late.
One day at a time!
It's a wholesome rhyme;
A good one to live by—
A day at a time!

One day at a time! Every heart that aches
Knows only too well how long that can seem:
But it's never to-day which the spirit breaks;
It's the darkening future, without a gleam.
One day at a time!
It's a wholesome rhyme;
A good one to live by—
A day at a time!

One day at a time! A burden too great
To be borne for two can be borne for one;
Who knows what will enter to-morrow's gate?
While yet we are speaking, all may be done.
One day at a time!
It's a wholesome rhyme;
A good one to live by—
A day at a time!

One day at a time! 'Tis the whole of life!
All sorrow, all joy, are measured therein,
The bound of our purpose, our noblest strife,
The one only countersign, sure to win!
One day at a time!
It's a wonderful rhyme;
A good one to live by—
A day at a time!

Helen Hunt Jackson

Sayings from George Herbert

THE mill gets by going.
Virtue never grows old.
Rivers need a spring.
The shortest answer is doing.
Love makes one fit for any work.
A little with quiet is the only diet.
The morning sun never lasts a day.
The tongue talks at the head's cost.
The soul needs few things, the body many.

Do as Ye Would Be Done By

"OH boys!" shouted Roy, as he came running excitedly on the ball-ground, "you know that little house on the corner?"

"Yes, what about it?" they asked, gathering around him expectantly.

"Well, an old lady has moved into it, and the man who brought her furniture just dumped it in the yard, and when I came by I saw her looking at it as if she didn't know what to do — she's poor I guess — and I thought it would be great fun if we boys would go and carry it in for her, don't you?"

"Why Roy, the very idea!" cried the boys, in a tone of disappointment. "Well, I thought the house must be on fire," said Henry, "Roy was so excited."

"But won't you do it boys?" cried Roy.

"Of course not, goosey," cried Jack. "Why, we're just about to start a game."

"But supposing she were your mother," said Roy, unshaken in his purpose.

The boys thought a moment; then Roger said:

"Well, that alters it; if she were my mother I'd be glad enough to have anyone do her a kind turn."

"So should I," said Ned.

"Of course we all should," said several others. "Come on boys."

Throwing bats down, away they went, and in a few minutes presented themselves to the old lady, all laughing and lively, and offered their assistance.

"Bless your kind hearts!" said the astonished old lady, who felt as if a blessing had fallen from the clouds.

It did not take long for their young, strong arms to carry in everything and arrange it as the old lady requested, and when they went back to the ball-ground with the old lady's "Bless you, bless you my boys!" ringing in their ears, they declared they had never enjoyed anything so much in their lives.

"Why it was as much fun as a game of ball to see the old lady's look of relief. I am glad you thought of it, Roy, old boy," said Jack.

"Well boys, I believe that's what it means by doing unto others as we would be done by," said Roger. "Nothing like bringing things home to one's own self."

"That's true," said Henry, "and it pays, for it makes a fellow feel like a man. Let's see if we can't do something else to help her. She's a nice little body isn't she?" To which they all assented.

'Twas only a little act, but a seed had been planted in each of their hearts, of helpfulness and consideration for others. J. H.

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THE CHILDREN'S HOUR

Many Times

"I COULD never do that, never," said little Kittie Falk in open-eyed admiration at her cousin's skill with the clubs, as she swung them round her head in a wonderful series of twirls. Maude smiled.

"You might do them better," she said, "if you tried," but Kittie shook her head.

"Never say 'can't' my girl," said Uncle Jim, who was sitting smoking on the veranda, "for as Maude said, you never know what you can do until you try, and faith in your possibilities is half the battle. Talents don't grow of themselves," he added; "they have all been planted and tended, worked for in some one life or another. Don't forget that, little one," and he smiled kindly at wondering little Kittie. "Here we have Maude a born gymnast, a natural athlete from babyhood, and Alice, my sister — your mother — tells me that your knowledge of music seems to have come by instinct. How's that? How's that? Tell me now." and once more he fixed his kind keen eyes on the child.

"I don't know," said Kittie. She had lost her father years ago, and she was not yet quite used to uncles, for Uncle Jim had just come home from over the sea, and had brought Kittie and her mother from their quiet home to make acquaintance with some distant cousins who had returned with him. Pretty, kind Maude, so clever and bright, so sure of herself, was a revelation; she seemed at home everywhere. "And the secret seems to be," thought Kittie, watching, "that she never thinks of herself at all."

That evening, before the blinds were drawn, the little cousins had stood watching the stars: beautiful, shining Venus, Jupiter, and the new moon, all in a line from horizon to zenith, and Kittie was still thinking and wondering about the stars when they gathered around the fire: she seated at her mother's feet, Maude near her father, and the boys between, engaged in a discussion as to the respective merits of the Old and the New Worlds.

"Thinking, Kittie?" asked Uncle Jim.

"I was wondering why some stars are brighter than others," she answered.

"Perhaps the people who live on them know their duty and do it better than those on a planet which shall be nameless," her uncle replied with a twinkle in his eye.

"And do you remember," he asked, "our little talk about talents this morning? I imagine you wondered what I meant by 'other lives'."

"Yes," said Kittie, "but I have thought sometimes we must have been somewhere, before we came here. We couldn't just come, could we? Please tell me about it, Uncle."



Lomaland Photo. and Engraving Dept.

TWO CHILDREN OF THE LOTUS GROUP OF FALUN, SWEDEN WITH THEIR FATHER

GLADNESS in the heart should dwell,
As music in the ocean shell.

"We could not," Uncle Jim emphatically replied, "and the story of our coming is a long story, and once we came, we have kept on coming ever since, for millions of years. What do you think of that, little girl?"

"I think it's lovely," said Kittie, "but must I always come to the same place?"

"No," said Uncle Jim, "you are a citizen of the world when your work is completed, and the time will come when you will feel that all men and women are your brothers and sisters, and in every land you will find your friends."

"So that is how we learn to do all sorts of things, we have so many chances to try; it doesn't make you afraid to try, when you know you have plenty of time," Kittie exclaimed delightedly.

"Any number of bodies but only one 'I' inside them all the time," said Maude, jumping up, "new houses to live in, which we fashion by our present way of living and feeling and thinking. Shall we weave a little harmony into our pattern tonight with music?"

There was instant agreement among the young folk, and their clear young voices rang out in sweet and wholesome song; while to the weary heart of Kittie's mother came the blessed peace born of a knowledge that there is justice and order in the way the world is governed, after all, and that if we only set about the way to understand it, it will be well with the world sooner than we might think.

STUDENT

An Old Story Re-told

ONCE there was a little mouse, and one day he went out for a frolic. Now this little mouse did not live in a cellar or an attic or any place where one would expect it to live; but it lived in a great forest, in the hollow of a fallen tree, near a lion's den.

When the mouse went out to play, the first thing he saw was the lion fast asleep, with his head resting on his paws.

"Aha!" cried the mouse, "now I shall have fun, I shall hide in the lion's mane and he will carry me all over the world, and oh, what sights I shall see!"

So he quickly jumped up on the lion's face and cautiously crept up to his mane; but alas! his little feet had tickled the lion's face and awakened him.

"How those flies do bother one!" growled the lion, and putting his paw up to scratch his head, he caught the poor little mouse and would have crushed him instantly, but the mouse pleaded so piteously for his life, promising never to annoy him again, that the lion, being a noble creature, had compassion on him and released him, saying: "Anything so small as you cannot do much harm, I fancy!"

"I may be small," answered the mouse, humbly, "but if ever I can do you a service, nothing could give me greater pleasure."

The lion roared with laughter at the idea of such a tiny creature helping him.

It happened, however, a short time afterwards, that a hunter had spread a net to catch some of the wild beasts of the forest, and the lion while out walking was caught in the net. The mouse heard him roaring with rage, and ran to offer his services. At this the lion scoffed, "You, indeed!"

"I will show you," said the mouse, and he began to nibble, nibble, nibble at the net, until he had a hole in it. Then the lion could tear it, and soon he was free.

"Never again shall I despise anything because it is small!" cried the lion, and he invited the mouse to jump on his head; and I doubt if ever, before or since, had a little mouse such a glorious ride as the lion gave to his little rescuer that morning.

J.

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1	29.763	65	54	61	54	0.00	N	6
2	29.747	68	61	67	53	0.00	NW	1
3	29.704	78	67	78	59	0.00	SE	3
4	29.715	83	49	55	54	0.00	S	3
5	29.727	63	55	57	55	0.00	SE	2
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7	29.879	65	50	55	54	0.00	E	3

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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 3

CONTENTS

Pages 2, 3 — EDITORIAL
The Eskimo and their Philosophy of Life
Medicine and Psychology
The Cross
"A Cat in the Room"
Recent Achievements in Flight
God and One's Liver

Page 4 — TWENTIETH CENTURY PROBLEMS
Vivisection in a Religion
The Test of Mysticism
Conscious Automata

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Temples at Prambanam, Java (*with illustration*)
The Legend of the Dun Cow
Indian Languages of California

Page 6 — TWENTIETH CENTURY SCIENCE
Flying by Music
Species and Variations
The Newer Medicine
The New Organ

Page 7 — NATURE STUDIES
"Monuments of Human Callousness"
The Mystery of the Lyre (*verse*)
Fighting Insect Pests with their Natural Enemies
Ice-Yacht Sailing (*illustration*)

Pages 8, 9 — STUDENT'S PATH, ETC.
Theosophy in the Welsh Legends — V (*conclusion*)
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
"Leave Heaven Alone"
Some Sayings of Gautama the Buddha

Page 11 — GENERAL
The Theosophical Address at Isis Theater
Universal Races Congress
Religion Day by Day
Nunobiki Falls, Japan (*illustration*)
Jesus and Religion
Gigantic Evangelization Scheme
Religion and Politics
An Expurgated Bible
The Continuity of the Church of England
Broad Views *vs.* Ecclesiasticism

Page 12 — GENERAL
Ancient Tibetan Medicine
An All-Seeing Periscopic Eye

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
A Significant Drama Symposium
Greek Theater, Point Loma (*illustration*)

Pages 14, 15 — WOMAN'S WORK
"Be Happy as Those are who Live for Happiness"
From *A Thanksgiving* (*verse*)
The Home and Economics
"My Brothers' Keeper"
Blarney Castle, Ireland (*with illustration*)

Page 16 — OUR YOUNG FOLK
Harvest Home and Thanksgiving
In the Nursery (*with illustration*)

Page 17 — CHILDREN'S HOUR
Summer's Dying (*verse*)
How the Barley was Planted in the North
Dogs in a Brotherhood
Lotus Buds of Arnhem, Holland (*portrait group*)

Pages 18, 19, 20 —
Meteorological Table; Advertisements; Book List

The Eskimo and their Philosophy of Life

THE people of Greenland and the Polar North are divided into three groups, the South and West Greenlanders; the East Coast Greenlanders, of whom there are but few left; and the Eskimo of the "Polar North," the region round Cape York. They all speak practically the same language, but the northernmost tribes have had no communication with the rest within the memory of man, and have not been converted to Christianity. They have no admixture of Danish blood.

Mr. Knud Rasmussen, a Danish Greenlander with a trace of Eskimo blood, a graduate of Copenhagen University, who has lived many years in close touch with the Eskimo, has lately written a remarkable work upon their customs and beliefs. His book, *The People of the Polar North*, treats principally of the "Polar" Eskimo; he loves the simple people of what seems to us the terrible and forbidding North where life is mainly a fight to wrest bodily sustenance from nature in her severest mood. Mr. Rasmussen, by his kindly feeling and truly brotherly attitude in all his dealings with the Eskimo, has entirely gained their confidence and so can speak with absolute certainty about their inner life.

A True Basis of Intercourse

The Danish Government exercises a general paternal supervision over the northern Eskimo, but they have no regular form of government among themselves as they are constantly migrating in small bands in search of their animal food. They are a happy and contented people on the whole, satisfied with whatever luck the day brings forth in the form of fish, seals, walruses, birds, or an occasional whale or bear. They have no history except a vague tradition of having come from the West.

The religious beliefs of the Eskimo, now disappearing, in the Southwest of Greenland — the so-called "civilized" part — before a simple Protestantism, are limited but interesting. These, and many of the tales that are told while the hunters are basking in the occasional hot sunshine of the long Polar day, or sitting round the blubber stoves in the bleak wintry night, and which have been handed down from old times, contain more than traces of the once universal Wisdom-Religion, Theosophy.

Teachings of Universal Religion

All the Eskimo, whether Christianized or not, have always firmly believed in the soul and in a future life. The pagan Eskimo do not locate the soul within the body in any materialistic way, but consider that it overshadows it and is inseparable from it during life. They do not speak of any kind of hell, but believe that at death the soul goes up to heaven or down into the sea. Students of Theosophy can here see an unmistakable reference to the *post-mortem* states of Devachan and Kâma-loka. The Eskimo fear death but little; they dread the uncertainty of life and the possible pain and suffering before the end.

Crime is rare among them for they have a strong feeling of duty, and they believe firmly in the law of Karma or justice. They tell many stories of real life in which evil meets its due punishment.

Reliance on Justice — Karma

Mr. Rasmussen does not make it clear if they have any widespread belief in the pre-existence of the soul — or Reincarnation — but he translates one very old and popular story of transmigration, in which the soul of the hero, Avuvang, is born into all the different kinds of animals of the world, so "that one day he might tell men what his experiences had been"; finally he is reborn as a man and teaches others what he has learned.

The Eskimo held a very peculiar belief which is now rapidly dying out, but which seems to be a distinct trace of the really philosophic teaching on the subject of Reincarnation. They regarded the Name of a person as a kind of entity or soul, posessing a certain vitality and force. After the death of the body the Name had to find a new incarnation in some unborn child. This vividly reminds the student of Theosophy that the ancient Egyptians called one of the seven principles or aspects of man the Name (Ren). There is an impersonal touch about the idea of the persistence of the Name which recalls the exoteric Buddhistic teaching of the innumerable reincarnations of the *Skandhas*, or Tendencies, set up during the life of man.

The Immortality of the "Name"

The non-Christian Eskimo have a good many magicians, who seem to be usually mediumistic sensitives with limited clairvoyant and hypnotic powers. Mr. Rasmussen finds it impossible to believe they are conscious frauds. Even those who have genuinely adopted Christianity and have abandoned their alleged intercourse with spirits will not admit that they were trading upon the credulity of a trusting people.

The Eskimo have no definite form of worship though they have many arbitrary customs, chiefly concerning abstinence from certain foods at particular periods, which depend upon fear of the unseen world. Their main principle of life is Brotherhood, and they carry the idea

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of helping and sharing rather too far sometimes; as, for instance, when they exchange partners for a while! A few Eskimo have been brought to the white man's countries, but they do not thrive, though they show, when young, good intelligence and aptitude for education. The one who came with Peary in 1896 soon returned, disillusioned with our unbrotherly methods of life which were different from what he had been accustomed to. In a letter which he left, he said: "Your civilization has done me and my people nothing but harm. Live well."

A People of Nature

Mr. Rasmussen is now exploring among the Eskimo of North America, and hopes to reach Alaska in three or four years, well supplied with interesting records. STUDENT

Medicine and Psychology

IN a brief report of the Harveian Oration, delivered to the Royal College of Physicians (England), it is stated that the lecturer remarked that there was an old connexion between the religious and the medical professions, which led to a spiritual interpretation of human ailments, and that in Harvey's time medicine was only just acquiring independence.

Yet the lecturer later on advocated a consideration of experimental psychology in connexion with medicine; and said that an attempt ought to be made to sift the grain from the chaff in such things as hypnotism and theosophy. And he excused his presumption in introducing these subjects by quoting that same Harvey, whose advice, "to seek truth," he was following.

The subject of his lecture was the treatment of insanity, and he evidently realized that the interior nature of man has something to do with this question. In fact we cannot treat the body of man as though it had no connexion with his mental, emotional, and moral nature. To be a really successful physician, one would have to be equipped with understanding in regard to all these departments of human nature.

Knowledge, in its perfection, tends towards unity; when it separates into departments it deteriorates. What is called religion and what is called medicine are sundered fragments of an original whole. Many people recognize the truth of this and try to unite these estranged kinsfolk; but the union is forced and artificial and breeds bastard cults.

In Harvey's time religion was so degenerated that science had to cut loose from it in order to get a chance to progress. And science bids fair to reconquer gradually the domains which religion failed to hold. We realize more and more that we must extend our science into the hidden realms of causes and study the "spiritual" side of nature and of man. Diseases do indeed have a spiritual interpretation, and in the treatment of insanity this is especially significant.

But one cannot blame the lecturer for being cautious on the subject; for, what with Christian Science, New Thought, Hypnotism, and other such dangerous fads, there is likely to be a larger supply of patients for the asylums than of cures. The doctor is advised not to dabble in any of these things. There are healthy and normal ways of appealing to the mental and moral nature of patients and thus assisting the physical treatment; as the lecturer said, every successful physician has a personal influence which cannot be weighed and measured.

Hypnotism is only a narcotic; instead of arousing the patients' own powers, it sends them to sleep and introduces the powers of the hypnotizer in their place. And as for experimental psychology — in view of the ignorance which prevails in connexion with that subject, it would be far more dangerous than if some tyro, unacquainted with anatomy, were to dissect a patient's brain in the hope of curing his insanity.

Theosophists would advise physicians to go on with with their good work of ministering to the body and cheering the mind, and to leave all questionable by-ways alone; for their knowledge and skill will increase indefinitely with study. Let them above all do their best to arouse the patient's *confidence in his own will* and restore the vital forces of his moral nature by wise counsel. STUDENT

The Cross

A GREAT horizon of cruelty and violence still sweeps about the Savior's cross. The cross has become almost a natural emblem. But it is uplifted in the midst of the same iniquities which surrounded Jesus so long ago.

There is more in this than the speaker intended. He regarded the cross as a most sacred emblem. He did not know that the cross *without a circle above* it is an emblem of materialism. It represents the material world, the four arms being the four elements; and the lower nature of man, the four arms being the four lower principles (body, astral body, vital principle, and desire principle). The cross crowned by a circle denotes matter dominated by spirit, and the lower nature ruled by the higher. It is then the sign of Venus — Divine Love, Harmony, Compassion. The Egyptian *ansated* cross was the same symbol, a cross with a crowning circle or handle.

The cross emblem is universal in symbolism and of date far preceding Christianity. Those who have made even a slight study of the subject of ancient religious mysteries know that by the "crucifixion of the Christos" is meant the descent of the Soul into the flesh, and that the "Resurrection" signifies its ultimate conquest over the flesh (or the cross). Christianity adopted this mystic symbolism and blended it with the life of Jesus as narrated in the Gospels. The cross itself, from being an emblem of the material life which has to be conquered, has been exalted into the symbol of an ideal. Since this symbol has been thus exalted, materialism, ignorance, and cruelty have reigned on earth. TRAVERS

'A Cat in the Room'

DR. WEIR MITCHELL relates that his father, the late Professor John K. Mitchell, once placed a cat in a closet and invited a relative, who was sensitive to the presence of cats, to come into the room where the closet was and look at some books. The friend sat down, but in a few minutes became pale, shivered, and said: "There is a cat in the room." He became faint, complained of nausea, and went out and promptly recovered.

This phenomenon is sufficiently well authenticated by numerous cases. It is one of the things for which our science provides us as yet with no explanation. It proves that cats have strong auras, magnetic atmospheres—we have no proper word for it — and that sensitive people, who are antipathetic thereto, can feel them. The same is true of other animals, at least when seen or touched, particularly vermin and reptiles.

Does not this throw a light on the veneration of the Egyptians for cats; they must have known that this animal has strong properties of some kind, and perhaps they understood how to turn them to account. E.

Recent Achievements in Flight

FRANCE maintains the lead in sensational aviation as well as in general development of the aeroplane industry. The following from the *Scientific American* shows what we are coming to. The most sensational flight ever made in an aeroplane was that accomplished by Count de Lambert with his Wright biplane on October 18th, when he flew from the aerodrome at Juvisy, where an aviation meeting was in progress, to Paris and back, covering a distance of about 30 miles in 49½ minutes. After making two circuits of the aerodrome, Count de Lambert headed for Paris, and, continually rising, soon disappeared from view. He flew over Paris at a great elevation, and by the time the Eiffel Tower was reached, he had risen sufficiently to clear it nicely. He passed directly over the tower, which is 984 feet in height, turned his machine around, and headed back for Juvisy. He arrived and landed safely, and was greeted by Orville Wright, who had just arrived from Berlin after making a special flight for Emperor William — the first aeroplane flight the German Emperor had ever witnessed — a few days before. While in Germany, Orville Wright also made a record height flight, in which he reached an elevation of about 1600 feet, as near as he could estimate. Count de Lambert's height was visibly demonstrated by his passing over the Eiffel Tower. At a height of 1000 feet the principal sensation he experienced was that his aeroplane appeared to be scarcely moving. His average speed was about 37 miles per hour. D.

God and One's Liver

THE author of *Confessio Medici* raises a curious and unique objection to Christian Science and other cults of that kind. It is, he thinks, ungentlemanly and indecent to call upon God to contemplate one's insides and heal them:

> If, by setting my thoughts on Shakespeare, Beethoven, Darwin, or Joan of Arc, I could regulate my insides, I would not. It would not be gentlemanly thus to abuse these great names.

To contemplate Divinity for the purpose of raising the soul, yes; if bodily betterment *indirectly* results, very good. But to contemplate Divinity for the purpose of, or with any thought of, getting one's liver regulated, is "ungentlemanly."

Only a vulgar world, comments a critic of the book, could have given birth to such a cult; adding that to a vulgar world it may not be without use.

To the last clause we cannot subscribe. Such a cult, we believe, extinguishes the faint spark of spirituality that shines in the vulgarest mind, forestalling and hindering the refining and teaching work that the divine alchemy of suffering might sometime effect. H. C.

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Some Views on XXth Century Problems

Vivisection in a Religion

PROFESSOR ELIOT'S "new religion" will, it seems, look with a kindly and encouraging eye upon vivisection. At any rate the inventor of the one has taken occasion to commend the other emphatically, giving an address for that purpose at the Massachusetts General Hospital.

A religion is supposed to be a system of thought and conduct which tends to ennoble those who adhere to it. Of *this* "religion," we infer, vivisection is a part, tending therefore to ennoble those who practise it.

The mere statement would seem instantly to reduce the contention to an absurdity. The professor would doubtless try to dissipate the absurdity by facing it. Vivisection, he might say, practised with a view to the relief of the sufferings of humanity, *does* tend to ennoble the practitioner.

A suggestion that this is doing evil that good may come, he can only meet by asserting that vivisection is no longer an evil at all when the motive for its performance is good.

To how far a point, then, would that be true? Where is a line? In the interests of suffering humanity it is very desirable to know for example the exact changes that occur in feverish blood and the limit to which high temperature can go. Let us therefore bake some dogs to death in slowly heated ovens, removing a half-baked one from time to time in order to examine his blood. By the time that the dogs were all dead, say in three or four hours, our steadily mounting passion of love for humanity should have certainly conferred upon us a visible halo. It would moreover have communicated itself to the students at the medical college whereat we are professor; and they too, melting with tenderness, would naturally go home and bake some dogs or perform some equally vital researches.

Vivisection is a violation of conscience, though the operator *may* be otherwise too conscience-dead to know it. Any performance of it opens the door to an absolutely fiendish, though usually latent element in human nature — the love of seeing pain and blood-flow, and causing them, the element that draws people to witness executions. Any desire to relieve suffering has now to defend itself. We do not admit that in a persistent vivisector it can remain functioning; it becomes imperceptibly replaced by the mere desire for knowledge, back of which may be the desire for reputation or cash. After the change the operator may remain a perfectly respectable citizen, an able teacher, breaking no social law. But he has actually withdrawn himself from his essential human light. Whatever his mental growth, if any, he is not now on the divine ladder of evolution. When we remember that it is precisely and only by that divine light of compassion, everywhere received into men's minds, that human civilization can be warmed and redeemed and saved from distinctly threatening extinction — then only does vivisection stand in its true color. Yet it appears to be part of the "new religion"! The animals must yearn for some Buddhist missionaries. C.

The Test of Mysticism

BOOKS and articles on mysticism and individual mystics of the past are getting more and more frequent. A well-known writer in *The New Quarterly* (London) remarks that the essentials of mysticism are two: first, that man's consciousness shall *be* in relation with a larger, higher consciousness; secondly, that he shall *know* this by immediate awareness. It could be *reasoned*, or known by processes of *thought* — which is what we ordinarily call philosophizing. To go beyond this into immediate knowledge, is to be a mystic.

But at that moment the mystic will find two paths opening in front of him. If the cognition of the larger consciousness, the Divine, of God, is pressed, it brings desire for more of it, a love; but it becomes awareness of a command that the mystic shall now turn his face toward the world and go out and live a new life in and for the world. The Divine itself lives or radiates in and for the world, in and for the hearts of men; so he who comes to know it must necessarily feel the desire to do likewise. In other words there is a deepening of the sense of duty and of responsibility. If he yields to this there will be an ever fuller knowledge of the Divine, an ever ripening wisdom and a continuous ripening of every power and faculty now half ripe (or only a latent seed) in that particular man. No two men are alike in the powers of their inner nature any more than any two gardens are alike. The same sunlight brings one sort of flowers in one, another sort in another. The real mystic turns outward with whatever powers are ripening in him and proceeds to use them for the public good.

But if he does *not* yield he will get no further in the cognition of Deity at its active or working edge. One of two or three possible fates must now befall him (or her). He may degenerate into a sort of sublimated sentimentalism in which God is spoken of somewhat as an imaginative and poetic child might speak of honey. He may become ambitious and use the ray of power he has gained — thus inhibiting his own access to any more — in order to allure a worshiping following, often himself acquiring insane delusions as to his own personality and status in the process. Or he may line and hollow out his nest in static spirit, ultimately disappearing from the world-consciousness into a private nirvâna of his own. This is using the Divine as lower private debauchees use morphine, and its ultimate Karma or penalty corresponds. The dream ends sometime and the dreamer finds himself self-excluded by his long continued strain of volition from the warm and living world of human consciousness notwithstanding that he is once more embodied among men. If the ties he so carefully cut were so long in the cutting, they are longer in the re-making.

Let the mystic keep the test in mind. Is his love for humanity, is his desire to serve it, keeping pace with his desire to be closer face to face with the Divine? If not he is on the path which, however long, is a blind alley and filled with dangers to his very soul. STUDENT

Conscious Automata

SOMEONE must ask Professor Karl Barnes whether his blow was chiefly aimed at the people or the newspapers they read. It was one of those strokes that somehow manage a lot of work without being so very noticeable.

His subject was really the automatic working of *consciousness*. One must underline that word, for most people imagine that everything done automatically is necessarily done unconsciously.

According to the professor, the lives of no small proportion of people are mainly passed in conscious automatism. Distinguishing between this and conscious determined voluntary action, he said:

> Most people are running the whole day on their lower nerve centers. They get up, wash, dress, go through breakfast, thinking of something else. That's all right, provided they don't overcharge those centers and forget to use their cerebral centers at all. There's a kind of man will take his extra hour in bed on Sunday, eat an extra big breakfast, and go to church, all on his spinal cord. He'll rise and sit and open his hymnbook and put his Bible under his arm, all on his lower nerve centers.

His subject was therefore the duality of consciousness, but he did not go far enough. For not only do people do mechanically all the things he says by way of example, but that "thinking of something else" which he seems to regard as volitional, is mechanical too. One thought leads the next by the nose after it, as it in turn was led by the one that went before. The procession may wind along in pleasant or unpleasant places; it takes its own way unguided by the man — who will nevertheless call the process *thinking*. This procession may be in greater or less touch with the other, the one that is concerned with the actions. That is, the actions may suggest thoughts, the thoughts actions.

The habit of permitting this leads to utter mental inefficiency. When we want to think something out and deeply, the mind, trained to move like a butterfly, will not stay rigidly on the topic.

The professor turned to the journals. Their managers, he said, are psychologists. They know the condition of the public mind. They know that it cannot stay on any topic more than a moment; so they make the topics short. They know that it cannot think, so they make the topics intellectually empty. They know that it looks around for some new thing to interest it from moment to moment. They make their columns correspond. The yellow journal

> is a success almost entirely through the study of psychology. It knows how our minds work. You may or may not like the result, but there it is,

millions of readers.

We can only get efficient minds capable of getting real knowledge and opening dormant faculties — including those called "occult" — by fastening full attention on every act, doing every act with full volition. If we do not practise doing *every* act in that way, we cannot do *any* act in that way — one of which acts is thinking efficiently. STUDENT

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Archaeology Palaeontology Ethnology



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TEMPLES AT PRAMBANAM, JAVA

Temple at Prambanam, Java

JAVA abounds in vast and magnificent ruins which constitute some of the most imposing testimonies to the existence of great prehistoric empires of great knowledge and enterprise. It is customary with some archaeologists, whose assertions may be found in standard sources of information, to assign these buildings to the work of the Hindû invaders of about 800 A. D. But such attempts are made in the interests of a certain school of historical thought colored by ancient Biblical traditions, or else in the interests of the "evolution" hypothesis as applied to the human race. But history cannot be foreshortened in this way, since the evidence is too strong; we cannot, for instance, explain the Pre-Incan masonry of Peru nor the Easter Island statues by means of a Hindû invasion.

But the view of human history outlined in *The Secret Doctrine* will be found to square at every point with the ascertained facts, as well as to be consistent with itself. The ancient history of Java and the adjacent lands is connected with that of the submerged continent which science tells us once existed to the South, and of which now only the lofty peaks remain as islands. This continent was the home of one of the preceding races of humanity, a race great in knowledge and power, which bequeathed some of its prowess to succeeding races which settled in southeastern Asia. The facts of geology will be found to bear out these teachings.

At Prambanam (or Brambanam) are the ruins known as the "Thousand Temples," consisting of an outer parallelogram of 84 small temples, a second of 76, a third of 64, a fourth of 44, and a fifth of 28; in all 296 small temples. In the center is a large cruciform temple. More information will be found in numbers 50 and 51 of volume XII. T.

The Legend of the Dun Cow

AN Irish correspondent writes:

> The Days of the Dun Cow are the last 3 days of March or the first 3 days of April. There is no certainty to which of the two months the days belong, but it is certain that they belong to one of the two.
>
> It is often that I heard the old people disputing about it, some saying one thing and some another. This is how the name "Days of the Dun Cow" was first given to them:
>
> There was a dun cow one time long ago and March came on her very cold and very rough. Anyhow she got the victory over that March, and when the first day of April came she thought she was free from danger thenceforth. She jumped out of her body (with joy) and she spoke independently and said: "O deceitful March, fiercely as you attacked me, you were not able to put an end to me, and now that 'soft rainy April' has come, it is little I care about you."
>
> March never said a word, but went and asked April for the loan of three days. He got them, and what did he do? He blew wind and rain as hard as ever he could and he blew throughout the three days. The likes of such storm and downpour never came, and there were floods everywhere. After those 3 days there was an end of the dun cow. She was drowned.
>
> The old people take special care of their cattle during those 3 days; they are firmly convinced that every kind of bad luck is watching out for them on those days; and someone does be watching the cattle day and night no matter what kind the weather is. If there are any weakly cattle out at that period they are taken into the byres for safety.
>
> Could the CENTURY PATH suggest any explanation of this very ancient belief? A synonym for March is "The month of the Dun Cow."

Perhaps another correspondent may be able to furnish information as to the origin of this belief. There seems to be a hint in the connexion between April, Taurus, and the ox; and between March, Aries, and boisterous Mars. Undoubtedly we have here a traditional fragment of ancient mystic lore. E.

Indian Languages of California

THE tremendous complexity of the ethnic problem of the American Indians is illustrated by the fact that Professor A. L. Kroeber, who has been studying the Indian languages of California, has found in that one State 135 distinct aboriginal idioms. These fall into about 20 groups, the dialects of each group showing a certain similarity with each other, but there being no resemblance whatever between one group and another.

In the light of conventional ethnological theories, facts like these constitute a great puzzle. We evidently require an enormous amount of time to explain such great divergency in language. And, as the learned Dr. William Smith says in his Greek History:

> Tradition misleads as often as it guides the inquirer; and the indications afforded by mythology, manners, and customs, are frequently deceptive and always vague. Language, on the other hand, is an enduring memorial.

We seem to have, in California alone, therefore, 20 main races; and we can choose as to whether these languages all came over from Asia as different tongues, or whether they have thus widely diverged upon this continent. Since then, the 20 languages themselves have further diverged into all these dialects. All this indicates that the history of man on this continent is a very long one, having no connexion whatever with those anthropological theories which would derive the Americans from the nomadic tribesmen or cave-dwellers whose remains are discovered, or refer them to an Asiatic migration within historical times. To find the trunk of the human tree we have to go back very much farther. We are told in *The Secret Doctrine* that the present Fifth Race, as a race distinct from its parent stock, has been on earth about 1,000,000 years, and that the American aborigines are descendants of the Fourth race. Thus the facts are explained. STUDENT

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The Trend of Twentieth Century Science

Flying by Music

A PROMINENT Detroit physician thinks that the birds and insects — at any rate the bees — know a good deal more about gravitation than we do and put their knowledge into practice when they fly. It may be however that they are content with the success of the practice and leave the formulation of knowledge to those who care for that sort of thing.

The practice, he thinks, consists in the diminution of their absolute weight so that the wings have little and sometimes no lifting work to do; consists, in fact, in neutralizing the gravitational pull of the earth upon their bodies.

We do not as yet know gravitation as we know the other forces, and any reasonable theory is in order. Dr. Orville Owen has not a full-fledged theory, but he thinks, doubtless correctly, that vibration is somewhere in the secret. Through vibration he proposes to work and he has made his proposition look reasonable enough to stimulate the formation of a company to build an airship according to his idea.

The vibration he will make is aerial, that is, sound. As a top is a gyroscope, and as a perforated hollow top will yield a musical note which would be reinforced if it spun inside a bell, he will use a top on a large scale for both the functions — maintaining the balance of the flying machine and furnishing the vibrations inside of a large covering bell. He reports himself as having already succeeded in raising twenty-two tons of sheet steel with a comparatively small top and bell. The company, we presume, was convinced of the reality of this experiment; and the whole matter finds a sympathetic account in *The Technical World Magazine*. If these reports are true, science will have something to go upon for a theory of gravitation, whilst invention can set about calculating how large a gun can be carried with how large a top. STUDENT

Species and Variations

THE botanical research department of the Carnegie Institute at Washington is charging itself with a particularly interesting experiment which will help to throw some light upon the origin of species.

Once that true species have arisen, it is their characteristic as species not to revert to the type from which they branched off. One of the theories as to their origin is that they are a direct response to environment, either by way of getting into closer touch with an environment that has not altered, or keeping in touch with one that has.

If variations, looking like species, that have arisen in this way, revert to the original form when the original conditions are reproduced, they do not correspond to the definition of species.

Plants whose natural habitat is mountain, growing high up near the snow line, have been transplanted to the desert. Thrown into such entirely new conditions they have entirely modified their leaves and way of growth in order to correspond. The question is, have they become a new species? Will they, on being returned to their original habitat, return to their original form? And what kind of offspring will they produce? If their seeds develop the original type, the changed parental form was only a variation. If they adhere to the new type, that will count as a species, and a strong case will be made in favor of the origination of species as adaptation to environment.

But the newer view is that environment plays only a secondary part in species-making, that species arise from an inner impulse *upward*, natural selection or environment only serving to prune, conserve, and eliminate species which in their enthusiasm to appear have forgotten that they must not only mount but also conform to the conditions about them.

STUDENT

The Newer Medicine

IN the formation of a new medical body, the American Association of Clinical Research, we seem to discern the first signs of a movement away from the serums, antitoxins, and other products of modernized medievalism, as well as away from vivisection. The Association proposes to seek its facts about sickness directly from the sick rather than in the laboratory, to reverse the two methods and make the former instead of the latter the arbiter. Its program is a little vague for the reason that its promoters do not fully understand the true inwardness of the spirit which has stirred them. They are making a move of protest and must feel their way to the newer medicine. Here are a few words from the chairman of the committee, Dr. Krauss:

> There have been too many mere opinions and too much quasi-knowledge among physicians and surgeons.
>
> Medical men have been parading opinions as facts when very often those opinions possessed no facts to substantiate them.
>
> It is the object of the American Association of Clinical Research to correct this condition and to establish the true facts as well as the true relationship of the facts of medicine and surgery by inviting the co-operation not only of the legally qualified practitioners, but also of non-practitioners and the intelligent laity — of everybody in fact, who is interested in attaining the truth.

Elsewhere he says:

> In laboratory work we consider the condition of certain affected parts of a man's body, and what we learn may be of value, but of much greater value is a knowledge of the entire patient, of his condition as a whole. In such experimental laboratory work we dislocate a part from the whole and attempt to prove the whole from the part, as if a dislocated part could always prove the whole.
>
> In another class of experimental laboratory research we attempt to prove facts in one species by facts in another species, as though the two species were identical. For instance, the experiments made on animals to elucidate certain elements of fever bring out a fact of almost insurmountable difference between man and the lower animals. This fact is that man has, associated with the nakedness of his body, a highly perfected power of regulating his temperature, a highly developed vasomotor system, and a vast array of sweat glands, a characteristic complex of things which apparently no other species of animal life presents. Experiments on animals to prove febrile or other clinical phenomena in man may be suggestive, but for obvious reasons cannot be conclusive.

From the work of the Association it may result, he says,

> that certain things held by a majority of the profession to be facts will be proven fallacious, and that other things held by a small number to be facts will be adopted by everybody.

Some of the lines of knowledge upon which the Association may press forward, would be:

(1) The finer action of medicines, vegetable and mineral, leading to disappearance of the present growing scepticism of their worth — resting wholly on ignorance.

(2) Periodicity in disease and its relation to solar magnetic phenomena and perhaps the lunar cycle.

(3) Changes in the electrical and radioactive condition of the body and its several organs in disease, a knowledge of which would lead to exact corresponding treatment.

(4) The affection of disease by surroundings, colors, music, scents, etc.

(5) The effect of temperament and mental states on disease, and the kind of influence contributed to the total physiological consciousness by each organ or general tissue and by medicines related to such.

(6) The action of magnets upon disease — by Paracelsus much esteemed, until recently regarded as nil, and now dimly suspected to be considerable.

Many more such lines could be enumerated, each of which when followed would be found to branch widely. M. D.

The New Organ

ONE would not have supposed that the eye would now be presenting anything entirely new to the anatomist. Further complexities in already known structures, yes; but a heretofore unsuspected organ is surprising. We owe the surprise to M. Chardonnet, who recently described the new organ to the French Physical Society.

The eagle is traditionally said to look at the sun. Anatomy has discounted the feat by showing that he draws a membrane, a sort of eyelid, over the eye. Anyone who will closely watch a hen will see that from time to time, without closing the ordinary eyelids, she slides a secondary shutter across the globe; over this, if she wishes, she can slide the others and get double protection. The secondary shutter is the "nictitating membrane," which, when not in use, is folded up in the inner corner. The inner corner of our own eye has a rudiment of the same, but we never use it.

This is not the new organ. The eagle and perhaps other birds have a deeper protection, entirely within the eyeball. Immediately after the optic nerve has entered the back of the globe it spreads out into a highly developed concave mirror, the retina. The new organ is a sort of sunshade attached to the nerve and capable of opening immediately in front of the retina so as to shield it from light. Acting in conjunction with the nictitating membrane it would cut off the glare whilst leaving enough perception of light to enable the bird to avoid flying straight against lofty obstacles. Whether the human eye has any representative of it remains to be seen. STUDENT

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Nature Studies



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ICE-YACHT SAILING. A FAVORITE WINTER SPORT IN SWEDEN

"Monuments of Human Callousness"

THE horrors attending the collection of plumes of herons are beyond description. White herons wear the coveted plumes only during the breeding season. To obtain the plumes, the parent birds must be shot. The young birds in the nests must starve.

I determined to revisit the locality during my Christmas holidays, in order to obtain one picture only — namely that of a White Crane or Egret, feeding its young. When near the place, I could see some large patches of white, either floating in the water, or reclining on the fallen trees in the vicinity of the Egrets' rookery. . . . As I drew nearer, what a spectacle met my gaze—a sight that made my blood fairly boil with indignation. There, strewn on the floating water-weed, and also on adjacent logs, were at least fifty carcasses of large White and smaller Plumed Egrets — nearly one-third of the rookery, perhaps more — the birds having been shot off their nests containing young. What a holocaust! Plundered for their plumes. What a monument of human callousness! There were fifty birds ruthlessly destroyed, besides their young (about 200) left to die of starvation! This last fact was betokened by at least seventy carcasses of the nestlings, which had become so weak that their legs had refused to support them, and they had fallen from the nests into the water below, and had been miserably drowned; while in the trees above the remainder of the parentless young ones could be seen staggering in the nests.—A. E. Mattingley, in *The Emu*, organ of the Australasian Ornithologists' Union

Statements that the plumes are manufactured, or gathered after being moulted, are false.

And who is it that is guilty of this "monument of human callousness"? The man who shoots the birds, the exporter, the retailer, or the wearer? The man would not shoot them if the wearer did not wear them. And who is the wearer?

And is it cruel man, shooter of birds, that is binding down the woman with his tyrant brutality, so that she cannot exercise her—rights? No wonder she is rebelling and throwing tiles on the head of the Prime Minister. It is a shame to deprive women of their rights. If women were allowed to vote, we suppose all this ravaging of Nature would stop. Let us give women the vote, so that they can legislate to stop the shooting of egrets.

Weak people who feel a maudlin compassion for animals can get a sort of selfish satisfaction by refusing to wear any feathers. Those who hate to be out of the fashion can hold meetings and circularize.

But remember this: if you profess to feel compassion and do not evince it in deeds of thoughtfulness and mercy in your daily life, why are you not a hypocrite? There is a genuine compassion and no one can prevent you from cherishing it. The first kind of "compassion" is powerless; the second is not; have you tried it? STUDENT

THE MYSTERY OF THE LYRE

FOR LO! creation's self is one great choir,
And what is nature's order but the rhyme
Whereto in holiest unanimity
All things with all things move unfalteringly,
Infolded and communal from their prime?
Who shall expound the mystery of the lyre?
In far retreats of elemental mind
Obscurely comes and goes
The imperative breath of song, that as the wind
Is trackless, and oblivious whence it blows.
Demand of lilies wherefore they are white,
Extort her crimson secret from the rose,
But ask not of the Muse that she disclose
The meaning of the riddle of her might:
Somewhat of all things sealed and recondite,
Save the enigma of herself, she knows.

From William Watson's *Lacrimae Musarum*

Fighting Insect Pests with their Natural Enemies

IN Hawaii, it is reported, the sugar plantations have recently been threatened with annihilation by the ravages of a small cicada, little more than one-eighth inch long, which pierces the stem, extracts the sap, and causes the plant to die. It multiplies with amazing rapidity; six generations are produced annually, and, assuming that 20 females of each brood live to produce their kind, the progeny of one female in one year would be 64 millions. The insect was probably introduced with the sugar cane from other countries, but its natural enemies were not imported with it. Consequently entomologists had to set to work to find out where it hailed from, so as to be able to bring the enemies along too. After laborious investigations in every part of the world from which canes had been imported, the pest was run to earth in Australia, where two of its worst foes were found. These are two species of ichneumon fly, which lay their eggs in the eggs of the cicada. One species destroys only the eggs in which its own eggs are deposited, but the other species pierces only one egg of each cluster and its larva destroys the entire cluster. Both species have been colonized in Hawaii, and the great increase of the cicada thus checked. H.

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Theosophy in the Welsh Legends---V

(CONCLUSION)

TO turn now to the Southern cycle of stories. These relate to the family of Pwyll, prince of Dyfed; a family that reigned not far from the now famous Fishguard in South Wales in goodness knows what period of remote antiquity.

There is a certain advantage that these stories have over others; in that the names of at least three of the chief characters speak for themselves, and make clear the intention of the framers of the legend. The words *Pwyll* and *Pryderi* are current coin in the language of today; the first means the brain-mind, the second, meditation. Manawyddan, too, gives an etymology unmistakable; wyddan or gwyddan, the second half of it, is in form and meaning the equivalent of the Sanskrit *Buddhi;* and Mana may be recognized by every student of language as the cognate of *mens, mind, man, manas,* and such terms. I think no one need hesitate to translate Manawyddan, Manas-Buddhi; or to understand that his place is that of these two principles united; Manas, the higher human mind, made one and radiant with the light of Buddhi, the spiritual soul. First Pwyll, brain-mind, is the hero of the story; then his place is taken by this Manawyddan, who is the brother, by the way, of the Wonderful Head; and like him is called the son of Llyr or the Boundless.

Arawn, king of the Underworld, met Pwyll while the latter was hunting, and laid a fate upon him; that he should forgo his outward identity for a year and a day, and take the form of Arawn and kingship in the Underworld for that time. He was to meet there one Hafgan, a great breaker of the peace in those regions, and kill him; then he would be able to return to Dyfed; and he would have, for reward, the friendship and alliance of Arawn. So, when we come down into these bodies of flesh, we find there not merely the natural human animal, the natural lord of the body, as we may call it; but also something distinctly evil, a troubler of the peace; the sum and resultant of all our past transgression. Arawn rules in the brute world, where there is no sin or wandering beyond the clear ordinances of nature; but in the man-brute world there is another factor added, a malicious power, which uses intellect for devising, and animal selfishness for carrying out, its schemes of greed and evil. This thing is Hafgan, whom Pwyll slew. He was warned that he must slay and be done with the creature at once, not listening to any request or petition from it. All this he carried out, and returned in due course to Dyfed.

But Dyfed is not the same land that he left. Returning from the chase one evening, and just outside his chief city of Arberth, he comes on a hill rising on one side of the roadway which he had never seen there before. "Lord," they told him, "the hill is the hill of Gorsedd Arberth; and it has this peculiarity, that whoever takes his seat on the throne at the top of it, will never come thence without seeing some marvel, or without suffering blows and violence."

Need one interpret this? Is there not a region in us made open and accessible at a certain stage in our journey of lives, when we step out of the gray and humdrum world of meaningless monotony, and come into a realm of magic; a realm where things count, where realities are seen, where we begin to grapple with forces that connect us with the infinite past and the infinite future; since we have been preparing them all through time, and shall never lose cognizance of them hereafter? Is there not such a hill in our own being, from which, once having ascended it, one shall never come down the same man as before; either the heavens will have been lit, and the whole universe will have stood revealed in a light, minute, jewel-luminous, living, revealing the glorious and terrible meaning of things, the glorious and terrible pathway the seer must travel forever, and the battle he must fight, and what radiant allies are to be with him; or else all his old dream and ambition shall have crumpled and he shall have looked on a universe hostile to his selfish plans; he shall have seen self, the god that he worshiped, as to be thwarted at all points, and destined for everlasting defeat; he will come down bruised and bitter, and with no recourse but to hoard feverishly dross from which he can gain no further delight? When a man takes this step, which is the invocation of his Higher Self to lead him into super-manhood, he has proclaimed war to the death with those forces of the lower nature which balk us of our godhood; and they will put forth their whole strength against him forthwith; then his success or failure will depend on the innermost motive that may be in him. If that be compassion, he shall see the marvel and be victorious; for compassion is the gateway to the Higher Self; if it be selfishness, and his own honor and glory, he shall fail; because the lower nature is selfishness, and he is only trying to cast out his devils in the name of their prince.

Pwyll takes his place on the throne — Gorsedd Arberth may be translated the *Throne of Sublime Perfection* — and having killed Hafgan in the Underworld, he need not fear the blows and violence; he will see the marvel. The marvel that he saw was the Goddess Rhianon, who had come from her own heaven-world in search of him. She came riding along the road in the dusk, and filled the valley with tremulous light as she came. White blooms blossomed out of the invisible air around her. Tulips and daffodils of gentle flame put forth their flowers along the roadside. About her head three moving stars shone and darted and twinkled; the Birds of Rhianon they were, the daughters of pure magic; and they shed such songs from them that sorrow departed from the sorrowful, and the folly from fools when they heard it. They were the same that rose up like three moons over Ireland long after, and sang to the Wonderful Head and his seven warriors at Harlech in Ardudwy.

For all that she rode slowly, and never quickened the pace of her horse, no one that Pwyll sent after her could come up with her. Three times on successive evenings he mounted the throne and saw her; at the last he took horse and rode after her himself. She never quickened her pace; but he could not come up with her. "Ah princess," he cried, "for the sake of whatever is best in the world, wait for me." "I will wait gladly," said she, "and it would have been better for thy horse if thou hadst spoken before."

In due course Pwyll went to that divine land of hers, and a hundred warriors with him, and found the wedding feast prepared that she had promised him. But in the rashness of his joy he granted the promise of a boon to a suitor that came in to them at the feast, in spite of her warning; he was Gwawl the son of Clud, a prince of the fairies; and his boon was, that Pwyll should depart, and leave Rhianon to him. So the feast and the wedding were put off for a year and a day; and a year and a day were the Dimetians wandering; but Pwyll took with him a bag that Rhianon gave him; and that bag was a marvel, there was no gift repleter with magic in the whole Island of the Mighty in the ancient days.

He left the Dimetians without in an orchard, and entered the hall of Rhianon while the wedding feast of Gwawl was in progress, in the guise of an old beggar, and begged Gwawl for such a boon as would satisfy him; and that was the filling of his bag with food. The boon was granted, and servants were set to the filling of the bag; but whatever food might be put in it, it remained half full, and no more. "Will the bag never be filled?" asked Gwawl. "If a great prince on his wedding eve should tread down the food that is in it, it would be filled," was the answer. Gwawl came down from his throne, and trod down the food, first with one foot, then, as that was unavailing, with both. But no sooner were both feet in the bag than it closed about him, and he was lost in the magical gulf of it, and there was no longer any obstacle to the union of Pwyll and Rhianon. Then the two of them went back into Dyfed and reigned.

Now, there never was a time — at least no race remembers it — when a great Teacher might come into the world and begin the mission of saving mankind, without some dark opposing force starting up into activity as well, and turning the world about, and stirring the depth of the seven hells to thwart and circumvent and destroy him. In our own day we have seen H. P. Blavatsky draw the lightnings from every quarter of the sky upon herself; and after her William Q. Judge; and after him, Katherine Tingley. Whenever heaven stirs, hell will be looking to the safety of its own; and there can come no messenger of the gods, but the devils will have one on the field the day after. So it was that when Rhianon came into Dyfed, she was followed by an evil enchanter by the name of Llwyd ab Cilcoed, spreading malicious tales and plotting against her. No child was born to her for three years; and this was time and occasion for Llwyd's plotting; he had filled the minds, before the end of it, of half the people with his subtle lies and slanderings. Then Rhianon's son was born, to whom she gave the name of Pryderi, or meditation; and Llwyd put spells on the women that were watching the cradle of Pryderi, so that they slept while he stole the child away; and to save themselves, and at Llwyd's suggestion, they accused Rhianon of making away with him; even killing a kid, and smearing her with the blood.

Half the land was ready to rise against her, believing Llwyd's stories of her witchcraft; the long looked-for child was gone, and these women were swearing to her crime; and the sorrow of Dyfed was brought to pass. Pwyll, confused with his grief and the clamor of accusations, forbore to stand by her as loyally as he should have done; she was deposed from her queenship, and condemned to do penance at the palace gate from sunrise to sunset each day, telling the passers by on what accusation she was set there; and all the work she had planned to do for the country was brought to a standstill. The child Pryderi was afterwards recovered from the enchanter through the vigilance of Teyrnion Twrf Fliant, king of Gwent, in whose court he grew up until the secret of his birth was discovered, when he came back to his mother. Then their enemies ceased to have outward power in Dyfed; but Llwyd ab Cilcoed was not yet expelled; that being reserved for another hero and another branch of the story.

Another hero; or, as I think, the same hero under another name. For Pwyll has by this time disappeared, and his place has been taken by Manawyddan, son of the Boundless; brain-mind has given place to Manas-Buddhi. There is a tale that tells how Pwyll was driven forth by the gods from Dyfed for his weakness, and doomed to wander the world; and how at last he came to be in the Cauldron of Ceridwen the Queen of the world, from which whoever bathed in it rose up with a new name; and how Pwyll rose up with the name of Manawyddan; and after that, his footsteps were turned towards Dyfed, and towards the driving out of Llwyd ab Cilcoed. But his exile could never be ended until he had performed three great services for the Three Primitive Bards of the Island of the Mighty; a service for Plenydd, god of light and vision and color, and a service for Alawn, god of harmony, and a service for Gwron, god of strength and heroes. All these

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things having been accomplished he returned, and at last was enabled to get power over Llwyd, and drive him out of the land.

W. Q. Judge has written that the true philosophy of life is so deep, so recondite and abstruse and profound, that the greatest minds cannot fathom it unless enlightened with the wisdom of the heart, the illumination of the soul, which is universal compassion and the desire to serve mankind; and yet so simple near its shores that a child can understand it well, and fashion his or her young life to the most perfect growth in accordance with its simple, practical teachings. Now these stories being but a veil for the true philosophy of life, the same thing can be said about them, to a degree. The more one searches into them, the deeper teaching is to be found; and it is difficult sometimes, to interpret the simplest senses of them, without holding up at the same time something of the more abstruse. But for everyone they have a certain message. They illustrate the aliveness of the world, and show this round earth a jewel all shining with color and beauty and life; all nature is articulate, and has its definite part to play; and all things conspire together to the working out of the Law. And further, one may read in them of the immense and wonderful treasure that is to be gained within oneself; you may call it wisdom, or immortality, or happiness, or power; it is all these things and much besides.

There is a divine center within which may be wakened and brought into life; and this alone can gain the treasure. There are huge battles to fight against the lower nature; but the soul of man, the strong will, whether it be called, as in these stories, Arthur, or Gwydion ab Don, or Manawyddan, son of the Boundless, is more powerful than the lower nature; it is invincible, and can defeat all the passions and desires; it is a god, as Jesus himself declared. Man goes upon his journey from youth to old age, from birth to death; and all material things melt and flow away from him; death takes his companions, and all that he loved and retains, becomes dear to him no longer. Ah, but it is only one day upon his quest; behind the veil is all beauty awaiting him. Nay, he might awaken now; he might open his eyes and behold the splendid reality of things; and know what a glory it is to be fighting upon this ancient battlefield of the world. We think of the ancient stories as belonging to a far-away time, and that all the glamor and mystery and glory of the world are passed. Not so! Not so! They pertain not to this age nor to that, but to the age of the soul; and whoso will take up the mission of the soul, and be about his Father's business, there shall be no more dullness for him; the skies may be blue, or they may flame with the lightnings, but they shall not be gray and silent. The heroic age is not so far passed but that every one of us may rise into it at his will. The stories were true at first, and they are true now; and it was of us that they were written, of all of us. KENNETH MORRIS

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question In reference to the crucifixion of Jesus, is it true that many early Christian records do not mention it; and is it also true that Eusebius, upon the authority of Martyr Polycarp, declares that it was accepted by the early Church Fathers that Jesus was not crucified, but lived to be 50 years of age?

I am interested in the question and shall be glad of any light that the Theosophical Forum can throw upon it. J. C. D.

Answer Regarding your correspondent's question about the Crucifixion I could not give an answer as to its "not being mentioned by *many* early Christian records." It is just possible that *some one or two* may not mention it, but the vast majority certainly do. One would require many months, or even years, to go over the writings so as to say who does and who does not mention any special subject, even if one had the books, and there are few, if any, complete sets on this side of the world. But a *negative* like that, even if it could be established, proves nothing. One, at least, of the books of the Bible does not even mention the word "God," yet nothing can be proved from that.

The only *written accounts* which we have so far are those of the New Testament (apart from some disputed passages in Josephus and one or two others). This absence of notice by other writers (than New Testament) does not prove that Jesus did not exist, but simply that he was not known to this or that Latin or Greek writer, or if known, was not regarded as of any importance. Judea was a small place, and not of much account in the eyes of Greek and Roman authors. We know that for a time Christianity was thought to be some little sect or offshoot of Judaism. Besides, pagan authors often forgot to mention things which might be naturally important, even to them, such as Alexander's tour (in part through Palestine) to the East!

As to the other question about "Eusebius on the authority of Polycarp declaring that it was accepted by the early Church Fathers that Jesus was not crucified but lived to be fifty years of age" — there is some basis for the story, but not from Eusebius, so far as I can find. It may be in his writings, but in several places where he mentions Polycarp I have not seen it. Still it may be so. But in Irenaeus, *Against Heresies,* Book II, there is some reference to it. He does not deny that Jesus "suffered," indeed he expressly says he did; only he holds that Jesus taught until about fifty years of age.

Now this is a very curious point. How did the thing arise? There seems no doubt that it sprang from *John* viii, 57, where Jesus says:

> Your Father Abraham rejoiced to see my day; and he saw it and wondered. Then said the Jews unto him, Thou art not yet *fifty* years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was (born) I am. Then they took up stones to cast at him.

Two things are to be noted here. Irenaeus is here arguing against "heretics," Gnostics, etc., who give (in his opinion) fanciful interpretations which are quite unsound and silly, about Eons, and Pleroma, and Bythos, etc. These "heretics" make Jesus being 30 years of age at his baptism to mean that 30 Eons are typified and that he suffered in the 12th month, and so on.

Hence the point which Irenaeus tries to gain is that Jesus *did not suffer so early* as that, but taught until he was *fifty years of age.* And this passage of the Gospel of John *is* evidently the "Evangelism" to which he refers — "thou art not yet *fifty years of age.*"

He (Irenaeus) has a great deal about Jesus having to "sanctify" all stages of life, childhood, boyhood, youth, etc. Therefore he reasons, Jesus must have lived to *sanctify middle age and over!* And all the while he is aiming to prove the Gnostics wrong. He argues that the Jews would not have said "50 years" if Jesus had been only 40.

But the whole thing is founded on an evident misconception. The plain sense of *John* viii is that the Jews were very literal. They say, "You claim to have lived about 2000 years, why, you are not fifty." Why did they mention fifty? Read *Numbers,* iv, 3, 39, and viii, 24, 25. It was simply what we would call "full age" or "Perfect manhood." And Irenaeus ought to have known that, but he wanted to prove his point against the Gnostics.

The strange thing is yet to come — that even modern scholars have disputed over the matter. Some hold that Jesus came 100 B. C.! While many others have coquetted with different dates. See the learned German, Dr. Meyer who gives a list. Even such a very sound orthodox writer (and book) as Dr. Westcott in *Speaker's Commentary,* while he thinks what I have given as the most natural and correct view says:

> However strange it may appear, some such view (as Irenaeus') is not inconsistent with the only fixed historic data which we have in regard to our Lord's life: the date of his birth, and his baptism, the banishment of Pilate.

It is not easy to see how Dr. Westcott gets over the fact that Pontius Pilate (under whom Jesus died) was governor of Judea from A. D. 26 to 36.

I think the "fifty years of age" may be dismissed as baseless. But the mistake of Irenaeus should be a warning to investigators in history. Compare a similar mistake mentioned in *John* xxi, 21, 22, 23. (REV.) S. J. NEILL

Question What is meant by the "Secret Doctrine" so often mentioned in Theosophical literature?

Answer This term has a double significance. It is primarily the ancient secret teaching of the Wisdom-Religion, or Theosophy, which antedates and underlies all the great religions and philosophies the world has ever known. In its second significance it is the title of Madame H. P. Blavatsky's second great work, published by her in 1888, in which a few of the teachings of the Secret Doctrine are given out and elaborated.

Regarding these teachings H. P. Blavatsky declares in the preface to her book that —

> It is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindū, the Zoroastrian, the Chaldaean, nor the Egyptian religion, neither to Buddhism, Islām, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed and become materialized.

And in the Introduction, H. P. Blavatsky says that —

> the outline of a few fundamental truths from the Secret Doctrine of the Archaic Ages is now permitted to see the light, after long milleniums of the most profound silence and secrecy. I say "a *few* truths," advisedly, because that which must remain unsaid could not be contained in a hundred such volumes, nor could it be imparted to the present generation of Sadducees. . . . but there is a fair minority of earnest students who are entitled to learn the few truths that may be given to them now; . . .

And with respect to the book, H. P. Blavatsky says —

> the *Secret Doctrine* is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century.

The full title of this great work is "The Secret Doctrine: the Synthesis of Science, Religion, and Philosophy." Volume I is devoted to Cosmogenesis; while Volume II deals with Anthropogenesis. STUDENT

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

"Leave Heaven Alone"

THE following views are quoted from a report of a sermon by a Congregational pastor in one of our great cities. A Theosophist would commend them, on the whole, as eminently sensible; and though we are warned by the clergy, when we quote instances of ministers leaving the pulpit for higher pay or a different living, not to take such instances as typical, perhaps they will not have the same objection to our quoting these common-sense views as an instance of what some ministers think, though they may not be typical of the general trend of thought.

> The church has not kept hold of the public conscience. It has aimed to do more for man in the next life than the life that now is. Men are asking, however, for a gospel that shall make their life healthier and brighter, that shall extend over the store, the bank, the factory, and railways, as truly as over the individual. . . . It is the business of the preacher to understand the problems of this life and leave heaven alone until we get there. [But suppose the preacher — isn't there!]
>
> This world is a training school for the one to come. . . . Christianity is chiefly concerned with this world and only incidentally with the world to come. . . . The church exists, not to rule the world, but to help the world rule itself.

The Soul is the real man, and religion should teach man how to realize the Soul-life while on earth as well as after death. Heaven means the condition of liberation and enlightenment which a man reaches when he has realized his Soul-life and thereby overcome the illusions of this plane of matter. As H. P. Blavatsky has said:

> If man by suppressing, if not destroying, his selfishness and personality, only succeeds in knowing himself as he is behind the veil of physical Mâyâ (illusion), he will soon stand beyond all pain, all misery, and beyond all the wear and tear of change, which is the chief originator of pain. Such a man will be physically of matter, he will move surrounded by matter, and yet he will live beyond and outside it. His body will be subject to change, but he himself will be entirely without it, and will experience everlasting life, even in bodies of short duration. All this may be achieved by the development of unselfish universal love of Humanity, and the suppression of personality, or *selfishness*, which is the cause of all sin, and consequently of all human sorrow.

Compare this with:

> Ye shall know the truth, and the truth shall make you free. . . . The servant abideth not in the house for ever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.—*John* viii
>
> Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.—*John* iii

It seems evident that Jesus was speaking of a state of illumination to be attained by man while in the flesh. He implies Reincarnation, by his reference to the Son that abideth for ever, and emphasizes the distinction between the man Spiritual and the man physical. He declares that freedom is attained through the "Son," that abideth ever; and he speaks of a second birth, following the physical birth, and in which a man is born of "water and of the Spirit." And herein he makes use of expressions well known to the mystics of his times. H. P. Blavatsky, in thus stating the Theosophical teaching, restates the ancient teaching — for Theosophy is the old message — the teaching that man is essentially Divine, and that, as the *Bhagavad Gîtâ* puts it, he can raise "the self by the Self" — that is, he can raise the lower nature by the Higher.

And this sublime doctrine of the *Christ in man* has always been transformed by ecclesiasticism on the one hand, and by man's own superstitious weakness on the other, into the *church* doctrine of Jesus, whereby the Soul is made a thing apart, and heaven is postponed to the other side of the grave. In place of self-respect and aspiration for perfection, we are given as motives self-interest and fear.

So this pastor is attempting to revive the old teaching and is protesting against the ecclesiastical doctrine. He has realized that the church teaching diverts man's efforts from his duties and his opportunities and fixes his hopes on a beautiful creation of the imagination, thus drugging him, as it were, into inertia and leaving a free field for the lower nature.

Special attention should be called to his final sentence: "The church exists, not to rule the world, but to help the world rule itself." This is not what many ecclesiastical authorities say; they regard the church as the vicegerent of God on earth.

The objection which ecclesiastical authorities will make to this pastor's views is that he is secularizing life — taking the religion out of it; and to a certain extent their objection will be justified by the actions of extremists, who, in throwing over bigotry, throw over with it, but extraneous to it, a good deal that they ought to keep. It should be understood, therefore, that a rejection of the bigotry in religion does not mean a rejection of religion itself. We must guard against the tendency to re-act into mere naturalism; we must recognize that the Spiritual nature of man is a fact, as well as his animal nature, and that what we have to do is to study it and cultivate it without the obligatory authority of churches. The cardinal virtues are not the property of the churches; indeed it has often been necessary for humanity to remind the churches of them. We can follow the law of Compassion—the law of the Spiritual nature, without any ecclesiastical warranty; we can investigate the Spiritual powers in man on our own initiative. Let us then rescue religion from the wrong uses to which it has been put and force the churches to broaden themselves or "quit business." Let us throw off the paralysing nightmare of impotence and hopeless sinfulness that ecclesiasticism and our own weakness have imposed upon the race, and stand up in our manhood to dare and to do like Sons of the Divine.

E.

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Some Sayings of Gautama the Buddha

LET no man ever take into consideration whether a thing is pleasant or unpleasant.

LET a man blow off the impurities of his self as a smith blows off the impurities of silver, little by little, and from time to time.

WE reach the immortal path only by continuous acts of kindliness and we perfect our souls by compassion and charity.—*Fo-Sho-Hing-Tsan-King*

HAVE confidence in the Truth although you may not be able to comprehend it, although you may suppose its sweetness to be bitter, although you may shrink from it at first. —*Mahâvagga*

THE rational nature of man is the spark of enlightenment, which, however, once procured, will remain a lasting possession. But new births are required to insure a transmigration to the summit of existence, where the immeasurable light is gained which is the source of all righteousness.—*Mahâvagga*

THE man who walks in this noble path . . . cultivates good will without measure among all beings. Let him remain stedfastly in this state of mind, standing and walking, awake or asleep, sick or well, living or dying; for this state of heart is the best in the world.

As by the falling of water drops a water pot is filled, so the wise man becomes full of good, though he gather it little by little. The good man looks upon the goodness of the dharma as a burden and an evil as long as it bears no fruit; but when its fruit ripens, then he sees its goodness.

LET a brother, oh ye who have renounced the world, be mindful and thoughtful. (Then he proceeded to tell them how a brother should so act as to become mindful.) While he dwelt in the body he should so regard it that being strenuous, thoughtful, and mindful, he might whilst in the world overcome the grief that arises from bodily craving; and also, whilst subject to sensations, he should so regard them that by analysis he might overcome the grief that follows sensation; and lastly, while he thinks and reasons, he should overcome the grief that arises from the craving due to ideas. — *The Book of the Great Decease*

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The Theosophical Address at Isis Theater

OWING to an unusually stormy evening, the usual Sunday evening meeting at the Isis Theater, San Diego, was postponed until the Sunday following.

Universal Races Congress

IT is announced that a Universal Races Congress is to be held in July 1911. It will deal with the relations of Western races and nations with Eastern and other races and nations, discussing the larger racial issues in the light of modern knowledge and the modern conscience, with a view to encouraging a good understanding and hearty co-operation. Political issues of the hour will be subordinated to this comprehensive end, in the firm belief that once mutual respect is established, every difficulty will be sympathetically approached and readily solved. Special treatment will be given to the problem of the contact of European with other types of civilization, such as the Chinese, Indian, and Persian. The preliminary arrangements are in the hands of the secretary of the International Union of Ethical Societies, and among the speakers and supporters are mentioned many names prominent in various fields of work kindred to the subject. The solidarity of the Western nations is thus promoted by the establishment of a body which represents their corporate capacity; and the idea of national conscience is broadened into that of international conscience. The transactions of such a conference will fill the thought-world with broad and philanthropic ideas, which, if the future provides a fertile soil, will eventually blossom into actions. The emergence of ideas into action seems to depend on the existence of individuals and groups of individuals whose character is such as to enable them to win the confidence of the people they represent and to command the power of action with which such confidence would be willing to equip them. An international parliament is one thing; an international executive is another; but we move by steps.

It might be permissible for a Theosophist to suggest that in a conference on the mutual relations of man to man, a study of the nature of man would not be out of place; for on this question a great deal must surely hinge. The ordinary missionary idea of man's nature and destiny, for instance, can scarcely be deemed relevant to the purposes of this congress; for it surely is not meeting to devise means for steering the nations of the earth along the narrow way to the golden city, or for distributing copies of the Bible in various tongues. Nor should one be right in calling it a commercial congress; while the word political is specially barred — at all events in its relation to affairs of the hour. The politics of the future might perhaps be suggested as being the subject indicated by that remark about the politics of the present; but we have the phrase, "larger racial issues," used. This inevitably brings up the questions of the nature of races and of men, and the less these questions are defined, the vaguer will be the discussions.

It might perhaps have been better if the Western races, before striving to promote their accord with other races, could have set their own house in order by promoting accord among and within themselves; but the march of events having forced us into contact with our neighbors, we are bound to consider the question of our relation with them. In the notice quoted from above, no mention is made of Eastern delegates; but whatever may be decided on this point, the advantage of having such is undeniable. The Eastern nations have views as to the nature and destiny of man which we cannot afford to overlook in view of the haziness of our own ideas. T.

Religion Day by Day

Jesus and Religion

DR. ELIOT says that in the unfolding of the twentieth-century religion the revelation which Jesus gave to mankind becomes more wonderful than ever.

Men are evidently gaining increased power to discern the essential truths of religion, which were uttered by Jesus in common with many another Teacher. Some critics represent Jesus as an enthusiastic reformer, with great gifts and not a few limitations, who drew liberally from the various sources of lofty thought current in his day. However it may be, we can find these same truths in the scriptures of other religions, put into the mouths of other Saviors; and the attempt to make out a special case for Jesus cannot long survive.

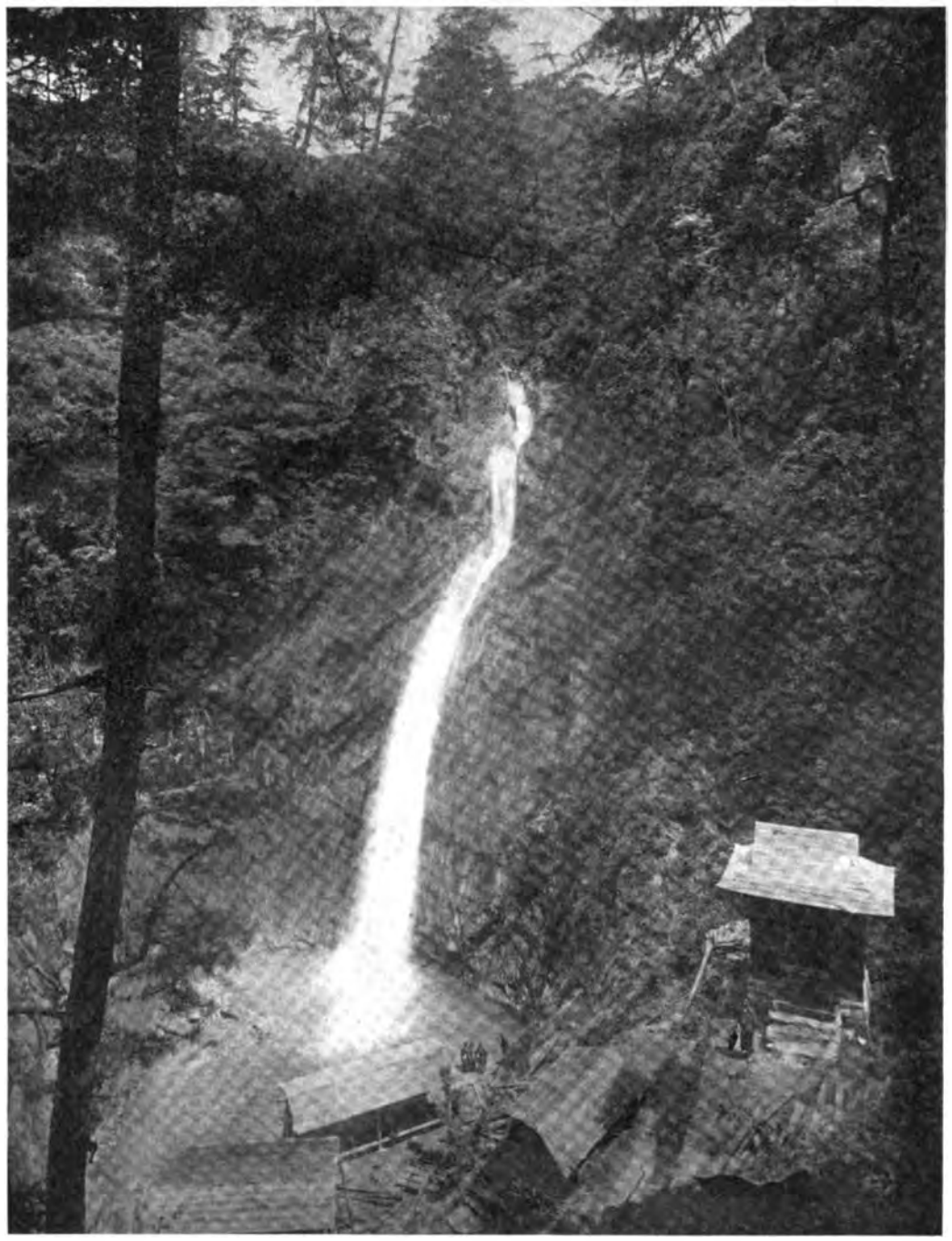
Gigantic Evangelization Scheme

IT is announced that preparations are being made for a great convention of 2000 delegates representing the Protestant churches in the United States, holding property worth a billion dollars and expending $300,000,000 a year, to organize them into a federation for evangelizing the world during the present generation.

Jesus' command to go into all the world and preach the gospel to every creature, is quoted. But which gospel did Jesus mean?

Religion and Politics

IT is announced in the press that some of the French bishops have introduced into the catechism an obligation to vote only for candidates who have publicly pledged themselves to the defense of religious interests. What means the phrase "religious interests"? And is not this the church which claims to be free from political bias?



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THE UPPER OF THE NUNOBIKI FALLS, KOBE, JAPAN

An Expurgated Bible

SUCH a phrase seems a contradiction in terms; yet it accurately describes the kind of Bible earnestly pleaded for by a clergyman, according to the reports. He gave a most enthusiastic description of the Bible as an incomparable book, the foundation of all religion and morals, and so forth; and yet he urges people of all denominations and of no denomination to get together and agree to edit a little volume of excerpts from the Old and New Testaments, leaving out everything that could possibly convey a sectarian bias, for use in schools. He concludes:

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Would it not be indeed a gracious event if, for one sublime moment, we could forsake the narrow boundaries of our little prejudices and get out into the sunlight of God's great out-of-doors of truth, and for the sake of humanity accomplish this magnificent result?

The Continuity of the Church of England

WRITING on the Church Pageant recently held in London, *The Englishman* regards it as a vigorous attempt to impress the popular imagination, by means of a spectacular display, with the idea of the continuity of the present Established Church with the English Church of Pre-Reformation days and so on back to Saxon times. This continuity doctrine, the writer says, has been promoted diligently since Archbishop Benson started it more than 20 years ago; and he regards it as a defensive measure against threatened disestablishment. He goes so far as to charge the Church with modifying history, in text-books and in an Encyclopaedia, with the object of showing that the Church has been continuous and that it is paramount over the State. He considers the Church as always having been in league with influences that favor privilege; reminding one of the charge brought against it by H. P. Blavatsky, in her famous "Open Letter" to this same Archbishop Benson in the first number of her magazine *Lucifer*.

But the stirring of the life-forces among men has forced all latent tendencies to an issue; we find ecclesiasticism — Anglican, Roman, and otherwise — forced into the arena; nor, on the other hand, are all the tendencies similarly brought to a head under the guise of "popular rights" exempt from criticism.

Broad Views *vs.* Ecclesiasticism

THE Oregon papers report a commotion among the pastors because the professor of literature at the university has expressed to some private classes religious views contrary to those of the Presbyterian and Methodist churches, to the former of which he belongs. The Presbyterian pastor had declared that predestination was the corner-stone of the church. The professor replied that the corner-stone of the church was the Fatherhood of God. God to him meant infinite love and kindness; he could not see how anyone could hold a belief which makes God cruel towards his children. Predestination was a relic of barbarism, when men were cruel and endowed their God with the same characteristic. Jesus Christ came to stop such beliefs as this.

The pastor was so upset, says the report, that he declared *the unregenerated should not discuss religion. The truths of the Bible should be accepted, not as a matter of reason, but of revelation.*

The professor replied:

> Let there be light. That is the first command in the Bible and to us as scholars it must always be the nearest one. Seek ye God's truth and having found, share it with all that will.
>
> That is the scholar's commandment. That commandment rules my life. There may be those who can live content with lies. I cannot. I seek the truth. If you have in you the root of scholarship, so must you do also.
>
> It has been urged that I should keep silent about the truth of Christ's teaching as I see it, yet I must obey the clear call to tell what I believe to be the truth.
>
> My fellow-teachers in the university conduct Bible classes in various Sunday schools. The day of the week cannot alter things. What is right to do on Sunday in one building is right on week days in another building.

The professor is also alleged to have said that the Christian scriptures nowhere taught the immortality of the soul — a negative statement of some rashness surely. As to Christ, he admitted that Christ was divine, but so are we all; *and there is no difference in the divinity of Jesus Christ and of other men except in degree. Jesus Christ never made the atonement;* this doctrine was simply a relic of barbarism.

What is the question that is here raised? may be asked. The newspaper states:

> Whether a professor in a State university has the right to hold and express in private religious views of his own that are at variance with those of the orthodox religions is the interesting question that has been raised by the action of the preachers.

There are two questions here: as to the first, who can deny anyone's right to hold religious views of his own? Many bigots doubtless do deny this right, but it is one thing to deny the right and quite another thing to proceed against the man for his belief; that can be done only on condition that you have a hold over his conscience or his fears. And indeed the Presbyterian pastor says: "I recognize that he has a perfect right to believe or disbelieve anything he wishes." The other question is whether he has a right to express those views. The church does not seem to claim any special jurisdiction over the college; in fact the pastor says: "In an institution where constructive religion is not allowed to be taught, I thought he ought to be silent on destructive faith."

So the point is whether this professor is infringing the rule which prevents dogmatic religious teaching being given in the college. The grievance of the pastors is understandable. Barred from preaching their own creeds, they see their opponents with a free field. Let them debate over the question, "Is irreligion religion?" If "irreligion" is not religion, it ought to be permitted; if "irreligion" is religion, what is the pastor's objection to it?

Evidently the barring of the accepted religious teaching must act unfavorably to the formal creeds; for it is possible to bar these, but impossible to bar unformulated religious teaching, for no workable definition can be given to it.

The innate Divinity of man is indeed the cardinal truth of religion, and one admires the professor for upholding it. The great danger is that the personality of man will be confused with his Divinity. Let us not worship the personality of man. Let us distinguish between his Divine intuitions and his carnal delusions. Otherwise we shall give a handle to the bigots. Freedom is not license. So much of modern religious criticism is merely destructive; it unsettles the minds of young people, and takes away without giving. This is the point upon which the opponents of free-thought seize. We need to rescue religion from the hands of ecclesiasticism and make it once more a vital influence in life; not throw over religion altogether.

The Atonement is the reconciliation between man and his Divine Self, this Divine Self being the *mystical* Christ.

It would be interesting to know what the pastor meant by saying that the truths of the Bible should be accepted, not as a matter of reason, but of revelation. Private individual revelation or authoritative ecclesiastical revelation? The latter pre-supposes the existence of an authoritative church, basing its authority on other than Biblical sanctions; a very difficult thing to make out for any church, especially in view of the great number of different churches. The statement that the unregenerated should not discuss religion is a similar piece of dogmatic arrogance; in the published portraits pastor and lecturer seem to be a couple of young men.

RELIGIOUS STUDENT

Ancient Tibetan Medicine

THE Russian Government, says an Indian paper, recently received a petition from the Siberian Buddhists, requesting that medical schools should be established among them in which the old Tibetan art of healing should be taught.

Somewhat puzzled by the unusual petition, the Government deputed the Medical Academy of St. Petersburg to investigate. This body accordingly set itself to the study of an ancient handbook of Tibetan medical lore and found many strange things therein. But the strangest thing was the modernity of so much of it.

The book described medicines and methods which European physicians "discovered many hundred years afterwards." It taught the essentials of modern anatomy, coming down to such details as that the skin contains eleven million pores — which must have needed a deal of counting. The methods of diagnosis corresponded with some of ours, examination of the pulse, tongue, excretions, etc.; and the remedies, besides the medicines, were vegetarian diet, massage, baths, compresses, and so forth. The teachings as to the causation of disease were pretty much like ours, but — if one may be pardoned for saying so, rather deeper. For not only was dirt recognized as one of the causes, *but all the passions* were credited with an especially evil effect upon the brain and liver. Along with cleanliness, therefore (the surgeons of that time were punished if they did not keep their instruments clean!), pure and kindly states of mind were regarded as essential in getting and keeping well. Those old fellows would have regarded the state of mind in which attempts at mind-healing and faith-healing are made, as itself one of the passions and harmful accordingly.

One wonders whether a patient treated according to this book would be any worse off than one treated according to the methods of modern medicine? If his case were *surgical* he might be so, but if medical we may not be very sure.

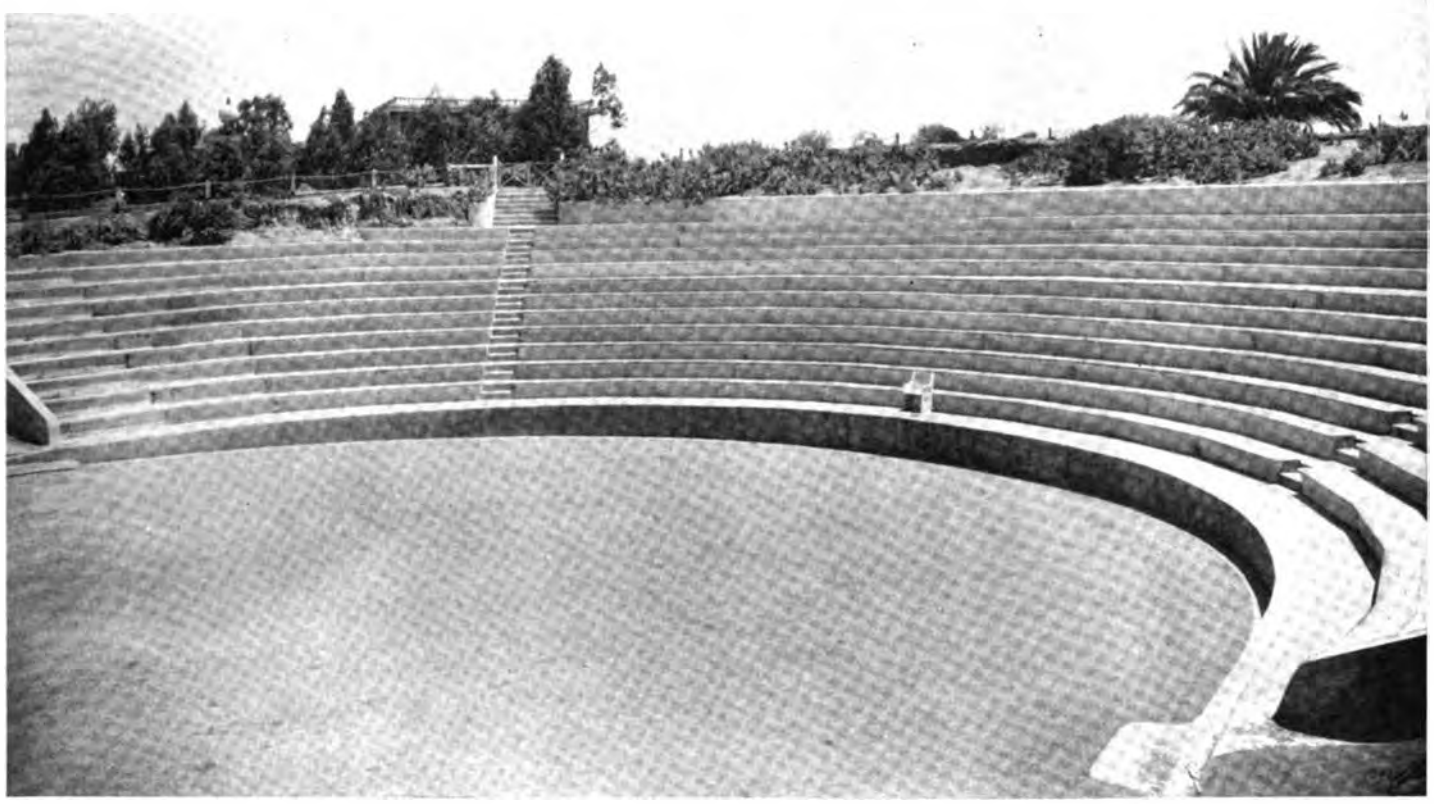
STUDENT

An All-seeing Periscopic Eye

HITHERTO the periscope used in submarines was only able to look in one direction at a time. In consequence of this, two submarines have been run down by vessels coming up unobserved from astern. The new English lens at the top of the tube, is an annular prism, which is a zonal section of a sphere, with a conoidal central opening, silvered, and a slightly concave base. On an unsilvered part of the mirror is a scale of degrees running round the circle. The result of this arrangement is that an image of the entire horizon, with the bearing of every object thereon, is projected down the tube to an inclined mirror which sends the image horizontally to the observer who can examine it with one or other of two eye-pieces of high and low power, mounted on a revolving plate also having a circular scale of degrees. J.

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Art Music Literature *and the* Drama



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GREEK THEATER, POINT LOMA, BUILT BY KATHERINE TINGLEY IN 1901

A Significant Drama Symposium

IN constituting its pages a forum for the discussion of a vital topic in connexion with the drama the *Portland* (Me.) *Evening Express* has taken a significant step forward. Many years ago Katherine Tingley declared the stage to be one of the most potent of educative factors, either for good or ill, and prophesied that the true, the higher drama, would yet be recognized by the public mind as one of the real redemptive factors of the age. Of special interest, therefore, is the fact that, coincident with her recent departure from Newburyport to Point Loma, Katherine Tingley received an invitation from the journal mentioned to witness as its guest the much-discussed play *The Servant in the House* and to express her opinion of the same through the columns of the paper.

The *Evening Express,* in an editorial, refers to this Drama Symposium on *The Servant in the House* as follows:

A hundred critics, critics of the theater, critics of the church, critics of our social system, critics of our educational system, some men, some women, all deeply interested from their respective points of view in vital problems of modern civilization, were gathered under the roof of the Jefferson Theater last night to witness the opening presentation in Portland of Charles Rann Kennedy's famous play, *The Servant in the House.* Possibly not such an audience has ever before been so assembled. . . . As the greatest frankness was desired in the discussion and seems to have been used by the writers, these opinions form human documents of unusual interest. Tomorrow and Thursday more will be printed. That of Mrs. Katherine Tingley, the Leader of the Universal Brotherhood and Theosophical Society, who attended last night, will be printed Wednesday.

The following is Katherine Tingley's criticism, as published in a later issue of the paper:

The production of *The Servant in the House,* which I recently witnessed at Jefferson Theater, is a symbolic play, one of rare merit. It should be seen and studied, for in its suggestions it is replete with moral and spiritual principles for the old as well as for the young.

It is an exposition of the heart and soul life of man, a spiritual drama. From beginning to end it is a refreshing, wholesome, and uplifting effort. It appeals to the eyes and ears of our ethical senses, and I welcome it as a sign — that a moral preparation has already begun through the drama for the benefit of humankind.

I have taught and written that one of the greatest factors for the upliftment of humanity should be the stage, the real pulpit where only the best and the noblest should be enacted. The word "pulpit" itself comes from a Latin word signifying "stage."

The author of the play is a man of heart as well as a thinker and an able writer. He has a keen knowledge of human nature and its pathetic needs, and a wondrous love for his fellows. He has accentuated in his play so pathetically and exquisitely that brotherhod is a fact in nature and that man's redemption — self-conquest — can only come from within.

The two characters: Manson, the butler, who represented the Christos spirit, and Robert Smith, "a gentleman of necessary occupation," are wonderful creations; they make a striking contrast. Manson represents the humble worker in the house of humanity — in God's great family; and the poor outcast, Robert Smith, most vividly portrays the travail of the soul.

His little daughter Mary — in her sweet innocence and trust, and under the influence of the Christos spirit, represents one of the binding links in universal brotherhood — love, unselfish and impersonal.

In James Ponsonby Makeshyfte, the Most Reverend Lord Bishop, we have a wretched apology of a man and clergyman, a money changer and hypocrite. He has shamefully degraded his profession and by his false life he has profaned the Higher Law. He is a type of man we often meet in different professions in life. Unconscious of his divinity he is separated from his Higher Nature. Living in his Lower Nature, he has become self-hypnotized in his hypocrisy and greed.

The soul's awakening of the Reverend William Smythe, the vicar, was very realistic and beautiful.

Auntie, the vicar's wife, was not a stranger to her audience. Her ambition was the dominant note in her character. She possessed the power of doing good, but failed to utilize it. We see many such types in every-day life.

I saw no disposition on the part of the author to attack Christianity. Indeed he made it more fair and powerful through the spirituality of Manson. The bold stroke of the author against "churchianity" and all forms that fetter the soul and obscure the Light should command the admiration of every honest man and woman in the land.

Not many years hence we shall find that much of the objectionable work done in the name of the drama will die out through the results of a higher morality being presented instead.

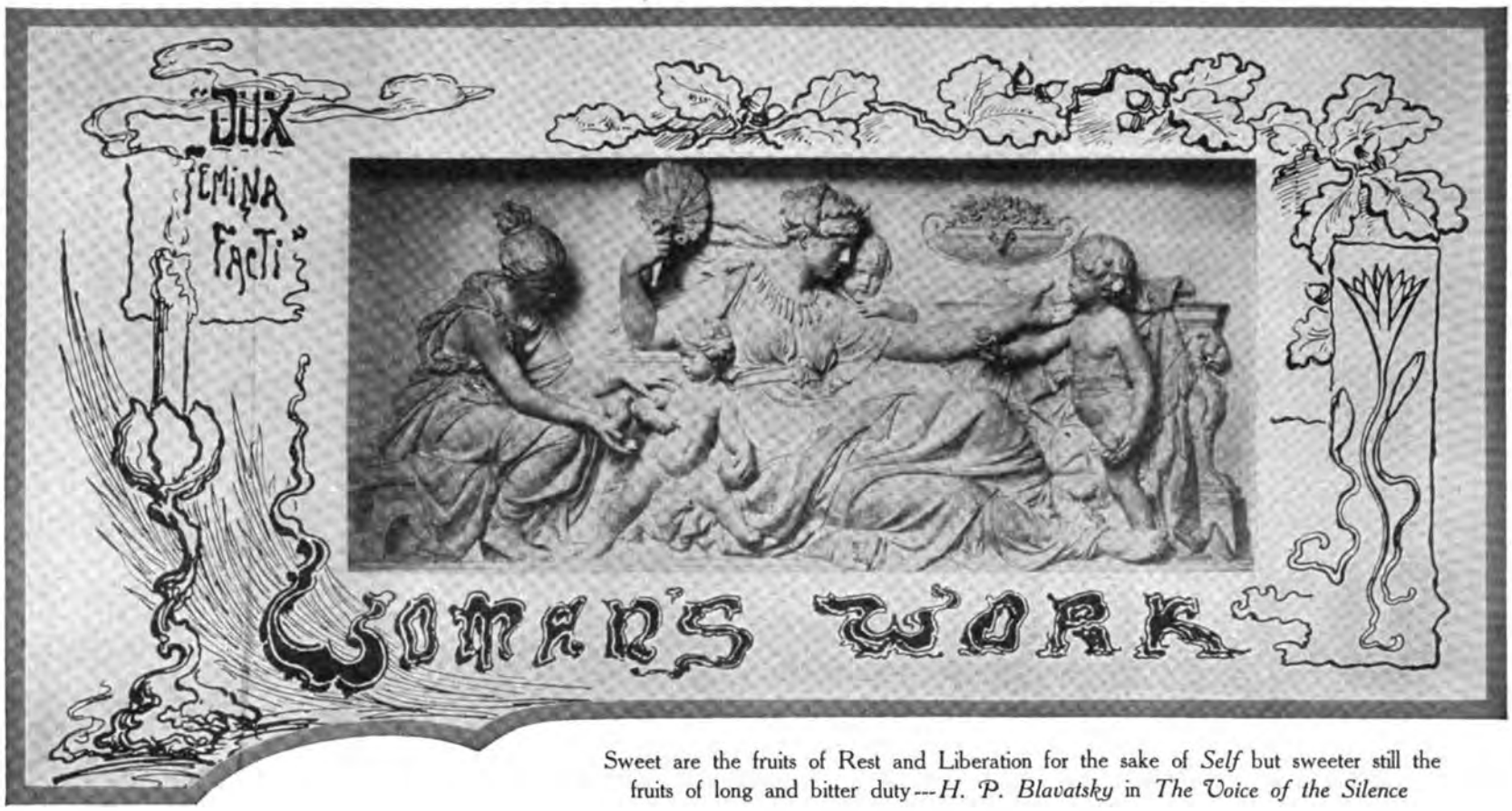
Then one need not be surprised to find that the stage will be doing the real pulpit work, while the church buildings will be used for a higher education for all classes on the lines of true brotherhood and a basis of physical, mental, and spiritual culture — Râja Yoga work in earnest.

Before this can be done much of the sectarian spirit that one meets today will have disappeared.

In expressing my good will to the author of *The Servant in the House* I must not forget all who took part in the play. Each did most excellent work in a conscientious and realistic manner, thus complimenting the distinguished author, Mr. Charles Rann Kennedy. KATHERINE TINGLEY

In several cities the clergy have protested against the drama and altogether it is probable that no play presented during the last decade has been the cause of so much discussion and so wide a diversity of opinion. STUDENT

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Sweet are the fruits of Rest and Liberation for the sake of *Self* but sweeter still the fruits of long and bitter duty---*H. P. Blavatsky* in *The Voice of the Silence*

"Be Happy as Those are who Live for Happiness"

(*Light on the Path*)

IT is the object of the Râja Yoga training not only to make children do right, but to make them love to do it; not only to be industrious, but to love to be so; not only to have their lives clean, but to love cleanliness and purity and truth and justice with all their hearts.

If their attractions are thus in the right direction and they have gained self-control, they will be happy. Then happiness will be their possession. No one, no untoward circumstances, can deprive them of it, for it rests upon something deep, which cannot be shaken.

It is a privilege to have the Râja Yoga training. No worldly gifts can be compared to it, no honors, no treasures. To be put upon the Path which leads to the goal of life — the finding of one's Self; to be shown the difference between knowledge and Wisdom; to be taught self-control and one's true relation to one's fellows — what greater blessing could come to any child?

In this life, certainly, in this beginning, so to speak, of the general awakening, this opportunity can come only to the few. But the words above-quoted, written by one who understood well the human heart and knew present human nature with all its limitations and possibilities, are addressed to all who wish to undertake to live the higher life. There are no conditions attached to it, no directions, no explanations. The plain inference is that all can attain to it, and that each one must himself find his own way.

Happiness implies a certain poise, a harmony within. It is not the semblance of it, which comes upon the fulfilment of desire, and which disappears when the coveted prize has lost its charm or has been snatched away. It is that true happiness which is independent of every condition, which is to be sought and found. It is indeed the Kingdom of Heaven, which is within, as all the living Christs taught.

He who announces to himself and others that he is not happy but reveals the fact that he is still, at the time of this confession, wandering over the outer crust of his own nature. It is idle to cast the blame on circumstances; to indulge in the manifold forms of self-pity. All those who have once faced themselves will know the truth. Anyone who is willing to examine himself critically will be able to find what are his obstructions to happiness, and to remove them. The *real* obstructions he can control, though not always the external events which may be the *seeming* obstructions.

But this power, as is implied in the quotation, is for those who are not living for personal but for universal happiness. Their own achievement is to be but a means to this glorious end. It is a part of the conditions necessary to them that they may belong to the noble army which works for the redemption of the race. It means that by having touched their own living fountain of life, they will be able to shed that subtle influence which can be likened to the fragrance of the flower, poured forth abundantly and unconsciously without losing any of its sweetness in the giving; that they will be able to radiate that force which can be likened to the sun, ever warming and illuminating all who come within its rays; and that thus they will be able to inspire and quicken their brothers, made of the same essence, and having essentially the same natures as themselves.

GERTRUDE VAN PELT

From A THANKSGIVING

O CUP of the wild rose, curved close to hold odorous dew,
What thought do you hide in your heart? I would that I knew!
O beautiful iris, unfolding your purple and gold,
What victory fling you abroad in the flags you unfold?

Sweet may your thoughts be, red rose, but still sweeter is mine,
Close in my heart hidden, clear as your dew-drop divine,
Flutter your gonfalons, iris, the paean I sing,
Is for victory better than joy or than beauty can bring.

Into thy calm eyes, O Nature, I look and rejoice;
Prayerful, I add my one note to the Infinite voice;
As shining and singing and sparkling glides on the glad day,
And eastward the swift rolling planet wheels into the gray.

Celia Thaxter (*Selected*)

The Home and Economics

A SINGLE generation of mothers who would instil into their children's minds the principles of justice, unity, and altruism, and practically base the family life upon these principles, could offer an unjust and unhappy world the solution of its vexed economic and moral problems.

Most mothers regard themselves as helpless to affect industrial situations; and yet they are the most potent force in shaping the characters which continuously find expression in the economic institutions of the near future. The social reformers who deplore existing conditions make their appeals to mature minds and look largely to men to "vote things right." They overlook the vital influence which lies with women and children, the former the chief ethical factors in life, and the latter the fresh citizen-material for the coming generation.

The foundation stone upon which to upbuild a social sense of fraternity and co-operation is the family hearthstone. If the intimate association of close ties of kindred and affection with their mutual interests do not illustrate the benefits of brotherhood, adults can hardly achieve the human solidarity which economists and moralists advocate. The home is the primary grade wherein to teach the altruistic alphabet which alone can spell out the larger meanings of equity and harmony.

A mere mental conception of justice and of

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the benefits in a co-operative commonwealth may produce literature and lecturers upon the subject. But the desired condition can only be brought about by the practical living example of enough persons who actually *are* just and altruistic.

Usually the reformers vainly endeavor to break up the fixed molds of mind and habit which have so long environed the personality that the character conforms to their limitations. If the same energy were used to direct the child's plastic mind and nature into a form of more generous and harmonious proportions, the economic conditions and institutions would naturally adjust themselves to a progressively higher standard. If the child drift into thoughtlessly selfish and unjust relations in his home will not that attitude be more firmly fixed by contact with a world made up of others like himself?

Is it not the rule rather than the exception for the modern child to be waited upon and provided for instead of being trained to develop his own resources and abilities by helping and sharing in the routine home duties which offer suitable opportunities of experience? Even in the poor and middle classes are there not very many over-worked and worried mothers and fathers whose ambition to give their children a good start in life obscures the value of that most reliable asset — a self-reliant, helpful, kindly character? The mistaken devotion which unjustly taxes its own time and strength and thought in order to save the children from all care and responsibility is positively depriving them of important practical education and negatively teaching them injustice and selfishness. How many parents blindly sacrifice themselves for their children only to see them fail in life, later, because their undeveloped powers of will and mind and muscle were unequal to the opportunities which they met? Do not the oppressed who think and act selfishly differ from their oppressors mainly in the narrowness of their sphere while they resemble them in principle?

It is a cruel kind of parental indulgence which condones in the child the subtle wrong and injustice that matures in business life into methods which are safely legal, yet morally unscrupulous. The moral law cannot be evaded; Karma will in some life require a full account of every selfish action and of every "inaction in a deed of mercy."

Theosophy in the homes —in the hearts and minds of the mothers — would provide a basis of natural brotherhood upon which to build the ideal social structures. The cultivation of a selfish class consciousness has the elements of separateness and incompleteness in it and engenders class antagonisms which prevent a sympathetic understanding of others. The children who grow up with a realizing sense that they are all equally souls, though their outer capabilities and stations in life may vary, have the basic common ground upon which to meet each other and to recognize that all kinds and conditions of men are their brothers' keepers. The strongest desire to better present conditions, even when added to will power and an immense capacity for sacrifice, will be of little avail without knowledge — knowledge of human life, of human nature, of pathetic human needs. And where is this deeper knowledge to be found except in the teachings of Theosophy? STUDENT

"My Brothers' Keeper"

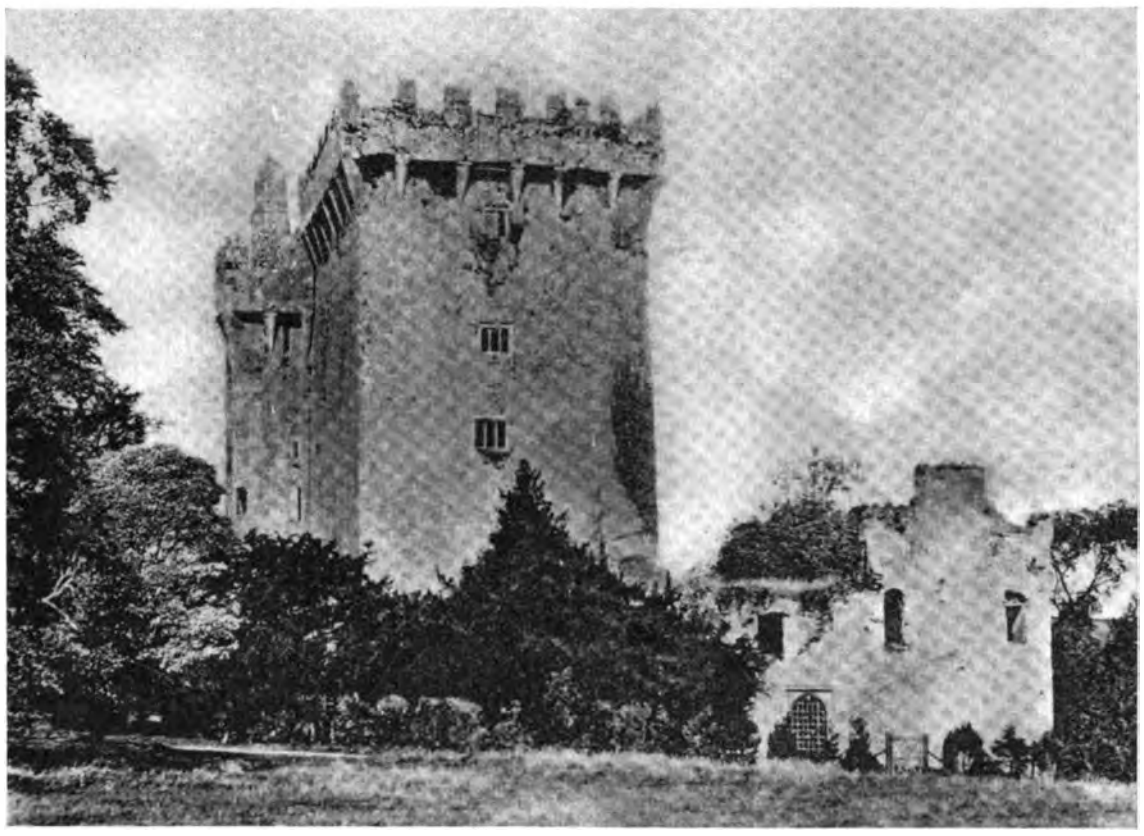
WE read upon the same page of a large Eastern daily two items of similar import and no small significance at the present time of overturning and transition. Both recount the open rebellion of some hundreds of school girls because of a request made by their teachers to the effect that they dress, while in school, as school girls should, viz., in neat, simply made dresses, and without such accessories as paint, powder, superabundant jewelry and false hair. One dispatch is dated at Warsaw, Russia, the other at New York City. In both cases the girls have held a mass meeting and have issued an ultimatum (!) to the effect that they will do as they please regardless of the educational authorities, and that they please (although they phrase it differently) to continue to dress like dowdy fashion plates.

The school authorities in both cases are preparing to meet this determined clash, but what the result will be no one can prophesy as yet, so serenely does the present generation override the requests of those who, by laws both human and divine, are in authority over it.

The fact that such a state of affairs can exist at all, regardless of the merits in the case, must be the cause of grave concern to all who discern the future by the signs of the present. But there is another side as well. A young girl of fourteen, the daughter of worthy and refined people who had met with financial reverses, was recently arrested in New York City for having stolen a silk dress. "I wouldn't have done it," she sobbed out to the Justice in the Police Court, "*but the girls made fun of my old clothes.* I used to cry all night, sometimes. *I couldn't stand it.*"

There are far more important phases to such a question than the passing one of whether or not face powder, diamond rings, and false hair are proper adornments for growing girls, important as that may be in itself. There is touched that awful deep, illimitable, fathomless —the soul's sacred responsibility as "its brothers' keeper."

How many, again and again, put upon struggling fellow-souls just a little more than they can bear, never stopping to think of their own responsibility? Probably not one of us today but could, if he would, trace some failure in another back to its source in a careless word dropped from our own lips at some long past time when we were off guard for a moment and let flash up some unsmothered spark of envy or vanity in our natures. It fell, a seed of untold evil, into the soil of our brother's sensitive mind, to grow there and blight the life. His the soil, yes, but ours was the poison-seed. And the pity of it all — the pity of it! STUDENT



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BLARNEY CASTLE, COUNTY CORK, IRELAND

Blarney Castle, Ireland

THIS castle was built in the fifteenth century, on the site of former ones, by Cormac Mac Carthy, surnamed Laidir, the Strong. The keep is 120 feet high, and is surmounted by projecting machiolated battlements designed to allow missiles to be dropped on the heads of assailants. The celebrated Blarney-stone is set in the parapet wall on the western side of the tower. The time-honored custom is for the visitor, who desires the gift of eloquence, to hang by his heels over the parapet and kiss it; but there are less inconvenient ways of reaching it.

There is a lake, half a mile from this castle, from which rise at irregular intervals two white cows which play havoc with the surrounding meadows. Once in seven years a certain great gentleman comes out of its depths and perambulates the shore in hopes of meeting someone with the *courage* to address him, and break the spell that binds him below. As yet he has been unsuccessful; but if all reports be true, the Gaelic League must be gaining courage. Who knows but he may yet shake off his thraldom? STUDENT

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OUR YOUNG FOLK

Harvest Home and Thanksgiving

SO long as there has been a time an earth of sowing and reaping there have been festivals in honor of spring, the time of the resurrection of life, and of autumn, the time of harvest and of vintage. When we begin to trace back customs still prevalent at these seasons we find them leading away into the remote past of history and mythology.

Festivals in honor of the seasons and of the gods and goddesses that preside over them were celebrated among the Egyptians, Hebrews, Celts, Teutons, Scandinavians, Greeks, and Romans, and every other people of whom we know anything. The time of harvest was especially celebrated, for wheat was held sacred by the ancients because they believed it not to be a product of Earth but to have been brought originally by the gods from other spheres and given to mankind. Whatever we may think to the contrary, it is true that wheat has never yet been found in the wild state and its origin unlike other cereals, has never yet been traced back to wild grasses.

In the *Book of the Dead* the Egyptian goddess Isis says: "I was the first to reveal to mortals the mysteries of wheat and corn." The Greeks said the same of Demeter, and other ancient peoples told the same story, differing in nothing save the name of the goddess who brought wheat to Earth.

The Greek writers tell us of the autumn custom of Thanksgiving in ancient Hellas and of the festivals celebrating the ingathering of the harvest and the vintage; the former presided over by Demeter or Ceres, the latter by Dionysus or Bacchus.

Demeter is the goddess whose very name takes us back to the furrowed fields, threshing-floors, and granaries of ancient Greece. After all the centuries she remains imprinted on the imagination of the race, a godlike presence presiding over the harvest, her majestic head crowned with hair "yellow like ripe corn," and in her hands corn ears and poppies.

Many were the festivals and mysteries in honor of this goddess of fields and fertility, but greatest among them was the harvest festival. There were processions and contests, hymns of praise and thank-offerings to the bountiful Earth-Mother who had blessed the fields with fruitfulness; but none could enter into her temple at Eleusis to have the hidden secrets of Nature unveiled to his understanding without five years of preparation to fit them for the first initiation.

In ancient times the great invisible powers and forces of Nature were known to be intelligent, so were called gods and goddesses, and were reverenced and adored. Our modern temples and religious colleges do not teach the mysteries of life and the universe because they do not know them. The majority of people today regard these forces as mechanical, possessed of no intelligence, and think that the ancients were childish and superstitious to honor them as gods.

The Grecian husbandmen who laid a handful of corn ears as a thank-offering before Demeter because he was grateful for the harvest, was observing a thanksgiving custom already as old as humanity, and his act contained as much of sincerity and more of appropriateness, poetry, and beauty, than do our present Thanksgiving customs.

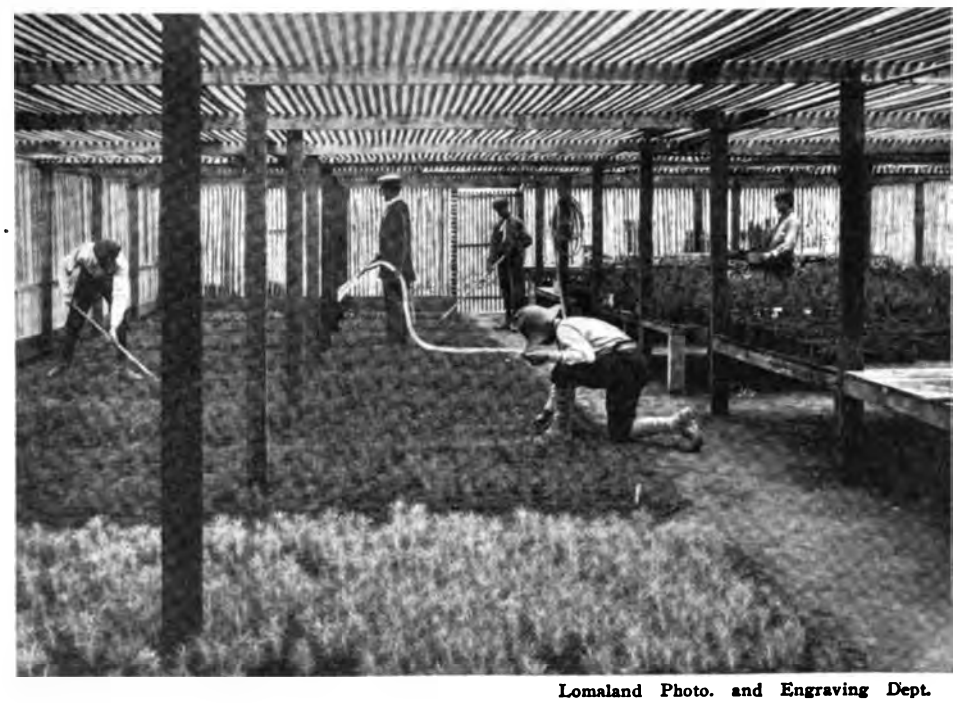
The peasantry of England hold an autumnal festival in honor of the ingathering of the harvest, called Harvest Home. Until recently it was celebrated by the entire rural community with merry-making and feasting, song and dance, processions of decorated carts filled with farm implements and drawn by oxen. Conspicuous in the procession was a load of corn wreathed with flowers and an image of Ceres crowned with corn. They do not always call her "Ceres"; sometimes she is the Harvest Queen, or the Corn Lady, or Kern-Baby, or the Harvest Doll; but one can readily recognize an old custom come down the ages. And instead of a hymn of praise to Demeter, they sing:

> We have ploughed, we have sowed
> We have reaped, we have mowed,
> We have brought home every load,
> Hip, hip, hip, Harvest Home!

In Scotland this celebration is called "Mell Supper."

In America, the autumn Husking Bee, called in the South, Corn Shucking, is a time of feasting and frolic. It takes place in Indian Summer when the harvest moon is full; neighbors and friends from all the country round meet together to shuck the Indian corn and to dance on the shining barn floors. The barn is decorated with heaps of golden pumpkins; festoons of corn ears, red peppers, onions, dried apples and peaches, hang from rafter to rafter, looking for all the world as if they had been hung up in honor of Demeter.

Our national Thanksgiving comes after the harvest is homed and the year is on the wane, when the leaves, yellow and red, saffron and gold, orange, copper, and brown, are falling at every breath. Sometimes our Thanksgiving Day is vivid and brilliant; sometimes it is misty, dreamy, sober, and gray. It is a day set apart, and whether we care about the poetry of it or not, as a nation we should have thankful hearts, and as individuals remember that "the best Thanksgiving is just thanksliving." L. B.



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RĀJA YOGA BOYS AT WORK IN THE NURSERY
FORESTRY DEPARTMENT, POINT LOMA

MAN is born for mutual assistance.

LET him who has conferred a favor hold his tongue. *Seneca*

In the Nursery

A SHORT time ago we talked about the Forestry Department at Point Loma, and now we come to the "nursery" which is a necessary part of this industry.

Here the young trees are grown from seed and cared for during the early stages of their growth. Like children, young plants are tender and must have proper environment to insure a sturdy old age.

This nursery, as you see by the illustration, is simply a house constructed of laths set wide apart. Such walls and roof keep out strong winds and direct sunlight, yet permit a plentiful circulation of air and a temperature free from extremes.

Tree seeds are planted carefully in shallow boxes of earth and placed in a warm spot. When the green shoots have become large enough, they are removed from the boxes and placed separately in small flower pots. As the infant trees progress they are placed in larger pots to provide them with suitable quarters.

After growth is well established, the trees become strong enough to leave the nursery. This time of course depends upon the kind of tree and its general condition. At this stage the trees are planted in rows in the ground outside, to await final placing.

In the foreground of the illustration you can see young pines which the Rāja Yoga foresters are working over. STUDENT

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THE CHILDREN'S HOUR

SUMMER'S DYING

LITTLE Nannie's crying,
And says that Summer's dying.
All her prettiest flowers
Lie withering on her breast—
Those in my little garden
That I have loved the best.
Oh! little Nannie's crying,
And says that Summer's dying.

Now the pale leaves are fallen
From her proud forest trees,
And tremble at the anger
Of every little breeze;
And Nanny hangs her head
And says that Summer's dead.

Yes, Summer needs refreshing
A little now and then;
And, after a short slumber,
She'll wake up bright again.
So, Nannie, do not weep;
She's only fallen asleep.

And all her pretty children
She's taken to rest with her,
And Winter'll spread them over
With his warm, snowy fur.
Pray, Nannie, don't be weeping:
Why, Summer's only sleeping.

R. R. L. in *Posies for Children*



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LOTUS BUDS OF ARNHEM, HOLLAND

How the Barley Was Planted in the North

WAINAMOINEN, the brave and bold hero of Kalevala, he who was the Wise Man and Sweet Singer of Finland, was walking one day by the sea when he caught sight of some barley seed lying between two stones on the strand. Now of all the plants of the field, only the barley would not grow, although Samfu Pellerwoinen, Son of the Field, had in the beginning sowed some of the seed. Now Wainamoinen wished to make a gift of the barley to his people; for he knew that it gave strength to man and beast. He picked up seven kernels of barley, therefore, and placed them carefully in his pocket of ermine fur, and went home to Kalevala.

Around the Spring of Kalevala he planted the seven grains of barley and watched them every day, but the barley would not grow. One day as he was standing near the spring, he heard a bullfinch sing in a tree hard by. As he listened, Wainamoinen heard him sing, over and over again: "The barley of Kalevala will never grow until the forest is cut down and the face of the earth made clean."

No sooner had he heard the words than the brave and bold hero of Kalevala set to work. First he sharpened his ax, then with strong strokes he hewed down the trees of the forest, all except one. The birch tree he left standing.

An eagle was sailing by, high in the air. Casting his eyes downward he saw the hero resting after his work. Round and round he circled, then poised on his wings and dropped down upon the summit of the birch tree.

"Why did you spare the birch, alone of all the trees of the forest?" asked the eagle.

"That the birds of the air might find a nesting-place, the King of Birds a place to rest," replied Wainamoinen.

"Well done! well done!" cried out the eagle, and from his talons he rained down fire upon the earth. The howling North-wind came roaring along and blew the fire into flames. Soon all the tree trunks were blazing and it was not long before they were burned to heaps of ashes, and the face of the earth was made clean. In this way the eagle showed his gratitude to Wainamoinen for saving the birch tree, and ever after he was his friend.

Again the hero took seven grains of barley from his pocket of ermine fur, and sowed them, singing as the seed fell on the ground. He sang to the Daughters of Nature to give life and strength to the seed. He sang to Father Ukko to send clouds from the north, south, east, and west, bringing rain from heaven for the precious grain.

Father Ukko harkened to the singing and called the clouds together. One against another he rolled them, and rain poured upon earth. The Daughters of Nature heard also, and they helped the tiny golden kernels to break their white shells. Soon little green blades pushed up through the soft earth and proudly lifted their heads, while the ashes of the trees sank into the ground and gave their strength to the roots.

When a week had passed, seven whole days, Wainamoinen wandered forth to see how the work of his hand had fared. Seven plants of barley stood high around the Spring of Kalevala. Each plant had three parts, and every ear of barley had six rows of grain. The barley ripened, and Wainamoinen cut it and gathered the first harvest. He saved some seed for another planting.

From the birch tree a cuckoo called, "Wainamoinen, Wainamoinen, why did you save this beautiful birch?" The hero made answer:

Wouldst thou know, O Spring's sweet minstrel,
Why the birch tree still is standing?
That thou mayst sing in its leafage,
Out of full heart pour thy music.
Sing, O Springtime's happy herald,
Sing thou morning, noon, and evening,
Let thy notes ring in the distance.
Beauty, sing thou to the meadows,
To the lordly forest magic,
Rich fruits to the banks of rivers,
Sing thou blessings to all mankind.

Then the cuckoo, the bird that Wainamoinen loved the best of all the birds of the air, out of gratitude to him for saving the birch tree, sang as the hero bade him, and all the land was blessed. UNCLE OSWALD

Dogs in a Brotherhood

A LADY in London, who loves animals and has many friends among them, has founded a Brotherhood of Hero Dogs. Many persons have noticed what a large number of dogs have done brave and faithful service, but this lady believes in making these things even better known and showing that human beings know how to value courage and kindness in the dumb animals. The members of the Brotherhood of Hero Dogs have all done some brave and helpful work. The first one was the devoted guide of a blind man. The second member saved his master's life by rousing him from sleep in a room where he would soon have been choked to death by gas. The third one was a collie who, though she had always seemed to dread the water, jumped in at once when she saw a little girl fall into the river, and saved the child's life. Still another, who dragged a baby out of a house on fire, and died from the burns he got, was made a member afterwards. G.

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NOV.	BARO-METER	THERMOMETERS MAX	MIN	DRY	WET	RAIN FALL	WIND DIR	VEL
8	29.823	62	54	57	56	0.02	NW	5
9	29.715	68	56	59	59	0.02	SW	8
10	29.820	65	52	59	54	0.33	NW	8
11	29.699	63	50	53	52	0.00	SE	6
12	29.581	59	51	53	52	0.84	E	4
13	29.670	61	48	52	51	0.03	SE	6
14	29.702	62	52	54	52	0.00	W	12

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Vol. XIII — **Truth Light and Liberation for Discouraged Humanity** — **No. 4**

CONTENTS

Pages 2, 3 — EDITORIAL
Natural Selection
The Description of a Process
Logical Confusion of Language
An Abstraction does not Create
The Old "Something from Nothing"
Nature is a Theater of Intelligence
Behind Action Lies Thought
The Bible a Sacred Book

Page 4 — TWENTIETH CENTURY PROBLEMS
Hidden Death-Factors
The Adjective "Good"
The Penalty of Retirement
Human Unity

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Pedantic Twaddle about Greek Mythology
The Temple of Hercules or the Sun
Piazza di Bocca della Verità (*illustration*)

Page 6 — TWENTIETH CENTURY SCIENCE
Lombroso
Athleticism by Tablets
Catching a Planet

Page 7 — NATURE STUDIES
Birds and Insects
Perception of Light by Plants
Primroses, North Wales (*illustration*)
The Poet's Tribute (*verse*)

Pages 8, 9 — STUDENT'S PATH, ETC.
Theosophy and the Religious Situation
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
States of Mind
The Veterans and "Râja Yoga"

Page 11 — GENERAL
The Theosophical Address at Isis Theater
Castle Chillon (*illustration*)
Solidarity Among the Nations
Chinese Policies
Partitioning China

Page 12 — GENERAL
Rivalry or Brotherhood
The One Religion
Finer Senses

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Notes on Irish Mythology — I
Navan's Ring, Armagh, Ireland (*illustration*)
Notes on Japanese Journalism

Pages 14, 15 — WOMAN'S WORK
Beauty Within
Hardening in Failure
Florence, the Flower of Italy
Environs of Florence (*illustration*)

Page 16 — OUR YOUNG FOLK
The Boys' Brotherhood Club in Lake City, Minn.
Archery Practice (*illustration*)
A Squad of the New Century Guard (*illustration*)

Page 17 — CHILDREN'S HOUR
"This Way"
Two Lotus-Children of Arnhem, Holland (*ill.*)
The Rock-a-by Lady (*verse*)
King Midas' Choice

Pages 18, 19, 20 —
Meteorological Table; Advertisements; Book List

Natural Selection

IN speaking of such scientific subjects as the above, one is apt to be met with the objection: "That is not what the serious men of science teach; you are fighting windmills and should study what science really teaches before criticising it."

The obvious reply is that Theosophists are concerned with criticising current thought, but that they are only too glad to hear that the serious men of science do not share the opinions impugned. The case can be adjusted fairly, however, by criticising the ideas, not the persons; as the latter can readily exculpate themselves by declaring their real views.

A certain crude idea of natural selection, which is prevalent among the "hoi polloi," whatever may be the orthodox or esoteric scientific view, is about as follows. We start by imagining a certain number of creatures, all of the same species, but differing in stamina and efficiency. The hand of adversity descends, in the form of a cold wave or a hot wave or a natural enemy or something, and some of the creatures succumb while the rest survive. The survivors multiply and replenish the earth, and their offspring are like unto the parents, lusty and well-favored. Yet among these some are more lusty and well-favored than others; the consequence of which is that when the next tide of ill-fortune flows — a severer visitation this time, we must presume — another decimation takes place, leaving a chosen band of still more doughty warriors to wrestle with harsh environment. These in turn breed and give birth to a generation of sons worthy of their sires. And thus the sifting process goes on, until the final result is so different from the original source as to deserve the name of a new species. Whether the process ever works backwards, we scarcely know; but logically it would seem that a tide of prosperity would enable the weaker to survive, and that a continuation of this process would end in the production of an inferior type, by exactly the same rule as in the former case.

The Description of a Process

Setting aside for the moment the question of fact — whether or not this actually happens — let us consider a merely logical question which is much debated. This is the question whether or not natural selection can be considered as a cause in the production of species. This question can be settled conclusively, if we know just what we mean by the words "natural selection," for the problem is one of logic. Let us take an illustration. A chemist is asked how he obtained a certain pure essence, and answers, "By fractional distillation." Is or is not fractional distillation a cause in the production of essences? Or a man is asked how he arrived in New York, and answers, "By walking." Is walking a cause in the redistribution of people? Clearly the answer depends upon the sense in which we use the word "cause." We can say, thanks to the advantages of our language, that fractional distillation was the cause of the production of the pure essence. But this is only a grammatical use of abstract expressions. We cannot shut up fractional distillation in a laboratory and leave it unaided to produce our essences; neither does there exist anywhere in the country anything which could be called the "power of walking," and which, left to its unaided efforts, would result in a redistribution of the population. Now is not the phrase "natural selection" used in just the same way? It may be correct to say that something was brought about through natural selection; but it is a very different thing to say that it was brought about by natural selection *alone*. Was the elixir produced by fractional distillation alone, or was there also a chemist present? Did walking alone land the traveler in New York, or had his legs and brains anything to do with it? We can sift out grain with a sieve, but there must be someone to manipulate and superintend the operation.

Logical Confusion of Language

An Abstraction does not Create

Hence, if natural selection be defined as it usually is, the answer to the question, "Is it a cause?" must be in the negative — unless indeed we are to use the word "cause" in a sense which would render the question superfluous. And the intention back of such arguments as we are considering is this—to suggest that natural selection can take the place of a conscious and intelligent directive power, and that therefore the phenomena of life can all be explained on materialistic lines, without God or gods or intelligent potencies of any kind.

The Old "Something from Nothing"

But people are beginning to see now that natural selection is only a description of one of the methods employed in Nature; and that its existence more than ever implies the existence of intelligent minds and wills to use it, just as distillation requires the presence of a chemist, and walking implies the existence of a walker. One would think that the discovery of an almighty sieve would have suggested to the discoverer the probable existence of an Almighty sifter; but it seems to have been otherwise. Does the discovery of a laboratory disprove the existence of a chemist? The theologians have a splendid argument in natural selection. All these selective processes are but the work-

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ing of the almighty plan. But Theosophy holds the idea of a single personal creator directly superintending all the operations of Nature to be extremely crude, and teaches that

Nature is a Theater of Intelligence

Nature is one vast theater of intelligent beings, endowed with life and intelligence from the universal source.

The authors of a recent book on *The Making of Species* maintain that we can create nothing by selecting, we can only pick out something already made. Selection is only a factor of evolution, but is not its cause. The real makers of species are "the inherent properties of protoplasm and the laws of variation and heredity." Here it will be seen the writers are making the same mistake. The word "law" is used vaguely, as hovering between its two meanings. If a law is a rule, it cannot make anything; if it can make anything, it must be a creative being. And so with the inherent properties of protoplasm; what are these? Protoplasm evinces the ability to take cognizance of its surroundings, to be aware of its needs, and to adapt its structure with a view to harmonizing these two. This, says Theosophy, shows the presence of intelligences. If intelligence be denied, what is to be put in its place? Something equivalent, even though expressed in different wording.

Behind Action Lies Thought

The only key to a proper understanding of Nature is to be found in the study of consciousness; for consciousness is the primary factor, not matter. This means study of self, for we must begin by studying our own consciousness. Ancient science taught that we can extend the limits of our perception and cognizance beyond the confines of their present normal scope, and thus come into a closer and more intimate contact with Nature, being able to know her mind, as it were. And the first step in this process of investigation consists in the purification of one's own nature, by which we may overcome the obstructions which hinder the use of our finer faculties. H. T. EDGE, B. A., (*Cantab.*)

The Bible a Sacred Book

THE religious world shows a struggle between the desire to grasp the essential truths of Christianity and the desire to cling to unessential ecclesiastical traditions. Victory must lie with the former side, for truth is immortal, while dogmas change.

The Bible is a collection of ancient scriptures, such as are to be found in other lands in connexion with other religions. The groundwork of these various collections of ancient Scriptures is the same; it is the ancient Wisdom-Religion.

From the practical point of view, it is of minor importance to discuss the exact origin and history of the Old and New Testament canons; the subject is complicated and scarcely profitable for the ordinary individual; it may be left to students. We have the actual books in our hands; and if we value them for what they can teach us, the question of authority sinks into lesser importance. Authority is required to support doctrines that need such support; but helpful teaching is helpful teaching, whatever its source.

Take for instance the Sermon on the Mount. Therein we at once recognize the sublime old truths of eternal Religion, the words of the Masters in all ages. We endorse them at once. But many people desire to convince themselves and us that Jesus Christ was the first to enunciate these truths. This claim will not bear examination; in face of the ancient scriptures from many lands, antedating the time of Jesus Christ, no one can successfully maintain such a proposition. It is simply contrary to fact. It is on record, for all to see, that other teachers, such as Gautama the Buddha, enunciated the same truths.

The claim that Christianity is the final and supreme religion, canceling all other religions, and that Jesus was the only Christ, must therefore be abandoned; it cannot withstand the light of knowledge. And even if we could convince ourselves of this proposition, we could never succeed in convincing the older nations that are now entering upon such an important part in the history of the world.

Many of the clergy have realized and made bold to teach that the word "Christ" is used in the Gospels in an esoteric sense, and that it means the *Christ in man*, the Divine Spirit in every man. The sacrifice of the Christ, with all the imagery of the Cross and the tomb, signifies the sacrifice of the Divine Man when he enters the flesh; and the Resurrection signifies his triumph over the flesh. This symbolism is to be found in the other ancient scriptures, for it is a part of the teachings of the ancient Mysteries, whence these scriptures have had their common source.

Jesus gives a description of the signs that precede the coming of the Christ, and his description is applicable to all epochs when a great tribulation among the nations is followed by a return to a perception of the truth. It is particularly applicable to the present day. The words, "If any man shall say unto you, Lo, here is Christ, or there; believe it not," remind us of those who prophesy the coming of Christ as some great person; but his answer is that the coming (or presence) of Christ is as that of an invisible dawning of *light* in many places. The coming of Christ is, in fact, a reawakening of the inner consciousness of man, such as we see going on around us now; and it is accompanied by numerous phenomena illustrative of a scumming off of old false notions and a bringing to a head of many latent tendencies.

H. P. Blavatsky has spoken up nobly for the Gospels, when she has said:

> Theosophists have been called Atheists, haters of Christianity, the enemies of God and the gods. They are none of these. . . .
>
> No more than any other scripture of the great world-religions can the Bible be excluded from that class of allegorical and symbolical writings which have been, from the prehistoric ages, the receptacle of the secret teachings of the Mysteries of Initiation, under a more or less veiled form. The primitive writers of the *Logia* (now the Gospels) knew certainly *the* truth, and the *whole* truth; but their successors had, as certainly, only dogma and form, which lead to hierarchical power at heart, rather than the spirit of the so-called Christ's teachings. Hence the gradual perversion.—*The Esoteric Character of the Gospels*

Theosophists cannot justly be called anti-Christian, since they wish to make Christianity a life-giving power to the world, instead of its being the champion of materialism as it has hitherto been. In its dogmatic form it has failed to prevent the social evils which menace civilization with disaster; it has allowed selfishness to become a characteristic of our life; "Christianity" heads the march of aggression and spoliation in foreign lands. All this because the teachings of the Christian Gospels have been misunderstood.

The object of such sacred writings as are found in these Gospels is to point out to man the true path of salvation, which consists in a recognition of his own Divinity and a reliance upon his own Higher Self. This is the noble teaching of the ancient Divine Mysteries; it has been preserved through the dark ages in veiled language. This veiled language has been interpreted literally in the interests of bigotry, and thus has been built up the dogma of *vicarious atonement,* which deflects man's attention away from his own innate Divinity by holding up to him the image of a personal savior, dwells upon the innate evil in his nature, and teaches him to rely upon the intercession of a deity and a church rather than upon his Will and Conscience.

Should not Jesus be regarded as an example to imitate, in accordance with his own teachings, instead of as an unapproachable ideal, as the churches have taught? For he taught that *all men are Sons of God* and can attain to Divine perfection by the same path which he trod. And in place of this, the churches have taught us that we are *helpless* sinners and can never attain perfection on this side of the grave. Theosophy, among other things, aims to restore the original teaching of Jesus, as given in the Gospels, that *all men are potential Christs.*

The doctrine of the Atonement has been invented by ecclesiasticism and based on misinterpreted texts and on interpolations into the Bible. The Blood-Covenant is a well-known *symbol* of the Mysteries, the blood being an emblem of that life which the Christ, or Divine principle in man, gives to man in the act of sacrifice which he makes when he takes on the flesh. Thus "saved by the blood of Christ" means that man is redeemed by the Divinity incarnate within him. The text, "He that believeth and is baptised shall be saved; but he that believeth not shall be damned," together with the other verses from *Mark* xvi. 9 to 20, have been found to be lacking in the older texts of the Bible, and must therefore have been added at a later date.

Also the doctrine of *heaven and hell* is a church doctrine, a doctrine taught by ecclesiasts all the world over and by them used with telling effect. No support for it can be found in the Gospels, as many clergy are willing to admit. Jesus speaks of the suffering brought upon themselves by those who persistently follow their selfish desires, and compares it to a burning fire, using a word which has been (wrongly, as now admitted) translated "eternal." The kingdom of heaven, or kingdom of God, is spoken of by Jesus as a state of peace which man can reach in this life by a purification of his nature.

People often plead the comfort they derive from the church teachings on Christianity, but they little know what they have missed thereby. It is like a man pleading the comfort of bed as a reason for not rising and going forth into the blessed sunlight. He must make the wrench necessary to land him on the floor, and after that all will be well and he will not want to crawl back. To find one's manhood (or womanhood) is a great discovery, and never should we allow ourselves to believe that this implies breaking away from Religion; it means the entering into true Religion, from out the narrow prison of dogmatism. STUDENT

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Some Views on XXth Century Problems

Hidden Death-Factors

CHICAGO has a fine opportunity to study some of the real causes of death as distinct from those which figure on the medical certificates. According to the official health bulletin, issued on the last day of October, the male deathrate is almost incredibly beyond the female. In all cities the alcoholic deathrate and that from diseases due to exposure, are greater on the male side. Chicago is probably no more drunken than some other cities, nor the men no more exposed than in other cities; but the effect of alcohol and the effect of exposure seem to be much more deadly. The men die at the rate of 165 and 150 as against 100 deaths of the women. "Bluntly, I attribute the excess of male deaths to this," said Dr. Drake, the statistician of the health department; "women lead better lives than men."

What do the men of Chicago do which makes the effect of average exposure so much more than averagely fatal to them? That is the problem. Of course they do nothing that is not done *at all* in other cities; but there is a greater prevalence of something, and it is a secret something.

Every now and then a side-light in one of the courts shows up a depth of degradation in conduct so black that even the newspapers suppress or gloss the facts. There are depths at which civilization refuses to look; and yet it must look if it will save itself. Altogether aside from the "Red Light" matter, male life — and not alone in the lower social strata of it, nor chiefly—is being increasingly gangrened in a way of which the average citizen will not permit himself to think. STUDENT

The Adjective "Good"

A RECENT book on the philosophy of music questions the customary opinion that its influence is necessarily elevating. It may be so, he thinks, or it may not; the pursuit of it may not only become a non-moral aesthetic cult but it may positively enervate, acquiring an effect on character comparable to the morphine habit. That it is indifferent, morally, is, he thinks, shown by the lives and character of musicians; who should be shining examplars to men of all other pursuits.

This is true, but the writer does not see why. Music stands, so far, in a different category from the other arts. Employing different media, the arts are the expression of the *feeling* of the artist. We employ the adjective *good* when the feeling is strong and the expression of it technically fine.

No one speaks of the contemplation of paintings as a necessarily elevating pursuit, notwithstanding that the paintings contemplated might be "good." For notwithstanding their "goodness" they might be everyone of them more or less openly or subtly sensual — corresponding to the feeling of the artist who made them. In the painting, as in the poem or the essay, this streak of sensuality is immediately discernible and if we choose well we avoid all such.

But the artist may be a musician and the expression of his feeling is by way of sound instead of words or form and color. Here too the work may be "good," as answering with technical perfection to strong feeling. But now we have much fewer and less definite criteria as to the *nature* of the feeling thus held and *communicated*. In this case too it may be such that if openly expressed in words or form we should at once recognize its objectionable character and refuse to admit it to our consciousness. It may be sensual, sentimental, or of the quality that arouses in soldiers the lust of fighting for mere fighting's sake. Music, if "good," is accentuating some pulse of feeling; its moral value depends on *what* pulse. And for this we have almost no criterion, except perhaps the already known character of the people who enjoy or seek it. But in the program of the ordinary concert you have often all the steps of the scale from the morally enervating through the indifferent to the ennobling. The at best only average moral level of the musicians' lives tells on neither side of the case. For whilst they are necessarily familiar with the morally loftiest music, they equally and habitually lend themselves to be saturated with music which, however "good," is *morally* indifferent or objectionable. All the notes of the octave are equally sounded and accentuated and indiscriminately esteemed.

There are perhaps but a few names which with all the compositions attaching to them, could be classified at once: for example Beethoven and Bach. One of the aims of Katherine Tingley's *Isis League* is to educate the people to the power of selection and thus make music purely profitable and elevating.

STUDENT

The Penalty of Retirement

OFFICIAL circles are reported to be contemplating an inquiry into the unusual mortality among retired army and navy men. Their retirement at somewhere about sixty years of age, usually sees them in vigorous health, good enough in many cases to last them a quarter of a century. Too often, however, another five or six years is all they attain.

The case, and the reason, is nearly the same with retired farmers.

When the athlete, leaving college, sits down to a desk, he usually gets into a great deal of trouble. His large muscles have to degenerate, as it were, back to a normal size. They might do so with little disturbance if a few simple precautions were taken and an important fact remembered.

The fact is that the appetite of the athlete persists long after he has become a man of the desk. It was probably excessive before, but his exertions enabled him to deal with the excess. *Now* it may be easily two or three fold excessive. Trouble follows, in much part less attributable to the change of habit or the reduction of muscles than to the persistence of appetite. If food were liberally reduced, much more reliance being placed upon fruits than ever before, the transition period could be greatly smoothed. The young man might remember that whereas he can make up at the very next meal for having eaten too *little* at the previous three or four, it may take him a week to make up for having eaten too *much* at *one* meal. The remainder of the negative part of the program consists in refusing to try to get from alcohol that sense of physiological freedom and vigor which uncompensated dietetic excesses instantly destroy.

The positive part consists in getting as much exercise as is convenient, at any rate seeing to it that every joint goes through all its motions once or twice daily, for a few minutes every muscle being strenuously put through its paces.

For the retired army and navy men the necessities are the same, with the addition that they must culture and compel some kind of mental interest to replace that of their old work. It is here that the man who throughout his years of work has stedfastly cultured the higher parts of his mind, gets his reward. He has given his old age its rightful opportunity for that kind of growth which is peculiar to it. M. D.

Human Unity

THE newspapers report the case (with name) of a young Russian student in the Chicago College of Medicine and Surgery who, blind from birth, does part of his studies vicariously. A room-mate of his, interviewed, said that he had found that after he had done an evening's reading in silence, the knowledge he had acquired had somehow become the property of his Russian comrade also. The latter corroborated.

The case may be only a newspaper report, though all the details are given. But it has a moral nevertheless. It forecasts a far-off stage in human evolution.

It is not natural, in the higher sense, though now necessary, that human minds should be so closed from one another. Selfishness and antagonisms closed them; brotherhood, when universal, will unclose them and give each the benefit of the work of the rest. No two minds are, or ever will be, alike; the splendor and opulence of future human life depends on that. The great cosmic consciousness and plan will always reveal different aspects of itself to different minds. But the attainment of his special revelation by anyone should involve the illumination by it of every other. To some extent already, like minds do feel something of each other's work in any realm of thought. Nor can any man rise morally, get nearer to the great heart of things, without helping the rise and lessening the difficulties of every other.

The knowledge of the past *is* about us, *is* in the air. If our minds were made keen enough and receptive enough by the practice of brotherhood in act and thought and feeling, we could get it. Undreamed of stores await that day to come into our possession. Cosmos has carefully conserved all the distillations of ancient human thought and search waiting to pass into our modern life as soon as we have made the conditions, taken down the fortifications on the frontiers of self. Memory and reason are alike dim and feeble, and the air in which reason works, thick with clouds, until we have learned to live. STUDENT

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Archaeology Palaeontology Ethnology

Pedantic Twaddle About Greek Mythology

IN a newspaper article on records found in Herculaneum, it is stated that the Centaurs taught the Greeks all the arts and sciences; and the theory is advanced that this legend was an outgrowth of the intense Greek admiration for horses. This led them to ascribe to horses every possible quality, and therefore they imagined that horses were the first teachers of mankind. But, as a horse would have some difficulty in playing such a part with his customary anatomical outfit, they endowed him with the body and head of a man. The fact that the Centaurs are said to have come from Thessaly is thrown in to add probability to the theory; and it is mentioned that Cheiron, the chief Centaur, was renowned for his skill in medicine and music.

We cannot form a very high conception of the judgment of people, who, at one and the same time, acknowledge the Greeks to have been so pre-eminent in art and philosophy that they have stamped their impress upon all succeeding civilizations, and represent them to have been twaddling fools. The absurdity of the explanation becomes even more apparent when we reflect that there is scarcely an animal, which, upon such terms, could not claim to have been the instructor of mankind; and our theory would be borne out by the fact that among mythological figures, we do find every kind of half-animal half-human form.

What is the use of studying symbology in this piecemeal fashion? Those who have studied it as a whole can surely see that it is all allegorical, and designed to at once conceal and reveal the teachings of the ancient Mysteries of Cosmic and human evolution. It is possible that some tribe of degraded savages might believe that they had been taught by monstrous ancestors, and might in other respects interpret their symbolical traditions literally; but that the Egyptians, Chaldaeans, Hindûs, Greeks, etc., etc., should have been so imbecile, is a theory that reflects only upon those who maintain it.

Does the lamb of God signify an actual lamb? Did Jesus mean that we were to become monsters made up of a dove and serpent? Was the Sphinx a real monster made up of man, lion, eagle, and bull? or did it denote the fourfold powers of the human Soul? Why did the Egyptians represent Thoth as ibis-headed? Do the wings on the feet of Hermes represent actual feathered appendages derived from the sub-kingdom *Aves?* Or do the ministering spirits of Christian theology waft their way to suffering souls on the feathered pinions of the condor?

Solemn pedantry is an extreme which approaches perilously near to inextinguishable laughter; and it may not please the pedants to be told that they are still under the thumb of moth-eaten theological tradition with its literal interpretation of a bad translation of a jumble of Chaldaean religious allegories. When we ourselves are so unintelligent about our own religion, it behooves us, if we mean to pose as the cream of the human race, to represent the ancients as having been even more unintelligent; a hard task indeed, but one which is nevertheless most perseveringly attempted.

Were some artist, gifted with the power of symbolic expression, to attempt to typify the power that has taught some of our scholars, he might draw some animal less noble than the horse, and endow it with a human head to show that it stood for a man. Whether the owl, the ass, the monkey, the pig, or the beetle, would be best adapted to express the idea, may be left to the caricaturist, who, after all, is the great symbologist of today. STUDENT



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PIAZZA DI BOCCA DELLA VERITÀ, AND TEMPLE OF VESTA, HERCULES, OR THE SUN, ROME

The Temple of Hercules or the Sun

ROME contains little of the buildings of the early republican period except fragments; nearly all the famous ruins are of the imperial age; for with the riches gained through its great conquests later Rome was able to enjoy every known luxury, including more splendid edifices than it had ever been possible to afford during the simpler and more noble preceding centuries. The Romans had little imagination, and Roman art possesses less refinement than the Greek, from which it was nearly all borrowed. For all that, Roman architecture had a magnificence, a vigor, and a boldness, which is peculiar to it, and which is the natural outcome of the Roman virility and force of character; but a people that had the bestial qualities which culminated in the cruelties and sensualities of the later period could never have developed the spiritual refinements of architecture and sculpture such as were the glory of Greece.

The extensive use of the round arch and the semicircular vault, by the Romans, gave them opportunities in large structures which were practically barred to the Greeks, who never cared for the principle of the arch; but in their Temples the Romans kept to the general principles of Greek art, and the lack of the perfection of refinement in design and decorative sculpture was compensated for, in their eyes, by the increased luxuriance of ornament.

We have, unfortunately, not one Temple in Rome which is in perfect condition; this is hardly surprising when we recollect the innumerable burnings, sieges, and earthquakes from which Rome has suffered, and the remorseless destruction of so many buildings, for the sake of the material, by the religious and baronial pilferers all through the middle ages.

The graceful little circular temple shown in the engraving is in remarkably good condition in comparison with most of the Roman temples; it has only lost the upper portion. Authorities differ as to its name or dedication. It is generally believed to be the Rotunda of the Sun or Hercules, mentioned by several classical writers, but it is sometimes called a temple of Vesta, or the *mystic* Fire (the Sun). It bears a resemblance to the famous temple of Vesta at Tivoli, but is inferior in design and execution. The Tivoli temple is much older, for the Roman example was not built until the time of Trajan. The rotunda of the Sun is situated on the banks of the river Tiber, close to the spot where the Cloaca Maxima discharges into the stream. Near by are several other interesting ruins. R.

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The Trend of Twentieth Century Science

Lombroso

THE death of Lombroso has naturally evoked another almost world-wide discussion of his fundamental tenet. One is glad to be able to put tenet in the singular, for the other — that genius is a form of degeneracy — is nearly dead.

But the first is not; it is more nearly in tune with the psychology of the day: a psychology that is really little less than an objective physiology.

This first contention is that the criminal is the product of his bodily conformation, or that criminality is the outcome — and the necessary outcome — of physical defects, stigmata. The defects may or may not be externally visible. Whether so or not, they exist within the brain-pan.

The criminal is therefore not responsible for his deeds; he is the victim of his organization.

By implication the public is continually taught the same doctrine by the newspapers. We read of Johnny This or That, a thoroughly bad boy, who, taken to a surgeon, is found to have a spicule of bone pressing on his brain, the result of an unnoticed fall a long time ago. This being rectified, he becomes a good boy. An ocular specialist examines the eyes of criminals and finds that most of the worst of them have astigmatism or other defect. In his writings the eyes become the cause of criminality. Finally the ordinary man, cleaning out his liver with a blue pill and finding his temper bettered, concludes that the liver may be responsible for a good deal of the crime.

The answer to the Lombroso difficulty is partly known to every man who has ever altered a state of feeling which he knows to be wrong, suppressed an irritation, dissipated a gloom, exchanged any mood for a better.

The soul, the man proper, is incarnated in the midst of the physiological consciousness, that consciousness which is incessantly colored by its moods, moods of all degrees of transiency and depending in part upon the condition of the body and its various organs. In the ordinary case the man accepts these moods for his own and will tell you that *he* feels, for instance, irritable today. But he will admit on being questioned that he can do something with his will to abolish the irritability; he will know from that, that the habit of abolishing it as soon as it appeared would render the process quick and easy; and he will know that there are plenty of invalids with a thousand times his reason for irritability who are uniformly serene and even saintly.

So he will further admit that the moods which he can thus learn to deal with at his will cannot be himself but the product of something in his charge. He can understand what we said: that the soul, the man proper, is incarnated in the midst of the physiological consciousness. And also, that the soul is incarnated there in order that it may learn to make this lower consciousness a perfect mirror of the higher. The higher is that consciousness which would be his if he had learned to dominate his moods, tuning all that he permits to the keys of kindliness and serenity. Moods so tuned would serve him and reinforce the now unstopped harmonies of his true being.

It is obvious that this training *could* be done in childhood so that the child would grow up completely self-master, having dominated and wiped out for ever the mischievous mood of even the most malformed body. But this training can only be given by those who have themselves recognized that moods are not the self but, potentially the servants, usually the masters, of the self — and have acted accordingly for long enough time to have gained their victory. And there are not many such teachers. They alone can fully demonstrate the Lombroso fallacy.

Those who see the truth of Reincarnation can go further. They know that criminal moods and criminal conduct, freely permitted in this life, must necessarily lead to their organic registration in the next: that is, that the physical stigmata of the criminal which are supposed to compel him to crime, are of his own previous making. In the case of *moral and mental* matters, that tendency of the body to adapt itself to any occupation pursued, passes from one life to another, and the new body is one of the registers of the old morality. But it is through this very accentuation of tendency that the wrong-doer is finally brought up hard against divine Law, acting or not through human law. Finally the soul learns to tune its instrument. STUDENT

Athleticism by Tablets

A MONTHLY contemporary devotes a number of pages to a physiological account of *fatigue,* leading up to the description of a new antitoxin evolved in a German laboratory. An extract from the blood of fatigued animals, injected into fresh ones, produces fatigue in them also, though they have done no work. But if the injection is small and repeated many times it loses this effect; the animals subjected to it not only cease to be fatigued by it, but produce something in their blood which when injected into others makes these latter exceptionally resistant to fatigue. Needless to say that this something has been put into tablet form for administration to human beings. "Very pleasing results," says the writer,

> may be expected in the near future from further work along this line. Indeed, in the light of the rapid progress made in the last few years, it is not even too much to suppose that some day we may have a form of immunization against fatigue that will be as effective as the present vaccination for smallpox.

But he himself points out that *fatigue is a protective,* a warning against exhaustion. Fatigue is due to the accumulation in the muscular tissue of certain acid waste products and is a call from the muscles for rest-time in which to get rid of these. Exhaustion occurs when the reserve stores of combustible material which the muscles contain has been all used and the fibers are beginning to break down.

The popularization of the tablets would lead to a form of calamity not so very uncommon in the records of hypnotism and of faith-cure, mind-cure and the like — all of them, pious or pagan, modes of *self*-hypnotism. A patient is beguiled by suggestion into the belief that he has not a disease which nevertheless steadily persists and whose symptoms — *warnings* — have been thus pushed just below the level of sensation. The abstentions, the rest, the treatment in general which might have saved or prolonged life are neglected, and some form of rapid or sudden death closes the scene.

The trouble with the man of today is that his muscles *begin* their work loaded with excretory matters which are, or are immediately ready to become, acid. Recent experiment in the minimization and full mastication of food has shown that when the proper minimum is reached the period of muscular fatigue is far deferred and the recovery is rapid and easy. Muscles readily free themselves from the products of their own work; trouble begins when they have also to free themselves from the products of excess in food and faulty digestion of it. M. D.

Catching a Planet

ACCORDING to Professor See's theory it ought not to be impossible for our solar system to add another planet to itself by way of the capture of a comet. The existing planets were, he thinks, captured. According to Laplace they were not; they were extra dense nuclei in a huge rotating nebula whose center finally became the sun. But Professor See has calculated that if the sun's matter were expanded so far as to include the orbit of the earth, the nebula so resulting would take more than three thousand years to make one rotation. When the earth condensed in the fringe of this nebula its year would therefore be three thousand years long; that is, it would be taking three thousand years to go round the solar center.

Neptune would be in much worse case. If the solar matter were expanded to include the orbit of *that* planet, the nebula would have taken three million years to rotate and Neptune's year would be of that length.

If, as a bullet sped past you, you were to throw out a string with an extraordinarily sticky end, the other being in your own hand, and the bullet were thus captured, it would go round you with great rapidity, winding up the string on your body. If the string were very elastic, yet unbreakable, and you turned round and round so as to keep facing the bullet, its orbit would get smaller and smaller with the friction of the air, the centrifugal tendency constantly balancing the pull of the string.

In Professor See's theory the bullet is a comet of some sort; the string is the attraction of the sun.

Why, then, should we not at any time annex a new planet and see it gradually grow? And is it impossible that very ancient legends should describe such an event in the immensely far past? They do describe events farther back even than the sinking of Lemuria. STUDENT

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Nature Studies

Birds and Insects

IN the Year-Book of the Department of Agriculture the Secretary reports concerning the observations on the good and bad done by birds, a study in which the United States leads the way. On the whole they are favorable to the birds and have resulted in an abatement of much indiscriminate slaughter. The native sparrows destroy weed seeds, doing service to the value of many millions of dollars annually. Woodpeckers and other insect-eaters save the forests. Caterpillars and scale insects that infest fruit trees are the food of 37 species of birds.

But the question has been raised whether birds do not make up for the good they do in destroying bad insects by the evil they do in destroying good insects. And it is admitted that birds are indiscriminate; an examination of their crops shows that they eat different insects in about the same proportions as these exist in nature. But the conclusion is reached that on the whole the birds do more good than harm. We are cautioned against assuming that the sole purpose of birds is to minister to the good of man, and reminded that they may have purposes of their own.

An interesting point is that the so-called protective devices of insects are (according to this writer), but little protection. In spite of protective coloration, mimetic forms, nauseous odors, acrid secretions, and defensive armatures, these insects find their way into the craws of the birds, forming a considerable percentage of their annual food. Still the fact that the defenses do not always succeed is no argument against their general utility; without their defenses the insects might be exterminated. T.



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PRIMROSES, NORTH WALES

THE POET'S TRIBUTE

O NATIVE Britain! O my Mother Isle!
How should'st thou prove ought else but dear and holy
To me, who from thy lakes and mountain-hills,
Thy clouds, thy quiet dales, thy rocks and seas,
Have drunk in all my intellectual life,
All sweet sensations, all ennobling thoughts,
All adoration of the God in Nature,
All lovely and all honorable things,
Whatever makes this mortal spirit feel
The joy and greatness of its future being?

Coleridge

Perception of Light by Plants

LIGHT is one of the most necessary and potent bounties of Nature. Living beings use it and enjoy it. Men go out into it or admit it into their houses; the dog, the bird, the lizard, all enjoy it and move out into it. Plants use and enjoy it; and though most of them cannot change their location, they can turn their leaves to or from the light.

In the case of the man and the dog, it is not usually considered necessary to devise an automatic mechanical or chemical explanation; we do not say that the light strikes certain cells in the dog's eye, whence a stimulus is sent along certain nerves into his legs, causing the whole body to be elevated and propelled along the ground in the direction of light. Toby sees the light, and he just gets up and goes there; that is all there is to it. But in the case of the plant, the action is dignified with the name of heliotropism, and elaborate explanations are devised to account for it.

Zoospores move to or from the light; in the case of free-swimming organisms, it is probable that the eye-spot or its equivalent is the perceptive organ, and the rays absorbed may act in some way on the flagellum either directly or through the cytoplasm, and so bring about the necessary movement. Orthotropic organs, such as young seedlings, stems, and roots, bend to or from the light; and diatropic organs, such as foliage leaves, place themselves at right angles to the direction of the light. Says a writer:

> There can be no doubt that this is effected with considerable precision; but how it is that the plant is enabled to perceive that it is or is not in the right position, and the means by which the light stimulus is set up, are not yet clearly understood.

One man suggests that the epidermal cells act as ocelli by converging the light so as to bring about a differential illumination of the cytoplasm on the basal wall of the epidermal cells, whereby the stimulus is set up; and so on.

The attempt to find a chain of linked causes and effects is interesting; but however much mechanism of this kind we discover, we are still under the necessity of postulating a directive intelligence and volition. Science is here merely analysing some of the functions of mind; but to get light on the subject, we should study our own consciousness and the relation between volition and action in ourselves. We find that the particles in our body follow the lines laid down for them by the images in our mind, and are set in motion by an effort of volition. In this image-making faculty and this volition, we have the forces that work in Nature. But though we attribute to the plant consciousness, we must be careful to bear in mind that there are many different grades of consciousness. STUDENT

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Theosophy and the Religious Situation

A Lecture given at Isis Theater by Prof. H. T. Edge

WE are an intensely religious people; and the universal stir that has been going on for some time in connexion with religion and the churches proves that at this particular time we are more than ever interested in religious questions. The demand of the people today has been summed up by saying that there is a generally-felt desire for more reality in religion, and a prevalent feeling that the churches are no longer capable of satisfying that demand. A new conception of religion has sprung up. It is no longer an affair of creeds and dogmas, of observances and sects, but a something in human nature itself. And the question is more and more being asked, What have the churches and the formal creeds to do with religion anyhow?

In fact, we are daily coming nearer to a realization that real religion is an affair of each man's private heart and understanding; that a man's conscience is his own, and that the churches do not keep it for him.

Our conceptions of religion are becoming more practical. We are no longer content to have it as a mere adjunct to life; we want to make religion life itself, and life itself religion. We have found that despite the decay of faith in creeds, the higher criticism of the Bible, and the general doubt and scepticism, the eternal verities still remain; and we have proved that in spite of his materialism, man is able to feel the same moral incentives and high aspirations as before. Nay, even more; we ask whether these aspirations are not all the more effective for being freed from the yoke which dogmatism put upon them.

The rise of science and the linking together of all humanity by its inventions has forced us to recognize the fact of human solidarity. Where formerly we accepted brotherhood as a moral teaching of the churches and looked upon it as an unattainable ideal, concerned only with some spiritual life and altogether impracticable in ordinary life, we now begin to see that Solidarity is an essential law of human progress and must be recognized on pain of suffering and destruction.

It is not with infidelity and indifference that the churches are contending. It is with a far stronger force than those. They are contending with a new religious spirit that has grown up independently among the people and that flourishes without ecclesiastical aid. And has it not ever been so in the history of man? Do we not find, time and again, that the people have outgrown their churches and insisted on reform and expansion, and that the churches have been compelled, if they would maintain their existence, to follow suit? The present religious crisis, in common with those of which history tells us, simply illustrates the fact that the home of religion is in the human breast, that the fountain of religion is the human heart, and that man's conscience and sense of right is the ultimate criterion of his faiths and deeds.

In short, all religion rests on the fact of the innate Divinity of Man; and that is the truth that is now being forced upon us. This is what the churches find themselves face to face with. Can the churches help man to find his true Self? Can they show him the way along the path that leads to a recognition of his own Divinity? The people, however, see that in most cases the churches and their pastors are just ordinary institutions and ordinary men, who know no more about these essential matters than they do themselves and are neither more nor less divine than other men.

And what of the attitude of the churches themselves? In many of them we find pastors who have been touched with the same religious awakening as the mass of the people, and who are rashly and boldly proclaiming their views, in some cases being visited with expulsion from their orders, in others being reluctantly tolerated. These bold souls are sawing off the branch on which they sit, using their spiritual thrones as vantage ground from which to pull down the temple. It is difficult to know just what they desire and expect. Their proposals of reform are often of such a nature that if adopted they would take away from the church all its character as such and destroy all its cohesion. Yet these pastors, whatever their aims and expectations, are but following the light as best they can. They have permitted their human nature to assert itself against the cramping of dogmas and the falsity of insincere professions.

In many places we find the churches alarmed at the falling off of their congregations, at the indifference with which they are regarded, at the impossibility of getting funds to carry on their work, and at the fact that they are falling hopelessly behind in the march of progress. And these churches are straining every nerve, exhausting every resource of ingenuity, to keep pace with the times and if possible to convince the people that they (the churches) are leading and not following. Thus we get the sorry and somewhat ludicrous spectacle of the spiritual teachers panting breathlessly in the rear while laboring hard to make us think that they are leading us and are necessary to our progress. Obviously the only way to bring them to the front is for the whole army to execute a right-about-face and march backwards; which is precisely the thing that certain of the churches are anxious we should do.

The churches maintain their hold chiefly by *fear*. It sounds harsh, perhaps, but it is true. They play upon our belief that their existence is essential to our spiritual welfare and that it is not safe for us to cut loose from them. They claim to be the means of salvation. Another motive upon which they play is laziness. People like to have their spiritual affairs settled for them and to be relieved of trouble. Hence the church doctrines are adapted to this purpose. We are assured that we can obtain salvation by a cheap and easy process, provided only we will support the church.

What are the motives that keep people in the conventional paths of religion? Perhaps a majority of people attend church merely from old habit; they have never bothered to think; they are actuated partly by a desire to keep in with public opinion and be respectable, and partly by vague fears as to their spiritual welfare. There are in the churches, especially the more ritualistic kind, a certain number of people who belong to the class of religious mystics. They are endowed with deep veneration and sincere aspiration towards holiness and saintliness. For them the churches act as fetters to their souls, by turning them off into a side-track, and offering them husks in place of the bread of life.

Perhaps what is most felt by the people today is the lack of knowledge that characterizes ecclesiastical religion. The churches are all out of touch with the advance of knowledge. The one great study that is of importance to man is the study of man, the study of human nature and human life. That science is being pursued indeed, but not by the churches; hence those who are interested in it do not go to the churches for enlightenment. It is felt that our spiritual teachers should be able to teach us about our nature. But they are not men of light and leading; whenever we do find such men in the churches, it is not because they are in the churches, but in spite of the fact that they are in the churches; and, as often as not, their churches throw them out.

The only thing that keeps people in the churches at all is because, unsatisfying as the churches are, the people do not see where else to go. It is like a country where the electorate are afraid of the government and distrust the opposition; they do not know how to vote.

But the people know what they want; or, if they do not know it well enough to be able to state it, they know it well enough to take it when they see it. What they want is something real, something genuine. But what they find everywhere is claims and pretensions, assertions and assurances. There are plenty of personages and movements and cults that *claim* to have the truth and to be able to help us; but the people are tired of professions; they want actualities, they want demonstration.

And so, when the Lord cometh, he will not come as a great king, proclaiming himself everywhere, like the multitude of false Christs that arise; but he will come silently like a thief in the night. The real church grows up silently and invisibly in the heart of humanity. It is formed by the invisible linking together of all who worship in spirit and in truth; it is the mystic brotherhood of all who recognize their common Divinity.

For what is the life of Humanity? Evolutionists may examine man's physical pedigree and trace his analogies with the lower orders of creation; that is their business. But the religious man wants to know about man's spiritual pedigree. And it is a sure thing that the laws that rule in animal nature cannot account for the progress of the human race. We discern there the constant presence of another kind of Life — the spiritual Life. This has always existed in humanity, welling up from time to time, bursting barriers and forcing renewed growth. And we see it today, welling up mysteriously in all corners of the earth, forcing on new growth and awakening nations and individuals to new life.

What is all this stir but a demonstration of the reality of the human Oversoul? The conflict of personalities leads man one way; this leads him directly contrary. It is a reality, a real presence, something that is being born in humanity. If there is to be a coming of the Christ, surely it will be in the form of a general awakening to the realities of life, not in the form of some great Messiah preaching a new creed.

This word "Christ," is the central point about which all religious controversies are raging. People feel that the life of Christ means nothing to man unless it is taken as an example of man's own possibilities, as a model which he can imitate. Many, of course, still accept the entire church teaching about the life and personality of Christ, and never question the accuracy of every word in the Gospel narratives. But there are others, more intelligent and scholarly, who cannot reconcile such an unquestioning acceptance with the results of their studies, and who yet feel that the personality of the historic Christ is very dear to them. These try all sorts of ways to reconcile their doubts with their wishes, and one cannot but sympathize with them in their struggles to distinguish between the true and the false. There are others again who have given up the historic Christ as a hopeless question and rely upon the ideal Christ. These have gone a long way, but for the most part they make a mistake in trying to give undue prominence and pre-eminence to that particular form of religion known as Christendom. If they could but go a step farther and recognize that the Christ is an ideal that belongs to all ages and all religions and all nations!

Mystically speaking, the Christ is the Divine Spirit born in the flesh, the Divine Self in Man. He is born of God, and is the Savior of the human nature; his association with the material world, his imprisonment in the flesh, is his Crucifixion. This mystic symbol may be found in all religions. But, historically speaking, there have been men who may be called Christs, because they have been in advance of the rest of humanity in their evolution, have mastered some of the secrets of life which the majority of humanity will not master until later, and hence have come among humanity to point out the road and help it. The Buddhists speak of a whole series

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of Buddhas that have appeared on earth in different ages in the past, and will appear at different ages in the future, Gautama the Buddha being merely the last of the series which has yet appeared. Other religions also recognize World-Saviors; there have been many Zoroasters, and many Solomons; and so on. We can recognize in the Gospel narratives the life of some such Initiate and great Teacher, though undoubtedly this narrative has come down to us in altered form, as the critics say, additions and subtractions have been made by various ecclesiastical powers.

Yet even those who are satisfied to accept Jesus as an ideal, without inquiring too nicely into the historical question, scarcely form an adequate conception of that ideal. There is too often a want of manliness about the conception of Jesus; there is too often a want of manliness in our conception of our own relation to him. Can we suppose that if Jesus were here today, he would be willing to tolerate the adulation that would be bestowed upon him and the clinging attitude that people would adopt towards him? Would he not rather bid them let him alone and rely upon themselves? We do not need to *lean* on Jesus; we ought to be more self-reliant. The ideal which many religious people hug to their breasts is more soothing and comforting than invigorating. One can imagine the disgust of a great Teacher, if, when he was striving to induce people to rely on their own divinity, they should persist in clinging to *him*. He would have to shake them off.

And self-reliance — in the better sense — is surely the keynote of the coming religious situation. By self-reliance is meant not a relying upon one's own personality, for that is weak and treacherous, but upon one's own divinity.

The recent rapid rise of the Oriental nations to an important place in the history of the world has profoundly altered the religious situation, and is destined to work still greater changes in the near future, for these nations are arousing themselves with unexampled rapidity. In considering what is to be the future of religion, and of what nature a church should be, we have now to take into account these other peoples, who are becoming so intimately bound up with our lives in many ways and will constitute our fellow-men of the future. We need to have in mind a religion broad enough to include them. And our Hebraic traditions do not count for much in that connexion. We must dig deeper. Neither our traditional Hebraism and Christianity, nor the traditional religions of our Eastern neighbors, will be broad enough to embrace the whole.

Yet there are certain universal principles common to all religions and capable of linking together all the nations of the earth in a brotherhood of right action, justice, and spiritual aspiration. We must therefore discover what are these essential features of religion and formulate them in such a way that all may recognize and adhere to them. In short, we must get back to the original one religion that is the parent of all religions.

It is well known that one of the cardinal tenets of Theosophy is that there is such a parent-religion; and to it have been given the names "Wisdom-Religion," "Secret Doctrine," "Esoteric Philosophy," etc. Theosophy is the modern presentation of the same in language adapted to present-day requirements.

It is important to know in what way Theosophy differs from other attemps to harmonize and reconcile religions. These other attempts, among which might be numbered ethical societies, movements for unsectarian moral education, and the like, usually stand upon a platform that is mainly negative; that is, they proceed to eliminate every factor that is sectarian and denominational, thus leaving, as it were, a mere skeleton, and reducing religion to something very vague, formless, and forceless. In formal religions, the warrant for ethics rests upon dogmatic sanctions; remove these and where is your basis for ethics? Some seem to think that it will be sufficient to inculcate the bare ethics, and that these will be attractive enough in themselves; others speak of the duties of citizenship or appeal to a sort of higher self-interest. But in place of this vagueness and negativeness, Theosophy places definite and convincing teachings. It has something definite to offer. It has a basis for ethics and morals. For in Theosophy we find again those intellectual teachings which formal religions seem to have lost. Theosophy has definite teachings with regard to the constitution of human nature; and these teachings are not arbitrary and dogmatic, but rest securely upon ascertainable facts, so that they make an appeal to all intelligent and candid persons, of whatever race or religious traditions, who are prepared to enter upon the path of self-study which leads to a verification of these teachings.

It is upon the basis of Theosophical knowledge that the nations of the earth must unite in a common religion that will bind all together in a general recognition of the eternal and universal laws of right living. Already there are students of Theosophy in the most widely differing nations, both Occidental and Oriental; and they find in Theosophy that common link.

The link that binds all men together is their recognition of the essential divinity in human nature, their knowledge of the fact that every man can attain a higher condition of life wherein his lower nature will be in subjection and he will act in obedience to the higher Law which he will then recognize. This sets before all men a common object of attainment; all are pilgrims on a common quest. We get a glimpse of the meaning of this in the order of Masonry; but the kind of Masonry in anticipation is something that is more alive and potent, and that consists in something more than the preservation of ritual and symbol.

Is not Religion that which binds the heart and conscience of man to his loftiest ideals of duty and nobility, leading him ever onward from the dark valleys of animalism and ignorance towards the mountain-heights of knowledge and enlightenment? And can this be shut up in a creed? Surely true Religion implies a recognition of the good in our fellow-man and of his kinship with us in a common perfectibility. There is in true Religion a certain largeness of soul, a certain courage, a certain expansiveness, that are not too often found in connexion with sectarian religion. An eagerness to pursue all paths of knowledge that lead toward the emancipation of man from his selfish passions and delusions is a characteristic of the truly religious man.

And in saying all this, Theosophy invents nothing new, but repeats the message of the ages. Science and archaeology have revealed to us vistas of knowledge extending back into the far past, and students of ancient lore find that the knowledge of the Wisdom-Religion has never been entirely absent from earth, even in its darkest cycles, and has been much more generally known than it is in our day. A revival of this ancient knowledge is what is needed to re-establish the true Religious spirit among the closely-knit nations of today; and a universal recognition of the truths about the divinity of man forms the sure basis upon which we can found a moral law that will be binding upon all men.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question In what way does Theosophy remove the fear of death, as has been so often stated it does? What is the real hope that it gives? Surely many like myself are looking for an explanation of this apparently inscrutable mystery.

AN EARNEST INQUIRER

Answer One word can answer all these questions, and it is "knowledge." And yet this answer — of itself — would be but little comfort unless explained, which is fully done in Theosophical literature, and to it the inquirer is invited to turn. The full answer may not be seen at once, but those who have studied Theosophy and sought to make it a real power in their daily lives do know the answer is there, though they may be able to express it only in part and inadequately.

Let us then consider a little further and let us ask first, what is the origin of this fear that possesses almost the whole of Christendom? Why do not the Eastern races — speaking generally — fear death? for instance: the Hindûs, the Chinese, and the Japanese, and also the North American Indians. For it is well known to those who have studied these peoples that death to them has a very different significance from that generally held by Western races.

Have they some knowledge that we have not, some belief, some faith, that is lacking from so-called Christian peoples? Study their sacred writings, study their lives, and you will discover that this is so. For untold ages they have been taught that there is absolute justice in the Universe, that this is not the only life they live here on earth, and further that this life here is but a part of a richer and fuller life.

Have you ever thought that fear is often almost wholly lacking from the thoughts and lives of very young children, and that it is only as they are influenced by their elders with their wrong notions of life that they are educated into fear? Even we ourselves have in general no fear of falling asleep at night, and yet, if we stop to reason about the matter, we know we are in an external sense, to all intents and purposes, helpless when asleep and wholly out of conscious touch for a time with the things around us.

None of the great Saviors and Teachers of the world ever taught that men should fear death. On the contrary their teaching was always that the real man is free, deathless, unafraid. I feel assured that historical research into this question will show that this widespread fear of death is of Christian ecclesiastical origin.

In all the above it should be distinctly understood the question is being treated generally. It is natural that apart from any belief, a man who has lived a very evil and gross life should fear death, for it cuts him off from that which he has made the chief aim of his existence; and be he pagan or Christian the fear would be the same. But speaking of the masses of the people and not of individual cases, it is in so-called Christian countries that fear holds sway and not among pagan peoples. In other words it has become a part of the *Christian* race-consciousness.

How then shall we conquer it, rid ourselves of it? Through the knowledge that Theosophy alone can give. If one has knowledge of his real nature, that it is divine, untouched and unreachable by death; if he has knowledge of Universal Law and of Reincarnation — here is the philosophical basis for the conquest of fear and ultimate freedom from it.

But the knowledge of it as a philosophical teaching, or as a truth, is not sufficient; it is necessary that this find actual expression in our lives, and the obligation is laid upon us to make our lives conform to this teaching, that we strive to act as divine beings, that we rely upon the law. Then little by little there will be born within us, or rather there will be re-awakened within us (for it is already there, hidden, covered up, forgotten) a trust that cannot be shaken by death or any calamity or shock.

STUDENT

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

States of Mind

WHEN a man sees himself alone for the first time, after years of constant intercourse with his fellows, and feels the touch of Nature upon his soul, there comes to him a longing to go out to her, as a child to its mother, for the first feeling is a sense of separateness that must be bridged; there is not at first any conscious recognition of his inseparable union with nature, though this recognition of a fact is the cause of his sense of isolation — a paradox that is easily understood when the mixed nature of man is remembered. For, strange as it may seem, man is constantly using many different kinds of mind, and these different kinds of mind are not always even aware of the existence of the other kinds; so that in one state of mind a man may very well remember having clearly felt or understood some idea that is now to him quite unintelligible, though still strongly impressed upon his memory.

It is a common thing for people to feel convinced of the truth of some idea while being themselves quite unable to give any good reason for their conviction. This is one kind of faith; there may be others, but the complex nature of the human mind is the only key to the mystery of faith.

It is possible for a man to attain to some state of mind in which truth appears manifest, and then to pass out of that state and be unable again to reach that condition. But the truth that he then perceived may remain stamped on his memory for the remainder of his life as an indisputable truth, influencing all his actions, yet always evading his efforts to bring it within the reach of his ordinary reasoning mind.

The sense of separateness, which is the common experience of all human beings, is due to the presence of two states of mind, or rather of the persistence of the result of one state, after the change to another state of mind has shut out all but the essential fact to be remembered. So a man, who in his daily intercourse with his fellows is constantly aware of his own personality, coming into touch with Nature becomes momentarily aware of the unity of nature, while still conscious of his own personality, as a memory brought over from his previous state of mind; and the conflict between these two states produces the feeling of separateness, followed perhaps by a longing for a realization of that unity, which for a brief moment he had experienced, or else by alarm at the possible loss of that sense of personality which to most people appears essential to life.

In the ordinary man these states of mind are not controlled or co-ordinated, indeed many people seek to control them only with a view to keeping them separate, in order not to be disturbed by inconvenient pricks of conscience. In this effort a certain amount of success is achieved by people who thus are enabled to practise every kind of rascality in business, and yet to be perfect models of domestic virtue. So too, people succeed in believing in miracles in their religious moments, and utterly ridiculing all such superstitions in their usual state of mind. This cultivation of a sort of hypocrisy is the basis of all social systems, though in some the discrepancy is undoubtedly of a loftier kind than that just mentioned.

Thus in almost any condition of society it may be noticed that the worst offense known is the consistent adherence to one ideal through all conditions. In a respectable society it is quite correct to believe that Jesus really existed as a man amongst men, but it is always possible to scandalize such a society by speaking, in ordinary life, of him in this way. I remember a very liberal minded and highly educated clergyman reading Renan's *Life of Jesus* with great interest but being deeply shocked at one phrase — "Jesus never married." This seemed to him horribly profane; for it was bringing into daily life a thing that could only be considered true on Sunday; in fact, to him, Jesus was a man as other men are *on Sunday*.

Some business men will be quite disgusted if anyone pretends to practise *in business hours* the kind of honesty they practise and preach to their families. Honest people love truth, in one state of mind, but are really shocked if the truth is spoken when they are in a *society* state of mind; in fact, politeness as generally practised consists in careful and constant distortion of truth. And yet the most polite person would be deeply shocked if he should be accused of anything approaching to untruthfulness.

It is evident, I think, that much of our hypocrisy and deceit is due to our not understanding the complex character of mind, and our failure to co-ordinate our states of mind. This results in nourishing ideals which are distortions of truth, because we keep them restricted to one state of our mind and never test them by applying them in other states; thus they grow into abnormal shapes and sizes and become the inspiration of fanaticism, bigotry, and eccentricity.

The perfect balance of all the faculties is the ideal of Râja Yoga; and this is exactly what is practically unknown in the world at present, where education generally aims at the specialization of the various faculties. For no such balance would be possible unless there were in each of us the unifier, the supreme consciousness, which is the real individual, himself inseparable from the Supreme consciousness in Nature. Man being really this higher being, is able by practice to co-ordinate and control his states of mind and so to know his oneness with nature and to understand his separateness from and relation to all nature's other forms of being.

R. MACHELL

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

The Veterans and "Râja Yoga"

AT the last session held by the Delegation of Veterans of the Independence, in this city, the vice-president of the same, Colonel Enrique Thomas, made a very important announcement which we do not wish to leave unnoticed.

Colonel Thomas said that at the recent visit he made to the Peace Tree, in company with Colonel Aranada, he observed with disgust that in that historic place all the inscriptions commemorating deeds memorable for the independence of Cuba are in the English language, and that the only national symbol which exists on the field of San Juan is the beautiful Cuban flag hoisted there on a high mast by the Râja Yoga School.

Colonel Aranada, ratifying the statements of Colonel Thomas, expressed the satisfaction which the contemplation of this spontaneous tribute of sympathy to Cuba, offered by the Râja Yoga School, had produced upon him.

We are old acquaintances and admirers of the said institution of culture and beneficence, and we are pleased that there are real patriots who recognize and praise the frank and generous attitude of the same with respect to the Cuban nationality.—Translated from *Cubano Libre*, Santiago de Cuba, 29th October 1909.

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Râja Yoga Program at Isis Theater

"THE program given at Isis Theater last evening proved to be one of the most delightful and interesting of any heretofore presented by pupils of the Râja Yoga Academy at Point Loma. What the secret of Râja Yoga is, one could not pretend to say, but one thing everyone knows who has watched the growth of Katherine Tingley's work at Point Loma, and especially among the children, and that is that the Râja Yoga system of education, instituted by her, does produce results, astonishing results, that no other system of education can equal — at least, so far as limited knowledge goes. The opportunity to see some of these results, also to spend one of the pleasantest and most profitable Sunday evenings that some think is possible anywhere, was afforded at the Isis Theater last evening, and as is always the case, the Râja Yogas were greeted by a large audience. There were orchestral selections, conducted by a Râja Yoga pupil, and played with a precision of accuracy that would do credit to any players. At the same time there was in their ensemble playing what can only be described as an internal harmony so rarely perceptible even in the most highly trained orchestras, which can only be accounted for as resulting from the absence of jealousy and personal competition among the players. A piano solo, played by a girl of about 14 or 15 years, was brilliantly executed and called forth much applause. Then there were quotations, read by about a dozen of the young students from the writings of Katherine Tingley and from Madame H. P. Blavatsky and William Q. Judge her predecessors as leaders of the Theosophical Movement throughout the world.

"Three short addresses were given by two boys and a girl. Their subjects were 'Signs of the Times,' 'Râja Yoga: Why Is It the Best System in the World?' and 'The Danger of Extremes.' The first of the young speakers also read a criticism written by Mrs. Katherine Tingley on the much criticised drama *The Servant in the House*. This was written by Mrs. Tingley at the request of *The Evening Express* of Portland, Me., she having been invited by that paper to be present with a number of other representative people at a performance of the play at Jefferson Theater in that city."— San Diego *Union*

Note. — This criticism by Mrs. Tingley was published in the CENTURY PATH for Nov. 21, 1909.

THE wise man layeth up no treasure.

The more he giveth to others, the richer doth he grow.

This is the Tao of heaven, dwelling in all yet harmful to none.—*Tao-Teh-King*

Solidarity Among the Nations

Chinese Policies

A PROMINENT physician is reported to have expressed the opinion that the Chinese have attained a higher civilization than the people of the United States. The opinion may seem to some hasty and immature, but there is really something to be said for it. What constitutes civilization? Let us first decide what qualities define it, and then ask which of the two nations has those qualities most developed. The doctor quoted was speaking as a champion of pure food, and had reference particularly to the Chinese custom of paying doctors to keep people well, which he thought we ought to adopt.

Elsewhere we read that not only America but other countries are having difficulty in trading with China, for the Chinese are buying from no foreigners in great quantities. This cannot be due to lack of enterprise on the part of the foreigners, for there is keen commercial rivalry between the various nations. It is due to the self-dependence of China, who, if she decides to use modern machinery, can easily make her own from the country's abundant natural resources and the people's matchless skill and industry.

Still another source of information tells us that magnanimous statesmen in the United States are arranging for the education of selected Chinese boys in our schools and colleges, where they will be taught specialties, especially those connected with railroads, so they may go back and teach their own people and build their country's railroads. This scheme is expected to result in great future advantage to the United States, and the Chinese government has embraced it eagerly on the ground that it will be of great future advantage to China.

Partitioning China

WESTERN nations have been accustomed to talk about the "partition of China" with a frankness that seems to scorn the notion that there is anything to be ashamed of. Probably we may count upon the different character of Oriental civilization as a guarantee that China, when fully equipped with modern appliances, will not want to partition Europe and America. Nevertheless we have not failed to attribute to our neighbors intentions similar to our own, and to argue, from our own experience among ourselves, that any nation which happens to find itself superior in force must necessarily proceed to swallow up or dismember weaker nations. Hence we have looked with dismay on this arming of the East, not seeing in it any probable object but that of partitioning us or our trade.

Yet it is conceivable that the arming of the East is for defensive purposes; at least they have a good excuse for it. Perhaps China does not want to be partitioned; perhaps Japan wants to keep her island home. The "march of civilization," headed by the Bible, followed up by the gin bottle and the opium pipe, and with a vision of mailed fist in the rear, was advancing uncomfortably close. The East has had opportunities of studying Western civilization, with its religions and other appurtenances; and has probably decided upon a limited, strictly limited, adoption thereof. The Chinese may imagine that their ancient civilization, which has lasted so long, will last longer if the elements of stability are permitted to remain. There seems to be manifested a wondrous cool-headed wisdom in recognizing that Western civilization is not without good qualities, and in deciding to adopt these as far as possible without taking over to themselves their less desirable accompaniments.



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CASTLE CHILLON, AND MONTREUX, LAKE OF GENEVA

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We shall probably have to humble ourselves sufficiently to be willing to learn from the East, for it has much to teach us.

Rivalry or Brotherhood?

BUT while people are speculating, as to the future of world-history, along the lines with which they are familiar — those of emulation and strife — may not an observer endowed with wider vision discern in the future something better? The state of the world at the present moment is unique, so far as our historical knowledge goes. For though there have often been similar crises in the balance of power, ushering in a redistribution of the spheres of influence on the map of the world, yet never has there been a time when nations were so closely knit as, through modern invention, they are now. And this fact will entirely alter the problem. This external and material unity, which renders every part of the earth immediately sensitive to the doings of every other part, is the preparation for a more interior and spiritual unity, the signs of whose dawning we may even now descry.

The One Religion

WHAT has always saved humanity in periods of crisis has been a revival of Theosophic truth, a preaching again of the eternal gospel of Brotherhood based on the Divinity of Man. And now this gospel can be made world-wide, for the whole earth is permeated with living nerves that carry sensation into its remotest corners. We may look, therefore, for a world-wide revival of the ancient Knowledge, a common recognition by all nations of the essential unity of Man, based on his common Divinity.

Creeds do nothing to bind humanity; on the contrary they are the greatest of all sources of inter-racial provocation. But the verities that underlie all creeds are one and universal; and these, being universally recognized, will form the link. Look at the state of religious thought in the West today; we see Christianity in the melting-pot, the latent truth springing to life and throwing the scum of dogmas and superstitions to the top. The old idea of evangelizing the world with medieval Christianity is on its last legs. Secularism, the scheme of doing without religion, is an acknowledged failure; its amiable negativity affords no bulwork against the vigorous activity of vice and passion. Napoleon had the idea of creating a religion for his vast empire; but we say there is no need to *create* a religion; that religion actually exists. As long as there is Nature, and Mind to know its laws, there must be religion. Secularism limits the meaning of the word Nature to the more external and physical phenomena, thus making religion identical with modern science. But Theosophy takes the larger view of Nature, including under that name the interior or spiritual Nature of man and the hidden potencies in the universe. A knowledge of this interior Nature constitutes Religion.

If the nations should combine in a common recognition of the essential truths and laws of life, they would have a bond of union superior to all rivalries and disintegrating forces. And already we see many signs of this. There is a marked tendency towards international arbitration and agreement relative to matters of common interest. Humanitarian matters also are made the subject of international convention. But more wisdom is needed. Theosophy can afford the requisite understanding. It is not a dogmatic religion, seeking to impose on the world a creed; it points out facts, whose proof rests on demonstration. It is a science of human nature and all are at liberty to test its declarations and verify them. Should the nations recognize that in Theosophy they have that common religion whose need they all feel, then the outlook for the future of the world would indeed be brighter.

May we not, then, see in this awakening of the East the preparatory signs of a coming union based on a truer wisdom than that of material expediency; and may we not receive from the Eastern nations, in exchange for what we can teach them, some needed lessons in a more ancient political economy, so that East and West combining may evoke a true spirit of solidarity among nations? The prospect is invigorating; life is full of hopes and duties for those who fix their eyes in the right direction. There is a Cause worthy of our best endeavors. STUDENT

Finer Senses

IT is stated that scientists are puzzled by the achievement of a Norwegian, who, though blindfolded, steered a steamer through the intricacies of the harbor of Copenhagen, keeping a true course and dodging other vessels. As he had no knowledge of the harbor, another man, who had this knowledge, placed his fingers on the temples of the pilot. He claims to possess a sixth sense, and the scientists who watched the experiment conclude that he does possess some mysterious power.

The suggestion, which will probably occur to some, that a system of code-signals passed subconsciously between the pilot and the man who touched his head may be regarded as overruled by the presence of the men of science who watched the pilot and were satisfied that no ordinary means produced the result; and this may be taken, along with other cases that everyone hears of, as an indication of the existence of other senses in man than the familiar five. And indeed, when we come to analyse sense-perception, we find that the different organs — eye, ear, skin, etc. — are but specialized and localized modifications of a general and pervading sense. In the case of animals far removed from man in their structure, we find a difficulty in identifying their senses with our own; and the anatomical structure of insects is said to indicate the existence of sense-organs that cannot be placed under any one of the five human senses. Further, we hear now and then of the sense of direction in birds and insects, and even in man; of the mysterious guiding power of blind people, of the sense of obstacles in the dark, and other allied phenomena. All these things go to indicate that sense is located in some medium or substance which permeates the whole body and extends indefinitely and to varying degrees beyond the body; and that, while ordinary people do not use this sense except where it is localized in the special sense-organs, abnormal people sometimes do. In fact, the Theosophical teaching is that the senses are located in the *linga śarîra,* a body composed of finer matter and permeating the physical body. The recent scientific advances in the study of hyperphysical matter should render this idea less objectionable to the scientific mind than formerly; and truly science has little ground for objection to the idea of a fluidic body when it is compelled to postulate the existence of fluidic but hyperphysical mediums for the transmission of electric waves. In this kind of inquiry, too, it is fatal to overlook certain facts which familiarity often causes us to overlook: without the hypothesis of a nervous fluid we cannot account for the action of even the normal senses in the normal way. For, whether a nerve be a conduit-pipe, a conducting wire, or any other sort of material medium for the transmission of impulses, the physical explanation does not obviate, but merely emphasizes, the need of providing a hyperphysical explanation. Again, when we have traced the sensory impulse along the nerve to the brain — where are we then? We are just where the traveler was, in that parody of the *Pilgrim's Progress,* called The Celestial Railroad, when Apollyon the engine-driver dumps him down before the river of death and tells him the railroad goes no further. We have traveled all that way only to arrive at a jumping-off place as impassable now as it was at the beginning of the journey.

With a space absolutely chock-full of ether and electricity, an organism alive with sensitiveness and responsiveness, and objects emitting all kinds of radiations, it is not wonderful that we should be cognizant of what is outside of our physical body. The striking fact is, not the sensitiveness of the few, but the obtuseness of the many. Our senses have been called the gates of knowledge; but are they not merely a few small peep-holes we have left in the barriers we have put up around us? If we took those barriers down, what would become of the peep-holes?

It is the weakness of man that caused these barriers to grow around him like the hide on a rhinoceros. Most of the time we have to repel each other's advances instead of inviting them. Our existence depends on the isolation and fortification; hence our senses are limited to the screened windows. The attempt to develop the finer perceptions exposes us at once to danger. Hence discipline has always to precede knowledge. The premature development of the finer senses in humanity would be a grave danger to the race, which cannot use even its normal senses with rectitude. That is why Theosophy discourages unregulated attempts to invade the domain of the occult and points to the disastrous results thereof as evidence of the danger of engaging in them. What we need first, if our development is to be healthy and symmetrical, is a *finer perception of duty and mutual regard;* for, in the absence of this moral backbone, our structure would become top-heavy and our new senses would be our masters instead of our servants. Behind every human faculty stands the mighty Dragon *desire,* which will devour all who cannot conquer it. Development of the moral sense is what is most needed today, so that evolution can proceed with safety. STUDENT

THE greatest known ocean depth, 31,614 ft., is near Guam Island in the Pacific. Here the U. S. S. *Nero* found in 1899 that the temperature fell rapidly to the depth of 3600 ft., then slowly to the minimum, 35° F. at 15,000 ft., after which it increased to 36° F. at the maximum depth of about six miles. J.

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Art Music Literature and the Drama

Notes on Irish Mythology — I

THE informing Intelligences, which animate these various centers of Being, are referred to indiscriminately . . . [by various names]. The truly ignorant call them gods; the learned profane, the one God; and the wise . . . honor in them only the Manvantaric manifestations of THAT which neither our Creators . . . nor their creatures can ever discuss or know anything about. The ABSOLUTE is not to be defined, and no mortal or immortal has ever seen or comprehended it during the periods of Existence. The mutable cannot know the Immutable, nor can that which lives perceive Absolute Life.—*The Secret Doctrine,* vol. II, p. 34

It is admitted by writers on Irish mythology that the ancient Gael believed in Reincarnation, though that is a poor way of putting it. For him it was as much a central and obvious fact of existence as the light of the sun, and needed no intellectual formulation or expression. It was simple knowledge, not belief. It has moreover survived to this day in some parts of Ireland, although rarely openly confessed.

The ancient Gaels had a deeper perception of the realities of being underlying the illusive appearances of terrestrial life than have the moderns. And they did not make the mistake of confounding the emotions with the soul, which error is characteristic of much modern psychology. For you can feel the triumphant impersonality of the higher soul running through all, or nearly all the genuine legends—can feel the actors in these dramas standing apart and looking on, *as spectators,* at the titanic struggles in which both their own physical and ethereal forms, with their inherent emotions, are taking part. The dramatic possibilities of this conception of life have scarcely yet been realized. The dramas of Aeschylus were, however, a considerable step in that direction.

The origin of legends and what are called myths can always, it has been said, be traced to facts in Nature. If this be so, the Irish legends must allude to many facts in Nature that we have forgotten. These extraordinary tales must have had as nucleus "the floating reminiscenses, obscure and vague, which unite the broken links of the chain of time to form with them the mysterious dream foundation of our collective consciousness." The past is always dream-like, yet the enormous past of the human race is full of what must seem utterly incredible events — real enough, however, while lived through — some knowledge of which should aid in the comprehension of man's true place in nature. For this, among other reasons, H. P. Blavatsky wrote *The Secret Doctrine.*

It is an intuitive perception of these truths which leads the Irish in some districts to gather at night by the cottage fire, and pass on from generation to generation the old loved tales, recounted in the Celtic tongue. Some of the tales represent the deathless nature of the inner man — our real selves—with gay humor. And they are never reduced to dreary monotony by the use of such misunderstood words as "soul" and "god," which have in these times had all the fire and meaning subtracted from them, by being made to signify either too much or too little. The Irish legends, like the Greek, do not need such terms. The quotation at the head of this article should make the reason plain.

In these tales we find people cut to pieces, drowned, burned, and what not, and come to life again as a mere matter of course, with nothing whatever remarkable about it. This view of life — a true one — is so innate in some parts of Ireland that they will merely refer to a man just fatally injured, as having "had an accident"! But they may, out of regard to your "twentieth century" enlightenment, say he was killed.

For the most part the Irish legends appear to belong to times not more remote than the beginning of our present great Root Race, the Aryan, which began its career rather more



NAVAN'S RING, ARMAGH, IRELAND

than a million years ago. Yet there are allusions which carry us very much farther back, to the days when Partholon (the Lords of the Flame) came and *fought the goat-headed men, and the cow-faced men.*

This remarkable piece of Irish mythology, descriptive of the period when Nature, unaided, failed to create man — before the earth became encrusted — shows plainly enough that there must have been some real, sacred colleges in Ireland long ago, wherein the arcane mysteries of creation were taught. The word "men" in the expression "goat-headed men" is only a way of describing the ethereal forms of some of the lower creations of that period; for the hierarchies of beings who came to endow the forms with the divine spark, and make them *Man,* did not descend upon this globe until eighteen million years ago, according to the archaic teachings.

There are the same superficial difficulties in tracing the functions and identities of the various orders of beings in these legends as in those of Greece and the East — like names, or the same hierarchical types, appearing and reappearing. Thus Partholon of the second Root Race, re-appears followed by the orders of Nemed, the Tuatha de Danann, and Mile, relating to the allegorically sketched gold, silver, bronze and iron ages of the fourth, or Atlantean Root Race; this being repeated in the Aryan.

There are not wanting some allusions to events connected with the third Root Race, however.

IRISH STUDENT

Notes on Japanese Journalism

NOT long ago the *Nippon Oyobi Nipponjin,* a leading Japanese periodical, devoted several hundred pages to the intellectual history of Japan's new era, the present. Several of the ablest Japanese thinkers lent their pens to the service of the record, among them Count Okuma, and very complete data were also given concerning modern journalism in Japan. They comprised a review of the careers of the various newspapers and magazines that have flourished during the last twenty years. Many, established in the heat of ephemeral enthusiasm, of course did not survive, but those which did live have had an immense influence on the thought of the nation.

Undoubtedly the masterpiece of modern journalism in Japan, in its own line, is the *Kokka* (literally "The Nation"), which was established for the purpose of illustrating the history and progress of Japanese art. To the foreigner or the student it is a priceless and invaluable work, containing as it does hundreds of reproductions of the masterpieces of Japanese art that are absolutely inaccessible to the average person, so jealously are they guarded in private hands or in temples.

It is a remarkable fact that art-connoisseurs seem to have existed in Japan since the very earliest days of its art life (and we may place its beginnings prior to the seventh century) and the result is that no nation in the world has now so continuous and complete an art record.

When we consider that Japan has not been exempt from civil wars and earthquakes, while conflagrations are so frequent in that land of paper and wood as almost to rise to the dignity of an institution; and when we also consider that Japanese paintings from the seventh century on have been largely done in water-color and on the most fragile materials, the completeness of the collections of ancient art that today exist is little short of marvelous.

The illustrations in the *Kokka* are color-prints, that process which early reached a height of artistic perfection in Japan unrivaled in any land, for the artistic skill, not to speak of the patience, care, and real fidelity to a high standard of those who produce them is simply not to be found today among the craftsmen of the commercialized Occident. The service this work will render to the Western public in enabling some of our modern "authorities" to correct erroneous views and impressions should not be underestimated.

The spirit of Japanese art is of the purest. It has not made copyists, but interpreters. H.

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Let Karma plead thy cause against the unrighteous---*Farewell Book*

Beauty Within

IN this world of infinite expression and infinite possibilities we find what we look for. Like magnets, we move about drawing unto us what belongs to us. Also, as creators of living fire, we pass from place to place, carrying our atmosphere with us, and giving out that which we have become.

However great, however wonderful or beautiful may be the environment in which we dwell, the greatness or the beauty is not for us unless we have evolved those qualities within ourselves. Our eyes are sealed so completely to them otherwise, that we will deny their existence though they may be staring us in the face.

Nothing is truer than the old saying that we look at the world through our own glasses. This is literally true down to the most common details. If a merchant, a scientist, a botanist, an artist, a philosopher, travel together over the same country, each will gather as he goes the information which interests him, and perhaps be unconscious of the existence of any other. Another may follow them and find nothing whatever of interest in the field which had proved so rich to those who went before.

It is useless to look without until we have first looked within. Only thus can the world have a meaning for us. Only thus can we read the import of each and every event.

In those nations where true art has flourished, the people have been conscious of the inner life. The old Greeks knew more about themselves than we know today; and beyond the point upon which modern history sheds its light they must have known far more, and lived much nearer to the pure stream of life. As this began to be departed from, as their lives become more and more selfish, their pure ideals faded. Not having an unmarred beauty within, they could not produce it without, for they failed to an extent to see it.

In all nations, as the pure ideals begin to fail we see the art declining. For a time perhaps, the power of producing beautiful forms remains, as a sort of unconscious memory; but by degrees the forms cease to speak to us, and the day comes at last when they die also.

To bring again an age of beauty, men and women must make their characters beautiful. They must reach to glorious, selfless ideals and be satisfied with nothing else. No study of externals can bring it, without this. And then as a result of this interior work, we shall in time have a race that is beautiful exteriorly, expressing nobility in every line of the body, in every expression of the countenance. And it will not be necessary for our souls to use, as now, the sorry apologies for bodies which one meets in throngs daily — with every line out of proportion, without elasticity, hardened and joyless.

The search for beauty is innate, and by the soul is never abandoned. But many have forgotten where it is to be found.

GERTRUDE W. VAN PELT

Hardening in Failure

LET us have a care that we do not harden in our tracks. The Quest of the soul's choosing lies along a path and in a land where unexpected situations confront one at every turn and where confusion's power to bewilder becomes at times demoniacal in its scope and extent.

There are always a few who expect to get ahead by standing still, or by periods of fossil-like quiescence punctuated by starts and bursts of activity and climbing. These have not learned that while the Standard itself ever advances, and the Warrior-pilgrim can never by any chance leave it behind, the ground under one's feet has to be abandoned for new ground every day, every hour, even at every step, if any real advance is to be honestly made. Yet some, at every new vantage ground, must — so short-sighted are they — take a rest.

One cause is the inability (chronic with some) to see that others are moving ahead too. There is a comrade whose weaknesses of one kind or another so mightily annoyed us a year, two years, or perhaps but a month ago. We veered away from his course at the time, unsympathetically, perhaps, but it was so annoying (!) to have to confront such petty signs of imbecility in another. And now here he is again, crossing our own path of duty, perhaps even requested by the Teacher to do so, but — up goes the supercilious front — Achilles sulking in his tent, for all the world. "It is impossible, you know he is so stupid — or timid, or conceited, or sensitive, or hard-headed, or — or — "

It never occurs to these fossils that he may not be these things at all *then*, even though he may have been all of them and much more, once, and that while they were standing still, or drifting backwards, fault-finding, he, the poor despised and rejected one, may have been climbing right along, growing and suffering, toiling and sacrificing and — achieving. And then, too, these dreadful faults may never never have existed at all except as cobwebs on the critic's little private spy-glass.

The out-and-out heartless condemnation of another does more than merely harden one in the stature of failure. It sends one backwards, though the deluded victim of an unbrotherly disposition may be as innocent as his brother crab of the direction of his walk. Sorrow alone will serve to awaken him, it may be. He may do more harm of a certain kind than the fossilized comrade at his side, hardened and blind, but the latter's condition is harmful and pitiable enough, for where he might reap happiness he reaps misery — and then, very much abused, wonders why!

Where the latter might extend help to a struggling brother, perhaps at some crisis which is the turning-point of a whole life — he extends a rebuff or veiled contempt. Where he might speak a helping word about him to another — he describes a one-time fault, instead. But, worse than all, there he stands

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and stands and stands *and stands,* to a degree holding back every fellow-pilgrim on the road. He has let old misconceptions harden him, so shutting away the soul-light of his being that he is blind as a bat to the real situation both of himself and of others.

Let us cherish compassion as the most sacred jewel of our heart of heart. If another has wronged us it is far wiser to forgive and forget than to let resentment and a feeling of injustice tip over our brain and throw away all our good qualities as water is thrown from a cup. Let us let matters rest — doubts, conclusions, opinions and what not — just let them rest, while we buckle our armor a bit tighter and struggle on. It is only common sense.

Let us credit others with at least as much judgment, honesty, and good will as we ourselves possess. They may possess much more than we. If we must take things for granted, let them be the probability that we are not alone in making an effort but that others are trying too, that others are suffering, struggling, climbing, conquering, achieving, as well as ourselves.

It argues a giant conceit to think differently. But, more than all, to take the larger, truer view clears up the air all about. Others feel it too, and their eyes are brightened, their step strengthened, their lives immeasurably heightened in value merely from the tonic of a freer air to breathe. It gives one strength and will. It purifies the motive. It is what Mr. Judge referred to when he spoke of the struggle for the Eternal consisting not "of one daring deed, nor yet of hundreds of them, but of the calm unbroken forgetfulness of the lower self for all time." STUDENT

Florence, the Flower of Italy

HOW much Florence resembles many of the rich somber paintings in bright golden frames that adorn the walls of her palaces; for nothing could be more stern, solemn, and full of shadow than her streets, shut in as they are by massive palaces of rough stone like fortresses frowning down upon them, or more sunbright, fair and beautiful than the Tuscan landscape surrounding her.

Florence, more than any other city, has immortalized through the genius of her poets, painters, sculptors, architects, statesmen, and scholars, the spirit of the Middle Ages, especially of the Renaissance. In the few thousand years that we call history, no European city, save Athens, has produced so many illustrious names, and the Age of the Medici rivals the Age of Pericles.

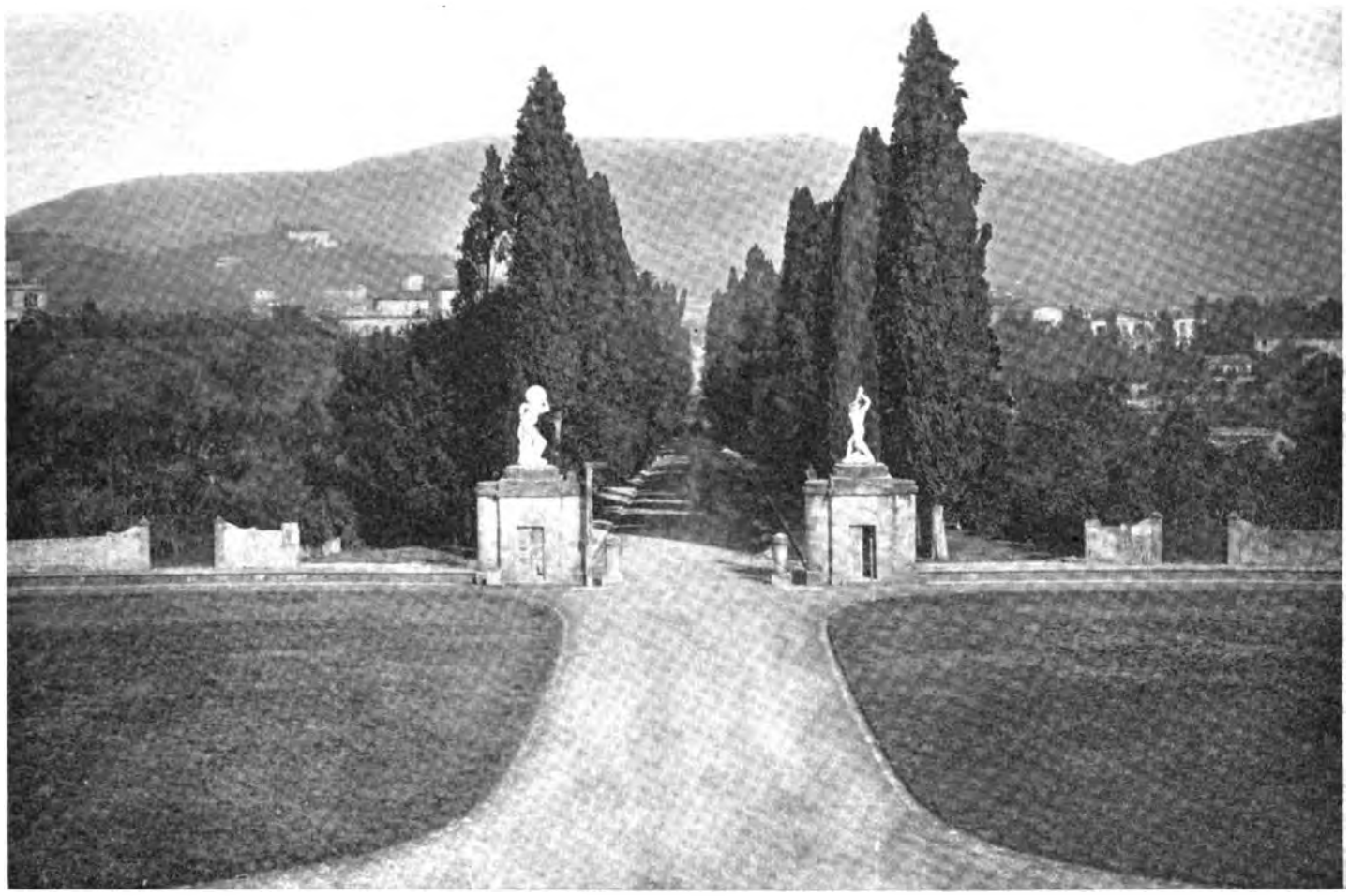
Countless medieval memories cling round the two old historic squares of Florence, the Piazza della Signoria and the Piazza del Duomo. The Piazza della Signoria lies in front of the Palazzo Vecchio with its enormous overhanging battlements, its great tower, its spacious halls and salons.

The Piazza del Duomo is enclosed by the great domed Cathedral, Giotto's Tower — the most beautiful Gothic campanile in Europe, and the Baptistery with its massive doors of bronze that Michelangelo pronounced worthy to be the doors of Paradise. One's thoughts dwell on the dramatic and tragic scenes that have been enacted in these two famous squares during the last half dozen centuries and on their influence on history; for certainly no country has left so decided an impress on the modern world as has Italy; and Florence is surely both its crown and its fairest flower.

Through the town winds the Arno, crossed by picturesque old bridges. The Ponte Vecchio, covered with queer little goldsmith shops, is the oldest and most interesting. Above it, like an upper story, runs, tunnel-wise, the Passage of the Grand Duke connecting the Pitti and Uffizi Palaces from opposite sides of the river. These palaces contain probably the most priceless art collections in the world.

After spending weeks among the streets, convents, churches, cathedrals, and palaces heavy with memories of the Middle Ages, it is refreshing to leave the Past and spend a day in the hills above the valley of the Arno and enjoy the surpassing beauty of the country with its golden harvest fields and purpling vineyards. Beneath us with her glittering domes and towers lies Florence; beneath Florence lies buried the dust and crumbled ruins of several successive Etruscan cities whose very names have vanished from the memory of man.

If our historians could only go back link by link into the buried Past and get a more comprehensive view of the scheme of things than can be gotten from the study of the little scrap that we possess of the great pattern of human history! These few threads they have traced and retraced and studied in minute detail, in ignorance of the fact that the great drama of human life, extending over countless ages, as yet unadmitted by scientists and scholars, has been recorded throughout innumerable centuries by the Great Ones of the race, and that an outline, at least, of that record has been given out by H. P. Blavatsky in *The Secret Doctrine.* STUDENT TRAVELER



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ENVIRONS OF FLORENCE, ITALY

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OUR YOUNG FOLK

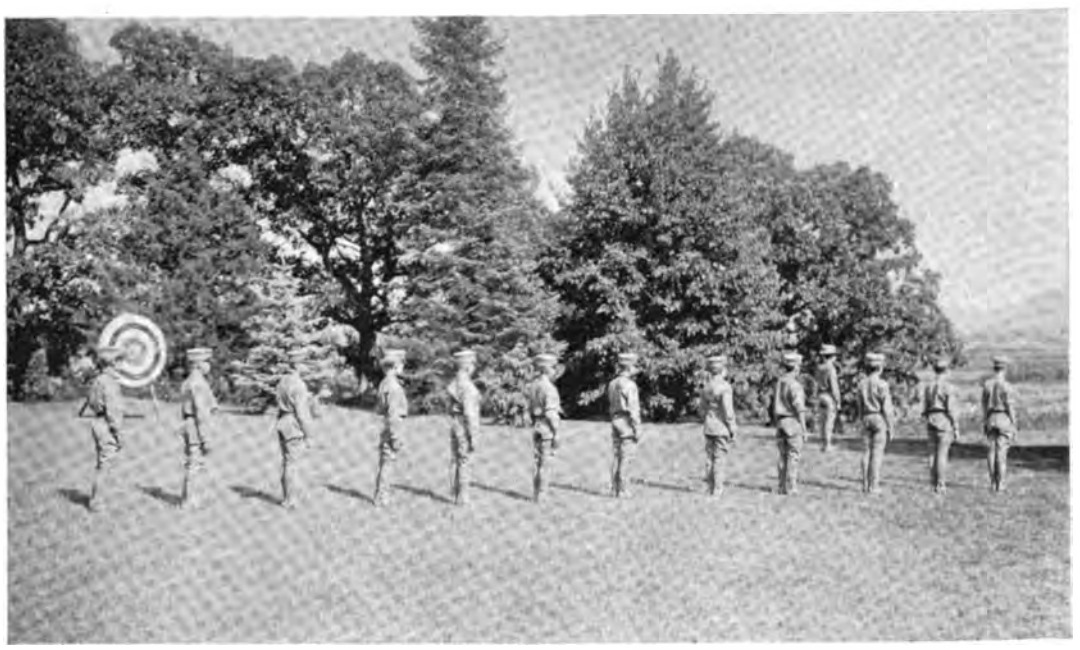
The Boys' Brotherhood Club in Lake City, Minnesota

OUR young folks will be interested in reading an account of the work of the New Century Guard in an American city. Perhaps they will remember in what high esteem William Q. Judge held archery as an out-door sport. We quote from the *Lake City Republican:*

The accompanying photographs show a part of the Boys' Brotherhood Club in one of its midsummer activities. "Archery has long been regarded as one of the most beneficial out-door athletics, and especially so for growing boys" — at least so says R. D. Underwood, organizer of the Club, who gives *The Republican* the following statement: "Without being too strenuous, it strengthens the muscles, trains the eye, calls forth concentration and hence must react beneficially on brain and mind. Another feature of the summer work has developed in a bi-weekly march in the country. Each boy goes with full marching equipment including haversack, rubber blanket, canteen and cooking utensils. The noon halt is made where firewood is plentiful and each learns to cook his own meal over the open fire. Then follows skirmish drill under the U. S. A. tactics. The object of these and other activities is the inculcation of manly self-reliance, courtesy and dignity — the instinct of the true soldier, as desirable in the home and community as in war. Several have asked why the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY should adopt the military in its work for boys. The reason to me seems most self-evident: the same idea of unselfishness and comradeship which leads the volunteer soldier to give himself to his country, and that same submission of the individual to the rational discipline of the whole which alone can unite the units into a compact, clean cut, invincible force — all this is the identical idea and spirit which makes straight, clean cut, unselfish men and communities in civil life. The transition from citizen to soldier, and vice versa, is a quick change process as our national history teaches, from Revolutionary times down to the Spanish War. But the military is only one feature of this club. Two others are training in debate and parliamentary law, and physical development by gymnastic exercises, and all are receiving due consideration. The Club has its own bank account and maintains a complete business system of books, and this feature alone gives the boys valuable instruction in business methods.

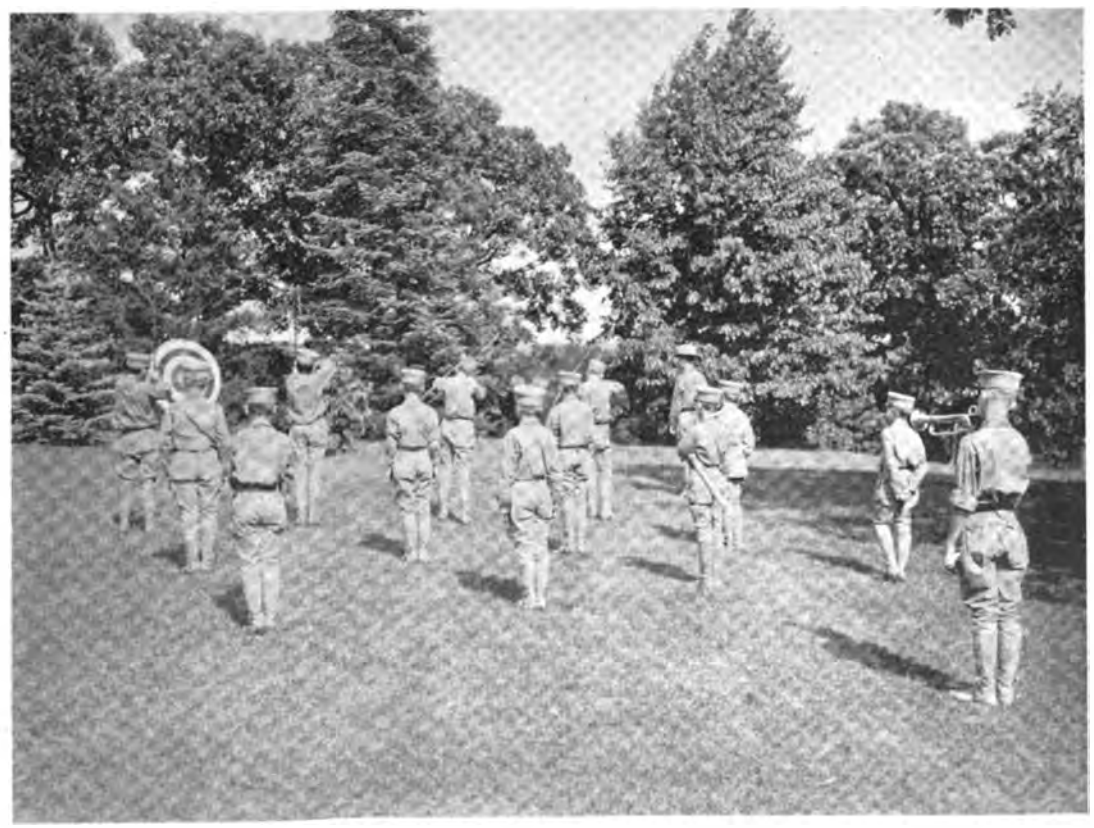
"I wish through your columns to emphatically deny the derogatory stories and statements regarding the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY that are being circulated — or have been — by certain people in Lake City. That they are the result of erroneous information is easy to understand, and such indeed is the case to my certain knowledge. But that people in this community who have my history from the cradle up should credit me with the endorsement of any effort for the improvement of our common society that is not along the strictest lines of morality and propriety, is a condition that is somewhat surprising. After a most thorough investigation of this remarkable movement, Mrs. Underwood and I reached a simultaneous determination to try to bring it and its benefits before the notice of the people of our home town, and we invite the co-operation of all who can accept its simple keynote: Brotherhood without distinction of race or creed. Let me also repeat what we have both said publicly, that while Theosophy is not to be taught to the boys in this club, the study of it as an explanation for the many perplexing questions of life is worth the earnest consideration of every thinking man and woman.

"We would also warn all against any person calling himself a 'theosophist' and against so-called theosophical literature not connected with or emanating from the International Center at Point Loma, California. There are abroad unscrupulous persons who seek private interests under the claim of being 'theosophists' and from this source, either directly or by reflection, arises much of the misconception as to what Theosophy really is."



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ARCHERY PRACTICE BY MEMBERS OF THE BOYS' BROTHERHOOD CLUB
LAKE CITY, MINN.



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BOYS' BROTHERHOOD CLUB, LAKE CITY, MINN.
A SQUAD OF THE NEW CENTURY GUARD

HE who wants to do a great deal of good at once will never do anything.—*S. Johnson*

IF you cannot frame your circumstances in accordance with your wishes, frame your will into harmony with your circumstances.

IT is not easy to train effeminate youths, any more than it is easy to take up whey with a hook. But those of fine nature, even if you discourage them, desire instruction all the more.

As the sun does not wait for prayers and incantations that he may rise, but shines at once, and is greeted by all; so neither wait thou for applause, and shouts, and eulogies, that thou mayest do well; but be a spontaneous benefactor, and thou shalt be beloved like the sun.—*Epictetus*

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THE CHILDREN'S HOUR

"This Way"

"MAMMA, may I go for a nice long walk?"

"Yes, Altha, you may go through the orchard, down the lane to the pasture, and if there are no cows in the pasture, you may go on to the grove. You will find the blue violets out now, but do not go far into the woods."

Altha's feet carried her chubby little body as fast as they could, for she loved to gather violets. She loved to be alone with the flowers, she loved to talk to them; sometimes grown-ups smiled when she talked to them, though her mamma never did, nor her grandma.

Dear Grandma was the most lovely of grandmas but was now feeble and could not join her in the walks they used to take, and Mamma was too busy. If only she could get a big bunch for Grandma's room, she thought, and one for the table, for her papa loved violets. The violets were so pretty and there were so many of them, that Altha was so busy she did not notice the cloud which hung in the west. Hidden by the trees, it grew to be big and black before she saw it; but when the wind began to blow and big drops splashed in her face, she ran to an open space expecting to see the house, and was utterly confused not to see anything she thought she had ever seen before. The storm grew heavier and almost blinded her. She knew she was lost and so she stood still.

Soon she thought she heard a tiny voice say, "This way." She listened. "This way"—well, what should she do? "This way." So she followed the voice and soon noticed a little gray bird all wet and dreary-looking, hopping along, then flying a little, but seeming to be waiting for her.

"Dear little birdie, are you lost too?"

"This way."

"Come home with me, little bird, and I will give you something to eat."

"This way," and the bird flew a little farther. Now she could see the house, and there was dear Mother coming to meet her. She was soon well wrapped up, and while clinging to her mother's hand, she held closely her precious violets. As the rain had ceased, they could walk slowly, and she told her mother of the little bird, who just then sang out, "This way," and flew far ahead of them.

When they reached the house there was the little gray bird still wet but very busy eating the crumbs Altha had tossed out after dinner; and then she knew it was the little mother-bird from the bush near by, whom she had fed all summer as she was caring for her little family of nestlings. Altha began to wonder.



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TWO LOTUS-CHILDREN OF ARNHEM, HOLLAND

THE ROCK-A-BY LADY

THE Rock-a-by Lady from Hush-a-by street
Comes stealing; comes creeping;
The poppies they hang from her head to her feet,
And each hath a dream that is tiny and fleet—
She bringeth the poppies to you, my sweet,
When she findeth you sleeping!

There is one little dream of a beautiful drum—
"Rub-a-dub!" it goeth;
There is one little dream of a big sugar-plum,
And lo! thick and fast the other dreams come
Of popguns that bang, and tin tops that hum,
And a trumpet that bloweth!

And dollies peep out of those wee little dreams
With laughter and singing;
And boats go a-floating on silvery streams,
And the stars peek-a-boo with their own misty gleams,
And up, up, and up, where the Mother Moon beams
The fairies go winging!

Would you dream all these dreams that are tiny and fleet?
They'll come to you sleeping;
So shut the two eyes that are weary, my sweet,
For the Rock-a-by Lady from Hush-a-by street,
With poppies that hang from her head to her feet,
Comes stealing; comes creeping.

Eugene Field

"Mamma, do you think the little gray bird really said, 'This way'?"

"You have loved her, Altha, and daily spread crumbs for her and set a basin of fresh water for her to use. Even the wee birds may help those who are kind to them in times of need."

"What a kind little friend. I shall love her more than ever. We know each other now. I wonder if all the birds are waiting to be our friends. They know how to help us." O. D.

King Midas' Choice

KING Midas lived long, long ago, when the gods used to come to earth and mingle with men.

It happened that a tutor of the young god Bacchus fell ill one day, and while feverish, wandered away, and was found by the roadside by some peasants who carried him to King Midas. Midas cared for him and entertained him right royally, and when he was fully recovered, restored him to his divine pupil. Whereupon Bacchus, in gratitude, offered Midas his choice of a reward, promising him any gift he should ask for.

Now, though King Midas was a kind, generous-hearted man, like so many others he thought that nothing was so desirable as gold; so he asked that whatever he should touch might be turned into gold. The god sighed, but consented.

To test his power Midas plucked a branch of an oak—instantly it turned to gold in his hand; he picked an apple from a tree—it became a golden mass. Delighted, he picked up a stone and noticed, in stooping, that each foot-print wherever he had walked left behind a spot of gold, and all his clothing was one mass of yellow, glittering gold.

He ordered a great feast to be prepared to celebrate his wonderful power of touch; but to his great dismay, when he touched the food it turned to gold; when he would drink, glass, wine, and all became gold; while all the guests enjoyed the feast. "Alas!" cried King Midas, who now hated the gift he had so lately coveted, "I shall starve to death."

His little daughter, whom, of all else on earth he most dearly loved, went to her father to comfort him in his distress, but when he embraced her, she turned to a beautiful golden statue in his arms.

In grief and horror he raised his arms, all glittering with gold, and prayed to Bacchus to deliver him from his destructive gift. The merciful god, in pity, sent him to wash in the fountain head of the river Pactolus. Bacchus knew when Midas made his choice that it would be a curse.

Scarce had Midas touched the waters, before the gold-creating power passed into them, and the river sands became golden as they are to this day.

But Midas had learned his lesson and paid dearly for it, for instead of his loving little daughter, he had only a golden statue, which he could not bear to look upon. From that time he hated splendor and chose to live a simple life in the country amid green trees, and fields, and flowing brooks; for he recognized that simple joys are best. J. H.

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16	29.916	59	48	55	47	0.00	E	3
17	29.882	61	52	61	47	0.00	NE	2
18	29.879	65	56	61	48	0.00	E	4
19	29.826	66	52	57	57	0.00	SW	1
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CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

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CONTENTS

Pages 2, 3 — EDITORIAL
Magnetism and Medicine
Suicide and Want of Courage
Sun-spots and Health
The Clouds of Venus

Page 4 — TWENTIETH CENTURY PROBLEMS
The Heart of the Nation
The Wisdom of the Pulpits
Murder by Hypnotism

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Harlech Castle, Wales (*with illustration*)
Remarkable Archaeological Remains, Sweden
The Oldest Chair on Earth

Page 6 — TWENTIETH CENTURY SCIENCE
The Problem of Long Hair
Is Venus a Parent?
Transparent Flesh
What is a Poison?

Page 7 — NATURE STUDIES
Animals and Earthquakes
A "Forest Temple" (*illustration*)
Fossil Thunderbolts
Caterpillars hold up Trains
Economy of Pickled Wood

Pages 8, 9 — STUDENT'S PATH, ETC.
Theosophical Forum
The Guiding-Star (*verse*)
The Mysterious Mosaic
Arthur Shall Return Again (*verse*)

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Hindû Criticism on Counterfeit Theosophy

Page 11 — GENERAL
The Theosophical Address at Isis Theater
Chamonix and the Mont Blanc (*illustration*)
Modern "Civilization"

Page 12 — GENERAL
Smoking in Church
Oxygen Gas
The Libel on Central Asia
Melted Wood
Siam: Another Awakening Eastern Country
Climate of San Diego, Cal.

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Notes on Irish Mythology — II
"The Years that Bring the Philosophic Mind"
The Cuchullain Hills, Ireland (*illustration*)

Pages 14, 15 — WOMAN'S WORK
As Cyclic Law Decrees
The Army of the Discouraged — Who will Vanquish it?
The Hermes of Praxiteles (*illustration*)
Jottings and Doings

Page 16 — OUR YOUNG FOLK
Robert Louis Stevenson and Swanston
Swanston (*illustration*)
From Wishing-Land (*verse*)
True Knowledge Comes from Within
Facts Worth Knowing

Page 17 — CHILDREN'S HOUR
Little Songs from the Japanese (*verse*)
The Story of Hyacinthus
In a Garden Corner in Lomaland (*illustration*)
A Pilgrimage
St. Bernard Dogs

Pages 18, 19, 20 —
Meteorological Table; Advertisements; Book List

Magnetism and Medicine

A PAPER on "The Forces of Nature as Therapeutic Agents," appearing in a medical journal, as having been read before a medical society, by a Doctor of Medicine, talks in terms which recall Reichenbach, Elliotson, Richardson, and other martyred pioneers of the science of the future. Advocating a "magneto-induction" method of treatment for diseases, it speaks in language which may even at this day be regarded by too conventional and authoritative opinion in the medical profession as that of a crank. Yet it is opinions such as these, which, at first derided and denounced, are afterwards coolly appropriated by those who have denounced them, and too often without either acknowledgment to the original propounders or confession of error on their own part. The crime of the pioneers is that of being before their time; and their opponents would be franker if they based their opposition on its real grounds — those of expediency — instead of pretending to make it a question of truth and error.

A Step Forward

The writer distinguishes the human organism into two parts, the physical and the subtle, which latter he associates with magnetism and seeks to connect with the mysterious etheric forces or substances now so much explored by physical science. Every bodily cell, atom or corpuscle is surrounded by an atmosphere of magnetism, somewhat in the same way as an iron magnet is surrounded; and the presence of iron in the blood is adduced in support of this idea. From what one can make out from the writer's words about magnetism, he appears to use the term loosely to denote any kind of "attraction" by which corpuscles are drawn together and endowed with movements appropriate to their function. Regarding the body, then, as a mass of corpuscles floating in an atmosphere of magnetic or etheric force-substance, he warmly advocates the use of his "magneto-induction" treatment as a means of affecting this ethereal envelope in the cure of disease. "What is that power of attraction and repulsion?" he cries.

One of the Vehicles of Life

It is very likely represented by that ethereal fluid called magnetism, which encircles all nature and revolves around all particles of matter.

And again:

According to Ampère's theory of magnetism, we may say that each molecule of the blood is traversed by a closed electric current.

Disquisitions like this are all attempts, more or less intuitive, more or less vague and confused, to arrive at a conception of the *linga śarîra* (or fluidic body) and the *prâna* (or vital principle), which according to the Theosophical teachings, interact in the mechanism of the physical body; and there is always the attempt to express the ideas in terms of the current physical theories. But whether we have odic forces, nervous ether, or magnetism, the purport is the same — to emphasize the importance of recognizing the existence in Nature of a subtler and more primary material than physical matter, acting (so to say) as mother to the latter, and permeated by forces vaguely described as etheric or magnetic.

As a matter of fact physicians do practically recognize this; homoeopathic treatment, for example, is not a question of molecular, but rather of intra-molecular action; the medicaments are attenuated to a degree beyond the scope of physical matter, and the action is between the finer substances of the medicine and the finer substances of the organism. The writer quoted might well describe it as "magnetic." And the use of the subtler forces of Nature in medicine is every day gaining ground over that of the grosser forces; we have light and sun treatments, electric and magnetic treatments, ray treatments, and so forth; even the use of natural waters in baths is claimed by the writer, and justly, as many Theosophists would think, as an instance of availing oneself of the magnetic properties in the water, rather than of their dissolved salts. As time goes on, and physical science provides us with a terminology sufficiently academic to enable us to "save our face," we shall become more willing to permit authoritative pronouncement to endorse observed fact and to elevate these subtler therapeutics to the level of an accepted science.

The Source of all Strength is Within

Physics must lead to Metaphysics

Apart from the direct influence of the subtler forces and properties of Nature on the ethereal medium of the organism, there is the question of the influence of the mind and will on the body through the mediumship of this subtler body; and of this there are some subsequent remarks on hypnotism in the same journal. For the *linga śarîra* is the intermediary between mind and body, that by which conditions in the body are transmitted to the mind, and impulses from the mind made to act on the body. Materialistic science, to explain the contraction of a muscle in obedience to the mandate of the will, is obliged to resort to explanations which amount to mere tautology. It takes us as far as the fact that the particles composing the muscular

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fibers do actually draw together, but after that the only shadow of explanation is to be found in the mysterious word "attraction," for which we might just as well substitute Almighty God. Even a mass of free protoplasm on a plate will crawl towards its food and shrink away from a globule of poison. The nearest approach to an explanation, in terms of ordinary consciousness and of the modes of thought based on our conceptions of the outer world, is to be obtained by taking mind and thought as the starting point — assuming them — and then saying that it is a fundamental property of the astral substance composing the fluidic body (or *linga śarîra*) to change its form instantly in obedience to thought, the physical body following it. This is the teaching of Âryan science; wherein the mind is held to move the *linga śarîra*, and the *linga śarîra* in its turn to actuate the body.

Life is Consciousness

The great drawback to all this is the danger arising from limited knowledge. We see that cranks and incompetent persons of all kinds have gotten hold of a smattering of truth regarding the influence of mind over body and are using it as a means of promoting various cults and various practices not at all consistent with the health and sanity either of individual or community. It is for this reason — a very adequate one, as events amply demonstrate — that Theosophists approach this subject with extreme caution. Rather would they insist, as a question of primary importance, upon the necessity for cultivating the spiritual and moral sense in humanity, upon which alone the *right and safe use* of all these other forces depends. And here one may quote from the writer in question, where he says:

A Serious Problem

> By medium is meant all the circumstances which environ the living being, and in which he finds the conditions proper to his development, to the maintenance and manifestation of the life which animates that being.

Who is this living being? Who is the dweller within the house, the God within the shrine? However many bodies or envelopes we may discriminate in his vesture, the wearer of the garb remains apart — the wielder of the will, the conscious responsible thinker of thoughts. Modern philosophy has made the brain-mind supreme, but the real thinking Self is lord of that mind. This mind, like the bodily atoms, is drawn hither and thither by that mysterious force called attraction and repulsion, or desire and aversion. To be master, we have to render the mind independent of that force; and he who tries to master himself by emphasizing personal desire, as the votaries of the mental cults do, is fighting Satan with Satan.

Life and Nature are Moral Forces

Thus ultimately all health, moral, mental and physical, depends on self-control and self-knowledge; for the magnetic forces which rule in the material world are but servants of those which rule in our hearts and minds. Medical science is very useful as an adjunct to self-knowledge; but unless there is the attempt to heal the inner nature as well; medical cures will be palliatives, and the new remedies will not keep pace with the new diseases. STUDENT

Suicide and Want of Courage

SUICIDE in the United States has increased to a startling degree. But the really startling thing is that people are no longer startled by it.

It affects chiefly the well-to-do and "better educated." Many do it to escape punishment and disgrace for crimes about to be exposed. There is evidence of mental and physical deterioration, nervous diseases, and material, moral, and spiritual discontent. We quote from published facts.

The *Living Church* (Milwaukee) thinks we are developing a condition in morals similar to that of the Roman Empire in its decay. The materialistic philosophy of the last generation has filtered down to the common mind and made people materialistic in their lives. An idol has been made of enjoyment, and the means thereof have been rendered cheap. The great advances in the alleviation of suffering have made people worship physical ease until it "has been elevated into the travesty of religion." Back of all this is what the religious paper we are quoting from calls the great fallacy that the individual intellect is supreme. But as Theosophists hold no brief for religious authority, they would prefer to call the fallacy "personalism"; for it is necessary to distinguish between Individuality and personality — the assertion of the Higher nature and of the lower nature respectively.

Instances of suicide are quoted in illustration. A woman has frequent headaches which she sees no chance of getting rid of. A man is jilted. A business man loses his fortune. A person is overworked and nervously exhausted. Another paper comments on the increase of suicide among children, particularly in Prussia.

Of course the religious papers take occasion to dwell on the awful effects of infidelity; but we take occasion to remind them that it is under the banner of religion that these things have come to pass, and under the same banner they are increasing at a rate that threatens speedy destruction to our social coherence. And the churches, instead of being able to help, are in need of help.

The most evident sign is the great want of courage evinced.

Another sign is the lack of sympathy and mutual understanding between men.

Loss of control over the mind is another sign.

People have no courage because they have no knowledge of any power in themselves beyond the brain and emotions and physical health. And when those supports give way — nothing is left. Why do not the churches give the people this support? Perhaps they do give it to some people; but then is not religious mania is one of the commonest kinds of insanity? What people need is something in themselves which they can rely upon when all else fails.

There are cults, you will say, that undertake to teach people how to find some such power in themselves by the exercise of will or concentration — "new thought" cults, and so on. But do you think that such things as these are going to help people in the hour of sorest need, when everything fails them? Can these things prevent the nervous breakdown, the awful strain of over-self-consciousness? Nay, do they not rather promote these ailments? We need something better than these fads to support people in their hour of need. We need faith born of *knowledge* — knowledge made strong by exercise and experience.

And the lack of human sympathy! Selfishness erects barriers that cannot be pierced. The afflicted knows nobody in whom he can confide; and few dare speak to him for fear of offending him. So we live in a terrible loneliness.

To suicide might be added insanity and new forms of disease, which are likewise increasing alarmingly.

It is obvious that the arts of civilization are no use without people; and that if the race succumbs to disease and insanity, civilization and its arts will disappear. Hence it is clear what the main question of the day is: it is how to preserve the race. Trust in physical powers, in mental conceit, in religious dogmas, all break down under stress. Man needs facts to rely on in the hour of need, not beliefs and delusions.

The higher nature of man must be made a fact to him, not a mere theory, so that he may indeed have knowledge and courage to carry him through the dark hour. We must have men and women brought up from infancy on lines of self-knowledge and self-control, instead of being allowed by their parents and guardians to grow up a prey to their appetites and with nervous diseases acquired through lack of watchful supervision. The teachings of Theosophy are the only thing we have to look to for accomplishing this; they succeed where all else fails. E.

Sun-Spots and Health

SPEAKING of magnetic storms and other cosmic influences, which in this year especially have been rife, the *Lancet* considers their effect on health, instances the sensitiveness of some people to impending storms, and even goes so far as to say that many popular superstitions are not superstitions at all. Is it incredible, asks the paper, that some people cannot sleep unless their bed is turned in a particular direction? And it says that many disturbances of health can be traced to sunspots. Taking this in conjunction with its admission that we know very little about the numerous cosmic forces, we arrive at an honest confession of ignorance on the part of this medical writer; and his argument would logically compel him to listen with respect to any so-called popular superstition whatever. Too often it seems to be a kind of etiquette to deny everything until you begin to see a possible way of explaining it, and then to endorse it with as little show of apology as if you had never denied it. T.

The Clouds of Venus

A RECENT writer in the *Monthly Weather Review*, in an elaborate analysis of the thermal conditions governing the formation and behavior of the clouds in the atmosphere of Venus, reaches the conclusion that the rotation period probably lies between 20 and 200 days. He says that both convection from the ground and the upper circulation of cirrus and "cirro-nebula" clouds should take place on a grander scale than on earth owing to the greater intensity of the solar radiation. The atmosphere would be richer in water-vapor, the clouds more abundant, and the altitudes reached should be greater. STUDENT

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Some Views on XXth Century Problems

The Heart of the Nation

A WELL-KNOWN and widely experienced New York publisher, Mr. Henry Holt, remarked in a recent interview that

> Compared to the '50s and '60s, American literature is dead. Everyone knows that. . . . Probably the loss of very high literary quality is due to the fact that commercialism is draining off the talent into the money-making pursuits; and especially to the new fashion developed by the literary agent of making authorship one of them.

As evolution means specialization, we might say — extremely roughly, but truly enough for the picture — that every nation now contains a group of men who do its science for it, another who do its literature, another its art and music, another its invention, and so on.

A possible classification of nations might be attempted on the basis of the motive with which these classes work. In the lowest they would work for a cash return; if for reputation, only because reputation means cash.

In the intermediate they would really work for reputation, honor; cash being secondary.

In the highest, the first place in the list of actuating motives would be the desire to give, confer on their fellows, elevate their people or help their people's individual and national life.

We have, of course, men in every department of life who work under the impulsion of high motive. But on the whole, must not America now extend Mr. Holt's saying and admit that as a nation she comes under that one of the three classes which we named first? And that though there *may* be as yet no nation of the class we put third and highest, there *are* some of the intermediate? Yet we had the opportunity of the ages.

National life is as often pictured indirectly as directly by its newspapers. The newspapers may thoroughly reflect the mind of a people in all its activities. But in our case they reflect, on the whole, that fragment of the national mind which is left after the serious and real business — cash-making — is done. And this fragment is incapable of sustained thought, of sustained attention to anything, of criticism; requires incessant change and stimulation; is indifferent to truth or even decency so long as it gets the stimulation; demands shouting headlines; is in fact almost a lunatic. A religious journal recently lodged a formal complaint on this head, without, however, going nearly as far as we have. In a recent issue, speaking of an ethical standard, it remarked that

> the ethical questions of the day cannot be decided solely by appeal to the Bible regarded as a compendium of ethics, i. e., as a code of statutes requiring for their understanding no reference to the conditions under which they arose, but must be met on the one hand by a historical study of the Bible, and on the other by a similar study of present-day conditions.

In the next issue the paper reports as follows:

> The ink was scarcely dry on our pages before there appeared in the daily press reports of this article under such headings as the following: "Warns Church against Bible as a Moral Guide"; "Calls Bible useful only as History"; "Bible not Ethical, Thirteen Professors say" — there being thirteen names on our list of editors; "Jesus as a wine-drinker"; "Professor Burton says Bible ignores Vital Issues — Polygamy, Wine Feasts, and Vengeance are given Biblical Sanction, he says"; . . .

The article was also referred to as "a sensational attack on the Bible." Those editors seemed to know that their readers did not want the truth, that they wanted a sensation to go along with the murders, divorces, and other contents of the columns, that they would not be in the least indignant when they learned what was the nucleus of fact within the paragraphs.

Why should we expect an American literature, an American art, or American anything else that is noble to arise whilst our *main* mental business is cash-making? *There* truly we are advancing gloriously; in the nobler fields we are losing the race year by year. STUDENT

The Wisdom of the Pulpits

IT is authoritatively announced, says the *New York Commercial,* that the combined Protestant churches of this country will in January next enter upon a campaign of advertising the social, racial, economic, and religious problems that are regarded by them as imperiling American life and institutions. The papers, magazines, and books, will be used for this purpose as they now are for advertising in general; nor will even hoarding posters and electric signs be forgotten. There is a non (or omni-) sectarian board, and the questions it will call to public attention will be such as immigration, the negro problem, urban and country life, labor and capital difficulties, and so on.

Now all such matters are already freely dealt with in our dailies, weeklies, and monthlies, and in books. All sorts of light and darkness are being shed upon all the problems.

But the public is willing to hear and read something more so long as it is something *other.* The question is, will it be something other? The board and the churches do not realize that they have placed themselves on trial. The new utterances will not come as from individual, or from lay, thinkers. A special claim is implicitly made, the claim to be able by reason of a spiritual calling and a consequently habitually raised and spiritual state of consciousness, to see the problems as it were from a height. If that claim is not made then there is no reason for this specially formal and conjoint incursion into a realm already over-full. A board of editors would do as well or better.

This board, then, implicitly makes a claim to be able to say something that a board of editors could not.

What is on trial is therefore the actuality of the spiritual consciousness of men whose business it is to have that consciousness. Have they really got it? The public mind is anxious for leading. There is plenty of clear faith waiting in the depths to come forth, once that the possession of real light were quite obvious. The doubtful point is the possession by the pulpits of that real light, a light which would not, in any such degree, be upon the mind of the average thinking man.

The spiritual man, as we understand him, is one who carries to the Divine in his profoundest and highest moments, not a yearning for his own welfare, not exactly himself at all, but his love for mankind, his present comprehension of the needs of mankind. He holds up his mind into the light, full, not of itself but of the people. And so, as illumination comes to him, it is illumination upon that for which he has asked for it. He has begun to have wisdom upon practical problems. He is the rare blend of the mystic and the practical man. His highest spiritual and practically working and thinking natures all co-operate. He has never lost sight of man in getting sight of God. And he has also all that the man gets whose aspiration is for himself.

If the pulpits are producing men like this, they will be able to say something. By what they now say the public will judge whether they really are so producing. They have put themselves on a trial which may be their last.

STUDENT

Murder by Hypnotism

A PUBLIC hypnotist is now on trial for murder. In the course of an exhibition he had thrown a volunteer victim from the audience into the cataleptic state and had given some delightful demonstrations of its reality. But at the conclusion the subject declined to be awakened and was in fact found to be actually dead. A post-mortem examination showed that the great aortic artery was ruptured.

Whether the man should be hardly punished is a question. He certainly did not intend to kill. He knew that in the ordinary case the hypnotized man, once awakened, goes away with no visible mark of injury and can attend to his business the next day much as usual. He knew that the medical profession hypnotizes freely and that the clerical is beginning to do the same.

The law must deal with the matter in its own way. But the public has to deal with and make the law. It will doubtless ultimately make the law that exhibitional hypnotism shall cease. As to clerical and medical hypnotism it will humbly feel that it has not technical knowledge enough to judge.

But is that the case? Has it not knowledge enough? It knows that a hypnotized man is reduced to so entire a condition of negativity, of will-lessness, as to accept and carry out nearly any suggestion that may be made to him; that if the state is induced often enough, the adverb *nearly* may be omitted; and again, that if it be induced often enough, the subject — especially if a woman — may become so peculiarly a nervous wreck that he or she cannot see a sudden flash of light or hear a sudden sound without falling into catalepsy, helpless and suggestible to any degree by anybody.

Are these not data enough? Is it not enough that hypnotism stands apart from all known drugs in that it permits the patient's *moral nature* to be tampered with? STUDENT

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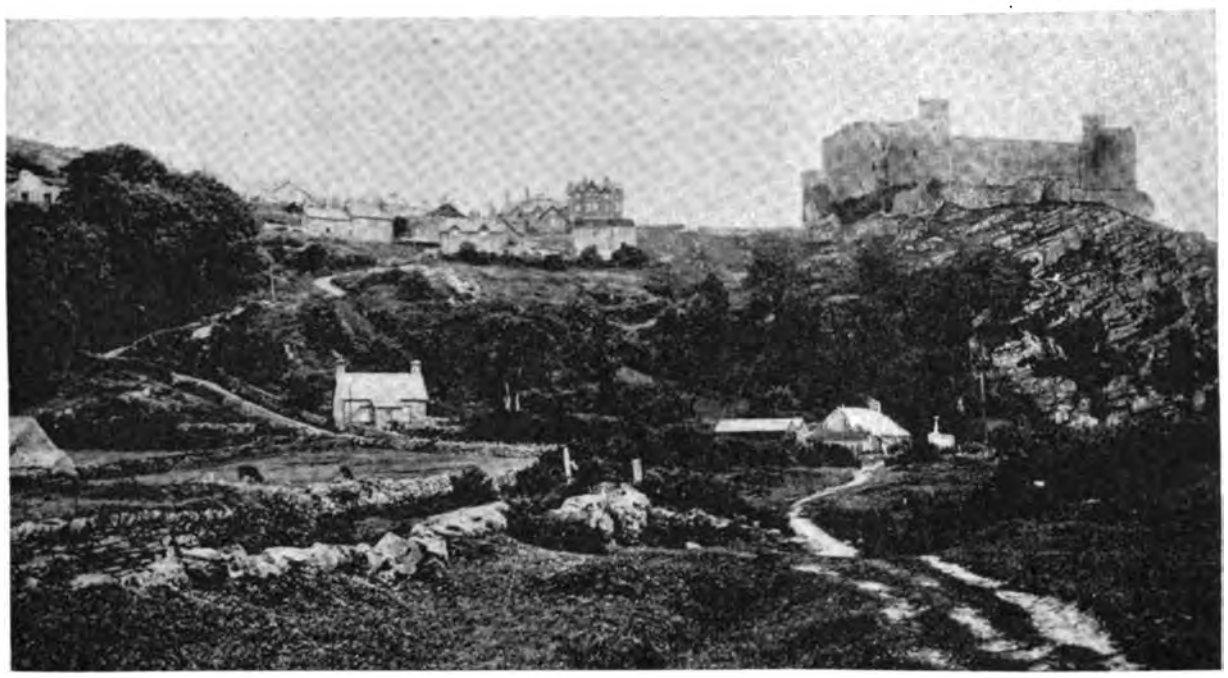
Archaeology Palaeontology Ethnology

Harlech Castle

HARLECH Castle stands on a rock looking out over Cardigan Bay. It was one of the castles built by the conqueror Edward I of England, to overawe the country after the death of Llewelyn the Last. In the time of the Wars of the Roses we find Harlech held against the English king by one Dafydd ab Ieuan, who had won fame in France. Summoned to surrender, he replied, "I held a castle in France till the old women of Wales were talking of it; and now I will hold this castle in Wales till the old women in France are talking of it." After a long siege the Earl of Pembroke pledged the king's word that Dafydd should receive all the honors of war on his surrender. Dafydd gave the castle up; but the king was not willing to stand by Pembroke's bargain. Whereupon Pembroke put Dafydd back in the castle, saying that the king might take it himself if he could; it was not for him, the Earl, to go back on his word.

Harlech was the last castle in Britain to hold out for Charles I against Cromwell; and owes its demolition, like most of the Welsh castles, to that conqueror.

But it is on the Harlech of a greater antiquity that the most beautiful memories hang. At Harlech high above the wave Bran the Blessed sat, when he saw the thirteen fair ships sailing from Ireland. "Not in a house he was, but in a pavilion; for there was no house in the world big enough to contain him." Here, too, the Seven Chief Warriors of the Island of the Mighty rested, and the Wonderful Head with them, on their journey towards the White Hill in London. Eight years they sat at a feast in the great hall of Harlech, while the Birds of Rhianon were singing to them; and they were aware neither of the passing of day into night, nor of the change from summer into winter, because of the magic of the music of those birds. M.



Lomaland Photo. and Engraving Dept.

HARLECH CASTLE, WALES (NORTH SIDE)

Remarkable Archaeological Remains Found at Alvastra, near Lake Vettern, Sweden

DR. FRÖDIN, who has been working at Alvastra this summer on account of some finds made the previous summer, has given the following account of the discoveries made.

The site of the discoveries is at the very edge of Dagsmosse, a marshland east of the hotel at Alvastra. When the owner last summer was cutting a trench in order to drain the place, he found nutshells, stone weapons, etc., and this led to the scientific excavations made this summer. An area three feet deep and more than two hundred feet square was excavated and at the bottom of it a layer of soil one foot deep was found. Beneath was a floor made of logs of birch and fir, most of them remarkably well preserved, several of the birch logs still having their white bark. The floor extended over a considerable distance under the bog on both sides of the excavated area, and it rested on poles four inches in diameter. Evidently it was the floor of a pile-dwelling, the only one found in Scandinavian countries, and indeed in the whole of northern Europe.

Around the Alps the remains of old lake-dwellings have been found; but though they are evidently built in the same way, the one now excavated differs in many respects from them. A geological examination has shown that the Swedish pile-dwelling did not stand in the lake, like those in Switzerland, but in a marsh sloping gently towards the lake. The floor rested partly on the piles and partly on the mud, and the water drained out from under the building in a steady stream. The inhabitants were protected against attacks both from land and water by the impassable marsh. For their own convenience they used narrow foot-bridges, of which also traces have been found.

How large the building really was cannot be determined until further excavations have been made next summer. It is possible that other dwellings will be found in the neighborhood; in fact it is very likely this will happen, as neither the lake-dwellings in Switzerland nor other ancient buildings found in Sweden are solitary but always several together. Moreover the building just found was not adapted for one family only. On the floor are several hearths, six in all on the surface now uncovered. The logs around them are charred by the heat, and the large flat stones have been split. Evidently the building was not divided into separate rooms, as the hearths are so near each other that the walls in that case must have taken fire. It was probably covered with hides or twigs and turf for roof, and some traces of the supporting poles have been found.

Over the floor lay, as said, a stratum of soil containing many interesting things. There were weapons of stone and flint, bodkins and chisels of bone and horn, wonderfully well preserved in the marsh-water, which seems to have destroyed the stone but preserved the objects made of bone. There were fragments of clay urns, teeth of the wild boar, evidently used as ornaments, masses of bones of the wild boar and the stag, and heaps of nutshells. There were also charred grains of wheat and charred apples — more than 4000 years old! The building must belong to a later part of the stone age, 2500 or 2000 years B. C. We knew before that wheat was used at that time from marks in clay urns, but now we have the wheat itself for the first time, and the apples are the first of their kind from prehistoric time in Sweden.

In an opening between two logs lay a small wooden hook, very well made, being the first wooden tool found in Sweden from such olden times. Next summer, when further excavations will be made and the construction of the building examined more carefully, many more objects will certainly be found under the floor and in the mud.

What has been found shows that this place was inhabited and well cultivated at that time, and further that the people stood in commercial relations with other peoples. The tools of flint show this clearly, all the flint being imported, but especially a beautiful bead of yellow amber in the shape of a double axe, a symbol of the divinity.— Translated from *Göteborgs Handels- och Sjöfarts Tidning*, October 4, 1909

The Oldest Chair on Earth

A WRITER in the *Detroit News-Tribune* claims to have the oldest chair in the world. On the top of a high mountain near Manta, Ecuador, he says is a fortress and council house built by the Cara Indians, whose civilization dates earlier than that of the Incas of Yupanqui. In the council house is an oblong stone weighing tons; and around it were forty chairs, carved from solid blocks of stone. One of these he brought away to his home in Michigan, and an illustration of it is given. It is shaped like a wide letter U on a pedestal, the pedestal having a face carved on it. The writer thinks it may be older than the Christian era.

These chairs are mentioned in the CENTURY PATH, vol. xi, no. 23, where it is said that in the Manabi province of Ecuador is a region of great natural beauty, where have been discovered remains of large ruined towns, which, as no mention is made of them by early writers, it is inferred were buried in forest at the time of Pizarro.

The Incas were but the puny successors of preceding races descended from the Atlanteans, and to these races we must refer the Cyclopean masonry of Peru and other vast prehistoric architecture. In the usual theories which one finds about the past history of man and the supposed evolution of the human race, the existence of South America and its stupendous ruins seems all forgotten; but perhaps the rapid growth of the South American Republics will aid in giving them more publicity and stimulating research. E.

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The Trend of Twentieth Century Science

The Problem of Long Hair

IF we see a man doing some curious thing we naturally speculate as to why he does it. Suppose that as he walked along, all his fingers were separately twitching. We might say, automatic — evidently a man of nervous habit; or, youth and enthusiasm, overflow of energy. A man of science might tell us that it is the inherent tendency of nerve protoplasm to discharge its energy in that way when not inhibited.

The man has long hair; adopts vegetarianism; and is very parsimonious. For each of these phenomena separately, a set of explanatory theories can be fashioned.

But all the theories of all the phenomena are wrong; nor are the phenomena really separate. The man is a musician and desires to evolve into a fine pianist. He exercises his fingers as he walks. He is sparing in order to pay for his tuition. He forgets to have his hair cut; and he finds that a special diet is best for the many sedentary hours a day at the piano.

An intelligent inland Chinaman who had perhaps never seen a piano, would never be able to get at the one root of these four phenomena. He would have to make a separate set of explanations for each of them; might lump them under the word heredity; or explain them as due to the innate tendency of men to vary in conduct.

This might serve as a sort of introductory to the biological problem of variations. But in this case the one lifetime of the man must be spread over several plant or animal generations. There are indications that the theory of Lamarck may come into fashion again. He supposed that any individual animal's efforts to meet its life-conditions more effectively, resulted in small changes in its offspring — as if, after three or four generations of piano playing, the children should at last begin to be born with somewhat longer fingers. The theory was never proved; and yet we have the structural adaptation of species to their needs and environment to explain. The giraffe *has* a long neck, and does strain it for the high palm leaves.

According to the ordinary theory the variations in the direction of a longer and longer neck (from the ancestral short neck) were fortuitous and in no relation with the habit of reaching up. Once they fortuitously appeared, they were convenient and helped the life of the animals having them.

But if Lamarck's theory in some form should come back it would still prove inadequate to account for variations that seem to have no purpose, that seem even injurious (though persisting), and that seem quite disconnected with each other.

Suppose, then, that two sorts of varying were postulated. Suppose there were a nature-push upward, quite conscious and intelligent, behind the animal — if also within it; not only a general upward push, but animated by a distinct set of ideas as to how, as to the next and successive steps; an upward that meant more than mere betterment of adaptation to environment, a real *upward*. Just as in the case of the *conduct* of the musician, a number of phenomena in *structure* might appear with no apparent connexion, each to be accounted for by a separate set of (all wrong) theories. We might be like the intelligent Chinaman. The connexion between the phenomena, their inner reason, the step to be gained, might not only be undiscoverable by us but hardly conceivable until we have a far better understanding of the inner nature of life, its inner consciousness. The external manifestation, all that with our present methods we study, might, like the long hair of the pianist, be in itself casual and meaningless. Yet it might lead us quite off the true track.

The problem of the origin of species and the meaning and cause of variations will never be completely solved until this *vis a tergo* is recognized and allowed for. *Spiritual* men of science can then do more than merely recognize and allow for it. They can come to *know* it. True science has not only to be come *at* with the senses and reasoning mind, but come *down to* from the planes of intuition. Intuition means looking into, not merely at.

STUDENT

Is Venus a Parent?

IT is somewhat reluctantly agreed among astronomers that Venus has no satellite, just as there is no intra-Mercurial planet. Nevertheless both questions are still as it were slightly and sub-hopefully open. Many times have curious little unexplained bodies been seen to cross the sun's disk. And, though no one reported a Venerian satellite during the whole of the nineteenth century, one was reported by nine astronomers during the previous century and a half. Fontana began in 1645; within the next few years Cassini twice saw a small object which he thought had the same phase as Venus; in 1740 Short reported one with a diameter of no less than one-third that of the planet. After another twenty years Mayer of Greigswald saw it (or something) and so did Lagrange at Marseilles. In 1764 Roediker of Copenhagen saw it, and Montbarron. Lastly, Horrebow saw it in 1768.

Since then nothing. But what was it that these nine astronomers did see? No satellite could very well have motions so complicated as to keep the parent between us and itself for a hundred and more years whilst permitting its appearance previously. Nor would there be any known precedent for such a body so changing its state as to become invisible or non-existent, or be absorbed; still less fly away. So the question is closed — but remains slightly open nevertheless. STUDENT

Transparent Flesh

DOCTORS have long desired a method of ocular examination which should not be tiring or injurious to the retina, but there has hitherto seemed no possibility of gratifying the desire. How could the retina be illuminated without throwing light upon it?

In a way the problem has been solved. Light is thrown upon it that is so filtered as to be innocuous, the filter being the plates of bone and membrane forming the floor of the skull. A Berlin physician has invented an eighty candle-power electric light which the patient holds in the back of his throat, the lamp being kept cool by a circulating water device. Flesh is fairly transparent to light of this intensity, and the plate of bone forming the floor of the eye socket is very thin. The work is done in a perfectly dark room and the patient's face is covered by a dense black mask pierced with two holes for the eyes. The retina is said to be more visible than when illuminated in the ordinary way.

It is a pity that we have not yet acquired, or have lost, the art possessed by certain deep-sea fishes. In addition to eyes which perceive light, these have others which make it. That which in the ordinary eye is a retina, in this eye has become a phosphorescent membrane. The structures in front of it, which in the ordinary eye are for the purpose of concentrating light *upon* the retina, in this eye are for the purpose of spreading the light *from* the retina so as to make it illuminate as large a circle as possible.

As a matter of fact the whole of the living body is luminous, but the light is not perceptible to our eyes. STUDENT

What is a Poison?

IN connexion with the Food and Drugs Act, with the use of alcohol, and with some other matters, attempts are often made to blind the public as to the meaning of the word poison. The term is quite relative, it is argued; even pure water, used in excess, becomes a sort of poison; still more so, food. So with alcohol; so with certain preservative ingredients added to food.

A paper read before the New York Academy of Sciences, Biology Section, took up this point and exposed the fallacy.

> In contrast to a food let us consider the action of an admittedly poisonous substance, such, for example, as strychnine. It is poisonous because it increases the irritability of motor neurons [certain nerve cells in the brain and spinal cord] so that even a small quantity increases greatly the impulse resulting from a given stimulus. Such an action is not advantageous to the normal body; it is deleterious, a poisonous action. If, now, the quantity of strychnine be diminished till it no longer increases the irritability of motor neurons, no action advantageous to the healthy body remains. The poisonous action is one of degree, being greater with large amounts and less with small, but always exhibited so long as the quantity of strychnine is sufficient to have any effect.

The presumption is to be made that all chemical preservatives which in a certain dose are known to be poisonous, have the same poisonousness, but in proportionately less degree, when the dose is diminished however greatly.

The analogy with food is false all along the line. No quantity whatever of proper food is poisonous. The injury is in the labor of excreting the excess, and in the poisons that may develop in that excess whilst it is on the way out. The public will do well to stand by Dr. Wiley and refuse to be hoodwinked. Are the whole tribe of preservative poisons to come in through the loophole of his (possible) mistake as to benzoic acid? STUDENT

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Nature Studies

Animals and Earthquakes

REGARDING the prediction of earthquakes by animals, the *Scientific American Supplement* prints some details from the *Corriere della Sera,* from which the following is extracted.

From the earthquake district in Sicily and Calabria, where seismic disturbance is still frequent, comes the news that also this time, before the catastrophe, animals began to predict through signs of unrest the approaching earthquake. This observation must be added to a long series of similar manifestations. It is related of the earthquake that destroyed Elike, in the year 373 B. C., that its approach drove many animals—mice, moles, weasels, and serpents that nested under the earth, to the surface already five whole days before the catastrophe and caused them to remain there for a long time. Shortly before the earthquake that raged in Sicily in the year 1783 animals came to the surface, as well as various creatures of the sea, especially fish in stupendous numbers, among them also such as are found only in the greatest depths of the water.

Domestic animals seem to be especially susceptible to the approach of earthquake. In the year 1825, for instance, in Talcahuano, Chili, every dog fled from the city before the inhabitants perceived the faintest hint of the imminence of the disaster that overwhelmed them. In Java, in 1867, immediately before the earthquake every rooster began to crow shrilly and left the scene of the disaster which soon thereafter shook the doomed town into a heap of ruins. In 1887 the Riviera was menaced by an earthquake, and of this instance it was told that horses in their stalls gave keen signs of anxiety over the imminence of the visitation. The terrific disaster that swooped upon the city of Iquique in the year 1868 was announced many hours previously by screaming gulls and other sea-birds that flew in great swarms far into the inland. . . . In April of the year 1905 the inhabitants of Lahore found it impossible to explain the sudden remarkable conduct of the elephants, until some hours later a sturdy earthquake gave a sufficient explanation of their extraordinary unrest. . . . It is not permissible, by the way, to declare these observations false because they were not made chiefly by exact professors of natural science, for the observations made by Humboldt on the Orinoco, that the crocodiles leave the waters of the river invariably on the imminence of earthquake, suffices to attest the correctness of observations made by numerous others.

For explanation the writer suggests electrical phenomena, a sixth sense, or a sharp sense of hearing or feeling enabling the animals to detect the incipient agitation of terrestrial entrails. But in the last case, he admits that the delicacy of the animal senses would far exceed that of the most delicate seismograph. So he concludes by admitting the fact and abandoning the attempt to explain it; for which attitude he must be congratulated in a world where some people, under those circumstances, would have sought to deny the facts.

Human beings also, when specially susceptible, have been known to feel the approach of an earthquake. These facts indicate that the physical shock to the earth's crust is only a secondary phenomenon, the disturbance being first felt in what we may, for want of a better term, call the earth's ethereal body. As all living beings are immersed in this ether, they are affected by disturbances in it. In animals the consciousness is more centered in the bodily sensations than in man; also their instincts are not overruled by their judgment. From not attending to such instincts, man has lost the power of guidance by them; for his judgment is usually a superior guide; but not always.

STUDENT



Lomaland Photo. and Engraving Dept.

A "FOREST TEMPLE," NEW FOREST, ENGLAND

Fossil Thunderbolts

A FOSSIL, in its original and etymological meaning, is anything that is dug up, but now its meaning has been both restricted and extended, for it only includes some things that are dug up, and comprises a few things which are not dug up as they have not yet been buried.

Princeton University has in its museum a collection of fossil thunderbolts—perhaps those launched by the classical Jove himself! But as *Jupiter fulgurans* is now reduced to a mere vibration in the ether, we must be reasonable and call them fulgurites, tubes of rude glass made by the lightning fusing the sand. The specimens vary in size from that of a lead pencil three-eighths of an inch thick and 22 inches long to that of a lead pencil two inches thick and six feet long; and in some of them are the bubbles formed by the steam of the wet sand. As fulgurites are not to be picked up by the roadside, the chances of finding a fossil fulgurite are not great and the collection is believed to be unique.

H.

Caterpillars Hold up Trains

TOO many cooks spoil the broth; many hands make light work; unity is strength. Choose any proverb you think most appropriate and apply it to the case of the Canadian caterpillar which has been holding up trains. One caterpillar cannot hold up a train, unless it is a very small train or a very large caterpillar; or unless it gets into a particularly delicate part of the machinery, such as the engineer's eye. But "many mickles make a muckle," and these caterpillars were so bravely accoutred in the matter of numbers that they made a very serious muckle on the metals, lubricating the wheels in the wrong place and suspending friction so that the trains could not advance. It appears the animals, "for some reason," left the woods and commenced to walk the tracks on their way to some other place. There was a line of them seven miles in length. The nuisance was of thirty years standing, but had reached its maximum, when the authorities decided to run a special engine over the track and to equip it with two pipes from the exhaust. By this means the caterpillars are not only killed but entirely cleaned up.

A freight train on the Southern Pacific was recently stopped three times by swarms of black crickets.

T.

Economy of Pickled Wood

ONE of the savings effected by the Conservators consists in introducing the use of dipped wood into the anthracite coal mines, where such an immense quantity of lumber has to be used to prop up the roofs of the tunnels. The life of the untreated wood is so short that if ultimate cost to the country is to be considered, it might be better to let both anthracite and trees stay in the ground, rather than waste one in saving the other. But by proper treatment with preservatives freshly sawed sapwood lumber can be made to outlast even painted wood of the most decay-resisting kind. The difficulty here, as usual in such cases of course, is not to find the means but the men, not the way but the will. Where immediate and private profit is the object, other claims, of wider moment, are apt to sink into comparative insignificance.

E.

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Students' Path

THE GUIDING-STAR

THERE is a sea—a quiet sea,
Beyond the farthest line,
Where all my ships that went astray,
Where all my dreams of yesterday,
And all the things that were to be—
Are mine!

There is a land—a quiet land,
Beyond the setting sun,
Where every task in which I quailed,
And all wherein my courage failed,
Where all the good my spirit planned—
Is done!

There is a hope—a quiet hope,
Within my heart instilled,
That if, undaunted on I sail,
This guiding star shall never pale,
But shine upon my labor's scope,
Fulfilled!

And there's a tide—a quiet tide
Flowing toward the goal—
That sweeps by every human shore
And at its fullest ebbs no more;
And on that final swell shall ride—
My soul!

Stephen Chalmers in New York *Times*

The Mysterious Mosaic

A LEGEND of the days of ancient Greece is related by one of the old historians which seeems to have an interesting meaning in the present day. We have no means of knowing exactly when the events occurred which are here related. One has an intuitive feeling, however, that they present a typical picture of that which has occurred many times in the history of humanity. Indeed it may be seriously questioned whether the moral of the story does not throw a flood of light upon world-wide events which are now being enacted under our very eyes.

The story goes, that in ancient times a splendid city stood upon one of the plains of Magna Grecia. Travelers who now pass that way, see only a few crumbling ruins strewn over the plain. But in the days of long ago a great and wealthy people inhabited this place, and the city was the center of all the arts and crafts of a civilization which has since known no superior.

And so it was that in the days of its greatest power men said that the city would endure for all time. Had it not already lasted for hundreds, perhaps thousands of years? Had it not grown by slow degrees to a great estate? Where could you find schools of learning more famous? Where were artists to be found, more renowned in architecture or sculpture? Where were more beautiful homes? Where were temples of the gods so noble or so wonderful?

Now it happened that in the center of the city was a great square, adorned with statues; and around it were the temples of the gods. If you went into any of those temples, you found that on the floor of each was a beautiful mosaic pavement of original and remarkable design. The design of the floor of each temple was supposed to represent the god to whom the temple was dedicated. No two of them were alike, and yet in comparing them, one was struck with some intangible similarity. These similarities and differences caused endless discussions amongst the learned. Schools of comparison and criticism arose. Every color, every shade, every possible hidden meaning was endlessly discussed. The disputes sometimes became so violent that people lost their lives in support of their view of the question. And yet the gods who gave their names to these designs, smiled always on the tumult below and gave no sign.

On the four sides of the public square were four great temples exactly at the four points of the compass.

The first was the temple of the Bull, in the sacred purlieus of which, many of these animals were carefully tended. On the floor of the main edifice was a great bull's head in marvelous mosaic. On the floor of the second was the head of a lion; on the third that of an eagle; and on the fourth that of a man. And around these, were temples of various lesser cults which had derived their ritual from the four great temples of the square.

"See," said the votaries of the Bull, "our sacred animal represents the divinity which we worship. He is the creating force in nature. He is a symbol of all that is divine. He can do all things."

"Nay," said the worshipers of the Lion, "but our god represents strength and courage, activity and beauty. He is our god." The Eagle worshipers declared that the eagle was the only symbol of divinity because it soared above the world on unwearied pinions and looked unblinking at the sun.

And as for the temple of Man, ceremonies therein were held in secret, which were only spoken of in whispers and with bated breath.

Now it came to pass in the days of this city's greatest glory, that its fame and prosperity excited the envy of the king of a neighboring country, and he resolved to destroy it and possess himself of its wealth. This he was enabled to do the more easily, as he attacked the city on the evening of one of its festivals, when the people were enervated by wine and feasting. He celebrated his triumph by razing the city to the ground, and by carrying away the whole surviving population into captivity. So great was the destruction that hardly one stone was left upon another, and the once populous city became a waste.

And then, after many years, the son and successor of this conquering king, desiring to extend his power, bethought himself of the fair situation of the destroyed city, and resolved to rebuild it. He sent thither men skilled in architecture, telling them to clear away the ruins in the center of the city, and prepare a place where he might erect a temple to the god whom he worshiped.

And so multitudes were set to first clear away the center of the great square because that was the most clear of fallen stone. They had not been long at work before they came upon a buried pavement. The chief engineer gave orders not to disturb this, but to clear away all the rubbish that lay above it, and so as the pattern grew they finally uncovered a beautiful image of the sun in yellow mosaic. From its glowing center it seemed to send out its rays in every direction.

Now the engineer, who was a man of resource, resolved not to report to his master what he had found, until he had completed his discoveries. So he gave orders to his workmen to clear away the ruins of the temples. On this being done, it was found that the mosaic pavements on which they had been constructed were all on the same level as the pavement lately discovered in the square, and that altogether they formed one design. It was also found that the stones from among the ruins of the temples had, on the reverse side, chisel marks and designs which showed that they had been parts of an early structure of enormous dimensions. And then the chief engineer wrote the following letter to his master:

"Most High and Mighty King of Kings! Greeting! According to your orders, I have cleared away the ruins from the great square of the city. But behold, what have I found? There is an ancient pavement of exquisite beauty covering the whole square and extending far out beneath the ruins of the temples. And on the pavement is a wonderful design. In the center is a great blazing sun, and around it, at the four angles, are four beautiful figures. They are: a bull, a lion, an eagle, and a man of godlike appearance. And around these again are many other beautiful and wonderful figures, many of which I cannot describe. Moreover, O Mighty King, the stones which lie around in ruins are marked with ancient marks which I cannot read, for they are those of long forgotten times.

"Last night, Great Lord, as I pondered over what all this might mean, I fell asleep and dreamed a wonderful dream. And in my dream , lo, a temple the like of which no living man hath ever seen. It covered all this marvelous pavement and its dome reached up into the heavens. And from within came light and music so entrancing that my soul was carried away I knew not wither. So when I awoke I considered, and I knew that in days beyond the remembrance of man there was once a great and glorious temple in this place, far larger and more beautiful than we can now imagine. And all that remains, O Mighty One, of this once glorious temple, is the foundation on which it stood, which is the great pictured pavement already described.

"And now, Great King, what shall I do? Wilt thou rebuild this great building as once it was? And if so, where are the designs?"

Now when the king received this letter he summoned some of the wisest men in his kingdom and hastily departed for the ruined city. He was astonished at the beauty and grandeur of the new discovery, but he saw at once that he had neither the means nor the designs to rebuild the ancient temple. He could not bring himself to attempt anything less noble than that which he knew must once have adorned this marvelous foundation. And so in sorrow he was obliged to recall his workmen.

The legend goes on to relate that in later years, when the great design was nearly buried by the débris of ages a holy man passed that way, along the deserted road. He looked long and mournfully at the great pavement, and then exclaimed: "How long? How long must poor humanity wait for the rebuilding? Yet the foundation is sure, and the rolling cycles of the law never fail. One day this temple shall be rebuilt in more than its ancient glory."

STUDENT

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Arthur Shall Return Again

In the red sunset sky, and bathed with light
I saw the king beside the traitor slain;
Arthur and Modred passed from mortal sight
Long since, but Arthur shall return again.
Oh glimmering Earth, what sunbright dreams you hold
In cloud and mountain, moor and lake and sea!
Not yours to forget the Gods that reigned of old
Nor those bright days when we, your sons, were free.

In the red sunset sky I saw them; there
On opal oceans Prydwen spreads her sail;
Afallen Island shines eternal fair;
The Golden Age is there, behind the veil.
There olden, wise Enchanters weave their spells
Of saving magic round the souls of men.
Who stormed the heavens of old, and raided hells,
Their battle-shout shall ring out proud again.

In the red sunset sky I saw them — all
Whom soaring song was all too weak to sing;
Old bards whose music where the waters fall
Men hear, and deem the bells of faerie ring.
Sing, you that mourned! Sons of this Iron Age,
Sing; let your hearts be great; the Gods return!
High wars for you the ancient heroes wage,
High hearts that guard you through the darkness burn.

In the red sunset sky I saw him stand,
The wounded king, beside the traitor slain;
Albeit he passed indeed from out the land,
He could not pass, save to return again.
Oh Soul of Man, within thy Shining Isle,
Thy flaming sword is drawn anew, and gleams
Out of the realm where thou wert hidden awhile
To burn our night with golden deeds and dreams.

KENNETH MORRIS

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What is meant by the saying that the lower worlds are fed by the psychic emanations of man?

Answer That all things are bound together and interacting, and that no such thing as separation is possible anywhere. Every human being is a center of force, giving rise to a continual stream of thought and feeling; and this goes out from him and circulates through the world, playing its part everywhere: the divine economy does not know the meaning of waste. How should it? We have heard of the conservation of energy; and there is no energy like that which flows out of the mind and heart of man.

The first thing is to recognize that a man's thoughts mold himself, making him what he is. Indeed, one might say that one never *is* anything, but is always becoming something; so mutable and fluidic are the vestures of our central selves. Every thought, emotion, word or deed that escapes from us alters us a little; "we are today what yesterday we were" *not;* and tomorrow we shall still further have grown or declined. The smallest wasted moment, of which no account is made in our calculations, has yet loosened and enfeebled some fiber of our inner being; the least duty faithfully done, though it be swiftly forgotten, has added something of stern beauty to the soul. No doubt there is a constant balancing and neutralization in process; now we undo that in us which grew from our doings of then. Our progress, upward or downward, is the resultant of the additions and subtractions of the phases of our consciousness.

In this way we make ourselves; but our insight ought not to stop here: it is also true that we help to make the world. We hear much about nature "red in tooth and claw," and cry out sometimes that we are placed in a cruel and uncomfortable universe, arranged nowise according to the heart's desire. A cowardly consideration, and a foolish too; there is not one iota of it all that does not bear the impress of our desires; everything is what it is — at least to a very great degree — because of the desires that have come from us; it is a pity we do not realize this. Beauty and peace and all excellence are the fruitage of obedience to the Law; you shall not gather them at any time from the thorn-bushes of passion. We are forever seeking them, and for the most part witlessly, along roads where they never will grow, and never grew since time began. The Indian book says, "There is no complacency for the personality; there is no satisfaction for desire." There is not, except, as you might say, paradoxically; complacency for the one comes from its being set at naught, perpetually snubbed, thwarted, subjugated and made of no account, save as a servant, by that which is its natural lord, the soul; satisfaction for the other is the result of starving it, of breaking it like a young colt, and forcing it to be about its master's business.

There is nothing in the personality, nothing in the desires, passions or emotions, that knows what things *should be,* and are *right;* they are the fools of the world, they have no wisdom. The ends they seek are invariably worthless and poisonous; they can lead us but to the Dead Sea, and feed us only with the fruits of it. And since we have followed them so persistently all these years, can we wonder at the cloak of sorrow the world so generally wears? We have not taken disappointment upon disappointment as a lesson, but let them rather whet our appetite in pursuit of the same things that brought them. Turn round; there is no complacency for the personality; seek it not; take duty for a guiding beacon, instead of ease: peace is only to be found in the forefront of the battle of the ages.

What becomes of all the hate and lust and selfishness that we nourish? These things grow in our minds, and go forth from us, and return the stronger after their journeyings, and unless they are conquered, they go forth again. Where are they when they are away from us? They are a force; do we imagine they can be lost, or go out and remain traceless? Not so; they travel the veins of creation, and leave their mark wherever they go. No wonder nature is red with tooth and claw, since we, that are the creators of nature, nurse all this redness in our minds.

Every word we speak causes a certain ripple of vibration in the ether, which journeys out eternally into space, and is never lost; and the thought or feeling is a much more potent force than the mere sound of a spoken word. Thought and feeling travel out, and find lodgment for the time being wherever they may. One can see the action of man's psychic emanations wherever there is a cultivated field or a garden; it was thought that made the plow, and caused it to be driven; it was thought that planned the whole beauty or utility. This is just an example, which most readily meets the eye, of a law that is absolute, and runs infinitely deep. The plowed field is the expression of rather ordinary, well-ordered and (in a good sense of the word) common-place thought; the garden of thought that at least tried to reach some beauty: there is also the fierce jungle, the desert, the malarious marsh, and the glory of the mountains. They all rouse a certain feeling in our minds when we think of or see them; perhaps because they echo back the human emotion that helped to make them what they are. An old bard says, that the gods builded the mountains of the loftiest thoughts of men; and it has always seemed to me that there was much truth in his saying.

Furthermore the stuff of our bodies is always changing; science knows that once in about seven years our whole physical fabric is renewed. All the matter of flesh, bones, etc., is continually going and coming, and receiving an impress and character from our minds during its stay. Matter is the vehicle of psychic emanations, and is molded by that which it carries: the gross mind makes gross flesh, and the spiritual mind refines. The atoms of the familiar objects about us, of the birds and beasts, and of the vegetation, have been or are to be in our own bodies: they went out from us, let us say; and they went out charged with the thought force or coloring we put on them, and carried it to whatever object they became attached to next; just as the disease of one man is a peril to the whole community, so our mental conditions cannot be kept to ourselves. We are infectious at all times of good or evil; and neither men nor things stand immune from our infection. The Spirit contacts nature in the body of man; that nature which it has been its task from of old to uplift and quicken and refine.

STUDENT

Answer II. How often do we use words without a realization of their full significance? For instance, we speak of a *Universe,* which literally means "one turn," or has the fuller significance of interdependence; also the word "cosmos," literally "order," has the same deep meaning of inter-relation. The universe or Cosmos could not be without this inter-relation; otherwise there would be Chaos only.

One of the proofs, as we may say, of Theosophy, lies in the sound and unassailable explanation it gives of life as a whole. From it we learn that man lives on many planes; that he is not only a physical being, but is compounded of physical, astral, psychic, mental, and spiritual natures or principles. We learn too that these different natures or principles are derived from the planes of Nature from which come their substance and specific characteristics.

Man, by his influence, has molded and changed to an enormous degree the whole face of nature. Compare the continent of America as it is now, with America as it was three hundred years ago. And that which is occurring on the outer physical plane is but a reflex of what is more actively and potently taking place on the inner, astral and psychic planes.

Physical matter is continually undergoing transformation by entering into the composition of human and animal bodies: and not only is the body of man more highly developed than that of any animal, but vastly more highly developed is man's psychic and mental nature, and it is from these parts of his complex nature that go out the most potent influences that help or hinder the evolution of the less progressed kingdoms.

STUDENT

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

Hindû Criticism on Counterfeit Theosophy

IN the *Literary Digest* (Nov. 13), there is an article entitled "Mrs. Besant repudiated in India," which expresses the opinion that by the time Mrs. Besant "gathers her American sheaves for her Indian warehouses," she may find her barns burned down by the very pandits whose faith she claims to represent.

The intelligent people of India, we are told (says the *Digest*), are rising unequivocally to condemn her propaganda as being of the nature of a drug that will unman a nation. A pandit writing in the *Hindûstân Review* (Allahâbâd) is quoted on the subject; he uses the word "theosophy" in quotation marks, as if he were referring to this particular kind of "theosophy" and did not wish to condemn what the word really stands for. Says this pandit:

> It stands for orthodoxy, for reaction, for inactivity, for sheer inertia. . . . There are certain weaknesses in Hindû character, weaknesses born in our blood and bred in our bone, which "theosophy," instead of removing, only confirms and intensifies. . . . A very strong tendency to mystic pessimism colors the thought of even our best thinkers, and in the average Hindû it degenerates into mere passivity and sheer *nirvâna*. The shaking off of this intellectual torpor is the *sine qua non* of success under modern conditions of life, and consequently anything which tends to intensify and perpetuate it is most decidedly an evil. I hold, and I am not alone in that opinion, that "Theosophy" does act in that way on the Hindû mind. To the man who is dead drunk with alcohol, it gives an additional dose of *dhatura*.

Another reason why the cult is being condemned in India, it is said, is because the people of Hindûstân are coming to realize and chafe at the incongruity of an Englishwoman trying to teach the Hindûs Hindûism, and are talking of putting a stop to this grotesque anomaly. The Indian leaders are said to have begun to see in this propaganda a grave menace to the future existence of their race.

A Hindû graduate and professor, writing in the *Modern Review* (Calcutta), believes that the propaganda in question is dealing deathblows to Hindûism which it claims to be uplifting, and says:

> Recently a number of Englishmen and Englishwomen have come forward as apostles of Hindûism pure and undefiled. They presume to instruct us in our own holy *śastras*. They profess great love for our religion. . . . Mark the sad spectacle; ponder over its deep significance. It is the deathknell of the Hindû race.

One can scarcely feel surprised that the intelligent people of India are beginning to chafe at this kind of propaganda, and the only wonder is that they have not done so before; for the teachings which it advocates are not of the kind to elevate or liberate the minds of any people. All Theosophists, in the true and original sense of the word, agree heartily with the strictures here passed upon those who purvey their own peculiar doctrines under the name of "theosophy." But, while they may protest, they have unfortunately no remedy against those who use that name to cover the absurdities they promulgate.

Theosophy, in the true and original sense, is not Hindûism, nor is it any other religion. A study of the original objects of the THEOSOPHICAL SOCIETY, when it was founded in 1875 by H. P. Blavatsky — which objects are still maintained by the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY — will show that Theosophy holds an equal and impartial attitude towards all religions, favoring none, but insisting on the study and practice of the fundamental truths common to all religions. Sectarianism is the very antithesis of Theosophy; and anyone who has studied the real teachings of Theosophy, as laid down by the founders and workers of the Theosophical Society, must know full well that no form of teaching which is sectarian can be Theosophy, even though it may call itself by that name.

Those who have followed this deluded woman's recent lecturing campaign in the United States will have seen that the views she promulgates under the sheltering name of Theosophy are for the most part sensationalism such as serves for a passing jest to the newspapers and attracts for a while a following of idle curiosity-seekers. It will readily be understood that for an ambitious person, anxious to pose as a leader and teacher, a following of some kind is essential; and that various and varied attempts to gain such a devoted following in Europe and America having met with failure, it becomes necessary to seek it elsewhere. And in India there are, as the writer says, a large number of people of inert temperament, who will follow any lead rather than take the trouble to oppose it; but who of course lapse back into their original apathy the moment that lead is withdrawn. The experience of Christian missionaries, too, will enable us to understand that needy people among the most ignorant classes will profess attachment to any cause that promises them help and protection; that the half educated and wholly conceited youth of a somewhat better class will eagerly embrace the opportunity for a little cheap prominence or a little instruction in the English language.

H. P. Blavatsky and William Q. Judge made large use in their teachings of terms and expressions drawn from ancient Hindû philosophy, and have drawn attention to the noble teachings contained in many such books as the *Bhagavad Gîtâ*. But this was because they recognized that the ancient religions and literature of Hindûstân contain priceless gems of wisdom, such as are not to be found in the records of Occidental religion. They had no idea of advocating modern sectarian forms of Hindûism, of which there are many. On the contrary, H. P. Blavatsky, so far from attempting to flatter sectarians, made many bitter enemies among them.

But for all those, of whatever religion or nationality, who value the essential truths of religion more than sectarian forms, Theosophy has a welcome message; and that there are many such in India is proved by the fact that Theosophy has many devoted adherents in that land. But this message is for Hindûs, Buddhists, Muhammadans, Parsîs, Christians, and *all* — all who are willing to subordinate sectarian differences in favor of a common recognition of the essential truths in all religions. Hence the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY makes no appeal to party, sectarian or national prejudice, and does not set East against West or preach any kind of politics whatever. It everywhere, as an inalienable part of the Theosophical philosophy, inculcates devotion to duty, and purity of life, and must be counted as the greatest modern power making for peace and harmony in every country.

If the people of India would arouse themselves from their lethargy and study their ancient religions and literature for the sake of

(CONCLUDED ON PAGE 11)

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

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THE THEOSOPHICAL ADDRESS AT ISIS THEATER

"THE meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, of which Katherine Tingley is Leader and Official Head as successor to H. P. Blavatsky and William Q. Judge, held at Isis Theater last evening was throughout a most interesting one. The music, as usual, was charmingly rendered and listened to with much pleasure. The address of the evening was by Dr. Herbert Coyrn, a member of the literary staff at the International Headquarters at Point Loma. His subject was "Some Modern Delusions." Following are a few brief extracts.

"'The man who can look around him at human life as it is, and not be saddened and silenced, is himself one of the saddest products of the age. The editors of the newspapers look around once a year and on New Year's day publish columns of foolishness about our great civilization and its progress "never equaled before or since," as one of them once wrote. But should they not be pardoned, if they do not see human life as it is? They see automobiles and flying machines, and our export trade and the flotsam and jetsam of life, its sensations and scandals. The rest they see without seeing. There were once seething civilizations on the banks of the Tigris and Euphrates, in Central Asia, on the banks of the Nile and on the mighty footways of the Andes. They are all silent now, vanished, the very history of some of them not audibly whispered in the empty halls. The greatest delusion of modern times is that no such result can befall our own civilization. Our great cities can never silence down in their emptiness. So, doubtless, other great peoples said; yet they went. You must stop looking at the automobiles and the Dreadnoughts and the thirty-storied concrete insulters of the blue heavens, and look at the poor little man in the midst of it all; frail, spectacled, tuberculous, criminal, insane, suicidal . . . dying somewhere about thirty. . . . Not all men are like that. The point is that more and more are. . . .

"'In a few weeks, when the New Year opens, we shall be invited as usual to contemplate our greatness and our progress. But those who have kept their eyes open will be occupied in looking at the human side of the picture. They will want to know what is the man himself doing with himself that he is thus degenerating. They will remember that the degeneration is not only physical, as indicated by the diseases of lowered vitality; not only mental, as indicated by the insanity; but also moral, as indicated by the crimes, divorces and vice. . . .'" — San Diego *Union*

Hindû Criticism on Counterfeit Theosophy

(CONCLUDED FROM PAGE 10)

the noble and helpful truth to be found therein; and if they would set about applying these truths to their daily lives; then the country would truly awaken to a new era of enlightenment and prosperity.

Will India barter her priceless wisdom for the nostrums offered her by sectarian propagandists, and engraft upon her sacred soil all those terrible abuses which have made Western civilization so full of horrors; or will she resolve to revive the grandeur and wisdom of her own past, taking from Western sources what alone is good and beneficial? For there is in Western nations, despite their many shortcomings, a spirit of large generosity and progressive energy which India cannot afford to reject. Along with a great spiritual and moral revival must go a healthy reform and expansion of the social and industrial conditions of the country, so that it can take its place among the nations of the modern world.

Let it be thoroughly understood that the difference between Theosophy and its counterfeits is as wide as the poles, and that none of the objections which are brought against the counterfeits could be brought against Theosophy itself. Theosophy does not seek to patronize anybody or to dictate to him his own religion. The UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is an international body of people associated for study and help, who are seeking to practise in their lives the essential truths of religion and to promote the welfare and amity of nations by sinking racial and sectarian differences in a common recognition of the solidarity of all men, based on the fact of man's essentially divine nature. Instead of accentuating the differences between East and West, it emphasizes the bonds of union; instead of encouraging dogmatic and sectarian perversions of religion, it seeks to bring out the essential truths of religion. It calls upon the people of all nations, whether European, Indian, Chinese, or what not, to rouse themselves from their apathy and indifference to the real concerns of human life and to join in a universal brotherhood in the cause of Truth. And finally it suggests the co-operation of the people of India in repudiating those counterfeits of Theosophy, which, as the writer says, threaten so much harm to the country.

H. T. E.



Lomaland Photo. and Engraving Dept.

CHAMONIX AND THE MONT BLANC

Modern "Civilization"

A MARKED feature of our civilization is its hypocrisy; we have arranged things so that people may live together in the closest physical proximity, and even rub shoulders with one another on the street, and yet one be a refined, scholarly and highly philanthropic individual, and the other a villain; one live a luxurious and sheltered life, and the other a living death in the continual fight with starvation. We can send out missionaries to spread the glorious light of our civilization and religion, while all the while, at our very doors, are being committed crimes for which history has no parallel — crimes, too, in which we ourselves, the missionaries and the panegyrists are very likely to be involved by some cog in our complicated fiscal system. Often hands are held up in pious horror at the cruel deeds of some historical tyrant or race; and these sink into insignificance beside things

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which our own civilization daily perpetrates.

It may be convenient and expedient to overlook these facts; but if we desire to arrive at the truth about our civilization, stern logic will compel us to accept all facts which are facts, whether pleasant or not. And any appeal to justice, such as we may dare to make to our God, or any appeal to common sense which our self-conceit may prompt us to make, will force us to recognize our civilization for what it really is — what it looks like in the sight of one gifted with a clear vision of the whole.

The papers are just now discussing the extent of the complicity of one of the great cities' government in a certain traffic known as the "white slave trade"; and whatever may be the truth in this particular case, we know only too well that such things can happen and have happened in this country. If the accusations made are true, it means that the police, and therefore the municipal government, protects and supports the perpetration on a vast scale of one of the worst outrages against humanity, resulting in an annual sacrifice of many thousands. When we consider the nature, the results, and the enormous scale of this crime, in which the whole civilized world is more or less involved, we shall cease to wonder at the difficulty which other races have in believing in our protestations of superiority and of benevolent intentions. If this be Western civilization, it should surely be the duty of all lovers of humanity to prevent it from spreading.

And let us see what happens when it does so spread. Speaking of slavery in the Congo, a well known man who is leading a protest against it says that he believes in his heart that it is the very greatest crime ever committed in the history of the world. The Congo is about the size of Europe without Russia, and the whole of that vast area is reported as plundered and devastated. Those acquainted with the facts estimate that no fewer than ten millions of human beings have perished. Towns have been swept away and riverside populations depleted. All this sacrifice of human life, accompanied by horrible cruelties, made in the interests of trade, in the interests of Western civilization. What a triumph of diabolic sarcasm does the missionary hymn seem after this!

Where Afric's sunny fountains
Roll down their golden strand —

They call us to deliver
Their land from error's chain

The heathen in his blindness
Bows down to wood and stone.

Shall we whose souls are lighted
With wisdom from on high;
Shall we to men benighted
The lamp of life deny?

No wonder the heathen prefers to "bow down to wood and stone" on his "golden sands," rather than have the lamp of life shed on him by people whose "souls are lighted with wisdom from on high"; though, if there be truth in the Christian heaven, we certainly find means to send the heathen there by the quickest possible route. TRAVERS

Smoking in Church

AN Episcopal rector, desiring to stimulate interest in the afternoon meetings for men, announces that he will permit smoking during services; and so invitations have been sent broadcast, asking men to bring their pipes and cigars and make themselves comfortable. Perhaps he regards the treatment as an antitoxin against future possibilities of smoking in another sense and in a less comfortable place.

The two sides to this question are as follows. In favor of such practices it is argued that religion should be brought intimately home to the people, mingled with their daily life, and not kept at a distance. Against, it is argued that smoking in church and during services is a profanation; also that religion which needs such inducements cannot be worth coming for.

But it is possible to agree with both sides; for, granted that religion should be made intimate, it does not follow that smoking in church is the right way of accomplishing that result. The minister might have gone to his flock in their homes or invited them to his. In fact, has he not neglected the distinction between the religion of daily life and acts of public worship? Smoking may be all right, and there is perhaps no reason why men should not be religiously minded while they are smoking. But is a church a place to smoke in? Is the act of smoking, which implies lounging, consistent with an attitude of devotion and worship.

The argument that if people need such inducements, it is a sign that the minister has nothing worthy their acceptance to offer, is usually met by the reply that people do not know what they are missing, and if we can only get them into the church somehow, we shall be able to reach them. There is something to be said for this reply, but yet it indicates a weakness on the part of the ministry. Granting for the sake of argument the necessity for appealing to people through their self-indulgent propensities, we must admit that the necessity is regrettable.

These are critical times in the history of churches; these old institutions are driven hard to keep pace with the times without sacrificing their identity. If they had a real message, how the people would flock to hear it! They would not need pipes and cigars. For the world is very sick, devoured by many subtle vices that sap its vitality, and seeing no way of escape. And it must be said that in many cases ecclesiastical institutions are linked up with the very forces against which they profess to fight. H.

Melted Wood

THIS is a name given to a product whose title thereto might be called in question. It has been known for some time that wood could be melted, if kept from contact with oxygen, but the process has recently been made commercial. Chips of wood are placed in an iron receptacle heated by superheated steam passed under a false bottom. The air is exhausted. Above 284°F. water and some other volatile substances are given off and carried away by the exhaust, after which the heating is continued for three hours. There then takes place a series of complex reactions similar to those occurring in the destructive distillation of wood, and resulting in the so-called pyrogenous products, which are also drawn off by the exhaust and can be utilized. There remains a fibrous skeleton containing mineral salts, which together form a fusible mass. This is allowed to cool slowly, away from the air, and then put into another heater filled with nitrogen under a pressure of from 1½ to 2 atmospheres, and the whole is heated to 1500°F. for two hours, at the end of which time the wood is melted into a hard homogeneous mass. The process may also be performed without drawing off the distillation products. Melted wood has a fine grain, takes a high polish, and is hard and resistant. It takes printing-ink readily and can be cleaned with soda or turpentine. It can be cast and molded, and the addition of preservatives renders it almost indestructible. T.

Oxygen Gas

OXYGEN gas is now very largely manufactured in Europe, and its uses are numerous, especially in metallurgy. The processes for manufacturing it are not chemical but physical, the source being the air. This method has been rendered practicable by the discovery of liquid air; for air in the liquid state, being a mixture of the two liquids, nitrogen and oxygen, can be treated in the same way as other mixed liquids and rectified by distillation like alcohol or gasoline. Lately it has been discovered that air can be *partially* liquefied, so as to obtain a liquid containing 48 per cent of oxygen; and the process of rectification is simplified. T.

The Libel on Central Asia

CENTRAL Asia is *not*, it seems, drying up. That is a libel. It may have been doing so once, but since 1880 it has changed its mind. The great lakes are steadily rising. The greatest of them, the Aral Sea, sank slightly during the middle years of the Nineteenth century. After that it began to rise and is still doing so along with some others. By 1899 it had submerged several of its islands and compelled the moving of some littoral railway tracks. During the years 1880 to 1901 the rise was between six and seven feet, representing an amount of water equal to one eighth of the contents.

The cause of the phenomenon is quite unknown, the rainfall having been about the same ever since 1875. STUDENT

Siam: Another Awakening Eastern Country

SIAM, says a recent traveler, is governed by its own king, and the ministers of state are all capable Siamese, the European assistants being merely advisers. The Siamese will soon be able to govern themselves without European advice. The king, Chulalongkorn, who has reigned forty years, but is only fifty-six, long ago imbibed Western ideas and has made official tours in European countries. Several of the royal princes have received a university education in Europe, and many young men are educated both abroad and at home. H.

Climate of San Diego, California

AT the Seattle Exposition an interiorly illuminated revolving terrestrial globe, with the countries outlined in color on the inside of the ground glass, showed the courses of the (red) summer isotherms between which San Diego and Point Loma lie, to enclose Alaska and Siberia; and the (blue) winter isotherms to embrace both San Diego and portions of Arabia and Egypt. D.

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Art Music Literature *and the* Drama

Notes on Irish Mythology—II

FROM the Land of Darkness, in the night of winter, Ith perceived the Land of the Living. On reaching it he found it under the rule of three sons of the Sun. They made him welcome and besought him to act as judge in settling the succession of Neit, the god of War. Ith gave judgment, concluding by advising them to act according to the laws of justice. On hearing these words, the sons of the Sun, perceiving his intention to "take possession of Ireland" (read: descend into and ensoul humanity) resolved upon his death.

Here is the brief summary of a legend—the analog of Prometheus—wherein the gods of Darkness and those of Light are seen to figure. It imposes on us at once the necessity of using a key, long grown rusty from disuse, wherewith to interpret Light and Darkness. For in mythology—the past, present, and future of Man, both historically and at the same time allegorically—we shall find that Light and Darkness have other and deeper meanings than usually imagined. Light is the son of Darkness—even as bright Space is the son of dark Space. Again, Light-and-Life, linked together, frequently means but physical (and astral) life, the vitality which pours from the Sun; and has little to do with the deeper, invisible (therefore "*dark*") life, which is the essence of immortal Man.

M. Arbois de Jubainville, in his admirable efforts to trace parallels between Irish and Greek mythology, had some flashes of intuition, and discerned in this legend the analog to Prometheus.

Ith, and Prometheus, represent the free Intelligences, possessing the living *spiritual* fire, shown in every cosmogony as fighting for independence and freedom; and they are rebels against the divine *passive* law. It is they who complete the lower astral, vital, and physical man, by endowing him with intelligence and spiritual fire. As Prometheus, man becomes his own Redeemer from the toils of terrestrial life. Hence in all cosmogonies he and his types are opposed by the Elohim, the lower creative gods of "Light and Life." Again, as Prometheus Bound, he is the divine Christos in man, Crucified, or bound, to the rock, or the cross, of flesh and matter.

Hence in the exoteric religions, notably in the Christian, Prometheus-Lucifer, the opponent of the Elohim, yet the Redeemer of man—his real divine Self, in truth—became, because misunderstood, identified with the enemy of man! The reason is plain enough; for he is the enemy of everything, even if surrounded by lights and music and incense, which threatens to absorb our innately divine Selfhood in the externalities and illusions of earthly life.

Thus the Suras and Asuras, Ormuzd and Ahriman, changed places in other theogonies, as man's spiritual insight became obscured.

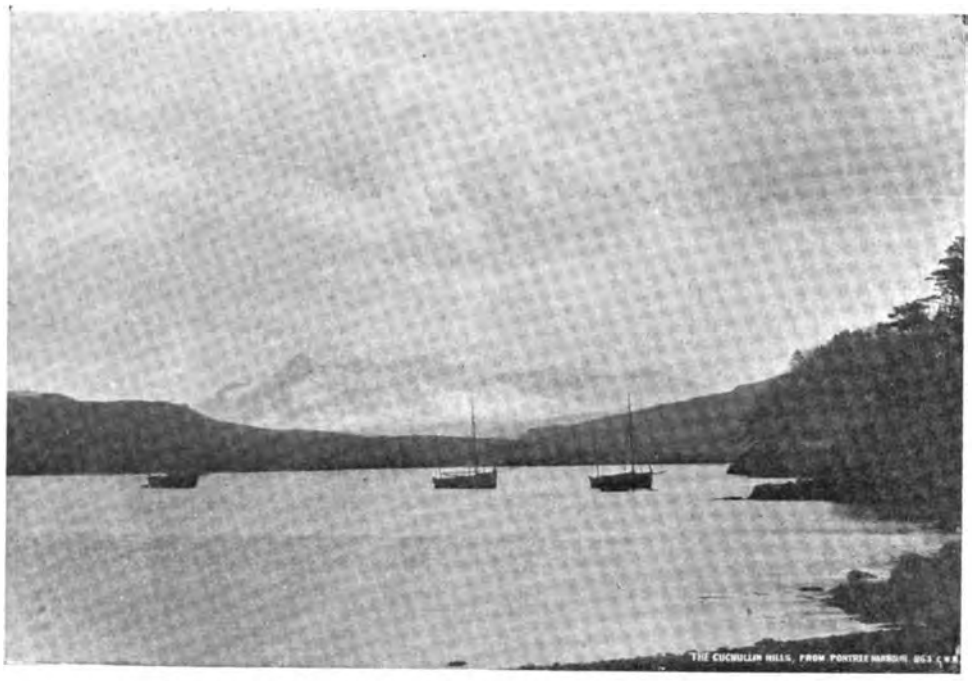
And so the sons of the Sun resolved upon the death of Ith.

They succeeded prodigiously, in places where the main support of institutions and edifices supposedly dedicated to the Divinity in man, rests on the manufacture, sale, and taxation of intoxicating drink.

Yet Ith shall save "that mortal race"

From sinking blasted down to Hades' gloom.
For this by these dire tortures I am bent, . . .
I who did mortals pity! . . .
Chorus: Vast boon was this thou gavest . . .
Prom.: Yea, and besides 'twas I that gave them fire.
Chorus: Have now these short-lived creatures flame-eyed fire?
Prom.: Ay, and by it full many arts will learn.

IRISH STUDENT



THE CUCHULLAIN HILLS FROM PORTREE HARBOR, IRELAND

"The Years that Bring the Philosophic Mind"

A LITTLE book of verse, privately printed in the small edition that is usual when it is desired to reach but a few and when the singer is lost in the song, recently found its way to Lomaland. In many of the stanzas there is a charm that forces the best review to write itself down in quotations, and a lingering fragrance of antiquity. In reading them one feels certain that the writer, Dr. Frederick Peterson, who recently returned from a scientific errand to Japan, must have touched the same inspirational source that we know was touched by his Swedish ancestors of the Brahe line. There is space here for but a few fragments: STUDENT

"THE YEARS THAT BRING THE PHILOSOPHIC MIND"

In some old garden's tranquillest recess,
The throstle singing by the gliding burn,
Fragrant with bloom amid the moss and fern,
Far from the city's turmoil and distress—

There let us seize the vagrant wingèd hours,
The while the cedar marks them one by one
With slender shadow, gnomon of the sun,
Circling the tinted dial of the flowers!

Perhaps the peace of yonder cloud and sky,
The patience of the tireless, ancient earth,
So kind to grief, so serious to mirth,
May touch our hearts to their serenity.

There let us read some old exulting song
Out of men's souls distilled with deathless rhyme
In the alembic of the world and time—
Triumphant music of the great and strong,

Who risen from dust have swept a thousand strings
Vibrant with being; to the stars arise
Their songs of passions and of destinies—
Immortal incense out of mortal things.

A GLIMPSE BEHIND THE VEIL

One force, one element? Nay, force alone,
One force there is upbuilds in myriad phase
This flowing world-stuff and these vast displays
Of action in the Unknown and the Known.

Ah, life were but an hour of bitter grief
Between eternities, if this were all—
To wake—to know—to sleep, whate'er befall
Among these wonders—'twere beyond belief!

Shut in by night and death and blinding doom
One glimpses still the fitful shimmerings
Of light amidst the tangled Woof of Things—
The Spirit of the World beside the Loom!

Up from the deeps of the subconscious mind
What dim penumbrae of ideals rise,
Haunting suggestions of realities
Beyond the vision of our eyes half-blind!

The visible world is but a chrysalis
Closed in for wintry aeons till the Spring
Lay bare the glamour of the splendid wing—
Its soul's triumphant metamorphosis!

Stanzas from THE QUEST

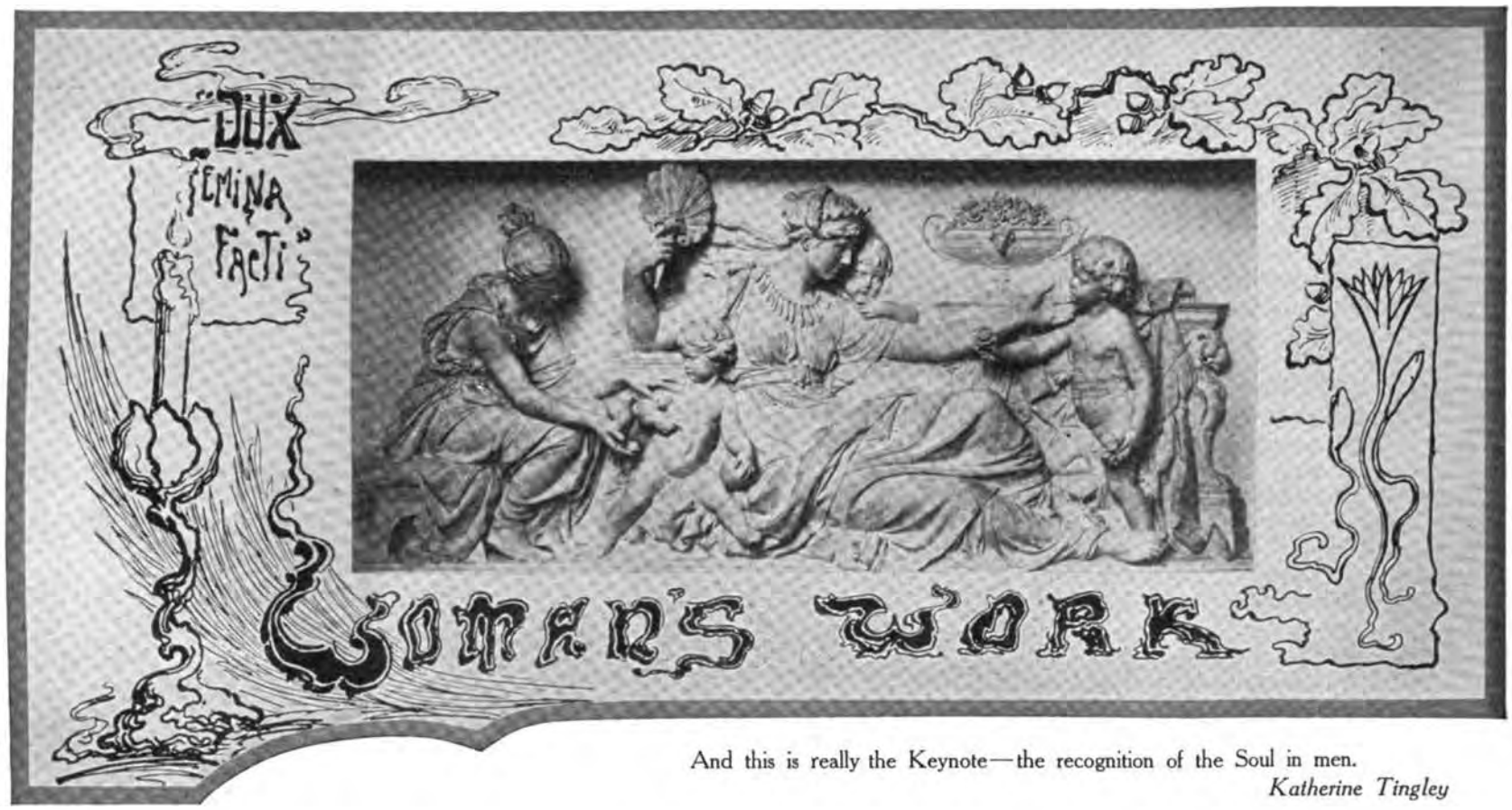
A hundred centuries of towering fanes
To show the road—yet none knows where it leads!
Ten thousand years of formulas and creeds
And still the secret of the world remains.

The round earth bristles with its countless spires
That point the way to all the ends of space
Where sit the gods that rule our mortal race,
Enthroned amidst the firmament of fires.

WE still meet with certain forms and expressions in the popular songs of Spain which forcibly remind us of Arab music; but also several of the Spanish musical instruments are of Arabic origin. The laud or lute is *al-loud* of the Arabs. The guitar, which has so long been not only the favorite but the characteristic instrument of Spain, is the Arab *kintara*, which is still played by the Moslems of Tunis.

The development of Spanish national music, indeed, has been greatly affected by the guitar. Modes and phrases that lent themselves to easy expression on the national instrument were most naturally and most easily repeated; and the Arab turns of musical phrase that came in with the guitar have survived the decay of the Arab.—Burke, *History of Spain*

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And this is really the Keynote—the recognition of the Soul in men.
Katherine Tingley

As Cyclic Law Decrees

SIR Ray Lankester, in the *Daily Telegraph*, London, describes recent archaeological discoveries that "point a moral" as to the cyclic progress of feminine fashions in a startling way. While a knowledge of the law of periodicity, that there is a cyclic progression which may be easily traced by the student of history or the close observer of life, was lost to the world during the Dark Ages, there are few today who have not at least a theoretical familiarity with this law. Its practical application at present, especially in woman's realm, would serve to untangle many distressing knots and solve seemingly insoluble propositions.

The pity is that those who are doing the most agitating, militant and otherwise, in behalf of "broadening" woman's sphere appear to be the most ignorant of the help that a knowledge of cyclic law would give them. Many a pitfall would be escaped and many a height far more easily and quickly climbed did women understand the record of similar struggles in the past; for it is easy to see that mistakes are mistakes after they are made, and the cause of any difficulty once known the remedy is generally easy to find.

Instead, the way of the squirrel's wheel usually seems to be preferred by even the presumably intelligent. Where women — and men, too — might learn much, they seem content to learn little, from the lack of a true philosophy of life in which a knowledge of cyclic law is fundamental. In evidence, let us quote from Sir Ray Lankester's article:

"At this moment I am anxious to draw attention to the painted group of ten human figures lately discovered on a rock shelter at Cogul, near Lerida, in Catalonia, and just now figured and described in the admirable French journal called *L'Anthropologie*. These figures are those of young women dressed in short skirts and curious sleeves, the hair done up in a conical mass rising from the sides to the top of the head. Each figure is about seven inches high. The great interest about these drawings is that they are probably tens of thousands of years old, and present to us the young women of the reindeer epoch. No other such painting of the women of this period is known, and the astonishing thing is that though these are by no means fine specimens of prehistoric art, yet there is a definitely modern look about the figures and a freedom of touch about the drawing which makes one think at first that the picture is some hasty but clever sketch in silhouette of a number of short-skirted school-girls at play. The waist is extremely small and elongated, the skirt, or petticoat, bell-shaped, and the whole figure 'sinuous.' . . .

"Some three years ago Dr. Arthur Evans discovered in the palace of the ancient kings of Crete colored frescoes 5000 or 6000 years old, representing in great detail elegant young women with greatly compressed waists, strongly pronounced bustles, and elaborately ornamented skirts. These Cretan paintings of prehistoric young women, both in costume and pose, are like nothing so much as the portraits of distinguished ladies of the fashionable world of Paris exhibited by the painter, Boldoni, in this year's 'Salon.' It is remarkable that Dr. Evans should have found contemporary paintings of young ladies who lived as long before Homer as Homer lived before us. And it is still more remarkable that those young ladies were 'got up' in the same style and apparently aimed at much the same effects of line and movement, as those which have become the latest fashion in Paris, and may be described as sinuous and serpentine. Not only is that the case, but it is evident that the painter of Knossos, the Minotaur city, and M. Boldoni have experienced the same artistic impression, and have presented in their pictures the same significance of pose and the same form, from the tip of the nose to the ends of the fingers and the points of the toes — thus revealing a sympathy reaching across 7000 years. It seems to me that the same artistic impression is to be detected in the still earlier paintings of the wasp-waisted little ladies of the Cogul rock-shelter in Catalonia. We find here the same sinuous figure with exaggeratedly compressed waist, prominent bosom, and emphasized haunches. But it is ten, perhaps forty, thousand years earlier!"

To step into an age far later than the "reindeer epoch" for another example of cyclic law, Professor Abbot, in his recent scholarly work on *Society and Politics in Ancient Rome* gives a picture of women in Roman public life that is very prototypal, to say the least.

At one time Roman matrons organized the *Conventus Matronarum* (often referred to as the Little Senate), which held formal meetings on the Quirinal for the purpose of settling matters pertaining to women's interests.

And Roman public men were not unanimous in approving women's efforts, as we know from Livy's complaint that women could be kept at home neither by persuasion nor the authority of their husbands, and also from Cato, who was most ungallant in reproof because a certain type of woman meddled in politics. On one occasion a party of women blocked all the approaches to the Forum, demanding that the men vote for a restoration of their ancient rights.

It is easy, looking back upon the past from the vantage ground of the present, to see how futile must have been such methods, and why. The veriest tyro in philosophy knows that had Roman women, as a whole, kept their purity unsullied, the highest ideals operative *in their lives,* and their attention upon their own duties rather than upon those of the men, the restoration of their ancient rights would have come about as certainly as the sunshine after storm, and Rome would not have gone out "like a torch dipped in water."

Though there were women writers, logicians, teachers, and lawyers, in those days, the vast majority of women, as today and always, ruled homes. In their hands, no less than in everyone's, was the royal talisman, the pearl of great price — DUTY! Had they done their duty where they stood, fully, courageously, compassionately — in the home when placed there by the Higher Law, in professional life when there — it would have taken a stronger tide of corruption and folly than even corrupt and foolish men could set in motion to have swept away the spiritual bulwark of their influence.

But the argument out-argues itself, for in such case the proportion of wicked and degenerate men in any nation would be infinitesimal. As is the tree, so are the fruits, and the sons of mothers who are wise enough, strong enough, pure enough, and unselfish enough to do their plain, simple, homely *duty,* ready to die for it unchampioned — but incapable of deserting their posts — sons of such mothers can be trusted, usually, to do theirs. From Agrippina, ambitious, cruel, faithless to every vow, almost unbelievably wicked, Rome received the curse of Nero, her son; from Cornelia, that moral light, the blessing of the brothers Gracchus.

Yet many women of the present day — shall we say most women? — seem not to have grasped this very simple lesson from old Rome; for to the keen observer there appears to be, at times, a perfect feminine stampede to get away from just plain duty — *duty,* heaven's magic, golden key!

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Some women err from wilful intent — they are in the minority. Most of those who err do so in ignorance of the scope and meaning of life, of the sacred responsibility that is theirs, of the duality of their natures, in a word, from ignorance of their own Divinity. Did they dream of the judgment the pitiless future will pronounce upon them, how differently they would act, and what a heart-appeal for the true light, for real knowledge, would go forth! And this knowledge would give them the ability, partly through its revelation of the law of cycles, to regain the heights of the past without repeating the agonies of stumbling and blundering into the same old pitfalls and depths. As it is, *"incidit in Scyllam qui vult vitare Charybdin."* H.

The Army of the Discouraged Who will Vanquish It?

IT is a large army and receives recruits with deplorable frequency.

It is a mistake, however, to look among those who are in the throes of extreme physical suffering or in want or affliction for the hopeless look of deep discouragement. There is something in these extreme circumstances which challenges the nature even of comparatively unawakened persons and we see them going on bravely enduring a state of things that seems to offer no outlook and that can continue only because there is strength there to support them in it. We see mothers with young children, battling with poverty, disease, drunkenness, facing nothing but a continuation of the same difficulties, and still cheerful and ready to spend any store of strength they may have simply to carry the family through one more week. Perhaps it is because their work lies so plain before their eyes that they do not falter. Even among the outcast classes it is evident that were the right opportunity and protection to offer itself, there is something undaunted that would engage in a brave struggle and conquer, assisted by the terrible knowledge of good and evil it has been their lot to glean. No, in the van of the army of the discouraged we do not find these, going headlong to despair. The most hopeless looks are in the eyes of women who have lost their faith in high ideals and who no longer try to believe that new and happier conditions will ever prevail in the world. The problem is how to reach them and hearten them once again.

Do you remember some of the women who have these looks of utter defeat and despair, when they were girls? They seemed brave and resourceful enough then. We should have said perhaps that they looked ready for anything life might bring. Many of them have, too, performed their duties very creditably. But the superb promise of young womanhood has not been realized. The vigorous, hopeful, enthusiastic girl often possesses nothing in her mature womanhood that can pretend to be the normal or worthy offspring of her earlier characteristics. This occurs so often that it would be well for thinking people at least to begin to try to understand and remedy it.

It is evident that these women were not prepared for the struggles life brought them. Their ideals, if they had ideals, were shattered almost at their first encounter with the active forces of the lower nature, their own, or that of others. They yielded their hold and could never again feel the security of innocent and ignorant strength. They have had to suffer the terrible exhaustion and apathy through which all, men and women, must pass, who started the race with high spirits, high hopes perhaps, but no knowledge of themselves, and no deep underlying purpose which could have held them at least to the best they knew in the crises of life. They became absorbed in the race and found out too late that they were exerting themselves without knowing which direction to follow, because their own ignorance, their own and others' desires created such a confusion that any vision they may once have had was lost to view. Then the temptation came just to let things go, to hug any remaining comfort or shred of happiness and strive no more. The look and pose of defeat is stamped upon them as they gradually abandon any relation to the active, regenerating, hopeful, and resolved body of womankind.

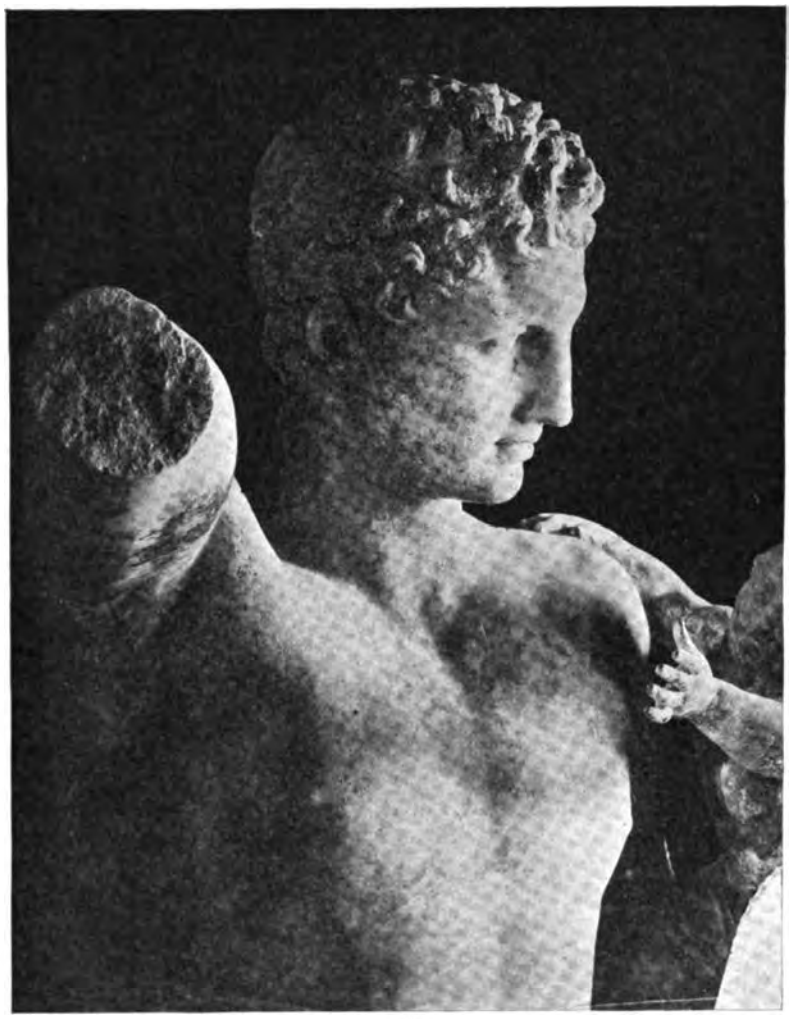
It is tragic to witness the unbelief of women in this state. They do not believe in ideal relations of any kind and they point to what is going on in the world as proof of what must still go on without check. They have never taken a stand for any ideal of their own and they do not know what happens when women have courage to take a stand, have courage and constancy to cherish an ideal through long years of apparent yielding to lower demands on the part of those they owe some duty to.

The first step in conquering this army of the discouraged is to quicken in women the belief in the potency of their own inner nature. If they can be taught to rouse themselves from lethargy and unbelief and find *in themselves* a strong, high-hearted companion who will not give up, no matter what obstacle presents itself, they are certain to find outside of themselves in the persons of other women who have pursued the same quest, doughty comrades who are farther on the path of self-knowledge and can instruct and encourage. They cannot find or see these comrades until they themselves have worked to a certain point.

To the Theosophical student the way is plain, even though it may be difficult at times. Theosophy teaches trust in the higher nature, teaches faith in ideals, ever being purified and uplifted so that the demand upon the nature calls away all the force from the old avenues of wrong-doing, discouragement, and apathy. There is one fact that should awaken a gleam in every woman's eyes, and that is that *a woman* is at this moment living in the world who has made of her own life such a vibrating chord of compassionate and intelligent helpfulness to humanity, that thousands of other women have felt the challenge and have been inspired to work as never before to bring compassionate ideals to all the women of the world by making their own lives accord with the purpose of service to humanity.

In all woman's work, in the performance of all her duties, those to herself, to others, and to that long-forgotten orphan, Humanity, whose needs H. P. Blavatsky set forth so ably and strove to meet, the women of the world have now the opportunity to avail themselves of the tuition obtainable from the Wisdom-Religion, Theosophy, and of the example of the Teachers of Theosophy. H. P. Blavatsky's work in bringing and establishing Theosophy; Katherine Tingley's in continuing and expanding the application of it, have sounded a note in the world that reached many women who *once* felt discouraged. *Now* they are learning to understand life and themselves, and in the great broad purpose of service to humanity they find that which proves it utter failure not to draw constantly all their energies away from dissipation such as doubt and discouragement.

The efforts of H. P. Blavatsky, Katherine Tingley, and the great number of women, many thousands by now, who have felt the inspiration of Theosophy, will gradually win away from the army of the discouraged every woman who has in her a spark, however forgotten or imprisoned, of true womanly aspiration. STUDENT



THE HERMES OF PRAXITELES
FOUND IN THE HERAION, OLYMPIA

Jottings and Doings

(From a Student's Note Book)

APROPOS of the decrees of cyclic law, mentioned in oth r columns, is the news of a movement to secure state pensions for working mothers during sickness, and the prohibition of the employment of sick mothers.

In ancient Rome, at one period, the state pensioned all widowed mothers who would otherwise be obliged to neglect their children's moral and mental welfare in the struggle to secure to them the material necessities of life. Pagan Rome may have argued that it was thriftier to make it possible for mothers to rear contented and moral citizens than to leave it imperative for later generations to build a multitude of prisons and maintain numberless courts. And she may have argued from a higher standpoint. We do not know. However, we seem to be pushing upwards once more to the same heights, although we have by no means reached them. But we might go so much faster!

AN interesting albeit pathetic record of ancient luxury and the devotion of a husband and wife of old Egypt has been brought to light by M. Schiapparelli, the Italian Egyptologist. In the Valley of the Queens he recently discovered the tomb of Kha, the architect of the great buildings at Thebes, and of his wife, Mirit. Besides the two sarcophagi, each containing a mummy, there were quantities of objects of household use such as clothing, utensils, furniture, linen, toilet accessories, and jewels. A papyrus over sixteen yards in length, found in one of the sarcophagi, was deciphered and found to contain an account of the devotion of husband and wife to each other, and of the fact that they had died within a few days of each other and that their bodies were laid in the tomb at the same time.

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OUR YOUNG FOLK

Robert Louis Stevenson and Swanston

FIVE miles from Edinburgh in Scotland, at the foot of the Pentland Hills, lies Swanston, which is always associated with the memory of Robert Louis Stevenson, as it was in this neighborhood that the happiest days of his childhood and youth were spent.

Robert Louis Stevenson, the author of *Kidnapped, Treasure Island,* and many other stories enjoyed by readers young and old, as well as of the *Child's Garden of Verses* which is beloved by all little folk who have ever had these poems read or said or sung to them, was born in the city of Edinburgh, but his grandfather on his mother's side was a Scotch minister living at Colinton manse just two miles and a half from Swanston, and it was here in the old manse that Stevenson as a little child loved best to be. The minister had a large family of sons and daughters, most of whom were married and scattered far and wide; but their children often came to visit their grandfather and there were always playmates enough to insure a lively summer. There was always kind Aunt Jane, too, who mothered them all while they were there, and the manse itself, near a river, near the woods, and with a quaint garden and many adjoining outhouses, and even a Witches' Walk, was the very kind of a grandfather's house any little boy would enjoy visiting. Young readers of Stevenson's stories will be interested to know that the minister, the Rev. Lewis Balfour, D. D., had an ancestor named David; but this was not known by the family until after *Kidnapped* was written.

When Stevenson was ten years old his grandfather died and this was the end of visits to Colinton. You can imagine his delight when, seven years later, his father leased Swanston Cottage, in the same neighborhood, and once more the summers were spent in this part of Scotland he had learned to love so well. For fourteen years the family kept this cottage, and Stevenson has, in his books, described the charm and interest of the quiet nook at the foot of the beautiful hills. He often retired to it, taking a companion with him, even in winter. He liked to mingle with the people round about; perhaps above all he liked a spot high on the hillside where there was a little pool under an overhanging rock and where he often sat and wrote poetry. During all the years of his courageous life, Robert Louis Stevenson remembered the experiences of childhood with remarkable clearness, and his readers know how generously he shared these memories with them. MONA



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SWANSTON AT THE FOOT OF THE PENTLAND HILLS, SCOTLAND

The Favorite Home of Robert Louis Stevenson's Childhood and Youth

FROM WISHING-LAND

DEAR lady, tapping at your door,
Some little verses stand,
And beg on this auspicious day
To come and kiss your hand.

Their syllables all counted right,
Their rhymes each in its place,
Like birthday children, at the door
They wait to see your face.

Rise, lady, rise and let them in;
Fresh from the fairy shore,
They bring you things you wish to have,
Each in its pinafore.

For they have been to Wishing-Land
This morning in the dew,
And all your dearest wishes bring—
All granted—home to you.

What these may be, they would not tell,
And could not if they would;
They take the packets sealed to you
As trusty servants should.

But there was one that looked like love,
And one that smelt like health,
And one that had a jingling sound—
I fancy it might be wealth.

Ah, well, they are but wishes still;
But, lady dear, for you
I know that all you wish is kind,
I pray it all come true.

R. L. Stevenson in the *Cosmopolitan*

True Knowledge Comes from Within

THE lives of great people remind us that true knowledge comes from within. Men of genius always go beyond that which has been taught to them and create new forms of expression. Many of the most famous musicians, as Bach, Wagner, and others, were to a large extent self-taught. Jenny Lind, the phenomenal singer, called "the Swedish Nightingale," wrote:

The greater part of what I can do in my art I have myself acquired by incredible labor, in spite of astonishing difficulties. By Garcia alone have I been taught some few important things. God had so plainly indicated within me what I had to study; my ideal was and is so high, that I could find no mortal who could in the least satisfy my demands. Therefore, I sing after no one's method — only, as far as I am able, after that of the birds; for their Master was the only one who came up to my demands for truth, clearness, and expression.

Nature's vast storehouse of knowledge can be used by all of us when we have learned to understand ourselves. Great teachers give us the key to this understanding by guiding us in the right direction and by awakening us to a realization of our divine possibilities; but in order to attain wisdom each one must make constant effort to bring out the treasures which can be found within himself. In a way every individual is his own school. Katherine Tingley says that the real secret of the Râja Yoga system of education is "to bring *out,* rather than to bring *to,* the faculties of the child. The grander part is from within." STUDENT

Facts Worth Knowing

IN slippery weather the Japanese always put rice grass shoes on their horses. What a contrast to the method followed in many lands, of allowing horses to go sometimes all winter over icy pavements, up and down ice-covered hills, with nothing to keep them from slipping! In every large city there is not a winter's day but one may see valuable horses that have fallen upon the icy pavement. How many are ruined from this cause, just for want of a little compassion. And how many poor horses are disabled or made to suffer needlessly!

CHINESE iron dealers claim that worn-out horseshoes furnish a kind of iron that makes the best knives and tools. This iron has a peculiar temper gained from the constant striking of the shoes as the horses move, and knife and tool manufacturers in China prefer it to any other on account of the superior quality of the articles made from it.

WAR has been declared against rats. An international union has been formed for the purpose of exterminating these pests, every one of which it costs two cents a day to keep, according to those who have studied the matter. Rats spread disease and consume so much that they are increasing poverty in the world. There are said to be forty million rats in Great Britain. In America the gray rat is driving out the black rat, and is thus fighting plague, for the black rat is more susceptible to plague than the gray and is a means of spreading it. This gray rat may, according to one great scientist, be the helper and ally of the scientific men who will rid the world of the pest.

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THE CHILDREN'S HOUR

LITTLE SONGS FROM THE JAPANESE

FAINT in the moonshine sounds the chorus of insect-voices:
To-night the sadness of autumn speaks in their plaintive tone.

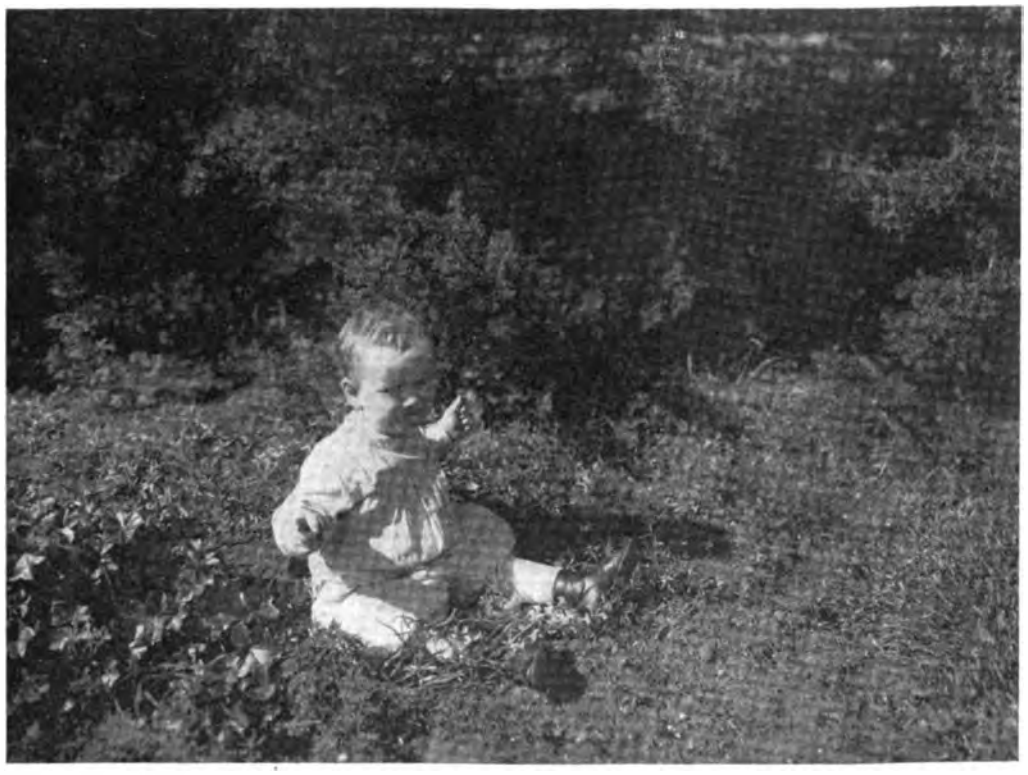
I never can find repose in the chilly nights of autumn,
Because of the pain I hear in the insects' plaintive song.

How must it be in the fields where the dews are falling thickly!
In the insect-voices that reach me I hear the tingling of cold.

Never I dare to take my way through the grass in autumn;
Should I tread upon insect-voices, what would my feelings be!

The song is ever the same, but the tones of the insects differ,
Maybe their sorrows vary, according to their hearts.

Lafcadio Hearn. "Insect-Musicians"



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IN A GARDEN CORNER IN LOMALAND

The Story of Hyacinthus

WHEN one reads the beautiful old Greek myths of the gods, how they loved and took an interest in the lives of even the humblest of human beings, it makes one realize the truth as Theosophy teaches it — and all great Teachers have taught it — that we ourselves *are* gods, and the gods, who are so-called, are but our elder brothers, who are always trying, today as in the days of the old Greeks, to help us on in our growth.

A sweet story is told of the love of the great sun-god, Apollo, for a little hunter boy Hyacinthus. Apollo would leave his beautiful temples, where thousands of people worshiped him, preferring to wander in the woods with his little friend, or play games with him; and if you had seen them together you would never have thought of the wide difference between them.

One day, after a long hunt, they stopped to rest in a shady nook. Apollo proposed a game of quoits. In those days people were very fond of that game, as many are still. The quoits, as you may know, are flat, circular discs about twelve inches across, made of iron or some heavy substance. The object of the game is to see who can throw them the farthest.

Apollo threw first, and threw so high that the disc went away behind the clouds for a few moments, and then fell to earth. Hyacinthus, excited with the game, and eager to have his throw, rushed forward to catch it as it fell, but the disc had struck the ground with such force that it rebounded and struck Hyacinthus on the forehead. Pale as death, Apollo rushed to his little friend, who fell fainting. Gathering some herbs he tried to stanch the blood, but in vain, and in a short time all life had left the boy.

Great was the grief of Apollo. "Would that I could die for thee!" he cried, "but since that cannot be, my lyre shall celebrate thee, and thou shalt become a flower inscribed with my regret." He touched the pale forehead as he spoke; in an instant the body vanished, and in its stead had sprung up a lovely purple-blossomed flower.

Since that day, with the first breath of spring, the beautiful hyacinth comes forth, reminding us of the love of the great god for a little hunter boy. J.

A Pilgrimage

NOT long ago a party of Japanese business men came to the United States to learn more about the things we make here and the way we make them. They brought their wives with them and these ladies made a charming picture, dressed in their pretty Japanese costumes; for only one, I believe, was dressed in the American fashion. When they got to Boston they went on a pilgrimage to the home of a poet who is dearly loved in Japan. Can you guess his name? It is Longfellow.

All over the house went the visitors, full of interest in all they saw. They admired the great elm trees around it very much. They were told that the room the poet used as a study was once the office of General Washington; in it they saw the desk at which Longfellow used to *stand* and write, and the arm-chair made out of the very chestnut tree under which the Village Blacksmith had his forge.

The visitors told the ladies who received them that Longfellow's poems are taught to all the school-children in Japan. They said they liked the *Psalm of Life* and *Evangeline* the best. You have read in the CENTURY PATH about the Japanese boys studying Washington's life, and now you see they love Longfellow too. Wouldn't you like to know something about the Japanese heroes and poets? The verses on this page show what a tender feeling the Japanese have for their little brothers in the other kingdoms of nature. G.

St. Bernard Dogs

HIGH up in the Pennine Alps, in the mountain-pass of St. Bernard, is a little hospice. It was founded there in 962 by a Savoyard nobleman, Bernard de Menthou, for the shelter of pilgrims. Many are the wanderers who there have found a refuge from storm and snow, and many lives have been saved by the faithful dogs.

When the snowstorms are raging over the mountains, they follow their masters out to the most dangerous places of the pass and help to bring away many a poor wayfarer to the little hospice. Sometimes they are sent out alone with a basket with a cordial tied around their necks. They know well where to go, where the need is greatest, and easily do they find the tracks, if some traveler has gone astray.

How welcome they must be to those who have given up all hope of working their way through darkness and snow! Sometimes when the wanderer is too weak to follow them, they run back home and bark and make signs to their masters to come and help with the rescuing.

Barry, was the name of one of these faithful dogs who had saved as many as forty lives. Once he found a little boy out in the snow-storm. He had lost his parents and would have been buried in the snow if the dog had not come to his help. Barry made the little one sit up on his back and carried him safely to the hospice. The work of these noble dogs is a work of Brotherhood. BIRGIT

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Total number of hours sunshine recorded during October 219. Possible sunshine, 352. Percentage, 62. Average number of hours per day, 7.05 (decimal notation). Observations taken at 8 a. m., Pacific Time.

NOV.	BARO-METER	THERMOMETERS MAX	MIN	DRY	WET	RAIN FALL	WIND DIR	VEL
22	29.780	58	54	58	55	0.00	NE	2
23	29.712	59	51	54	54	0.02	SE	4
24	29.620	59	51	51	51	0.01	SE	2
25	29.581	56	51	53	53	0.02	E	6
26	29.557	60	53	56	56	1.37	SE	8
27	29.880	57	47	52	46	0.24	NE	2
28	29.970	59	44	50	45	0.00	NE	2

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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 6

CONTENTS

Pages 2, 3 — EDITORIAL
The Minds of Plants
The Point of View
Limited Methods of Observation
Are there no Higher Possibilities?
The tendency to Anthropomorphize
Man's Finer Senses Atrophied
Nature's Mysteries are not Impenetrable
Nature Without and Within
A New Pliocene Skull

Page 4 — TWENTIETH CENTURY PROBLEMS
"Out of Their Own Mouths—"
Languages: Living and Dead
Pistol-Pictures

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Le Grand Menhir (*with illustration*)
A Nation's Records
How Were the Megalithic Monuments Built?

Page 6 — TWENTIETH CENTURY SCIENCE
The Preface of Civilization
Nature's Stepping-Stones
The Rise of the Millions
Broken Mainsprings
The Petroleum Puzzle

Page 7 — NATURE STUDIES
If Our Coal-supply Runs Out
Oak-tree, New Forest (*illustration*)
Earthquakes Caused by Electric Charges

Pages 8, 9 — STUDENT'S PATH, ETC.
Another Day Another Chance (*verse*)
Queer Cults
Friends in Counsel
The Light of Stars (*verse*)
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Interviews with "Mr Gladstone"!

Page 11 — GENERAL
The Theosophical Address at Isis Theater
The Present
A Burmese Fire-Maker
Rock-Cuttings Found in Sweden
Sven Hedin on the Japanese

Page 12 — GENERAL
A Saner Fourth of July
Scientific Jottings
For the Advancement of the Cause of Chemistry
The Dignity of Science

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Graz, the Standard-Bearer (*with illustration*)

Pages 14, 15 — WOMAN'S WORK
The Swedish Country-Woman
"Where is the Antique Glory? (*verse*)
Prison Life in Japan
Woman's Work in Ancient Tibet
An English Cottage (*illustration*)
Jottings and Doings

Page 16 — OUR YOUNG FOLK
A New England Story Writer
Flowers by the Barrowful in Lomaland (*ill.*)
The Forgotten Gift

Page 17 — CHILDREN'S HOUR
From the Tree-Top (*verse*)
The Number Family

Pages 18, 19, 20 —
Meteorological Table; Advertisements; Book List

The Minds of Plants

IN the *Scientific American Supplement* we note a curious article, translated from *Cosmos,* representing a controversy between the holders of two different views as to the sensitivity of plants. A German botanist, Haberlandt, discovered in the epidermis of the leaves of certain plants vast numbers of very small cells, of the form of a double convex or plano-convex lens, filled with a transparent liquid. These he assumed to be organs of vision. At the British Association a paper was read on the same subject, and it inspired a writer in the Paris *Temps* to set forth his reasons for believing in the existence of a sense of vision in plants. These reasons the writer in *Cosmos* describes as being of a poetic nature; and he proceeds to set forth his own reasons for believing the opposite, which reasons he describes as being of a scientific nature. So here we have the prospect of a debate between poetry and science, the former being in favor of the sentience of plants, the latter against.

The Point of View

But alas! one cannot sympathize, as one had hoped, with the views of the poet; for though he may not wear the spectacles of science, he certainly views nature through glasses of a peculiar color. Whether this is due to his temperament one cannot say, but he sees in the plant-world a romance of "love." "'Tis love that makes the world go round," and 'tis love, apparently, that makes the leaves of the plant go round. Plants put on their fine colors and forms in order to attract and please other plants; hence the necessity of eyes to see with. It is all a question of mating, and this, together with vanity and display, seems to make up what the poet in question means by "love."

So the scientist has a good handle by which to grapple his opponent. And he points out that the most beautiful flowers being hermaphroditic would not need to lure any mates; which is a good objection apart from the general unsatisfactoriness of the theory. But what does the scientist in his turn think about it? Again we are disappointed; he simply "doesn't know"; knows the other man is wrong, but doesn't know what is right. True,

Limited Methods of Observation

he goes further than some scientists by admitting that though there is a chemical explanation for plant phenomena, that explanation is not all-sufficing. There still must be a psychical explanation. But he dogmatizes unwarrantably in asserting that we can never know this explanation. If this is not cold bare dogmatism, what is it? To illustrate:

Our methods of investigation, in this as in other fields, cannot go beyond the observed phenomenon. In plants this phenomenon is almost always a chemical reaction.

Perhaps this may be true, if we mean particular methods of observation; but if it implies that *no* method of observation can go beyond chemical reactions, it is a dogma of negation worthy an ecclesiastical tribunal. Again:

> It is impossible for us to lift the veil which hides the sensibility of plants. Such a sensibility certainly exists, but its nature is chemical (heliotropism) or mechanical (movements of the sensitive plant). The sensation of pleasure or pain and the utilitarian purpose will always remain impenetrable mysteries.

Are There no Higher Possibilities?

What is this but another version of the familiar "God does not mean us to know"? What is it but an official proclamation of the limitations of knowledge? And one seems to discern a certain petulance in the utterance, as of one who should say, "I don't want it to be possible."

Another dogma is found in the statement that "many chemical reactions take place without any conscious sensation on the part of the reacting substances"; from which we are asked to infer that the plants may answer to light unconsciously. But what does the writer know about the conscious sensations of reacting substances? On his own showing — nothing. Besides he has just said that in plants a sensibility undoubtedly exists; why not then, *ex hypothesi,* in reacting substances also?

But we are quite in agreement with this flighty writer when he says that it is a mistake to regard plants as if they were human beings and transfer to them our own notions. Of

The Tendency to Anthropomorphize

course plants are not likely to have minds and senses like those of man, seeing that they are so different from man in all visible respects, and seeing that they are lower in the scale than animals, whose minds are so different from ours. But this is not the same as saying that plants have no minds at all.

Finally our authority says that he sees no way to solve the problem but:

> Either to awaken Flora and Pomona, the Fauns and the Dryads from their long sleep and ask them what they think about it, or to wait until the plants themselves should deign to describe their impressions of the world about them in a new "language of flowers."

Here he has touched the clue. By our physical senses we come in contact with certain phenomena of the plant, and learn certain things about it, our knowledge in that way be-

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ing, as said, limited. But have we not other faculties? It would be extremely dogmatic to say, No!

There are in man certain faculties which have lain latent in him throughout that period in his career known to Hindûs as the *Kali Yuga* or Black Age; an age when materiality of life has reigned supreme and the senses and passions have obscured the finer qualities. In it man has been a fighting animal especially, and his coarser senses have grown keen while his finer perceptions waxed dull and became atrophied. But it was not always so, nor will it ever be. Echoes come down to us through the ages of times when it was otherwise, and in this thought we may find a clue to the real meaning of such stories as those of Pomona and the Fauns. Gods we call them, gods perhaps they were to the ignorant of later ages; but those who originally wove these allegories concealed and preserved in them truths to which we shall one day awaken. It is possible for man, when pure and harmonious in his life, to enter into rapport with Nature, so that he will know and understand her in a new way; few but poets have done it in our day, and the latter but dimly. It is *not* impossible for us to raise the veil; the purposes will not always remain an impenetrable mystery. That is sheer dogmatism. Infinite vistas arise before man. Ignorant, weak, and selfish as he now is, it is little wonder that his faculties are limited; but so surely as they are limited by his frailties, shall they by his victories be expanded. That is the message of Theosophy — the old message of Jesus the Christ — that knowledge is to the pure. Jesus discerned the inner nature of people and things, and he marveled that his disciples should be so blind. But we are not meant to be blind; we keep ourselves blind by our dulness, our foolish narrow selfishness. If we would let the generous sunlight of noble unselfish living into our lives, our nature would unfold as a rose and new senses would come to us. STUDENT

Man's Finer Senses Atrophied

Nature's Mysteries are *not* Impenetrable

Nature Without and Within

THE old-time tendency of science to put mechanical movements in the first place, and consider magnetism, electricity, and other subtler forces, as only products or manifestations of mechanical energy, is now giving place to the tendency to regard the subtler forces as prior to the grosser ones. This is noted, among other places, in the theories regarding magnetic storms and their connexion with meteorological and seismic phenomena. A recent violent magnetic storm, felt in all parts of the earth, and duly recorded and studied by its effects on magnetic needles, has set men of science thinking along these lines.

Magnetic storm, as thus the words are used, does not mean a storm of wind and rain accompanied by electricity and magnetism — a thunderstorm, in fact; it means a violent disturbance of the magnetic atmosphere of the earth, accompanied by auroral displays and great fluctuations on the part of the needle. The needle, in fact, seems to go mad. Tracings on paper, registered automatically by the needle during this storm, show at first very wide oscillations, both in declination and inclination; these are succeeded by smaller oscillations, which again die away gradually in slight after-tremors. One observer compares this record with that made by the recorder of a distant earthquake, and evidently he intends to suggest some possible connexion between the two.

It will undoubtedly be admitted, as science progresses, that earthquakes are not mere accidental slippings of the strata or jars produced by fire and gas, but that the seismic disturbance originates in the magnetic atmosphere of the earth, and by it is communicated to the solid crust. In this way could be explained the mysterious connexion known to exist between earthquakes and other phenomena, such as the forewarnings experienced by animals and sensitive persons. The whole earth behaves, during periods of seismic disturbance and vulcanism, as if it were closely connected by nerves; it has a kind of fit and quakes all over. It is far more likely that the solid globe is usually held still by magnetic forces, or otherwise it would surely, in the course of its mighty contractions and settlings down, have long ago shaken to dust every building on its surface.

The connexion of the sun and its spots with these magnetic storms, and hence with all associated phenomena, is a most important discovery. For we see that the millions of miles of distance do not count for much, but that we are, for many practical purposes, as much inhabitants of the sun as of the earth; and then there are other planets. This seems to give hopes of a scientific rehabilitation of astrology, in a less superstitious form, let us hope, than it has sometimes worn. We have only to remember that the "magnetic" atmosphere, which acts as a kind of soul to the physical earth, acts rather as a body to the subtler forces of the thinking and feeling organism, being in fact a link between mind and matter. Thus it may become possible to trace the connexion between "wars and rumors of wars" and "earthquakes in divers places." We might have a barometer marked, "Rain — Much Rain — Storms — Earthquakes — Outbursts of Crime — Revolution — War."

Those dear old ancients used to believe the earth was an animate being, endowed with a mind which bore a relation to our minds somewhat analogous to the relation which its body bears to our body. Even a few moderns have taken down this idea, dusted it, stamped their name on it, and re-issued it as a cheap popular edition. When the idea becomes, as it certainly will, matter of orthodox science, will science feel ashamed and make amends to the ancients? Not a bit of it! It will say: "Wonderful discovery of modern science; ancients not frauds after all; all hail to modern enlightenment!"

The ancients also believed that man, if he kept himself clean enough, could commune with the soul of nature; but that if he lost his purity, he became covered with coats of skin which shut him off from this communion. The "gods," which modern superstition seems to regard as imaginary characters or graven images, were to these people the "presences" in nature, to whose existence and influence they were sensitive.

It is almost dangerous to talk in such a strain now-a-days, because the folly of the world is so great. People would invoke Jupiter and Venus to deflect the stream of metallic currency from their neighbor's pockets into their own, or to help them mentally assassinate their pet enemy. But there is no need to attempt the hopeless task of parodying the foolishness they would perpetrate, when Almighty God himself is made into a kind of familiar demon.

It is to Wordsworth, Tennyson, Coleridge, or Shelley, that we must run, rather than to the cults, for a glimpse of the true spirit. They at least felt Nature's Soul, and were endowed with a purity of heart and refinement of nature sufficient to raise them above vulgarity. Blessed are the clean in heart, for they shall see God. Their eyes shall be opened and their ears unstopped; they shall see visions and hear harmonies; life shall become a thing of joy in itself. They shall forget their selves. The vain quest for Beauty as a personal luxury shall give place to the recognition of Beauty that lives in the Heart and shines forth in thoughts, words, and deeds.

Rather a digression, perhaps, from magnetic storms to the World-Soul; but to a reverent mind the smallest workings of Nature are suggestive and nothing is commonplace and meaningless. STUDENT

A New Pliocene Skull

ANTHROPOLOGISTS are still working hard to make out, from the occasional odd specimens of ancient bones discovered, a pedigree for man in accordance with their views as to his genealogy. We read that a primitive skull having been found at Buenos Ayres, apparently of late Pliocene date, a professor has written a memoir upon it, given it a specific name, *Diprothomo,* and discussed its place in the family tree.

It must surely be evident that out of the countless millions of the human race that have swarmed over the earth during untold millenniums, these half-dozen or so assorted skeletons count for so very little that the attempt to regard them as evidence of anything is preposterous. One can make anything or nothing out of them. The imperfection of the life-record, which is so misleading in palaeontological zoology, is inconceivably more imperfect in the case of fossil man. So far from representing any of the ancient human races, these rare fossils can only represent the rare exceptions; for if they were typical there would be more of them. Once in a while some outcast wanderer has died in a peculiar situation, got mixed up with the soil, and been preserved. Naturally such remains are of low type; they are the bones of savages. All that is proved is that there were savages on earth in Pliocene times, as there are now. What is that for a book to be written on? If such is the basis of the theories of human origins which we are expected to believe, we must ask to be excused; a scientific mind revolts from it.

It is difficult to deal with people who, when you attack their practices, produce their principles. The scientific method, as described, is altogether impeccable; but how is it followed? Is the above a sample of the inductive method? one may ask. On the contrary, we know that certain theorists have made up their minds finally that man has a pedigree extending from the animal kingdom up through gradual variations, and they are determined to force the records to serve as evidence for it, no matter how reluctant the records may be.

The facts all go dead against the theory, yet a case is sought to be made out. E.

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Some Views on XXth Century Problems

"Out of Their Own Mouths—"

A VERY able contributor to *The Medical Brief,* acutely criticising the theory and practice of the new clerical hypnotism movement, uses for his text a book recently issued from that quarter.

Little else would be needed by way of criticism than some few contrasted statements from the book itself, and the same may be said of most books on hypnotism intended to commend the practice to the public. For on the one hand it has to be made to seem very effective, and on the other, quite innocuous. The double attempt inevitably produces contradictory statements. *The patient is entirely under the control of the operator* — so is sure to be cured or benefited. *He is not in the least under the control of the operator* — so he need not fear to submit. *The suggestions can be made by thought only* — so the curative forces can be aroused without the interference of the patient's sceptical, too curious, or resisting mind. But also, the view that unspoken thought can be transmitted from operator to subject *is a superstition* and nothing of the sort need be feared. *The patient's will is put in abeyance.* But also, *the patient's will is untouched.* The contrasting statements are usually, of course, discreetly made in separate parts of such books so that each may have its full effect uninterfered with by the other.

The book under review is no exception. Thus very early it announces the power of hypnotism to re-create and re-educate the will. But nearly 200 pages later we read that

> hypnosis of human beings depends upon the same physiological mechanism as that of the animals — i e., on an *inhibition of the will.*

Early in the book we read that in order to avoid any opposition from the reasoning mind "some practitioners prefer to treat the patient *silently.*" But:

> To imagine there is a telepathic bond between the operator and his subject, and that thoughts arising in the consciousness of the former are reflected in the mind of the latter, is in the light of our present knowledge a baseless assumption.

Baseless assumption notwithstanding, we read nearly 200 pages later in the book

> that there is a kind of mental connexion between the hypnotized person and the hypnotist; in other words, the subject is en rapport with his hypnotic dictator.

Dictator is the proper word, and we find the corresponding statement that

> In the hypnotized subject there is a lowering or *annihilation* of will power and conscious resistance.

"Annihilation" of the will is then the curious method of educating it. The most refractory of children might according to the same principles be instantly reformed and educated by a blow on the head from a club. The real nature of this education is exemplified by a case of "cured" alcoholism reported in the book. The patient writes:

> I am astonished at the power which is doing this re-creating *for me,* because I am perfectly conscious that it is in no way *my* will. . . I feel no struggle, only a simple process of accomplishment.

Upon which the medical reviewer justly comments that the reform, if to be so-called, will last only as long as the hypnotic influence is strong enough to keep down the lid on the barrel, when the moral stupefaction will give way to recurring mental antagonisms of the old psychic morbidities.

He might have added that the inhibition occurs only with respect to the one thing, the alcohol crave. The "psychic morbidity" merely finds that one particular channel blocked and flows in equivalently, or more than equivalently, larger volume through all the others. *More* than equivalently because of the depressed condition of the will.

Psychologically speaking, the hypnotic state involves a complete withdrawal of the soul for a greater or less degree and time. To that degree and for that time, it cannot protect and guide its personality — nor perhaps to the original degree any more, at any rate during the continuant operation of a suggestion.

If the operator had surmounted every failing and weakness of his nature, if he lived, thought, and felt as a soul, if he had transformed himself wholly into beneficent light for humanity, if he understood every element in human consciousness, from the divine downward, and their interaction — then and then only would he have wisdom enough to touch in this way the inner springs of the being of another. But until such men are visible we need do nothing more than point to the very claims of the hypnotists themselves as warrant for the legal suppression of their practice.

STUDENT

Languages: Living and Dead

THE Oberammergau Passion Play, soon to be rendered, is often improperly referred to as a *Mystery Play.* It is not even one of the medieval Morality Plays — in which there *were* crude attempts at symbolism. It is little more than a dramatization of the Gospel records.

The very essence of the Mysteries was symbolism, of which the candidate understood as much as he could. Symbolism is the very language of a part of our nature, and in that language only can it be appealed to. To urge a man to be good, or not to get into bad tempers, makes no appeal to that part. But if you say *give way* to bad temper, you have begun to talk the necessary language. *Giving way* contains a rudimentary symbolic picture of one of two combatants yielding to the other.

Men often involuntarily use this language to themselves, or rather to that part of their nature which needs it. If one felt a bad temper about something coming on, got up from the chair, stamped his foot and said, "I will not tolerate this" — in some part of his consciousness there is a picture of something stamped upon and crushed, perhaps a snake. The picture may be very rapid; he may not notice it, but it was there for a moment. Along with his stamping he could go further and mentally even visualize the evil as a reptile under his foot, with or without also visualizing himself as some sort of (symbolic) victorious figure standing over it. He would have conducted a whole little Mystery Play all to himself. In the legend of Siegfried the Mystery is carried further; he slays the dragon; drinks its "blood" — absorbs back the energy that is habitually wasted in passions; and then understands the "language" of nature — his cleared consciousness becomes able to understand what to ordinary men is not even a puzzle.

Symbolism is one of the forms of an inner language which we have never wholly lost. In the Mysteries it was used for the conveyance of teaching concerning the profoundest elements of human nature. They cannot be otherwise dealt with; words do not apply.

Dreams occasionally have a nucleus of this language, a "word" of guidance "spoken" by the soul to the lower consciousness, or of warning. Some instinct of this sustains the remaining popularity of the fatuous dream-books.

It is the living language that once underlay all language, and as words lose touch with it they become in a sense dead. To say that a statement is "proved up to the hilt" now means no more than if we stopped at *proved;* once, the last three words with their vivid picture gave the whole predicate an intense life. *Sneak* is *snake,* but the life has largely gone from the word. "A *wave* of reform is *sweeping* over the country," still has some life in it. To use this living language freely requires more mental or imaginative vitality, as well as much more judgment, than most of us possess. But one phrase of it *outweighs* (symbolism now dead here) fifty in the "dead" language.

STUDENT

Pistol-Pictures

IF you make a statement often enough, you will end by believing it. The mental picture corresponding with the words, and created by them, is finally clear enough to take its place with those mental pictures in memory which were created by actual occurrence.

Were the power of created mental pictures better understood, the new "mimic duelling," now coming here from Europe, would find no welcome. The bullet is of wax, the pistol being of the ordinary army type. The combatants, with protected faces and hands and heavily cloaked bodies, go through all the formalities of the European duel, seconds and all the rest of it, and the winner is adjudged by an umpire.

The mental picture of aiming and firing a loaded pistol at a man as if with intent to kill him, is created in the minds of the principals and all the bystanders. The pastime will naturally spread as it does in several European countries, and with every occasion of its practice the picture of a pistol firing at a man is diffused, intensified, and *left* in the air.

Most people now know of the fact that a deed of intense passion and violence leaves its pictures in the place where it was done and that this is the explanation of a proportion of the cases of haunted houses. But they do not know that *any* conscious deed also leaves a picture printed not only where the man did it but also in some degree wherever he thinks of it with any attention.

One would think that in this country we had air-pictures enough of pistol-shooting.

C.

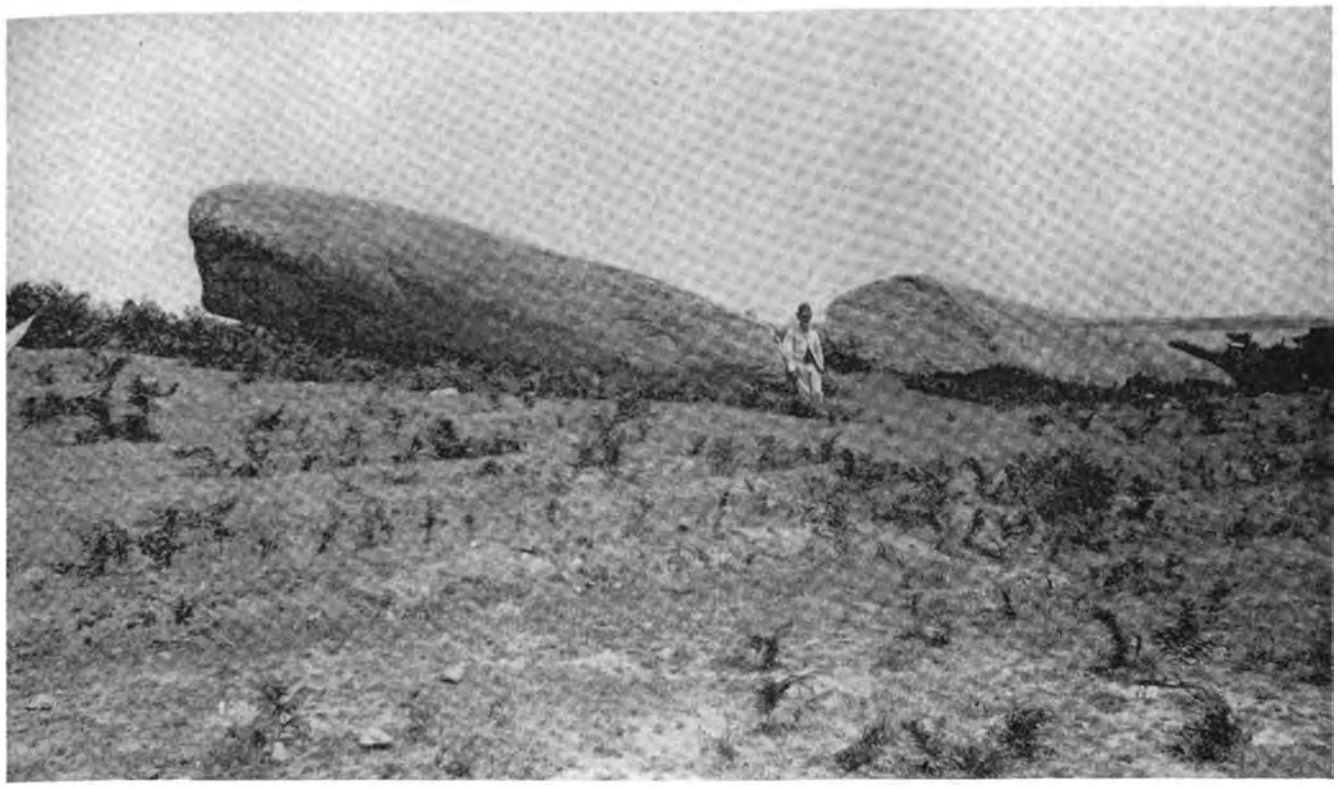
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Archaeology Palaeontology Ethnology

Le Grand Menhir

THE Breton name for this greatest of menhirs is Mané-er-H'roeck, the Stone of the Fairies. Its fall is popularly supposed to have been occasioned by lightning striking it early in the 18th century. A writer in 1827 describes it as fallen and broken, much as we see it today; but there appear to have been five pieces, whilst only four now remain. The fifth piece was doubtless incorporated in some needy farmer's wall, or broken up for mere road metal, like so many of the great megalithic monuments here and elsewhere.

The four pieces remaining, the two largest being shown in the illustration, have a total length of 67 ft. and a maximum width of nearly 14 ft.; their total weight is estimated at 340 tons. When erect, this imposing pillar of granite must have resembled the obelisks of Egypt. T.



Lomaland Photo. and Engraving Dept.

LE GRAND MENHIR, LOCMARIAQUER, BRITTANY

A Nation's Records

THE home of England's national records is at the Record Office, which is situated between Chancery Lane and Fleet Street with an entrance from either thoroughfare. In front of it is a charming stretch of smooth green grass, often thronged with pigeons, and, in the early spring-time, adorned with innumerable purple, white, and yellow crocuses. According to Sir Francis Palgrave, a Deputy-Keeper of the Records, the records of England have no equal in the civilized world in antiquity, continuity, variety, extent, or amplitude of facts and detail. All the materials for the history of the country, civil, religious, political, social, moral, or material, from the Norman Conquest to the present day, are available.

There is a public museum in the building, and here are displayed documents selected on account of their historical or artistic interest, ranging in date from Domesday Book to Queen Victoria's days. Owing to the fiscal proposals of the present British government, a more than usual interest is being taken in the Domesday Book, which is a record of the general survey of England ordered by William the Conqueror "for fiscal purposes" at the end of 1085. The book is in two volumes, one, which is much smaller than the other, containing the survey of three counties, "Exsessa, Norfule," and "Sudfule." The two books are placed on a central table, in glass cases, and are thrown open so that people can see the text. The returns of the Royal Commissioners were sent on to Winchester, and the compilation was originally called "the Book of Winchester," but as early as the 12th century it had acquired the present name of "Domesday," by metaphor from the Day of Judgment, "because there was no appeal from it." The smaller of the two books is the earlier of the two. In another case are the ancient covers of Domesday Book, but they are not contemporary with the MS. The smaller book is known to have been bound in 1320. For centuries the Book was kept in the Chapter House of Westminster Abbey.

American visitors to the Museum — and they are legion — naturally are at the present moment attracted to a case which contains

A new mappe of a part of Hudson's or the North River, and Rareton River, which have their outlett into the sea by Sandy Hoocke . . . survoyed in the jare 1700 by W. W. Romer.

Wolfgang William Romer, it may be stated, was a native of the Hague, who went to New York in 1697 with Lord Bellamont, the Governor, in the capacity of chief engineer. On the occasion of one of my recent visits an American lady was gazing at this ancient "mappe," and so excited was she that altogether ignoring the fact that we had not been "introduced," she called my attention to its great interest in connexion with the celebration of the discovery of the Hudson. After that we two antiquaries found relief in being able to talk to one another about some of the other objects of absorbing interest, including the original petition from the American Colonies sent to George III bearing the signatures of, among others, John Adams, Stephen Hopkins, Benjamin Franklin, and Thomas Jefferson, who, on the 4th of July, 1776, signed the Declaration of Independence. In the same case are to be found a petition to James II from William Penn, and a letter from George Washington, President of the United States, to his "great and good friend" King George III. The American visitor to the Museum was a woman of refinement and culture, with a good knowledge, evidently, of the history of her country. Imagine, therefore, her delight at standing in front of such precious relics.

The Museum occupies the site of a building which was known as the Chapel of the House of the Converts, which house was founded by Henry III in 1232 for the reception of Jews who had embraced the Christian faith.

LONDON STUDENT

How Were the Megalithic Monuments Built?

THE *Scientific American Supplement* notices an illustrated account from *Prometheus* of theories as to how these monuments were erected, but the explanation cannot be regarded as satisfactory. The largest menhir at Locmariaquer weighed 200 tons and is 80 feet long. It is supposed that the dolmens were erected by rolling the stones on rollers up an incline and then excavating the earth under them; but we need evidence that such extensive excavations have actually taken place. The menhirs could be up-ended, it is supposed, by digging a hole under one half of them, as they lay, and capsizing them over the edge of the hole. All this presupposes a vast amount of labor and excavation, and quite ignores the bringing of the stones from the quarries. One of the chief puzzles is that there are often no quarries of the kind of stone used in the country at all, so that the stone must have been transported.

These monuments are the work of magicians of prehistoric times; they were erected in some cases by giants, and in others by the use of so-called "magic" powers — that is, *scientific secrets* not yet rediscovered. H.

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The Trend of Twentieth Century Science

The Preface of Civilization

A FRENCH writer, M. de Majewski, who has apparently been reading Theosophy but has not read enough, has given us a study of civilization, *La Science de la Civilization.* Civilization is the last and highest degree of groupage; his definition comes to that. But he does not see that according to his definition there is as yet no civilization among us.

Civilization is the association of men; the body of the individual man is the association of cells; a cell is the association of "biogenes" — ultimate living units of very minute size. But is the cell no more than that? It is certainly not simply the coming together point of a mass of monads or biogenes, but their association into a functioning unit of a higher order. The real cell is metaphysical; it is that which from the moment of their association disciplines the discrete units so that they cease in a sense to be discrete and subordinate themselves into organism.

The body, as the writer sees, is not a mere mass of cells stuck together. It is a co-operative mass coming under law and discipline. Each works for the whole; each subordinates its separative life into the conjoint life, by so doing making possible an infinitely richer consciousness for itself than it could possibly have gained for itself as a unit.

If we go forward with the analogy it is easy to see that we have as yet little real civilization. Does each organ of the body spend one-half its energies in the fabrication and upkeep of material wherewith at the first opportunity to destroy or paralyse its neighbor organ? Do some of the cells of each organ accumulate from the blood at least a thousand times more nutritive material than they can possibly use, with the result that some of the others cannot get enough to maintain efficiency? Does the liver erect barriers so that the products of the activity of the lungs shall *not* enter it?

We have the beginnings of civilization, but we are not very far towards the completion, nor do we seem out of danger of the extinction of what we have achieved. The real thing is only got when each individual *feels* himself a part of the whole and acts accordingly from the impulsion of that feeling. At present, so far as he does act accordingly, it is mostly because he must or starve. STUDENT

Nature's Stepping-Stones

CHEMISTS and physicists are beginning to think themselves in possession of some of the stepping-stones which matter crossed on its way from the inorganic to the organic, say from the hard crystal to the soft motile speck of protoplasm. Let that protoplasm be just not protoplasm, *not* living jelly, albumin; there is one stepping-stone. Then, perhaps, we come to jellies that are inorganic, mineral—for example the silica jellies. Then we have the soft and fluid crystals. Finally the hard crystals. Professor Burke thinks that the crystals before they set pass through a motile and pseudo-living stage — which might constitute one of the steps.

But there is a possible point of transition which no one has yet pondered over. Professor Armstrong, in a recent address before the British Association, touched on the point but did no more than that. He was dwelling on the striking chemical resemblances and also differences between carbon and silicon, members of the same line and standing next to each other in the Mendelyeff table. The first is the backbone of the organic world; the second of the inorganic. "At bottom the differences between organic and inorganic nature are to be regarded as very largely the expression of this difference" — the difference in their hold upon oxygen.

We have become quite used to the idea of the auto-transmutation of elements, though we know as yet of but few cases of it. Suppose silicon took one step up its Mendelyeff line and became carbon. Would it be too much to say that the inorganic had crossed the bridge into the organic? No other transmutation need be postulated; the complexest organic aggregations would now be possible under the stress of the same evolutionary force which carried the silicon up that one step.

The problem of how life reached the planet alters. We should want to know what ensouled one silicon atom — to become carbon — and not another. There would be no trouble about the monadic pulses crossing space from some other life abode. STUDENT

The Rise of the Millions

THE earth seems to be telling her age with more and more clearness since the discovery of radium, and the better she is understood the more nearly is she found to be giving Theosophical figures. According to the latter it is more than 320,000,000 years since the deposition of the rocks from water began. In the past, when some geologists were demanding 500,000,000, the Theosophical figures were moderate. But the fashion of abbreviation set in, and the recent verdict from Professor Sollas gave us only 20,000,000.

But now we begin to hear from the newly discovered elements, radium, helium, and the others. The gas helium is a product of the slow degeneration of some of them, and the rate of its production is approximately known. Given a certain weight of a radio-active mineral containing a certain volume of helium, and it is assumed that we can calculate the age of that mineral. Professor Strutt found that a sample of a thorium mineral contained nine cubic centimeters of helium to the gram. Calculating from the believed rate of generation of helium it is concluded

> that the nine cubic centimeters initially present cannot have accumulated in less time than 240,000,000 years.

He adds that

> experiments on a larger scale that are in progress will probably lead to an extension of this estimate.

Our knowledge of the production of heat by this same degeneration of elements raises various questions connected with the solar energy and upsets all previous calculations as to the duration of the sun's past or future. Nor are there any present data for new ones. STUDENT

Broken Mainsprings

DISCUSSIONS on the breaking of watch-springs often elicit some curious facts. Some watch-makers think they can detect epidemics in these breakages, and those of an astronomical turn of mind sometimes connect the phenomenon with magnetic storms and sun-spots. It is no very great distance from the sun to my waistcoat pocket.

A watchmaker contributes to the *Scientific American* a unique observation of his own. He was wondering, he says, (very naturally), at the appearance of a spring that had broken up into half coils. It occured to him that the pieces, semi-circles of the spiral, might chance to be magnetized. Fitting them together as they were and testing them he found this to be the case. But the adjacent ends at each point of fracture were of the *same sign.* At one junction of the two semi-circles the point was positive; at the opposite side the point was negative! He then caused a tightly wound spring to be magnetized. On extending and testing it the points of polarity were as he had found them to be in the broken spring, alternating every half coil. At each point the two similar poles would be repelling each other; and this, he thinks, accounts for some breakages.

But the cause of this curious form of magnetism remains unaccounted for. The magnetization of the whole spring we could partly understand. But that each half coil, while in connexion with the whole, should become a magnet on its own account and that its north and south poles should lie against the same poles of the other half, is entirely inexplicable. C.

The Petroleum Puzzle

A RECENT Geological Survey bulletin succeeds in demonstrating a connexion between petroleum deposits and the magnetic needle. The connexion may be direct or by way of some third thing of which we know nothing.

The bulletin shows the state of no-knowledge in which we stand in regard to the origin of these oils, a no-knowledge indicated by the number of theories. The origin may have been organic or inorganic. If organic, the carbonaceous deposits that were transmuted may have been vegetable or animal (fish). If inorganic they may have resulted from changes in the carbides of various metals. They may have been evolved in some way of which we have no suspicion.

Upon this question the researches of Mr. Beiker throw no immediate light. We can only say that the connexion of the deposits with magnetism is very suggestive — if of nothing. Where the irregularities in the curves of equal declination are most marked, there are the principal petroleum deposits. *The Scientific American* thus summarizes:

> On the whole, coincidences between the occurrence of petroleum and local disturbances of the compass needle are too numerous to be attributable to mere accident or chance. There must therefore be a direct or indirect historical connexion between the two phenomena in the regions of coincidence.

STUDENT

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Nature Studies

If Our Coal-Supply Runs Out

ONE of the great dreams of inventors is the utilization of tidal power, but hitherto little seems to have come of it. And yet there are tidal mills worked at several places in England. *The Engineer* gives illustrations of such at St. Osyth, near Clacton-on-Sea, Woodbridge, and Walton-on-the-Naze. Ponds, measuring from 7 to 23 acres, were made by building dams across natural creeks or estuaries. The tide, both in rising and falling, turns a water-wheel as it flows out of the enclosure. It is estimated that the introduction of turbines and more modern appliances would increase the work done nearly 100 per cent. There are also records in old charters showing that such mills were used for grinding corn in the 11th century.

It has also been suggested that the power of the sun's heat should be used, for it has been proved practicable; and the old windmills are quoted as a source of energy not duly considered. In Holland they are of great use; and in Barbados, where the trade wind may be relied upon for as many days in the year as the sunshine in San Diego, they are (or were for hundreds of years) the staple source of power in the sugar mills. Western Canada and the Pyrenees are making, or are about to make use of the immense resources of water-power in the mountain streams for electric railroads. Although the Montmorency Falls, "100 feet higher than Niagara," supply Quebec with power, there is enough tidal power wasted daily to make a great city independent of coal.

The reason for this matter being brought forward is a lecture by Sir William Ramsay calling attention to the exhaustion of our coal supply in the near future. This question goes hand in hand with the dread fear that the earth is approaching the sun, or its heat is running down, or its speed is slackening, and other perennial rubbish that troubles the neurotic mind of this civilized age. Sir William Ramsay, like most other scientists, seems afraid to step out beyond the limits of the test-tube and balance and microscope; but that is only the fault of the fashion of the day. Unorthodox scientists like the old Egyptians, the ancient Hindûs, or the ancient Americans, who lived perhaps before England was added to Ireland, attained and have left stone-inscribed records of a vast knowledge.

And this science, as is necessary to all real science, took in the ethical, noumenal, causal — the dominant feature — of all this material, so-called practical, if-you-cannot-see-it-and-touch-it-and-taste-it- it- isn't-so science of ours; and these scientists certainly lasted longer by many millenniums than our European civilization threatens to do; nor do they seem to have lacked anything that we have that is really necessary to the welfare of humanity.

Our scientists, like our churches, usually follow, where (to be of any avail) they ought to lead. It is in the realm of consciousness that all these problems can and must in the end be worked out. Instead of dreading things that are never likely to happen, why not map out the causes and effects of the behavior of nations. May we not point to the invariable process in history of the abuse of power and wealth preceding the decay and extinction of those who were responsible?

One nation abuses its forest wealth. China is today desert in many a vast tract where waste has existed in the past. Another abuses its power for conquest or wealth. Another nation or race abuses its coal-supply by waste, by unfair usage, and for purposes not in nature's plan, purposes purely selfish. Can any selfish fear or other motive play the losing hand against nature and say, "We will find a substitute"? Nature laughs and waits. For it is pure logic that a nation finding a substitute for wasted powers will embezzle the substitute until the limit of substitutes is reached.

The idea is merely indicated but the details will be easy to expand for anyone who wishes to do so. Nor should the other side be forgotten. If nature's talents are wisely used and neither squandered nor buried in a napkin because she is austere, taking more than she spends, will she not reward the faithful stewards? Has she not done so in every case where our science of history is sufficiently ancient to give precedents.

What shall we say then of a real study of history ages before Europe rose from the sea, coming down to our times, and by analogy, to like ages after our little day, the shortest in the year of the gods, is forgotten? Science is helpless and theology is throttled with its six thousand years. But if anyone wants a thread to grope after, there is the Secret Doctrine. If not, let the timid cheesemites of our civilization go on speculating about nothing more grand than the exhaustion of the cheese upon which they exist, whose internal fires have gone out, whose planetary motion has run down, and whose substance is likely to waste at the rate they are consuming it, in some billions of years. They have observed no natural law as to why their unproductive existence is liable to be cut suddenly short by any agent of nature in the shape of a cheesemonger or a mouse or anything else. So let them go on fearing the worst — a million years hence.

How many stars will fall from the sky if our coal supply does run short? None!

How many planets will fall from the sky if we do not do our duty by nature? History and tradition and astronomy say one did once; and we see its pitiful fragments between Mars and Jupiter. Science has long forgotten the incident.

P. A. MALPAS



Lomaland Photo. and Engraving Dept.

OAK-TREE, NEW FOREST, ENGLAND

Earthquakes caused by Electric Charges

WE see it stated in a brief scientific note that certain great tidal waves observed at Marseilles in June may have been caused by the unusually high electric charge of the atmosphere which is known to have existed during the earthquakes in the south of France. The attraction, it is thought, would cause tidal waves on sea and earthquakes on land. This is an addition to the usual slipping and shrinking theories. By the way, what effects would the constant variation of barometrical pressure have on the crust? This point has been mentioned in connexion with the phenomenon of diurnal and annual fluctuation of level observed in some places. And it deserves more consideration; for the difference of an inch in barometer height means a difference of half a pound per square inch in pressure. T.

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ANOTHER DAY ANOTHER CHANCE

THERE is a world of hope in the new-born day
When the past is dead, and the amber way
Reaches out to the earnest glance—
Another day is another chance.

Let us blot the page where the wrong has been,
Forgetting the sorrow, and care, and sin;
It quickens the blood like a Kerry dance—
Another day is another chance.

A fig for trials, a truce to care;
Tomorrow 's before us to do and dare;
Hope flings her banner out for joy to enhance—
Another day is another chance.

Another chance where hope lies dead,
Where honor and all save life have fled,
In a coat of armor a shield, and a lance—
Another day is another chance.

Ainslee's Magazine

Queer Cults

THEOSOPHY has always uttered serious warnings against the danger of dabbling in the Occult without that protection which knowledge and unselfishness of purpose alone can afford; and though the public may have been slow to heed such warnings, the logic of events is amply justifying them.

A daily paper, commenting on the split in the Christian Science Church, says:

> The disagreements of the two churches, however, are not in themselves of special interest to the public.

Quite so; we have churches and cults enough, goodness knows, and cannot be expected to follow all their petty squabbles. But what *is* of interest to the public?

> It is the curious disclosures made of the views concerning mental conditions and influences that attract attention and suggest that the line is narrow between the "orthodox science," if Mrs. Eddy's teachings may be so called, and vagaries that touch perilously close on mental maladies that populate our insane asylums.

Maladies that populate our insane asylums! Is this too strong? Let us see what follows:

> When ———, who is described as a woman of intelligence and cultivation, declares that when she is in the "absolute" she may say things quite contradictory of what she said when in normal mental condition — the latter, be it noted, in accord with facts — and the same cannot be ascribed to her as untruth or evil, she speaks a strange language. When her friends and followers in the church echo this astounding statement the wonder grows.

If this be so, then surely it gives the whole of the doctrine away. All security and reliability is then destroyed. For what can this "absolute" be but a state of sheer delusion like the state of a lunatic, a state in which all sense of responsibility and consistency is dissolved? Will the public, one wonders, be on its guard against those, who, as our authority says, endorse this extraordinary doctrine? Such views are alarming, to say the least. There is no telling what they may not lead to. People who can put their trust in delusions such as said, are scarcely to be followed. Yet this, we are told, is Christian Science.

The paper concludes:

> Far be it from *The Star* to say that Christian Science or mental science, new thought, or any of these modern cults is not based on truth; nevertheless many things lead to the conviction that the ignorant cannot tamper with the laws of the mind without danger.—*Kansas City Star*

The ignorant! Yes, that is the key-word. These dabblers and so-called teachers are ignorant; surely this is obvious. Blind, undertaking to lead the blind. They are virtually opening their own brains and casually severing nerves and experimenting at hap-hazard on the organs. Their motives being narrow, they have but delivered themselves over to delusions. Filling the whole mind with concentrated thoughts of self-advantage, they have, as it were, narcotized their entire system, so that the cool judgment can no longer act and the brain is bewildered and maddened.

Another paper says that whereas two years ago there was not a medical school in the country offering its students any instruction in psychic healing, today some of the leading institutions are taking it up. And instances are given of lecture courses at divinity schools, universities, medical schools, and the Young Men's Christian Association. The lectures have been issued in book form with introductions by doctors and professors, and chairs are being established and endowed.

Taking this in conjunction with the other, we can realize the danger to which society is exposed. One source informs us of the queer doctrines of a cult; the other assures us that colleges, churches, and medical schools are taking it up. Nor will it avail to say that what they are taking up is not Christian Science but something else; for essentially it is all the same. What the various learned authorities say on the subject of psychic healing proves that they too are ignorant; they are in the very earliest experimental stage, hardly yet even recognizing the existence of the subject at all. Consequently their efforts will be fraught with the same danger.

A perusal of the reports of the above-mentioned factional split, shows that the adherents accuse each other of malicious mental influence and are in a state of mutual fear and distrust which most forcibly reminds one of the condition of mental unfortunates. This, then, is the obvious result of "Christian Science."

A woman who asserts that "mental assassination" was practised upon her by her beloved fellow-Christians, describes how luminous waves rolled over her, covered with faces of the dead, so that her teeth chattered and her heart fluttered. Says a paper:

> To what strange times have we come when people who call themselves intelligent profess to have such experiences as this?

And in one of the papers just quoted, we find also a tribute, taken from a Christian Science paper, which holds up the founder of that cult to our admiration as one of the greatest benefactors of humanity!

Sanity, sanity, sanity. That is the watchword of Theosophy; and never was it more needed. The civilized world is a bedlam of — *selfishness*, for that is what all these forms of psychic folly reduce themselves to.

Low, sordid, money-grubbing ideals have shut people up tight in a narrow den until they have grown to hate the sight of each other and are poisoning themselves by their own breath. It is no use arguing and theorizing and speculating; the only way is to get right out into the sunlight of generous and unselfish enterprise. Let us find some religion or cult that does not propose to secure any personal advantage whatever to its adherents, but simply offers them a broad field of useful work on condition that they will behave themselves. Anyone who will behave himself is at liberty to join in the work which the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is doing, and thus to have a chance of forgetting his weaknesses and his wants and his ailments in the interest he feels for his occupation and ideals. RELIGIOUS STUDENT

Friends in Counsel

THERE is a whole plane of difference between the meanings of the two words chum and comrade. Instinctively feeling a larger dignity about the latter, or a no-dignity about the former, we usually stop at that.

The essential difference is that chums face each other, and the comrades face some common cause. Comrades may also be chums, but not necessarily.

Chums are chums merely because their ways do not grate on each other, and because some of their ways are grateful to each other; because they have tastes that do not clash, and some tastes that they can better satisfy as a duad than they can separately. A chumship may be founded even on a common liking for tobacco. And chumship does not require that either of the parties have any aim in life whatever except enjoyment, or that either of them do any work for, or desire the welfare of, any person or cause.

But the comrades — apart from any fortuitous chumship which may exist — are so precisely because they do desire and are working for some aim dear to both. It must also be to some extent an unselfish aim or no tie develops at all. If selfish, they are either in secret antagonism, or each regarding the other as a useful tool or ally. In the latter case the mimicry of comradeship may be very close and still closelier simulated by the advent of chumship.

The truth is that in those who are upon the same unselfish end and doing work for it, the existing and omnipresent fact of human inner unity becomes manifest to both or all. That unity, manifested in the consciousness of those who work together, is comradeship. And the bond will closen with everlasting time, for there is everlasting work to do for the Master-Spirit of the universe. The desire to do it is its direct radiation in the heart.

Chumship is of the personality; comradeship is of the soul. Those who would have the latter should guard the former. STUDENT

THOU mayest be sure that he that will in private tell thee of thy faults is thy friend, for he adventures thy dislike, and doth hazard thy hatred; for there are few men that can endure it, every man for the most part delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.—*Sir Walter Raleigh*

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THE LIGHT OF STARS

THE night is come, but not too soon;
And sinking silently,
All silently, the little moon
Drops down behind the sky.

There is no light in earth or heaven,
But the cold light of stars;
And the first watch of the night is given
To the red planet Mars.

Is it the tender star of love?
The star of love and dreams?
O, no! from that blue tent above,
A hero's armour gleams.

And earnest thoughts within me rise,
When I behold afar,
Suspended in the evening skies,
The shield of that red star.

O star of strength! I see thee stand
And smile upon my pain;
Thou beckonest with thy mailed hand,
And I am strong again.

Within my breast there is no light,
But the cold light of stars;
I give the first watch of the night
To the red planet Mars.

The star of the unconquered will,
He rises in my breast—
Serene, and resolute, and still,
And calm, and self-possessed.

And thou, too, whosoe'er thou art
That readest this brief psalm,
As one by one thy hopes depart,
Be resolute and calm.

O, fear not, in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is,
To suffer and be strong.

Longfellow

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question In what way does Theosophy remove the fear of death, as has been so often stated it does? What is the real hope that it gives? Surely many like myself are looking for an explanation of this inscrutable mystery.

Answer When you have lived all your life in a nutshell, the prospect of your being let loose on a dinner-plate is exceedingly terrifying. You are dazed with the immensity stretched out on all sides. Your fellow citizens of the nutshell, if they are moved but a yard or two away, are divided from you by the infinite and incomprehensible. That which moved them will replace them, or set you with them, after ten minutes or a quarter of an hour? It might as well be eternity that lies between you.

The foolishness lies in supposing that we are grubs at all, in electing a nutshell for our habitation. There is no space greater than that we inhabit; we are native to the infinite and the eternal. Were but the flames blown up, of which our consciousness is the dull and blackening embers, they would kindle all that is to be known, and illumine illimitable and searchless horizons. We have crammed and stuffed our conception of ourselves into this idea of one life only, a thing in which no true manhood nor spiritual dignity is able to be contained. This is our nutshell, and we are frightened at all beyond it. Yet time and space, duration and extension, all-being itself, are our proper homestead, wherein, were our vision not so dwarfed and askewed, we should find only familiar surroundings, light and warmth. We exist from the dawn of time until the dusk of it; and meet those again and again with whom we have established connexions. We need to look upon ourselves as souls.

No one laments very bitterly the parting from a friend whom he is to see tomorrow, and on the next day, and on the next. Naturally, if birth begins and death closes our career, *we* shall be that which is born and dies. But if they are known to be mere incidents, like sleep and waking, that one of them which is to come will not be feared. It is the ignorance in which we live that infuses all this bitterness into life; had we a little knowledge, death would be stingless and the grave not victorious. You see, whatever theology regarding the after-life we may persuade ourselves that we believe, there will always be something unreal about it, so long as the before birth does not enter into our computations. One cannot hold rightly that there is that which will endure, when he knows of nothing which is, in itself, duration.

The personality is always with us, and that will always be apt to fear its own dissolution, and to feel the pangs when it loses that which it loves. That is, it will do so when no restraint is put on it from above and within. No doctrine in the world, merely preceded with cant *credo,* and repeated every so often, would change it from selfish to unselfish, nor alleviate its greed, its remorse, its suffering. No man is saved by shibboleths, nor attains grace according to the breadth of his phylactery. But there is also the soul standing behind the personality, and forever persisting in an effort to make itself heard and to influence the life, whatever dogmas may dominate the brain-mind, and in spite of them. And this soul may speak out through the mind of the man of any creed; so that he becomes a hero, stands superior to outrageous fortune, and generously accepts the fact of death, gaining even something of warmth and dignity from the contemplation of it.

No doubt the brain-mind of that man, and those of his co-religionists, will ascribe his fortitude to his creed, rendering unto Caesar, as the custom is, the things that are God's. In reality there is the whole past of him to account for the possibility of that sudden flaming out of his soul. The way for it was prepared by his actions during thousands of lives. Infinite concatenations of cause and effect brought it to pass that at that moment, brain-mind, with its temporizing and theorizing and dogmatizing, had slipped from its usual obstructing post, and the soul had found its way clear for once, and had come through and spoken.

But why should not the soul be in power always, and hold all the passes with its legions, that lead from its mountain heights to the plains of our daily life? Who will the more invite it, he who believes in, dwells upon and evokes its godhood; or the man convinced that there is nothing in him but a worm and a miserable sinner? The first has sent ambassadors with gifts and invitation into the mountains; the second has fortified the passes, so that no disturbing splendor may come upon him unawares. It *may be* that the invitations of the one will remain unanswered — for a while; old transgressions would account for that. It *may be,* too, that the outposts of the other will be captured and a sudden raid made upon his luxury and peace. But always, sooner or later, the thing we will for we certainly obtain.

It is just in the making of these things clear that Theosophy holds its inestimable advantage. For the personality there is a certain finality and atmosphere of doom about death. The name, the aspect, the personal tricks and habits — these are indeed to go. Let them; they have nothing to do with realities; they are by no means the man himself. They are the things that obscure him from our vision, and from his own. How often do we not hear the saying, We never knew what he was until he was dead? Of course not; the personality hid him, and we only saw that. Then the time came when he had no personality, and we realized with what forces and magnificence we had been dealing.

Let the trivialities go; and along with them a million memories of the sort from which we sometimes groan for relief. The smart of old failure, pictures of painful situations, keen embarrassments; the words we had rather not have spoken, the deeds we had rather not have done — the sponge is to be passed over the memory of them all. Are these then ourselves? A part of us says so, and makes such a din and clamor of the proposition, that the deeper voices too often remain unheard. But Theosophy begins its mission with these good tidings of great joy: that the clamorer lies; that our being is far different from this trash and surface scum; that the personality is no more oneself than is the tight boot that pinches us, or the tooth that aches. There may be something of a wrench, even in the most painless dentistry; yet you will not mourn beforehand the prospect of losing a hollow molar? You will not dread the hour of divesting yourself of the offending shoe? Death, when it comes, is a most merciful thing, with balm for a thousand aches. Yet not a thing for a man to desire, either, seeing that the work of the world is to be done. At every stage there are opportunities, and the means for the soul's advancement.

STUDENT

LASTLY, if length of Days be thy Portion, make it not thy Expectation. Reckon not upon long life; think every day the last, and live always beyond thy account. He that so often surviveth his Expectation lives many Lives, and will scarcely complain of the shortness of his days. Time past is gone like a Shadow; make time to come present. Approximate thy latter times by present apprehensions of them; be like a neighbor unto the grave, and think there is but little to come. And since there is something of us that will live on, join both lives together, and live in one but for the other. He who thus ordereth the purposes of this Life will never be far from the next, and is in some manner already in it, by a happy conformity and close apprehension of it. And if (as we have elsewhere declared) any have been so happy as personally to understand Christian Annihilation, Extasy, Exolution, Transformation, the Kiss of the Spouse, and Ingression into the Divine Shadow, according to Mystical Theology, they have already had an handsome Anticipation of Heaven: the World is in a manner over, and the Earth in Ashes unto them.—*Sir T. Browne*

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Interviews with "Mr. Gladstone"!

A CHANGE has indeed come over the times since the boyhood of even a young man, when a leading London morning daily paper, the *Daily Chronicle,* reports at three columns length an alleged interview with the late W. E. Gladstone through the agency of a bureau of intercommunication with departed spirits run by a well-known journalist who has, it is said, retired from business in order to devote himself to that purpose.

The *Chronicle* prints the report of the interview *verbatim,* but with all due reserve as to comment, remarking that

> Mr. Stead had as much to say to the G. O. M. as he had to say to him, and some of the "spirits'" statements are in harmony with Mr. Stead's own sentiments.

The sitting began with music, "I know that my Redeemer liveth," followed by a prayer from the liturgy of the Eastern Church. The clairaudient was at first confused, remarking,

> I can hear a number of voices speaking. . . . The first person who is speaking is Cardinal Manning. He is saying, "Pax Vobiscum."

Two things must surely stand out in the public mind: one is that there is a phenomenon of some kind; the other is that Mr. Gladstone had nothing to do with it.

Once we rid ourselves of the idea that a communication received in this way must necessarily come from the distinguished personality whose name it bears, we are enabled to judge it on its merits; and we find that it virtually amounts to mere thinking aloud on the part of the interviewer.

The alleged thoughts of the dead are lifeless and commonplace. Moreover it is inconceivable that any and all deceased personalities can be thus always ready "on tap." Any hypothesis, we suppose, is preferable to the theory that the voice which the medium heard speaking was that of Cardinal Manning or that of Mr. Gladstone, and that prominent men are reduced after death to a mere echo.

Sometimes, it is true, the communications received in this way will contain evidence of knowledge not apparently possessed by the sitters; also automatic writers have been known to quote from books almost inaccessible or very rare; prevision has been exercised. Still we are not warranted in believing them communications from the distinguished dead.

Automatic writing, table-rapping, communications through mediums, show us that there exist, in the invisible thought-atmosphere, minds (of a kind) which can utilize our passive organism, or some other means which we may provide, as a channel for expressing themselves. In earth-life we are accustomed to associate mind with personality and to say that the presence of a mind implies the presence of a person. But is it necessarily so? Every person on this earth is encompassed with a teeming atmosphere of thoughts which he has generated; in his nightly dreams they float before him, reproducing themselves in an endlessly varied drama. Mingled with them are the thoughts of other people. Our brains are steeped in a vast ocean of finer substance, as our lungs are steeped in air, as a sea-urchin is steeped in the sea; and the idle tentacles of our mind take in the various things that are floating in that ocean and pass them out again.

Thus the astral light is in fact a teeming world of motley and confused thought-forms. It is possible to lay down the control of our will and judgment over our organism and permit that organism to be only the passive instrument on which tunes are played. The perplexed thoughts in the astral light then register themselves through the mechanism we have provided, as through an automatic piano.

If a person lying on his couch, dreaming, were to think for a single instant of Mr. Gladstone, Mr. Gladstone would forthwith appear as one of the *dramatis personae* of the dream; nay, the dreamer might even imagine himself to be Mr. Gladstone. Even so with the spook communications; they will take on any shape given them. The question, "Art thou the spirit of the late Lindley Murray, the grammarian?" is sufficient to invoke the response, "I are"! The "spirit" is glad to know its name.

We have, therefore, an automatic writer or a medium possessing the unhappy faculty of rendering himself transparent to the thought-forms in the astral light. A kind of dream-drama begins. The sitters immediately give it form by their questions and expectations. It is, really, the child's game of Make-Believe.

When in our nightly visions, as our tired brain passes over the border-line between waking consciousness and deep sleep, images of all kinds float before the inner eye, the figures in that drama are those of a few persons whose faces chance to have impressed the retina of the eye during the day. The characters of one's dreams are usually very few, for the stock-in-trade of the automatic mind is limited; it appears entirely unaware of the existence of most people whom one sees; it contents itself with reproducing faces of ancient memory; sometimes it is unable to give a face to its characters at all and we see only a blur or a back-view. It is as if the scene-shifters and call-boys were having a lark with the properties and scenery while the manager was away, and putting on what masks they could find in order to act little plays on the vacated stage. And so (almost without exception) with the mediumistic phenomena. The thoughts written down on the occasion in question would seem to have been mostly those of the interviewer; he could have written them down just the same with his pen or perhaps by automatic writing. Perhaps the medium contributed something; perhaps the thoughts of other people added their quota.

If this sort of thing goes on it will surely expose itself by its futility. We shall have, for instance, Gladstone giving two interviews at the same time in Europe and America and contradicting himself; messages from the living as well as the dead — and they knowing nothing about it, too. I could get a message from you in this way — indeed has not this sort of thing already been done?

What strikes one as a peculiar phenomenon, is that people who with evident seriousness engage in this sort of work, are often people who profess, with equal candor, Christian religious convictions. One can only speculate as to the quality of their religious feelings, when these do not prevent them from entertaining such egregious ideas about the destiny of man after death. It is perhaps idle to attempt to raise a blush by reminding them of that God who is supposed to stoop from his lofty throne to regulate people's sluggish livers or assist their judgment in the selection of a

(CONCLUDED ON PAGE 11)

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

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The Theosophical Address at Isis Theater

OWING to an unusually stormy evening, the usual Sunday evening meeting at the Isis Theater, San Diego, was postponed until the Sunday following.

The Present

I WATCHED the sun sink into the sea and thought how quickly it went; and then I thought, if now I could follow in an airship as fast, I could hold the sunset in constant view until my airship failed. For the fleeting glories of that moment are eternally sweeping around the earth, or rather are eternally resting upon the ever rolling earth.

We talk of the passing of Time and of the fleeting years and of the recurring seasons, but Time changes not, and it is we who pass. We live in the present moment, all else is fancy, for it is either memory of past moments or anticipation of those to come, both mental states interior and personal. But the present moment is our own we say; and what is the present moment but the point where the past and the present meet without joining? It is like the meeting of the air and the water — what is it? Where the one begins the other leaves off, and what is there between?

Such is the present moment. But also it is eternal, continuous, ceaseless. In passing through eternal duration we carry it with us; for wherever we are, and whenever it may be, to us it is always here and now, the present. And we who can alone live in the present, are like it eternal. It is this metaphysical abstraction which is, for mortals, the one reality.

Dreamers, who live in the past or in the future are truly "building upon the quicksands of Time," but the present is eternal and infinite in its reality; so the man who can live in the present moment is eternal and immortal.

Our hopes belong to the state of dreams but our acts have in them the possibility of reality for they are of the present. Therefore to make our ideal Theosophy practical in its application to our daily life is to make offering to the one eternal Reality. R. M.

A Burmese Fire-Maker

A PROFESSOR of an engineering college in Calcutta states that the Burmese "have discovered for themselves" the well-known scientific fact that if air be suddenly compressed, a rise of temperature immediately occurs. They use it in a fire-making machine. This consists of a cylinder, generally of horn, with a hole about ¼ inch diameter bored in it nearly to the end. In this hole fits a plug. A piece of dry pith is placed in a recess at the end of the hole and the plug driven in with a smart blow. The pith is ignited, and fanned into flame by the breath. A similar experiment, with a syringe and tinder, will be found described in physics books.

Did they discover this by chance? Or did they arrive at it by reasoning? It is not necessary to suppose that in the latter case, the reasoning was on the lines of modern Western science; for reasoning which connects events in a logical chain may be of different kinds. The geocentric system will yield correct results in the calculation of eclipses; the phlogiston theory led to the discovery of new facts by reasoning. The originators of this method of making fire may have had theories different from ours, yet capable of being applied to practical inventions. T.

Interviews with "Mr. Gladstone"!

(CONCLUDED FROM PAGE 10)

suitable overcoat; for many people positively pride themselves on such a view of the Almighty. We can only say that this view of the supreme good is quite in accordance with these views about man's *postmortem* destiny — all on the same plane, and call that plane high or low as you please.

Vulgarity in science, vulgarity in religion; everywhere the trivial, the foolish, the petty, the personal. No savage, alternating worshiping and punishing his wooden fetish, is quite so mean as are some of the people who today in civilized lands invoke every sacred name they can find in the dictionary to come and cure their nervous complaints or divert the tide of finance into their pockets. And how sordid and "piffling" are some notions as to our nature and destiny! Think of an ancient and virile race standing erect and fearless in a temple on a mountain height to greet the sun, in whom they recognize the emblem of their own illimitable Spirit; and then descend in a headlong downward rush through aeons of deepening gloom until finally you land in a dingy parlor in a modern city with a medium and a slate discussing the fate of your aunt Susan or assisting the spook of the late Professor Nemo to dig a tunnel between this world and the next.

Contact with the invisible thought-atmosphere invariably brings the danger of contamination; for the thoughts of men are by no means always holy; and once you open your doors to what lies immediately beyond, and, however innocent may be your intention, you have set in motion something you cannot control. If you are not permanently obsessed, you will be lucky. H. T. EDGE, B. A. (*Cantab.*)

Rock-Cuttings Found in Sweden

ROCK-CUTTINGS are quite numerous in Sweden, especially on the west coast, where there are several thousands of them, in late years carefully examined and taken care of. Whole scenes, with many ships, warriors, weapons, animals, and symbolic signs, are given on the hard surface of granite rocks, and the spaces between the figures are usually filled with cup-marks, the meaning of which seems to be unexplained by antiquarians as yet. In the east part of the country, there are rock-cuttings of another character, showing scenes from the heroic tales, usually Sigurd in the act of killing the dragon.

This summer an interesting find of a rock-cutting was made in the province of Småland, south of Lake Vettern, where no such inscriptions have been found before. And this is of a singular character, quite distinct from those named above. It represents a picture of the disk of the sun, consisting of ten concentric circles, placed on a carriage of the type used in the Bronze Age with four wheels bound together with curved lines, each wheel having four spokes. At the side of the carriage are two impressions of feet, thought to represent the driver of the sun-team. And in the front of it are some undulating lines indicating what served to draw the sun-carriage.

Besides this picture, three other isolated pictures of the sun are to be found on the rock, one of them remarkably large and beautiful. Still another peculiar cutting shows a human foot, carved with great accuracy, with all the toes. Numbers of small cup-marks are spread over the surface.

The only cutting in the Scandinavian countries that reminds one of this new discovery is to be seen in Denmark.

As to the cup-marks, it is of interest to note what H. P. Blavatsky says about them in *The Secret Doctrine:*

> Messrs. Richardson and Barth are said to have been amazed at finding in the Desert of Sahara the same trilithic and raised stones they had seen in Asia, Circassia, Etruria, and in all the North of Europe. Mr. Rivett-Carnac, B. C. S., of Allahâbâd, the distinguished Archaeologist, shows the same amazement in finding the description given by Sir J. Simpson of the cuplike markings on stones and rocks in England, Scotland, and other Western countries — "offering an extraordinary resemblance" to "the marks on the trap Boulders which encircle the Barrows near Nâgpur" (the city of Snakes). The eminent scholar saw in this "another and very extraordinary addition to the mass of evidence . . . that a branch of the nomadic tribes, who swept at an early date over Europe, penetrated into India also." We say Lemuria, Atlantis and her giants, and the earliest races of the Fifth Root-Race had all a hand in these baetuli, lithoi, and "magic" stones in general. The cup-marks noticed by Sir J. Simpson, and the "holes scooped out on the face" of rocks and monuments found by Mr. Rivett-Carnac "of different sizes varying from six inches to an inch-and-a-half in diameter, and in depth from one to one-and-a-half inch . . . generally arranged in perpendicular lines presenting many permutations in the number and size and arrangement of the cups" — are simply written RECORDS of the oldest races. Whosoever examines with attention the drawings made of such marks in the *Archaeological Notes on Ancient Sculpturing on Rocks in Kumaon, India, etc.,* will find in it the most primitive style of marking and recording; something of the sort having been adopted by the American inventors of the Morse code of telegraphic writing, which remind us of the Ogham writing, a combination of long and short strokes, as Mr. Rivett-Carnac describes it, "cut on sandstone." Sweden, Norway, and Scandinavia are full of such *written* records, the Runic characters having followed the cup-marks and long and short strokes.— *The Secret Doctrine,* Vol. II, p. 346

STUDENT

Sven Hedin on the Japanese

DR. SVEN HEDIN, the eminent explorer in Tibet, writes in a Swedish paper about Japan in connexion with Ito's death. And he makes a comparison as follows:

> Japan is in mourning in these days. Nippon has lost its greatest son. And yet, there is an enviable, even if tragical, luster over the loss, for it is glorious for a nation to have men who are able to bring the nation together under their banners. In Japan there is unity and harmony; there the people understand that unity gives strength and in the murmur of the waves along Nippon's shores there grows a people who know how to defend their heritage.
>
> With us discord and disharmony rule supreme; there is struggle and effort but not for a common end, the best of all, the welfare of the fatherland; but only to make as much harm as possible for each other in envy. We advance on our path in blindness, each seeking his own happiness and not that of the fatherland. We talk much and in a high tone, and only an empty and hollow echo answers, and seldom there is a man behind the word.
>
> When a Japanese leaves his native coast it is to gather knowledge and skill which may be of use to his own land. When our men and women emigrate, they leave those at home in the lurch and make work and industry almost an impossibility. In Japan they live in the glory and radiance of a war for their independence and in the rosy morn of a new period of greatness. The only light that sheds its rays over our people comes from the depth of a volcano on whose brink we march. We lose our time in bickerings and see our days pass away to no use; in Japan they are silent and work.

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The above is an expression of what is in the minds of many of our best men, they see no possibility of uniting the people.

Is it the Karma from the Viking-time that lies so heavy upon us? We had then, entrusted to our care, a fount of masculine power to spread over Europe, and we used it to kill as many as possible. Now we seem fettered when it comes to action. P. FERNHOLM

A Saner Fourth of July

A MOVEMENT is inaugurated for the co-operation of governors of all States and Territories in a campaign for the safe and sane celebration of Independence Day.

But it is not the mere accidents that most call for reform; it is the spirit in which we celebrate the day. Hilariousness is scarcely the best mood to express the importance of an anniversary we profess to hold so sacred and to whose celebration we seem to attach so great importance. But this does not imply a rushing to the opposite extreme of a religious gloom or sanctimonious self-repression. What is called for is self-control and dignity, and these are not inconsistent with joy. Surely ways could be found of combining the holiday spirit of rest with an appreciation of the importance of the event celebrated. On that day people's thoughts should be fixed on their nation and its destiny and their minds raised, as much as possible, out of the groove of daily care and strife. The importance of anniversary celebrations is more felt than understood. Just as our present noisy turbulent celebration is typical of the conditions of modern life which obtain throughout the intervening year, so a celebration made in a more dignified manner would be the keynote for the sounding of a better tone throughout the year. Local co-operation in organizing pageants and similar functions likely to recall the significance of the occasion to the public mind seems to be the line to be pursued; and if the principles and aims of our nation could be publicly rehearsed on Independence Day, still greater weight would be given to the proceedings. But our veneration and good intentions should not stop short at deifying the doings of our ancestors; in their own day they were not deified, they had to toil; and their watching spirits would surely rather have us treading in their steps than worshiping them. Should not Independence Day, then, be a great occasion for the concentration of our thoughts upon the ideal of individual duty? H.

Scientific Jottings

ALCOHOL is now made at a cost of six cents a gallon from sawdust, which has hitherto been not only useless but a nuisance.

RICE straw has been tried for paper-making with satisfactory results even for fine grades. It is white, tough, and of fine grain.

THE rescue work of the famous St. Bernard dogs is now aided by modern science, which has built at the most dangerous part of the pass a shelter house from which parties may telegraph to the hospice their coming. If they fail to arrive, the dogs are sent out after them.

A METHOD has been devised for overcoming the friction of gearing by using an arrangement in which the motion is transmitted electro-magnetically and without contact. The teeth of the driving wheel are made magnetic by coils; and the teeth of the driven wheel act in pairs as armatures to these magnets. The advantage of this arrangement may be considerable in the case of high-speed gearing, but it will hardly be a saving in heavy work.

IN Germany false teeth are being made of paper from wood pulp. They are said to give satisfaction and to be less prone to chip than other kinds of false teeth.

THE elasticity of theory is wonderful; it can give us complete cosmic philosophies based on the currently admitted laws of physics; and yet when a new force is discovered, it can accommodate that too and find plenty of phenomena for the new force to account for.

A RECENT magnetic storm which caused much comment was felt all over the earth, it seems. It was due to an outburst of radio-activity on the part of the sun. For besides its ordinary thermal and luminous radiation, this body occasionally sends out unusual floods of electrons, which proceed in swarms through space, impinge upon the earth, and disturb all the compasses and the weather. They also produce sunspots and auroras.

Thus we are very much at the mercy of the forces of Nature, particularly as there may of course be forces still undiscovered. One would like to know something about the causes that determine these outbursts of activity on the part of the sun. Also just what is an electron? T.

For the Advancement of the Cause of Chemistry

H. P. Blavatsky, the first Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, has said that —

> Chemistry and physiology are the two magicians of the future, who are destined to open the eyes of mankind to great physical truths.

In the light of this it is instructive to consider in part a recent speech of the chairman of the New York Section of the American Chemical Society, as opening up many of the questions that are presenting themselves to all open-minded chemists today.

One of his most significant remarks was that people, especially of the United States, while paying high tribute to the clever inventor, seldom give due recognition to the "expert accountant of material economy, the industrial chemist." Many competent chemists come back to New York after protracted study and preparation in foreign lands, only to find that there is no opportunity for them to develop the results of their study for the good of the public, and often, in consequence, are obliged to accept positions that are beneath their capacity. He suggests that a central rallying point be given to them, "a home that proves to the layman that his is a skilled profession, not a mere job-hunting trade." He urges that our universities, colleges, or private chemical enterprises, provide temporary desk-room for him, where, while waiting for a position worthy of his powers, he may carry on independent chemical research. In other words, he calls upon his fellow-citizens to act in a more intelligent and brotherly manner.

For a better opportunity of presenting the results of investigation, he urges that all the local sections of chemical organizations in New York consolidate, so that written articles of any particular section may be issued quickly in the journal of another section. For at present, though there is an interchangeability of officers between the various local sections, yet there is much delay in the publication of one another's articles.

He points out, further, to his fellows of the American Chemical Society, that the American chemist has not nearly such good opportunities for securing material for research, and for comparing results with his neighbor, as the European chemist. To remedy this defect, he makes the suggestion that a chemical museum be established in New York to accomplish for the chemists of New York what the Smithsonian Institution does for American naturalists. It would contain as complete a stock as possible of all the chemically pure materials of a rare kind, in order to supplement — not to compete with — the always incomplete stock of the commercial supply houses; secondly, it would be the place where would be sent small quantities of all the new chemical substances prepared, so that they could be studied and used with the least delay; thirdly, it would be the place where manufacturers would exhibit all their standard goods, to facilitate better commercial relations between themselves and the consumer.

In short, the stated lack of co-operation among the chemists of New York causes a great hindrance to the advancement, in that city, of chemistry, both as a pure science, and as applied to practical purposes. As New York is one of the most representative communities in the United States, problems which it has to contend with are needed to be solved by communities all over the country. Surely it behooves technicists, in view of these problems presented to the chemists of New York, to cultivate the spirit of friendly comradeship, for only in this way can be attained economy both of time and energy, and unity of action in the application of the results of chemistry to the needs and service of mankind.

STUDENT

The Dignity of Science

THE writer of a recent book on science pointed out in the preface that the whole sum of scientific knowledge represents but a cross section, as it were, of the reality underlying all phenomena. It was the same spirit which animated Newton, when he permitted himself to turn for a moment from arduous detail to the broader field of philosophy. Evidences of the same spirit are to be found in the thought of the greatest pioneers in scientific discovery. And this spirit of reverence and humility is in fact a characteristic of the best among the men of science of our time.

With many among them the consciousness of their limitations, while ever present, but spurs them on to new achievement. If the votaries of science do now and then indulge in too hasty and sweeping generalizations, it is but the result of enthusiasm, and it was the enthusiasm which achieved the real advance, not the generalizations.

The true scientific spirit is not sounding brass, or a clanging cymbal. It suffereth long and is kind. It envieth not; vaunteth not itself; is not puffed up; doth not behave itself unseemly; and rejoiceth with the truth. It knoweth in part, and prophesyeth in part; but when that which is more perfect is come, that which is in part shall be done away. D.

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Art Music Literature *and the* Drama



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A VIEW OF GRAZ, AUSTRIA, SHOWING THE SCHLOSSBERG

Graz, the Standard-Bearer

THE provincial capitals of Austria might well be likened to a galaxy of noble dames of distinguished ancestry, each with her own character, individuality, beauty and charm; and not the least of the fair group of sister cities is Graz, the capital of Styria. Like her neighbor Salzburg she is built around a castle-crowned eminence arising in her midst.

What a magnificent panorama is revealed from the ramparts of the ancient Schlossberg! Below lies the beautiful city spread out on both banks of the river Mur, which like all the waters of Styria is making its sure way to the distant Danube, while all around, girdling the horizon with a mighty zone, rises the jagged wall of the Styrian Alps, snow-covered nearly all the year.

Visions of ancient peoples rise up before the imagination as one looks out over the fertile walled-in valley. Here dwelt the Celtic Taurisci in the days when the greedy hand of Rome was stretched out to grasp the already known marvelous mineral wealth of these mountains; Huns, Ostrogoths and Visigoths, Langobardi, Franks, Avars, in turn swept in hordes down the mountain passes and over the plains, to be followed by Slav races, who conquered them, and themselves occupied the rich mountain lands and fertile valleys.

Later came the victorious armies of Charlemagne who conquered the conquerors and included the territory in his system of German "marks," rude fortresses erected to keep back the tide of Avars and Slavs; and "Steyermark," the name of the country, remains to this day.

More recently the old Schlossberg stood witness to struggles of another kind, less picturesque and grandiose perhaps, but even more keenly contested, fought out at its very base. Can it be that such solitary, peculiar heights, rising abruptly from the plain, old *Asenberge*, mountains of the High Gods, as they once assuredly were, continue to call with mystic voices to those dwelling in their shadows? It must be so, for think how clearly and steadily the love of freedom, the birthright of the ancient peoples, has burned, how ideals and aspirations have flamed high, despite surrounding gloom, in such old cities as Nürnberg, Salzburg, Prag, and Graz.

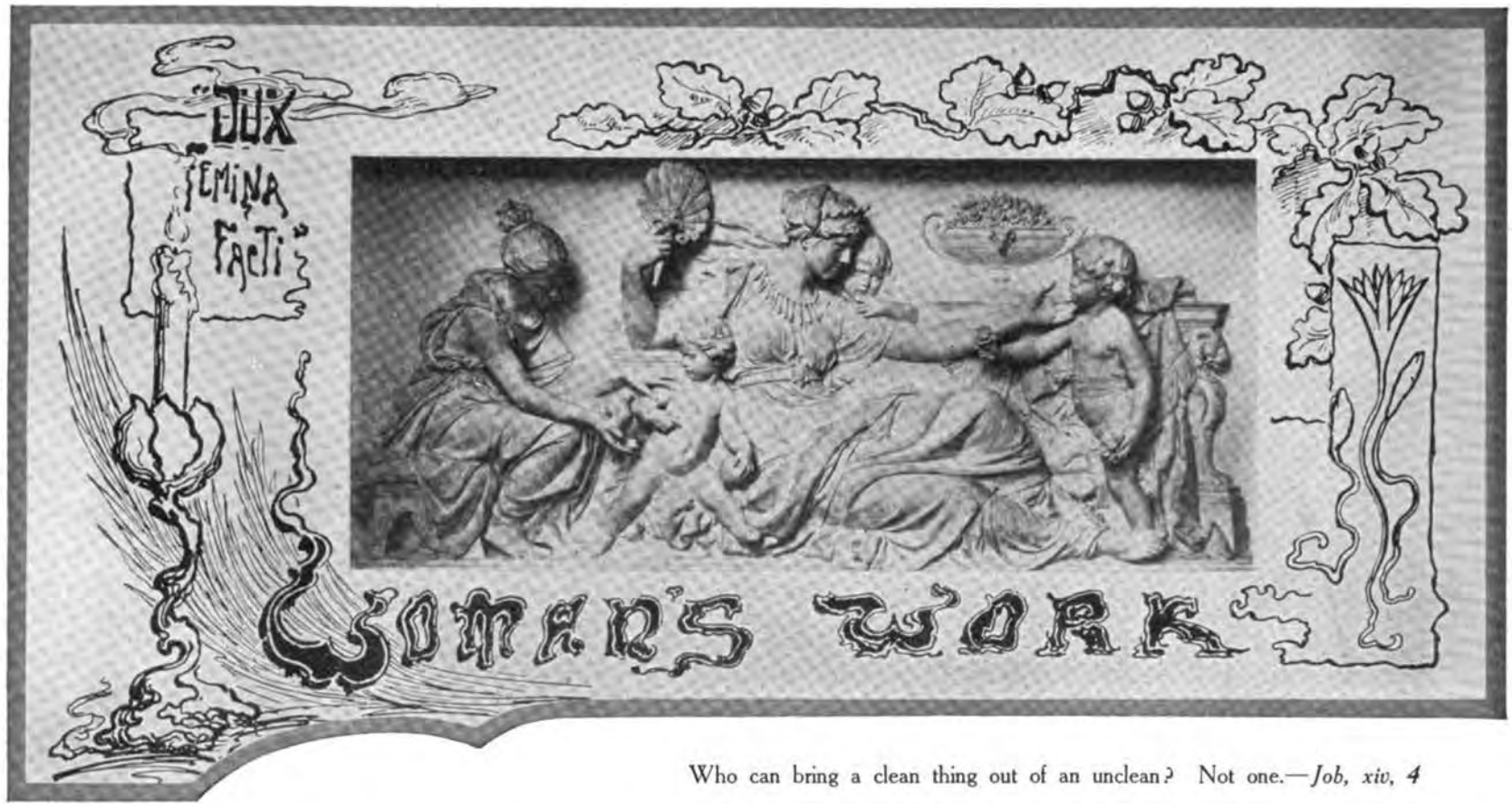
Today the Schlossberg of Graz looks down upon a scene of busy prosperity and a city of fair promise. Not in vain has the Schlossberg called to the people; Graz is now a center of culture and enlightenment and these influences are drawing to it people from all over the Dual Monarchy: members of the old proud aristocracy; retired officers and their families; young men with their futures to carve out, are all flocking here. It is with pride that the visitor is shown the great University with its thousands of students and their admirable technological college, with its magnificent natural history museum which ranks with the best in Europe. Kepler, the famous medieval astronomer, scientist, and mystic at once, could remain today the life-long honored professor in the lecture halls of the university, nor be driven forth a declared heretic as he was in "the good old days."

Graz, like many another city in Austria, owes much to the liberalizing hand of Joseph II, *der Schätzer der Menschheit* as he is now called by a loving and grateful people.

Graz is celebrated, however, not more for its education than for its industry. *Bim, bam, boom!* rings out the early matin call, startling the stranger from his slumber, and the distant mountains resound the livelong day to the vibrant *bim, bam, boom!* So incessant is the ringing that it produces a weird, eerie effect, as of millions of trolls hammering away in the distant Alps. It is the sound of thousands of hammers, driven still as in olden times by water-wheels, changing the rich ore of the mountains, which furnish one-third of all the iron used in Austria, into scythes, sickles, and unexcelled steel blades of every kind, that find their way to all parts of the world.

And now after a century of activity and steady, sturdy growth, Graz is entering upon a new era. In the silence of the heart-life the leaven of a spiritual ideal has been slowly raising the general consciousness, until today she stands open-heartedly ready to welcome the pure and ennobling teachings of the Ancient Wisdom, the first of the cities of Austria-Hungary to unfurl the purple and gold banner of Theosophy — the peace-bringer and unifier of races, nations and men. GERMANIA

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Who can bring a clean thing out of an unclean? Not one.—*Job, xiv, 4*

The Swedish Country-Woman

A SWEDISH daily recently contained the following tribute to the Swedish country-woman, in which everyone who knows the conditions most heartily joins. The picture, to paint which any translation seems inadequate, is a true one, and gives a glimpse of how the national life is founded upon a solid basis of true principles and of how the link with olden brighter days is still preserved in the simple lives of Sweden's country-women. It is indeed refreshing to read such articles as this in our daily papers, for it shows a thought-trend towards a finer and more spiritual reading of the book of life. STUDENT

THE SWEDISH COUNTRY-WOMAN

Do you know her — the silent, modest, quiet, industrious, frugal and hospitable, thrifty and considerate, resolute and kind-hearted woman, from snow-clad Lapland to fertile Skåne, from Baltic shore to the rocky border in the west?

She counts her sisters in hundreds of thousands over all Sweden's realms, although they ought to be counted in millions. Her lineage in the Northern lands runs farther back than researches can reach. Hers is an unmixed race of pure blood and of a free-born people. Her contribution to Swedish culture has not been measured, cannot be measured. It goes too deep and too wide; it is too vast in its scope to allow us to say, "This she has done, that she has not done." And so firmly rooted in the life of the nation is this contribution of hers that even when our modern civilization with its splendor as well as corruption has been washed away by the waves of time, then, out of the soil of which she is, as it were, a part, a new tree of life will shoot up, bearing fruits of the new hope which will preserve all that was best in the past—or Sweden will be no more.

She has no need of our acknowledgment, does not demand it, does not care for it, will not even observe it. But we feel it an obligation to give our acknowledgment; to bow in reverence before this being, apparently so simple though in fact so mysteriously involved and rich; to follow in grateful admiration the health-giving manifestations and processes of this vein, the soundest of all in the Swedish body.

The more the attention is drawn to the unique position of the Swedish country-woman, the more we find causes of surprise and amazement at the greatness hidden under such an unassuming exterior. How great is her ability to find means for the growing needs of the family under the most troublous situations; to prevent what to outsiders seems to be an unavoidable disaster when the husband has forgotten his simplest duties towards house and home. What an active life up to the last days of even the longest life and without complaint; what fortitude under vicissitudes; what genuine aristocracy under the coarse working-dress!

Again, how priceless and beneficial this well-known geniality of the true Swedish country-woman, with which we are met as with a greeting from sunny meadows with their pasturing herds; a fresh breeze from the country; a warming summer idyll even during the darkening days of fall.

However, it is vain to attempt to distribute for examination a piece of life itself; its inmost well-spring will forever be beyond our reach. But we cannot pass by in silence the most precious gem in the Swedish country-woman's crown of honor—the virtue she has been able to preserve as a wife, throughout the centuries, in spite of the moral corruption she has met, not seldom among those socially much higher.

All taken together, we venture to say that the wife and mother in Swedish country homes from time immemorial has maintained a position so noble that it has had no need of outer demonstration. She has been and is the power that has kept things together during the most trying periods of disintegration and upbuilding; one of the most important factors of national economy; the guardian of popular usage and manners.

She is the real Minister of the Interior of the Swedish people.

"WHERE IS THE ANTIQUE GLORY—"

WHERE is the antique glory now become,
That whylome wont in wemen to appeare?
Where be the brave atchievements doen by some?
Where be the batteilles, where the shield and speare,
And all the conquests which them high did reare,
That matter made for famous poets' verse,
And boastfull men so oft abasht to heare?
Beene they all dead, and laide in dolefull herse?
Or doen they onely sleepe, and shall again reverse?

Spenser ("The Faerie Queen")

Prison Life in Japan

WE have learned to associate with Japanese life ideas of cleanliness, light, fresh air, and simple means of beautifying the daily surroundings, and it is interesting to note that in their prisons the same ideas are carried out, making of these places of confinement something so outwardly lacking in suggestion of forcible restraint that one would think the occupants must begin to realize that after all, what keeps them incarcerated is what is within themselves and must be removed by their own efforts.

Most people who have never seen the interior of a modern prison or jail are, on visiting one, most favorably impressed, the truth being that in the absence of any mental pictures to replace them, they still imagine dark cells, dank with accumulated filth, with no appliances for the cleansing of body or garments — in fact, the dungeons of the Middle Ages. They are relieved to find windows opening to the air and light, to hear running water, and to learn that there is a bathroom in each ward. But even so, there is much to contend with, and the picture of the Japanese prisons, especially those for women, is a decided improvement upon anything we know of in our country or elsewhere.

To begin with, there are no heavy stone walls. The cells are wooden, cage-like erections built around a central space, and so open that fresh air, day and night, is a matter of course. The wood-work is all immaculate and shining, the floor neatly covered with matting, and the prisoners are clad in pink crêpe kimonos!

This would of course be an impossibility were there not strict regulations and very bounteous means of preserving personal cleanliness. The rule is a hot bath three times a week and a good wash three times a day. In addition, there is the special bathroom for the ceremonial ablutions — a relic, surely, of wise teachings of ancient days when everything

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necessary was performed with an idea of its significance.

What should we think of having classes in deportment in prisons? And still, why not? Anyone who has visited a prison remembers with keen satisfaction the change in the attitude of the prisoners; it may at first have been a sullen distrust of anyone who approached, which gradually, as the friendly intent on the part of the visitor made itself felt on every occasion, melted into an expression of eager welcome, shown clearly by the quick rising and moving forward to greet those who enter the wards regularly with a desire to cheer or instruct. One can plainly see that any teaching or exercise, such as the ceremony of tea-serving which is taught to Japanese women in prisons, would afford an outlet for the pent feelings in these lonely hearts, and, if only for a brief interval, restore to these women their self-respect. And what a beginning for a happier future!

Lessons in embroidery and artistic dress-making, and in other arts and crafts, are also given to women in Japanese prisons. It does the heart good to read about it, for all these methods which, while reforming and instructing, keep the prisoners near to the beautiful, are hindering the growth of that most depressing aspect of prison-life, the sense of personal isolation from all that is normal and innocently light-hearted. The Japanese seem to have applied their ready wits to reformatory methods with good results. They have been keen enough to perceive the curative possibilities of some of the less serious activities of life and to direct the most needy in happy ways of building the moral nature, thus doubly safeguarding the future of these women.

Plainly, the Helpers of the race have sounded in many lands the challenge-note, that those who love their fellows may bestir themselves, and that quickly, to do practical saving *deeds,* not sit still and evolve theories. Katherine Tingley, upon the occasion of the recent visit to Lomaland of the Japanese Commissioners, spoke in terms of highest praise of the spiritual possibilities which she discovered in the Japanese people at the time of her visit to their land; and as she spoke one felt, in a new way and with an impelling reality, the solidarity of humankind.

One felt the heart-touch that makes all kin, that proclaims all men to be brothers and all creation bound by ties indissoluble. A new meaning shone forth in the old, old teaching that the thread of life passes continuously, in never-ending cycles, from race to race, borne by the souls that make up humanity. And a sense of security came upon one, in spite of the present menace of forces of disintegration that would wreck human life and annul all progress if they could work their will. One felt the nearness of that Spirit of Compassion which broods over all mankind and encircles all nations, as they were children, by its strong pure arms. The Japanese are exemplars on many lines, for the heart speaks in their councils, as well as the fine intellectual powers inherent in their virile stock. STUDENT

Woman's Work in Ancient Tibet

MORE than laden with interest at the present time is everything pertaining to Tibet, yet it may not be generally known that the introduction of Buddhism into that land was due to a woman's devotion, initiative, and insight.

Holdich, in recent historical writings upon this land of mystery, states that the Tibetans originally "invaded China and Upper Burma with success and even dictated terms of peace to the Chinese government" and most interestingly describes how the principles of Chinese civilization

crept across the mountains to Tibet, coincident with the introduction of Buddhism by the young Chinese wife of the Tibetan King, Srong-tsan-gumpo. She was the daughter of the Chinese Emperor, and was received in marriage by the king after his successful invasion of China in the year 640 A. D. She found a useful ally in the Nepalese wife of the same monarch, and the two ladies worked together in harmony to lay the foundation of one of the mightiest religious institutions that the world has ever seen. King Srong-tsan-gumpo (converted to Buddhism by his wife) founded Lhasa, and Lhasa has ever since been the pivot of Buddhist thought and Buddhist faith for all eastern Asia. It has been as the holy of holies, the dwelling of the ark of the Covenant, to one-third of the human race.

The great religious reformer, Tsong-ka-pa, who brought the religion back to the original purity from which it had departed, came in the latter part of the fourteenth century, seven centuries later than the era of the two courageous young Queens who founded it.

Tsong-ka-pa, as has been referred to in the CENTURY PATH, appealed to first principles and, like Atisha, whom he followed, pleaded "for the re-establishment of ancient customs." The religious order founded by him was and is still known as "Yellow Caps," in contradistinction to the degraded cult working on wholly different lines and contrary to the laws governing human progress, which is known as the "Red Caps."

It is noteworthy that as research is pushed farther back and as long-hidden, ancient records are brought to light, more and more prominent becomes the place accorded to woman as a civilization builder and as a pioneer on spiritual and intellectual lines. STUDENT



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AN ENGLISH COTTAGE, NEAR BRAUNTON, DEVONSHIRE

Jottings and Doings

(From a Student's Note Book)

IT is not usual for conservative professional bodies to recognize with honor the work of a non-professional in their especial field, and therefore of special interest is the recognition with acclaim of Lady Aberdeen's efforts to combat the spread of phthisis, by the British Medical Association.

This shows the very natural way in which the "woman question" would answer itself if only more women worked impersonally, unselfishly, and with a single eye to the *duty of the hour.* There is a growing interior demand for ability and honest effort in the ranks of womankind and the woman whose work proclaims her as a doer of good deeds in a wise and energetic way will, late if not soon, be known and honored in her work. The woman soon finds her place who finds herself.

A FRENCH traveler, in the Paris *Tour du Monde,* describes, in the course of an article on the new China, the remarkable change that has taken place in the status of the younger generation of Chinese women. He writes that

Women, and even young girls, show themselves in the public streets, and to the amazement and horror of the old-fashioned Chinese, no less than to the enthusiasm of the younger generation, the fair sex is everywhere seen at liberty. . . Women found boarding-schools, they hold meetings, they draw up petitions, and raise such a tumult against the government that the Viceroy has been compelled by their noisy importunities to institute Normal Schools for women in every province. . . . In America and in Japan are found Chinese women, graceful, almond-eyed, taking courses in medicine, science and law.

In the awakened Orient woman seems destined to play a part!

A WELSH woman, Miss Edith Wharton, is the first among British women to secure the Carnegie medal for heroism. In a recent frightful hotel fire Miss Wharton found that a baby had been left behind in an upper room. The building was a cauldron of smoke and flame but the young woman grasped a wet cloth, flung it about her head and shoulders and, crawling on hands and knees along corridors and up stairways, found the baby still safe and sound although the room was in flames. Wrapping it in blankets, she dropped it upon a sheet held by the excited onlookers several stories below. The stairway by this time had been burned, the firemen's ladders were too short to reach the brave rescuer and she was obliged to leap.

Only the sheet was available to aid in breaking the force of her descent and, owing to the great height, it proved useless. Mangled, limp, and unconscious this brave girl was carried to the hospital where she hovered for days between life and death. She lived, but a cripple.

IT is reported that Queen Elena of Italy has set the seal of disapproval upon the extremely large hats which Italian milliners have been supplying. The fashion of discarding hats entirely for the more graceful and artistic mantilla is spreading among aristocratic circles.

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OUR YOUNG FOLK

A New England Story Writer

WHEN our young folk are asked for the name of the greatest story writer of New England they answer "Nathaniel Hawthorne." They know very well, however, that this great novelist died in 1864, and so they expect to hear that there have been many writers who have told delightful stories about New England since then. One of these, Sarah Orne Jewett, who died last June, was so successful and was able to put so much of the spirit of New England into her books that the mantle of Hawthorne is said to have fallen upon her shoulders.

Sarah Orne Jewett was born in a quaint, colonial mansion in the town of South Berwick, Maine. Her father was the doctor of the place and a professor of medicine in Bowdoin College at Brunswick, where both Longfellow and Hawthorne studied. Dr. Jewett was a very learned man, and his little daughter, who was rather delicate and drove much about the country with her father as he attended to his patients, had many long and interesting conversations with him, as well as hearing him talk to the people he visited. Perhaps no one knew better than Dr. Jewett and his little daughter just what patience and sweetness and what gleams of humor and heroism there were in the lives of the people in this New England neighborhood. At least it would seem so; for these have crept into all Miss Jewett's stories and have made her readers feel that here is the very heart-beat of New England life.

Sarah Orne Jewett was not twenty when her first story was accepted and published by the *Atlantic Monthly.* This recognition meant much to many a young writer grown famous since, the early efforts of the great poets and story writers having been introduced to the public in this way. As the years went by volume after volume of Miss Jewett's stories appeared, some of which are *A Country Doctor, A Marsh Island, The Country of the Pointed Firs, Tales of New England;* and one of the interesting short histories, *The Story of the Normans,* also bears her name as author.

Although Miss Jewett always looked upon the Maine village as her home and loved the country so ardently that she inspired her readers to love it more, she saw much of the world both in America and Europe. She was herself a representative New Englander, a scholarly woman of exquisite refinement, and for many years she lived in Boston in closest touch with the very best that city holds.

There is one of her stories which must appeal to every boy or girl who ever felt the tender love for Nature and the wild creatures, which is content to enjoy but leave undisturbed the woodland tenants in their homes. It is *The White Heron,* and it tells of the struggle in the mind and heart of a little country girl who is requested to discover to a stranger the nest of the heron, so that he may shoot it and add it to his collection of stuffed birds — a collection he is trying to make as comprehensive as possible. This is one of the loveliest stories that ever was penned. Little Sylvy needs the money offered by the stranger if she will only help him to find the heron's nest. She creeps out before dawn, climbs from tree to tree and watches Nature waking, sees the white bird in his home in the pine tree and goes back to breakfast to face the stranger and her grandmother. But no persuasion can induce her to betray the dear bird she watched at dawn. Her lips are firmly closed, and we love her for her constancy.

This is but a peep into Miss Jewett's stories which are rich with fragrant breath of herb and pine, bracing with the ocean salt, and best of all, alive with sweetest human feeling. It was her part to preserve in her books pictures of the very best of New England life, and her fame will grow as more readers learn where to find the treasure. GENTIAN



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FLOWERS BY THE BARROWFUL IN LOMALAND

"I LEARN immediately from any speaker how much he has already lived through the poverty or splendor of his speech."

Emerson

The Forgotten Gift

CECIL sat moodily looking at the clear blue waters gently lapping to the edge of the low stone wall on which he was seated, that divided their garden from the waters of the bay. He wondered why his cousin Guy was so certain of the welcome from their playmates, so often denied to himself. Even his baby sister May showed all her pearly teeth and stretched out dimpled hands of greeting when he came.

"I lend my toys and ask them here to play, and give them sweets, and yet when it comes to be captain or leader, it is always Guy — and he gives them nothing, for he has nothing to give. It's not fair. Listen to them all laughing now. Nobody misses me." He jumped down from the wall and flung himself down on the grass behind a clump of shrubs near by, and sobbed from sheer loneliness.

"Well, you are a queer boy!"

Cecil sat straight up in sheer astonishment to find the sunniest-faced boy that he ever saw, smiling at him. Dressed in a white tunic embroidered in gold, his sandaled feet pressed the grass as gently as a summer zephyr, and his radiant smile rivaled the sun.

"A beautiful garden, charming companions, bats, balls, and footballs, with all else a boy could desire, why this unseemly grief?" he asked.

Then the dazzling smile softened yet more and he laid a cool tender hand on the boy's hot head. "What is the trouble, comrade?" he asked.

Cecil told him all his troubles, finishing with "They don't care a jot if they never see me, but unless Guy is there they are never happy!"

"Do you not want them to be happy?" questioned the boy.

"Yes, I do want them to enjoy themselves," he answered, and his heart throbbed in response to the radiant smile of the stranger boy.

"Shall I tell you the gift you have forgotten, the giving of which makes Guy's life so full and the absence of which makes yours so barren?"

Cecil's eyes asked an eager question.

"Yourself," he softly answered.

"Cecil," called Guy, "Cecil, where are you?"

Cecil rubbed his eyes and rising, joined the boys again.

"We missed you fielding," said Guy, "but we got them all out at last; here, you take first bat. We have all been playing," and he put his arm round his cousin's shoulders.

"Give it to Tudor Browne," replied Cecil, "hadn't we better put our best man in while the light is good?" and he handed over the bat.

Guy nodded, and Tudor Browne walked to the wicket feeling as if the world had come to an end. As for Cecil, he knew what he meant to do for the future, and he felt that Guy understood his resolve. STUDENT

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THE CHILDREN'S HOUR

FROM THE TREE-TOP

WHAT would you see if I took you up
To my little nest in the air?
You would see the sky like a clear blue cup
Turned upside downwards there.

What would you do if I took you there
To my little nest in the tree?
My child with cries would trouble the air,
To get what she could but see.

What would you get at the top of the tree
For all your crying and grief?
Not a star would you clutch of all you see—
You could only gather a leaf.

But when you had lost your greedy grief,
Content to see from afar,
You would find in your hand a withering leaf,
In your heart a shining star.

George Macdonald

The Number Family

BETTY was in the orchard under the old apple tree with her pad and pencil, working her sums for school next day. She chose this quiet spot because it was so far from the garden that she couldn't be disturbed by the voices of the children at play. Her arithmetic was keeping her from joining in their games, but she was determined to have better lessons next week, so she worked away.

It was such a warm sunny afternoon that after an hour's work she grew drowsy and the old Mother Goose doggerel kept running through her head:

Multiplication is vexation,
Division is as bad;
The Rule of Three perplexes me
And fractions drive me mad!

All at once she heard a clear ringing laugh. She roused herself, looked around, and spied a dainty little figure poised against a low hanging bough of the old tree. Betty was astonished, and couldn't help exclaiming, "Who are you? And what are you laughing at?"

"I'm laughing at you, and my name is Nine," answered the fairy.

"What a funny name," thought Betty; "but she does look like a 9, with such a slender, straight figure and little round head perched on one side." And she drew a 9 on her pad.

The fairy watched her do it and said: "Children and grown-ups too are constantly writing my name and those of my smaller sisters without ever dreaming that we are real living beings and possess magical powers."

Betty grew more astonished and asked without stopping to think: "Who are your smaller sisters?" And she felt quite stupid when the fairy replied: "One, Two, Three, Four, Five, Six, Seven, and Eight, of course. We belong to a very ancient family called Numbers, the most important family on earth."

Betty was too polite to say that she had never considered numbers so important, but she mentioned the fact that she could do mental arithmetic and knew a great deal about decimals.

Nine laughed heartily at this and said: "Some children think that mathematics is only an exercise for training the mind to be quick and accurate and that when they can tell the price of three yards of ribbon at 12½ cents, they know enough."

Betty didn't like being laughed at, but Nine looked so good-natured and jolly that she couldn't feel offended, so she said: "Tell me something about the Number family, please."

"We are quite a small family," said the fairy, "besides myself, only ten of us in all, counting my little round sister Nought, and yet any amount of time and distance can be expressed by the combinations of our names. We can tell just how far off the moon is, how old the world is, and so on."

"Only ten numbers to count everything in the universe!" cried Betty. "I never thought of that before."

Nine went on talking: "In ancient times our family was held in great honor. Nought, Seven, and Three, were especially sacred, and their symbols were found in the temples of every country on earth. Every one of us is the symbol of an idea and when once our meaning is understood, the whole world of philosophy is opened like a book."

"I thought that numbers were used only in arithmetic and in buying and selling," said Betty.

"We are used in every branch of science and art in the world. You just think about it and you'll see how dependent everything is on us. What would music and poetry do without us? We make their measure and rhythm. We are just as necessary to philosophy as to commerce, though most people who use us today think we represent only dollars and cents."

Betty nodded to show that she was listening, and Nine continued: "There's my sister Nought; she once represented the endless cycle of eternity; now she is considered worthless whenever she appears alone. She has no value of her own but she has the power to increase the value of her sisters tenfold, if she walks behind them."

"I see," said Betty, seizing her pad and pencil. "If I write her name before yours like this, 09, she doesn't affect you — unless I put a point before her, .09, and then she lessens your value; but every time I write her name after yours, thus, 90, 900, etc., she makes you ten times as big. What a tremendous influence she has!"

"Oh, she is the most wonderful of us all. Only the wisest men on earth know her magical powers."

"Do tell me all about her," pleaded Betty.

"When people are told things they never value the knowledge; but the harder they work to get a thing, the more they appreciate it. Isn't that true?" asked Nine.

"Yes, it is," admitted Betty in such a tone of disappointment that Nine said quickly, "Never mind. I'll give you a few hints about the Numbers now, and when I find that you are doing faithful work at school, I'll meet you at this tree and perhaps bring my sisters. They can teach you wonderful things."

"Oh how kind you are," said Betty, "and I am so interested! Every time I put your names down on my pad, I shall think of you and your sisters."

"Suppose you write us down now," suggested Nine. Betty wrote, 9876543210. "Now reverse our names and subtract the one row from the other."

Betty did as she was told:

```
9876543210
0123456789
----------
9753086421
```

"Now look at your answer," said the fairy, "and you will find every one of our names in it. They have only changed positions."

"How strange!" exclaimed Betty.

"Now add the digits in your answer, and what do you get?" asked Nine. Betty added quickly and gave 45 as her answer. "Good! and 4+5 = 9 — my name," said the fairy.

Betty opened her eyes in wonder.

"We'll take a 9 drill if you like," said the fairy, "and you will see how my name invariably turns up in most unexpected places. You can never get rid of me when once you have thoroughly made my acquaintance. Do you know the table of nines?" asked the fairy.

"Of course I do," said Betty.

"Then count by nines on your pad."

Betty wrote quickly, 9, 18, 27, 36, 45, 54, 63, 72, 81, 90, 99, 108, 117, 126 —

"That will do," cried the fairy. Now look at your row of numbers and add the digits in each and you will find that the sum of each is 9, and if you carried the nine table into the millions, the result would be the same."

"It's just like working puzzles," cried Betty excitedly. "Give me another."

"Take any number," said Nine. Betty wrote 81. "Reverse it and subtract." Betty wrote 81 and subtracted 18 from it.

"Add the digits in the answer and you have my name again: 6+3 = 9. Raise your selected number and its reverse to their squares or cubes and the result will be the same."

Betty tried it:

```
81² =  6561
18² =   324
       ----
       6237
```

Adding the digits in the answer, she got 18, and 1 + 8 = 9, again. "It's like magic," cried Betty.

"No matter what numbers you take, the result will always be the same," said Nine. "Take one more, and then I must go."

"'Choose a number and subtract the sum of its digits from itself, and you will get my name again."

Betty wrote 2458; their sum is 19; 19 subtracted from 2458 leaves 2439; these added give 18; and 1+8=9. "Your name again," cried Betty triumphantly, holding up the pad for the fairy to see.

But she found herself alone, and before she had time to feel disappointed, she remembered the fairy's promise to come again and bring the rest of the Number family. L.

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NOV. DEC.	BARO-METER	THERMOMETERS MAX	MIN	DRY	WET	RAIN FALL	WIND DIR	VEL
29	29.907	60	47	53	47	0.00	E	5
30	29.760	66	47	50	45	0.00	SE	3
1	29.726	61	47	53	50	0.02	E	1
2	29.648	60	51	53	53	0.03	SE	5
3	29.611	58	46	52	47	0.04	E	1
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5	29.728	57	43	46	41	0.00	SE	4

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ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 8

CONTENTS

Pages 2, 3 — EDITORIAL
Influence of Mystic Brotherhoods in History
Whence comes Human Inspiration
Students of Life Itself
Silent Helpers and Guardians
The Divine Field of Light
The Lower cannot Create the Higher
Theosophy and the Church

Page 4 — TWENTIETH CENTURY PROBLEMS
Real Psycho-Therapeutics
The Secret of Jesus
The Public Perils of "Denial"

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Runic Stones (*with three illustrations*)
Druidic Sacrifices
A. D. D. on the Antiquity of Man

Page 6 — TWENTIETH CENTURY SCIENCE
Ancient Medication
Color Blindness
The Scandinavian Home
Mind and Brain

Page 7 — NATURE STUDIES
Influence of Colored Soil on the Growth of Plants
The Acacia as a Symbol
My Native Land (*verse*)
British Sailors at Point Loma (*illustration*)

Pages 8, 9 — STUDENT'S PATH, ETC.
Theosophy
Language
The Dying Year (*verse*)
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Freedom
"Why the Flood was Sent"

Page 11 — GENERAL
The Theosophical Address at Isis Theater
"Even Women"
British Sailors at Point Loma (*illustration*)

Page 12 — GENERAL
The Late Prince Ito
The Babylonian Circular Scale
Fire-Producing in Burma

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Lamartine (*with portrait*)

Pages 14, 15 — WOMAN'S WORK
The New Year
Life May be Like a Fairy Tale
Jottings and Doings
British Sailors at Point Loma (*illustration*)

Page 16 — OUR YOUNG FOLK
The Morning of the Year
A Râja Yoga Promise to the World (*illustration*)

Page 17 — CHILDREN'S HOUR
A New Leaf (*verse*)
A Busy Day with Father Time
Two Stories About Animals

Pages 18, 19, 20 —

Influence of Mystic Brotherhoods in History

THE map of history, as usually presented, resembles the chart of biological evolution, in that it is a tabulation of connected effects, the causes of which remain invisible. Usually also, we are bidden to seek the causes in the effects themselves, and there is insufficient distinction drawn between movements and the causes of movements; which reminds of the frequent confusion of cause with effect in the use of such words as motion and force.

But behind movements are men. This is indeed recognized to a considerable extent, but not sufficiently. For the men who play the dramatic visible part are not usually the chief actors. Once in a while we find a man who combines in himself the qualities of an exoteric leader with those of a man of interior knowledge and guidance; as, for instance, in Alfred the West Saxon. But usually the man who appears before the scenes is the man of action, and the source of his inspiration remains as invisible as the string that actuates the marionette. We see great men appear, spring up, arise; and around them springs up a movement or following of other men, whose thought and energy infuses itself into the mass and brings about the movement.

Whence comes Human Inspiration

But if we could look closer it would be found; if we did look closer it might be found; probably we shall look closer and it will be found — that there have always been esoteric bodies at work prior to great movements; and it is to their silent and long-continued labors that is due the sudden tide of progress and enlightenment that so mysteriously dawns. Such bodies must consist of students of the interior life of man and the deeper mysteries of nature, who, by putting themselves into touch with the eternal sources of energy and light, bring these down to the human plane and thus sow the seed which afterwards germinates. All unheeded, unsuspected, and forgotten, these men must have labored; one or more coming partially on the scene, perhaps, once in a while, to be derided as a charlatan or a deluded mystic.

Students of Life Itself

Theosophists, who live now at one of these critical stages of the world's history, when new and unexpected changes are taking place, are aware that thirty and more years ago a Teacher came and disturbed the currents of thought, thereby calling down upon herself obloquy and a martyr's death, but founding an order which has ever since continued to uphold those teachings and to disturb the currents of thought. They have not the slightest doubt that the changes now taking place and imminent are due to this powerful influence acting upon the thought-sphere, set in motion by those who guard the welfare of humanity, through Theosophists and probably through other people in other parts of the world, whose eyes are turned towards the light. It is the inevitable presumption that other great movements have been initiated in the same way. And we are assured by Theosophical Teachers that those who watch over the human race and are the guardians of the sacred Knowledge do so work continually in all ages, through individuals whose hearts and minds are turned in the right direction and who thus become their unconscious or conscious agents.

Silent Helpers and Guardians

If we are not to represent history as a series of effects without causes, getting an illogical view like that presented by biological evolution, we must recognize the existence and workings of these secret influences. Mere mingling of races will not produce progress; the people in the races must bring with them some powerful inspiration; among them must be men of light and leading, whether public or private. Many races merely degenerate; what distinguishes these from the ones that progress?

The ancients used to say that the Gods descended in mortal form as Heroes and founded new races or civilizations; and they must have meant the same thing. We can always trace the individual who in some mysterious way receives an illumination or inspiration and then comes forth and imparts it.

The Divine Field of Light

Thus has the light ever come, thus will it ever come — through the clarified faculties of the man of enthusiasm and purity of life, who comes in touch with the Divine in nature. He is indeed God-inspired, for he is guided by his own Divinity.

Nor can we stand idly by and see evolution evolute itself; for it cannot evolute itself. False views of evolution as applied to the organic kingdoms have been applied to the science of history, with the result that people talk as if the uncontrolled inertia and passional instincts of man would somehow tumble together and generate a force of a higher order. But such a process, whether in biology or chemistry or history, would only tend to a degradation of the forces and a disintegra-

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tion of the organism. The life-impulse has to be renewed continually by fresh influx from higher sources; and in human history it is the aspiration, self-sacrifice, and toil of the enthusiastic and devoted that accomplishes this result. When these forces are absent, we see society enter upon the road towards disssolution and we wonder what is the matter.

The Lower cannot Create the Higher

It is impossible for a Theosophist, believing as he does in the absolute necessity for a body of workers for spiritual regeneration, not to infer that the same influence must always have been operative during historical crises, and that a truer chronicle would depict it at work. STUDENT

Theosophy and the Church

BY a recent mail we learn that New Zealand has again been visited by an exhibition of ecclesiastical intolerance. This time it is the Anglican Church, and the sufferer is the Rev. Scott Moncrieff, for some time Warden of St. John's College, an Anglican institution near Auckland. Mr. Moncrieff had studied Theosophy shortly after finishing his university course at Oxford, and ended by accepting the truth of the Wisdom-Religion. The newspaper report says he "resigned" his position as Warden of St. John's College on account of his becoming a Theosophist. Another account has it that his resignation was caused by the action of the Anglican Bishop of Auckland, and this is very probable. The former Bishop of Auckland, Dr. Cowie, who was also Primate of New Zealand, at one time manifested a tolerant spirit, and even entertained a Theosophical lecturer at his house. But a number of his clergy and laity who were bigoted made so much fuss over it that the present bishop no doubt thinks it safer to be orthodox and intolerant.

It is very doubtful from a legal point of view if any bishop, or any church, has the right to remove a clergyman simply because he is a Theosophist. But, as the churches are constituted, it is difficult to carry such a matter to the legal courts, and remain in connexion with that particular church. All churches are more or less autocratic bodies, and maintain an "imperium" within their orthodox boundary which may be altogether at variance with justice and even with the laws of the land. The ecclesiastical boycott is as old as sectarianism, and the persecution of the prophets of progress is older than Christianity.

New Zealand has become famous the world over for its progressive legislation in many things, but it has not made corresponding advance in the matter of religious thought, and religious liberty. This is in some measure owing to the trend of thought being towards the more material aspects of life, and also to the country being farther removed from the direct currents of advanced religious thinking which are recognized in some of the older countries of the world. This over-engrossment in material progress and material comforts, has prevented the Dominion of New Zealand from seeing, or taking seriously to heart, the dangers to national life which exist wherever orthodoxy is allowed to become openly intolerant, and where it has been permitted to suppress liberal thought, and crush out of existence liberal thinkers. The results to India from the expulsion of Buddhism; or to Greece from the death of Socrates; or to Spain or Italy from the persecution of those who held aloft the lamp of enlightenment, ought to be a sufficient warning to all nations.

Or, to take a more recent case: it has been said by one who knows, that the progress of India was retarded by a hundred years through the action of certain foes of enlightenment in India, in the shameful persecution of H. P. Blavatsky over the Coulomb case in 1884, of which the Presbyterian missionaries in Madras were but the (perhaps) unconscious tools. Wherever orthodox bigotry, priestcraft, and superstition have held men or nations in their grip, there we see an instance of serious loss inflicted upon mankind as a whole. True religion is ever most essential to Man's highest welfare, and wherever this degenerates into mere ecclesiasticism, then an injury is inflicted upon man's inner life with which mere material loss cannot for a moment be compared. Ecclesiastical bigotry and intolerance have ever sprung from selfishness and ignorance, and have always been a serious drawback to real Christianity. If, in some places today, such as France, men openly spit on the Cross, it is because a corrupt Christianity has led men to hate all that the Church professes to uphold. And the Church, whether in New Zealand or anywhere else; whether it be Anglican, Roman, or Presbyterian, which has so far wandered from the spirit of Jesus as to cast out those who strive for Universal Brotherhood, and who bring "Truth, Light, and Liberation" to the nations, that Church is a serious menace to the world's life; as much so as a cancer is to the life of the individual.

It is not the first time that men have rejected the true Messenger, and afterwards followed Anti-Christs. And we have now in New Zealand today the strange spectacle (and yet not so strange) of a Presbyterian minister upholding the "Psychical Society" (S. P. R.), and its often exposed arguments as an authority against H. P. Blavatsky. This is evidently done to have a fling at Mr. Moncrieff for daring to espouse Theosophy; and probably also to uphold the intolerant spirit of the Anglican Church. Truly Herod and Pilate can for a day become friends if the Christ is to be condemned! But the Churches, whether Anglican, Presbyterian, or Roman, can no more stop the Theosophical Movement than they can stop the rising of the sun. The utmost they can do is to continue to shiver in their own misty, foggy atmosphere.

Mr. Scott Moncrieff said very truly that

> many of the more obscure passages in the Bible were illuminated by a knowledge of Theosophy, and some of the clergy were now studying the subject. . . . The reason for its non-acceptance in certain quarters appeared to be a natural conservatism and a clinging to orthodox creeds.

In regard to the new wave of liberal thought felt in all the churches, even in the Roman Catholic, Mr. Moncrieff said:

> Many of the preachers and teachers of what is called the "New Theology" at Home, are giving us theosophical teachings; science is becoming religious, and religion is becoming scientific, and the two are moving together to a meeting point which will be a view of life, of man and the universe, which is essentially theosophical.

The pitiful thing is that neither the advanced scientists, nor the advanced preachers have the courage to confess the source of their inspiration. It might give a shock to their vanity to confess — "I got a hint of this from *The Secret Doctrine,* or from some other of H. P. Blavatsky's writings"; but it would be true, nevertheless.

Mr. Moncrieff has the courage to state openly that

> Theosophy is part of a great Movement which is changing the whole world.

He has raised the ire of some church people by declaring that

> Many of the people who criticise the theosophical movement do so without having studied it;

and that

> the objections which Theosophy is meeting are the same as those met with by every evolutionary movement.

This strongly reminds the modern ecclesiastic of the words of Jesus: "Which of the prophets did not your fathers persecute!" It is a lamentable fact that in every age and country the Messenger of Truth is regarded as heterodox, and persecuted; not so much by the outside world as by the priests, ministers, or fashionable upholders of the current religion. Those who should lead the way, and carry aloft the torch of enlightenment have "lost the key of the kingdom, and will neither enter themselves nor permit others to enter" if they can help it. This is as true today as when it was uttered by Jesus. Selfishness, pride of fancied attainment and position, and often the love of gain also, these are some of the things which make ecclesiastics blind to the truth when the Messenger of a New Age presents it.

Mr. Moncrieff no doubt represents a large and growing body of thoughtful men and women, who are not members of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, when he gives it as his conviction that Theosophy is

> preparing the way for a coming civilization; a cleaner, more tolerant, more humane civilization than anything we know now.

The Theosophical Movement, he says, is

> doing far more than any other body to prepare the world for the new religious spiritual impulse which will strike the key-note of the new civilization — which is being born now.

Is it not full of promise to hear such enlightened views coming from a man who lately left one of the greatest seats of learning in the world, Oxford University, and who has been at the head of a college where young men are prepared for the Anglican Church? It is a sign of the times. It indicates that where one boldly expresses these views there are hundreds, or thousands, in the churches, and at the great seats of learning, who cherish the same sentiments and have the same convictions, but who have not as yet been persecuted by any church authority. "Truth is great and will prevail." (REV.) S. J. NEILL

RISHABA — TAURUS: the interpreter of the divine voice. Also, the great city of Deity. It was sacred in every cosmogony. All the Sun-gods were mystically connected with this constellation. Rishabha is one of the seven powers of sound. STUDENT

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Some Views on XXth Century Problems

Real Psycho-Therapeutics

THE most eminent alienist in Germany, Professor Sigmund Freud, invited from across the water to be the guest of honor at the Clark University jubilee, was of course promptly interviewed and furnished the reporter with some decidedly wise words. Had he been called merely alienist the interview might not have been sought, but "psycho-therapeutist" was alluring. His psycho-therapy, at any rate so far as he gave it to the reporter, turned out to be illuminated common-sense — not hypnotism. From that he sharply differentiated his system:

> Years ago I gave up the use of hypnotism in my treatment of patients. Altogether I must repeat that the analytical method of psycho-therapy has nothing to do with hypnotic suggestive treatment. There is the greatest contrast between the suggestive (hypnotic) and the analytical technique.

The latter consists in helping the patient to sound the depths of his own mind to see whether some idea be there lurking which is doing mischief. As such an idea comes nearer the surface it may translate itself into other forms as if with the conscious intention of commending itself to the patient's judgment, as if it knew that in its original naked form it would be rejected as morally perverted. That is to say, it springs at root from the half-hidden passional side of the nature and desires to make itself look respectable.

Another class of ideas may have no such root as that and yet gradually work out into extremely detrimental conduct. For example, most men's minds as they near the age of fifty begin to harbor the idea that they have reached the climax, that new attainments and acquisitions are now no longer possible and that motion along the old ruts is all that can be done. The mental, and finally the physiological consciousness beneath, accept and get saturated with the idea. The imagined inabilities become actualities and the very structure and functions of the body lapse into correspondence.

Analytical psycho-therapy consists in encouraging the patient to look fixedly at the ideas that are working out in conduct, to get down to their roots and drag them up before his own better judgment. The cellar floor of most men's consciousness is overgrown with most deplorable weeds, weeds upon which they will often most strenuously object to have the light cast.

Hypnotism, urged Professor Freud, does not and cannot get to these ideas. It does not bring them into that light of the judging consciousness under which they will wilt. It merely plasters some other over them.

> The suggestive technique does not concern itself with the origin, extent, and significance of the symptoms of the disease, but simply applies a plaster — suggestion — which it expects to be strong enough to prevent the expression of the diseased idea. I have given up the suggestive treatment and with it hypnotism. . . . In all severe cases I saw the suggestion crumble away and the disease again make its appearance.

Naturally. The patient has brought his will into work in the former method; in the latter his will has been silenced and his consciousness dimmed. In the former, as soon as the patient compels himself to recognize what is going on in the depths, gets his consciousness down there,

> The compulsion under which his soul-life stands is raised, for the conscious will reaches as far as the conscious psychic processes.

Professor Freud recognizes that there may be something down there which resents being looked at; though, speaking from the standpoint of the patient, he calls that something unconscious. He does not know that there are planes of conscious work in man below that of the normal morally judging mind; just as there are some above it. He says:

> The finding out and translation of the unconsciousness is of course accomplished in the face of the constant resistance of the patient. The attempt to help the patient to uncover the unconsciousness himself is almost always painful for him. . . . Much inner resistance must be overcome, *particularly in cases where the sexual life plays a part.* It is difficult enough to bring patients to a complete confession of these things when they are conscious of them; how much more difficult when they are unconscious of them!

To the "Emmanuel Movement" he expressed himself as strongly opposed, thinking however that it will soon die. We do not agree. Some reverend operators may give up the practices — because they cannot make them work. The strong and ambitious, succeeding, will grow stronger and more ambitious.

STUDENT

The Secret of Jesus

THEOLOGICAL discussion, pursuing its endless way in Germany, happens to be passing through a compromise stage. The current Christianity, with its doctrine of the mediation of Christ, vicarious atonement, was wholly and unwarrantably invented by Paul; so goes one view. It was the direct teaching of Jesus himself, Paul doing no more than repeating it; thus another. In the compromised form we learn that Jesus, as it were tentatively and towards the close of his career, set forth the Pauline view of himself and his work, Paul afterwards merely completing and filling the teaching.

A number of doctrines concerning himself can be gotten from Jesus Christ's words, each erroneous and each the prolific mother of controversy — until they are considered all together and paralleled with the similarly apparently contradictory assertions of other spiritual teachers.

Thus he is the Son of *man;* the Son of *God:* one with "the Father"; yet sent by him: the inner gnostic self of man, standing at the door knocking, awaiting recognition by the outer man; the personal teacher: the Light of the world; yet himself needing baptism: a person and a principle: an individuality and a universality.

It is exactly the doctrine of the ancient mystical philosophies. Behind the thinking ego of the man of flesh stands the divine ego awaiting recognition, the former in his essential nature being a flesh-clothed ray of the latter sent into the lower vineyard to culture it into divine fruitfulness, but only too often merely getting drunk instead. The divine ego is in its turn a ray of the creative world self, working upon primal substance. This, together with the substance, develop within the static field of the infinite light and consciousness; it is the latter's active aspect for the working out of the universal drama, the infinite light being "The Father." *Each* emanation was called the Father of the successive one, being itself the Son of the preceding. The Light came down plane after plane, being at last the light of common human thought dimmed by its own clothing of flesh and distorted by the passions of unredeemed humanity. Any man who had partaken fully in the Light, who had ascended to the highest sources of his own being, was a Teacher of humanity and could speak as the voice of the Father with whom he had regained identity. He could speak to any other man as that man's inner and diviner self, then translating to him what he could not hear for himself. He could speak as the Light of the World. He was the Son of man because he had come up into the Light from the common human ranks. As the inner ego, he was the redeemer of the outer. He was crucified in matter since he had to watch and in a sense himself experience the passions of matter, suffering in his purity for every sin committed by his lower representative. All this and more is in some of the old mystical systems, and until they are studied, or their synthesis in Theosophy, the words of the Son of man *Jesus* and the Son of God *Christ* cannot be understood. It was when the Church cut loose from mysticism that the evil days of dogma and contention and persecution began. STUDENT

The Public Perils of "Denial"

A MEDICAL contemporary, *American Medicine,* in the course of some very strong comments on Christian Science, invites us to contemplate the advent of some grave epidemic. The cult is, it says, from this point of view a constant menace:

> It denies every tenet on which modern sanitation and prophylaxis are based. Let a pestilence or an epidemic come into our midst and the attitude of the Christian Scientists means a calamity such as the world has never seen. Some may think this exaggeration, but the secrecy concerning the afflicted that would obtain would place obstacles in the way of the health authorities that would seriously handicap the work of stamping out a virulent infection.

The case is somewhat acuter than our contemporary remembers. A sanitation bill, or one legalizing the teaching of hygiene to children — we forget which — introduced into one of the State legislatures, has been either defeated or permanently blocked in some way by a combination of the various schools of denial; the argument being that the bill recognized the existence of the non-existent, viz., disease. Children are not to be taught the element of hygiene; they may not admit — if possible, not know of — the existence of germs; they may not learn the value of washing nor of fresh air because that involves admissions of the evils following dirt and vitiated air. They must, in fact, be carefully brought up blind to two-thirds of the facts of life. That is the logical conclusion. M. D.

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Archaeology Palaeontology Ethnology

Runic Stones

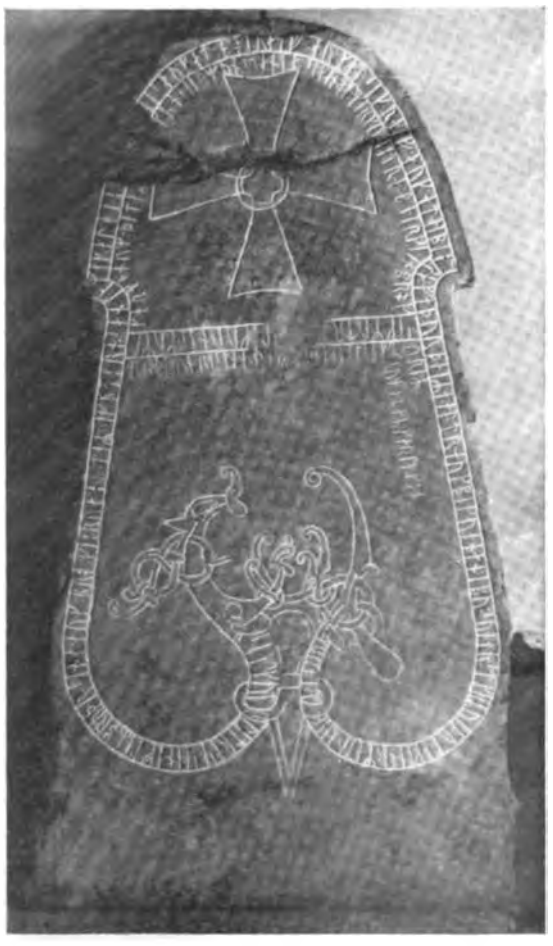
THE accompanying illustrations are of Runic stones from Gothland, Sweden, the supposed date of which is from 900 to 1000 A. D. These stones are found all over Scandinavia, there being about two thousand in Sweden. They date from the sixth to the thirteenth century. They are generally memorial stones with some simple inscription about the one commemorated, but now and then occurs a line or strophe from some familiar song. The literature of the runes seems to have mostly been lost; and it is not improbable that fanatical religion had a hand in its disappearance, since we know the hostility of early and medieval Christendom to all things which it called pagan, and how relentless it was in carrying out acts of vandalism which it believed to be solemn duties. Also the Christians appear to have thought the runes had a diabolic magical power.

The runes originally consisted of combinations of crescent and straight lines, but letters from the Roman alphabet were afterwards intermixed. The existence of such an alphabet points back to a remote culture, of which many traces have been discovered, and not at all to the barbarians which conventional speculation supposes to have preceded our present civilization in those regions. Northern Europe was, in fact, one of the settling grounds of early Âryans, and hence has a history like that of Greece. In many places we find that ancient peoples speak of their divine or heroic ancestry; and in doing so, they were merely preserving the traditions relating to these Âryan ancestors. When this Âryan race first overspread Europe, it was mighty in knowledge and power; but the progress of the Kali Yuga or dark cycle caused civilizations ever more and more materialistic to supervene. The Eddas and other ancient Scandinavian books also point back in their mythology and symbolism to the ancient science of the early settlers. The symbol of the snake with the head and tail united by a heart is seen in the second illustration; this is of course a well-known symbol of the Mysteries. E.



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RUNIC STONES, GOTHLAND, SWEDEN
(Supposed date, 900 - 1000)



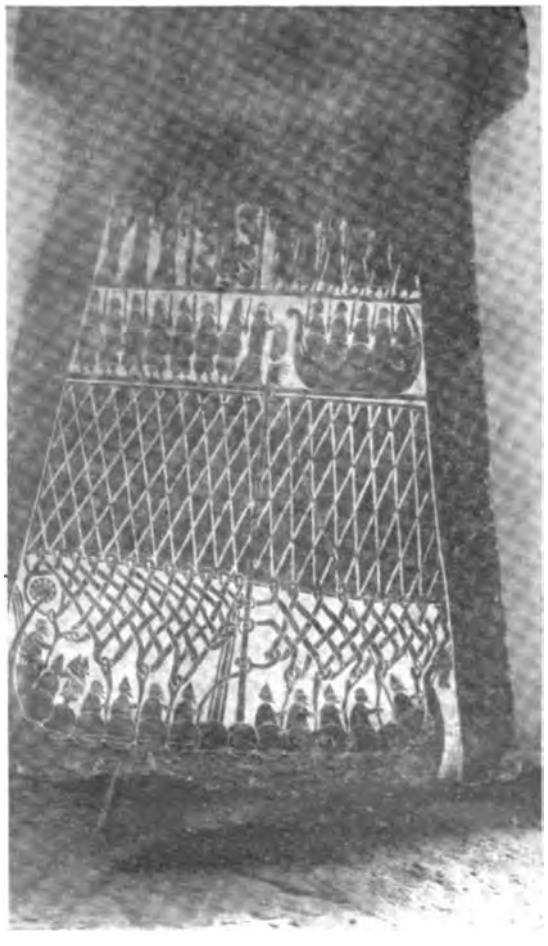
Druidic Sacrifices

WITH reference to the illustrations of megalithic monuments in the CENTURY PATH, number 1 of this volume, a correspondent draws attention to the fact that on the top of Kestor Rock there is a stone basin, said to have been used by the Druids to hold the blood of sacrificial victims in their ceremonies; while, lying in the bed of a stream near by, is a large stone with a hole through it, worn round and smooth, which is said to have been used in another ceremony, the candidate for initiation passing through the hole. These stone basins are found on the summit of nearly every tor on Dartmoor. (The writer in the *Encyclopaedia Britannica* refers them to the action of weathering, and the hole in the stone to the action of the river.) Speaking generally, the megalithic monuments were not erected by the Druids but by their predecessors, a race of great knowledge, of Atlantean stock, of which the Druids were the heirs. The earlier Druids undoubtedly had magical knowledge and probably used the buildings, already erected, for the purposes of their ceremonies. If we are to credit the historical accounts of cruel sacrifices and degraded rites, we must assign them to a late and decadent phase of Druidism; other systems have thus degenerated besides Druidism. TRAVERS

A D. D. on the Antiquity of Man

THE ancient civilizations of Turkestan are briefly described in a review by a D. D. The beginning of the earlier mound, he says, goes back to about 8000 years before the beginning of our era. One asks whether God intends to damn all those people; or, if not, what was his object in instituting his plan to save the world by the sacrifice of his son, at least 8000 years after he had created man. In short, what are this clergyman's teachings on the subject of the creation of man and the scheme of salvation? Did Christianity forsee all these archaeological discoveries, or has it condescended to be instructed by science?

The second period revealed by the mounds goes back to about 6000 years B. C., and there are other periods at intervals. The attempt is made to show a progress of civilization in these successive periods; but it seems more likely that the gradation in utensils, materials, etc., represents merely different stages in the progress of the decay of those objects. It is scarcely surprising that metals are not found in the oldest strata; but that does not prove that they were not used. H.



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The Trend of Twentieth Century Science

Ancient Medication

IT is urged in *American Medicine* that in the interests of therapeutics the ancient works on — or incidentally dealing with — medicine, "even those of the ancient Egyptians," should be translated.

There is a growing suspicion that ancient literature is full of references which will serve as clews in building up the new therapy of experiences proved by experiment. It has been folly to ignore all the experiences of mankind. Indeed, many a general practitioner has been amazed at the success of home remedies used for generations, and we find every wise family doctor using things not mentioned in the textbooks and colleges.

Modern therapeutics works, as a rule, on the very lowest planes of causation and effect. A remedy is no remedy unless its effects come out at once in terms of the test tube, the sphygmograph, or other laboratory instrument. It must be administered to a guinea-pig and affect the flow of bile from a hole in its gall bladder or the height of mercury in a pressure tube inserted into its aorta. Then we may use it.

But the life of the cell is on many planes, from the subjective outward to the chemical. It responds to every force in nature, from some too subtle to have been yet suspected, downward. The ancients attributed healing virtues to the precious stones. So did Paracelsus. From his day, nearly, to our own, belief in any such virtues, belief that the stones had any radiation, was superstition. We are just coming back, in our way, to the knowledge that they *have* radiations after all; and to the suspicion that such radiations may presently be usable in therapeutics. The physiologists will probably sew a ruby and a sapphire behind the liver or into the spinal cord of two cats, starve them to death, see which lived the longer, and what was the output of uric acid.

Medicine was once a sacred profession whose members lived a special and even consecrated life which made them sensitive to the physiological processes, and to the actions on those processes of the medicines they used. They knew from within and acted with certainty. Our physiology is on another plane and in another key and what they wrote will, even when translated, be mostly unintelligible to us until we alter our ways of life and get the finer physiological consciousness they had.

We are only just beginning again to think of light and color as remedial agents. Light can restore health; the absence of it can produce disease. A simple enough statement, yet to what an immense realm of physiology and therapeutics is it the so far almost unopened gate. *How* does the light work? What plane of the life of the cell responds to it? It causes, said Mr. Dudley Wright in a recent lecture before the English Psycho-Therapeutic Society, "a greater activity of the vital fires" — a pregnant phrase. The absence of light produces a special variety of fatty degeneration of the tissues. Of the two extreme ends of the spectrum we now know something therapeutically. Of the radiations of radium we know something. But the something is still but a trifle. The body itself (and especially the hands) is radio-active. We know that, yet still attribute all the effects of massage to the mechanical squeezing of nerve trunks and muscular masses. One masseur is consequently, for us, as good as another for any patient. Sometimes nothing results, sometimes harm. We do not know why, have no rule and do not suspect that there is one. STUDENT

Color Blindness

COLOR blindness has gotten the clearest explanation we have yet seen, given by Dr. F. W. Green, physician to the Hendon Grove Asylum (England), to the recent Budapest Medical Congress.

The earliest eyes, he thinks, did not see color at all, only light and shade, as in a photograph. Gradually began the perception of color, those colors being first noted that were farthest apart in their vibrations, the two ends of the spectrum. The primitive physical eye began to see red and violet. A modern eye which is in that condition we call green-blind. If, however, perception took up the lower end of the spectrum at orange instead of red, so that orange and violet were the two colors, we should have what is now red-blindness. In these cases, as before, green is also missing. The true term is red-green-blindness.

Midway between the red and violet comes green. This, contrasting with the other two, would be the next to be distinguished by contrast as a color, arising in the gray. Such eyes have advanced from bichromism to trichromism, still not distinguishing yellow or blue. Sir William Ramsay and Sir James Thomson have eyes of this kind, the missing colors being tones of gray. In these areas of gray the tetrachromic and pentachromic eyes now begin to find colored contrasts. They see color at the junctions of orange and yellow, and in the middle of the blue. Finally, as each patch extends sideways, orange and yellow develop fully and become continuous with the green and red; and the blue correspondingly differentiates out into true blue and indigo. The full spectrum is developed from the gray.

STUDENT

The Scandinavian Home

PROFESSOR Retzius of Stockholm, in his recent Huxley memorial lecture, went into the question of the original Aryan home. The two opposing theories make this respectively Central Asia and north Scandinavia. For a long time Max Müller's view, which favored the former, went out of popularity. Professor Widney's book on the Aryans, published a year or two ago, has, one would have supposed, settled the truth of the Asian contention. Retzius still holds to the other, but one may nevertheless accept nearly all he says without stopping at his conclusion.

He described some craniological and other measurements which he and some fellow anthropologists had carried out upon 50,000 Swedes, recruits for the army. They had concluded that the original Teutonic race type was far better preserved in Sweden than in any other north-European country. In fact the Swedes still possessed the prehistoric racial characteristics. He therefore gave his adhesion to the theory which makes Scandinavia the original Teutonic and Aryan home.

But the full conclusion does not follow from his facts. They are quite compatible with the view that central Asia was the starting-point of the great Aryan migrations. The European branch of the double (Indo-European) stream might have passed westward and upward to Scandinavia, becoming there the original Teutonic root. From that point, established as a secondary home, the European migrations might have set out. According to the Retzius view we should have to assume that these migrations were of so great an extent south and east as to reach India.

According to Theosophy the central Asian home itself was secondary. The real primary, the very cradle of the Aryan race, was further north than even Scandinavia, at a time when the climate was temperate. The foundations of the new people were constituted by a few who under wise leadership went north from Atlantis before the sinking of that mighty continent. From there, as the climate changed they went southward to central Asia, where history begins to catch a faint view of them.

STUDENT

Mind and Brain

THE brain of the great chemist Mendeleyeff has been examined by two eminent Russian anatomists to see whether it corresponded in size or otherwise to the intellectual capacities that functioned through it. The time is nearly but not quite gone when size and functional capacity were assumed to vary with each other. True, to support the assumption the brains of some very great men had to be left unmentioned, whilst some quite moderately great thinkers who happened to have immoderately large brains had to be given places in the front rank. The extreme weight is about 64 ounces; the average is low down in the fifties. Cuvier, certainly a great thinker, had the 64. But then Abercrombie, notable in his time but not great, had 63. An at least equally eminent member of the same profession, Sir James Simpson, had only 54. Mendeleyeff, whose name will be in the chemical textbooks perhaps for centuries, turns out to have had only 55.

Weight failing, it was thought that number and complexity of the surface convolutions might do better. But Mendeleyeff's convolutions happen to be simple, and "no one from the mere examination of the organ could have formed an opinion of the very special qualities manifested by it during life."

Great intellectual power is often much more dependent upon the thinker's ability to keep out of his consciousness anything whatever but that upon which he is thinking, and to subdue it into receptivity to sudden flashes of intuition, than to a complex physical instrument. Much also depends upon the kind of life led by the thinker when he is not upon his special work. A fine brain will make no compensation for loose habits. STUDENT

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Nature Studies

Influence of Colored Soil on the Growth of Plants

IT has been suggested that the color of the soil may have an influence on the growth of plants, and a French agriculturist has made some experiments in this direction on vines. The soil around the plants was lightly pressed down and the surface thus prepared was strewn with earth colored white, black, and red, respectively. It was found that the vines growing in the black and the red were more productive and vigorous than that in the white. In the two former, also, the temperature of the soil was sensibly higher. It is noted in this connexion that the vine-lands of the Midi are most often ruddy, and those of the Charente black. With regard to the last fact, it is obvious that the composition of the soil may be the determining cause; nor can we feel certain as to the experiment unless we know the composition of the pigments used by the experimenter. But we do know that the darker shades absorb more heat from the sunlight than the lighter ones, and that the color of an absorbing body influences the use it can make of the radiant light, as in the case of the leaf chlorophyl for instance. Also we have color-cures for human beings and are fast learning how susceptible plants are to many of the influences which affect man.

STUDENT

The Acacia as a Symbol

THE following remarks about the acacia as a symbol are given by a writer in *The Scotsman*. The acacia is one of the mysteries of Freemasonry. The words in the Masonic burial ritual, "and having planted a sprig of acacia to mark the spot," are said to recall a tradition to the effect that Hiram, King of Tyre, was Grand Master Mason at the building of Solomon's Temple; that he was murdered by some workmen who had failed to induce him to reveal his mystic Word; and they planted an acacia on the spot where he was buried. Hence the ceremony of placing sprigs of acacia in the grave of a deceased craftsman. The kind used is invariably referred to as a shrub (*Acacia nilotica*) abundant in Palestine; but the acacia mostly used is *Robinia pseudo-acacia,* which is a native of North America and does not grow in Palestine.

One version of the legend of Isis and Osiris mentions that at each spot where Isis buried a limb of Osiris she placed a sprig of acacia to mark it. In ancient Egypt the acacia is connected with the doctrine of immortality, and held as the link between a deceased body and its soul. A species of acacia is said to have yielded the shittim wood used in the building of the "Ark"; and the cross of Jesus is said to have been of acacia. So far the quotation.

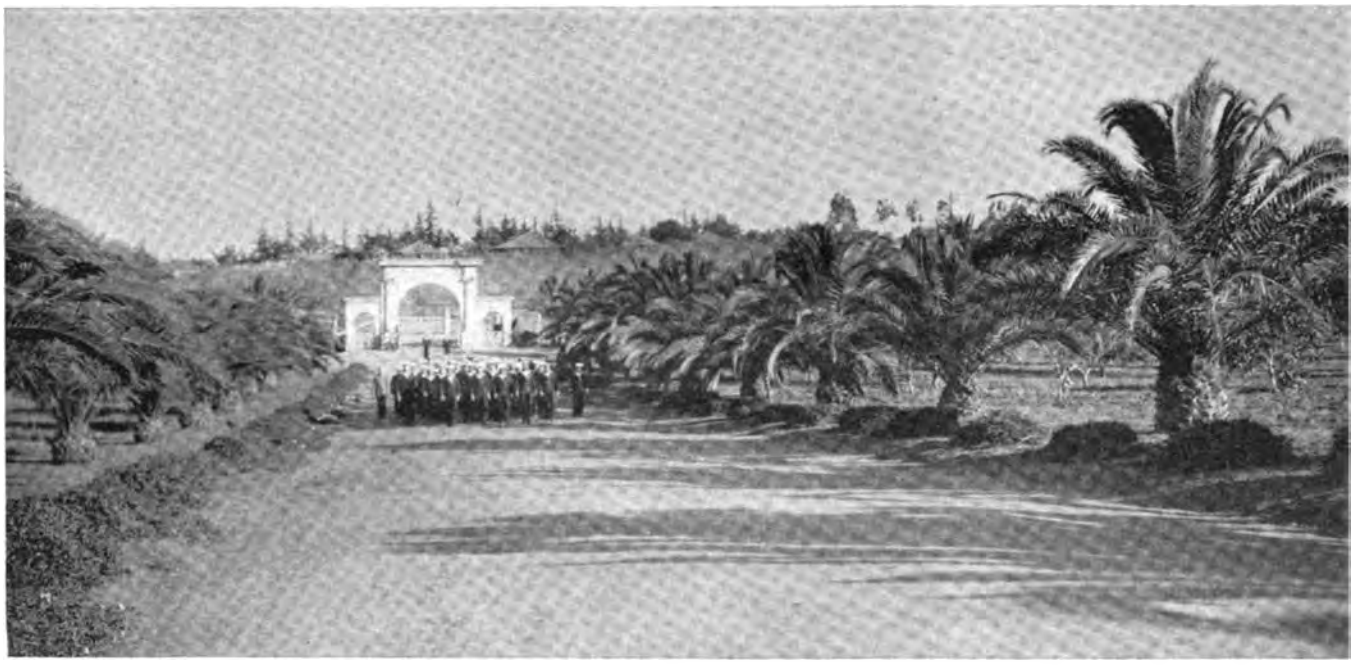
It is interesting to inquire why, in an age that prides itself upon being rationalistic, we so fondly perpetuate many ancient customs which seem to many to have no reason behind them. The answer is that our reason does not represent the total of our knowledge or afford the basis of all our actions. Behind that reason lie depths of intuitive knowledge and impulse which have been preserved in a stratum of the racial memory that is beyond our ken. These memories go back to times when the rites and customs in question were observed understandingly; and it is because we feel their truth intuitively in the depths of our consciousness that we so faithfully preserve them. We feel the impulse to do so, and obey it without understanding the reason. Our instinct tells us that these rites will thus be enabled to survive until a day when we shall again observe them understandingly.

Looking around upon the earth at the present epoch, we find evidence everywhere of the Many having sprung from the One. Science is searching for the one race from which diverse races have sprung; the parent language from which diverse tongues have been derived is an object of search. In the realms of knowledge we have diverse elements: religion, science, sociology, philosophy. Have these likewise sprung from a single parent source? Masonry is a curious survival of the ancient Knowledge; its function seems to be to preserve certain forms, from which so much of the spirit has departed, until such time as that spirit shall come again and shall need them. The connexion of Masonry with the Secret Doctrine is shown, not only by its symbolism, but by the hostility of ecclesiasticism to it.

The Greek word ἀκακία signifies innocence or freedom from sin, and the acacia is the symbol of immortality, innocence, and initiation. The Egyptians have used the palm and the lotus as sacred plants, the Greeks the myrtle, and the Druids the mistletoe.

Were these plants selected in a purely arbitrary manner as emblems, or was there some quality in them that corresponded with the quality they symbolized? Nowadays we confine our knowledge of the virtues of plants to their more external qualities, as used in construction, ornament, or medicine. Yet the universal testimony of mankind, which it would be foolish to ignore, testifies that plants — not to mention animals and stones — have subtler qualities. Our science tells us nothing as to what a plant is *in itself;* it merely tells us about the organism of the plant. Yet the plant is a living soul. To the ancient science, of which Masonry is a survival, which studied Nature on the inner side, plants were the embodiments of various qualities and these qualities they stored up and radiated out. Thus the ancient science knew how to make use of plants for certain purposes required in ceremonies or for protection.

STUDENT



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VISIT OF OFFICERS AND SHIP'S COMPANIES FROM H. B. M. SHIPS "SHEARWATER" AND "ALGERINE" TO THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS, OCTOBER, 1909

MY NATIVE LAND

FILLED with the thought of thee this heart was proud.
Yea, mine eye swam with tears: that all the view
From sovran Brocken, woods and woody hills,
Floated away, like a departing dream,
Feeble and dim! Stranger, these impulses
Blame thou not lightly; nor will I profane,
With hasty judgment or injurious doubt,
That man's sublimer spirit, who can feel
That God is everywhere! the God who framed
Mankind to be one mighty Family,
Himself our Father, and the World our Home.

Coleridge

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Theosophy

WHAT is this Theosophy that attracts so many thoughtful men and women? What does it offer those who are seeking something beyond merely personal aims? are questions we are constantly being asked.

Theosophy has rightly been called " the most serious movement of the age," and in the short space at my disposal I will try to give you a partial outline of its main principles.

There are many misapprehensions about Theosophy, intentional and otherwise. First of all it is not a new religion. There are already too many varieties of religion in the world; Christianity alone has over three hundred sects. Students of Theosophy believe that a few essential truths constitute the valuable part of all the great religions, and that the differences in creed and ritual are superficial and comparatively unimportant. The basic principle of Theosophy, Brotherhood — the love of one's neighbor — is found in each, and purification or salvation from sin through the practice of unselfishness is the great message of all the world-saviors. Theosophy proves itself to be the true key to knowledge by its power to unlock the deeper meanings, not only of one but of all.

A fundamental teaching in Theosophy is that man is dual in his nature; that he is essentially an immortal soul, a spark of divinity, struggling with lower tendencies, both of the brain and of the passions. These selfish and animal propensities constitute the lower nature, and the trend of human evolution is toward the purification of these and toward their subordination to the Higher Self. The fight between the two natures is terrible and long-lasting but perfection can only come through self-conquest.

The fight is long indeed, and hard, and without the knowledge of Reincarnation human life would be a little more than a hopeless maze. In affirming that the immortal soul has passed through a long series of incarnations in material forms and will continue to ensoul many human bodies until it has conquered the temptations of the world, and also gained needful experiences, Theosophical students do but reiterate a once world-wide belief. Only so can the soul gain the wisdom and compassion necessary before it can pass on to higher conditions, which is the purpose of Reincarnation. Theosophy supplies the real " missing link " in the popular theory of Evolution. Without the principle of Reincarnation, evolution is an incomprehensible mystery. Reincarnation, according to Theosophy, does not mean transmigration into animals. Theosophy teaches that once a man always a man, until the time comes to advance still higher than we as yet dare to imagine.

Reincarnation can be found in nearly every religion. It is referred to in the Bible in more than one place. In the time of Jesus the belief in the reality of Reincarnation was held by many, and Jesus himself not only avoided denying it but even gave it his full assent, as can be seen from his very definite statement that Elijah had returned to earth in the personality of John the Baptist.

Theosophy affirms as a fundamental principle in the Universe that Law reigns and that Justice is really done — even after many days — and that in the words of Jesus " with what measure ye mete it shall be measured to you again," or in those of Paul, " Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Theosophy teaches that every man is the arbiter of his own destiny, and that where the seed is sown there shall the harvest be. Man is journeying on a great pilgrimage towards self-knowledge, the knowledge of his Higher Self, which includes all the knowledge of life, and ultimately leads to conscious unity with the Divine Principle in the Universe.

Theosophy does not attempt to define the nature of God, as so many over-daring theologians have done, with the only result of building up a gigantic shadow of man, a personal Being reflecting the mental calibre of the man who attempts to define him. Theosophy teaches that the mystery of the Divine Principle is unfathomable to our limited minds. The overshadowing of the Divine Principle must be felt in the heart and expressed in the life rather than be discussed and defined. To the Theosophist any definition of God as a Personality appears extremely irreverent and meaningless.

According to its Constitution, " the principal purpose of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is to teach Brotherhood, demonstrate that it is a fact in nature and make it a living power in the life of humanity." There is no question of creed, you see. A desire to promote the welfare of all peoples on the broadest lines of practical brotherhood and the acceptance of the working Constitution of the Society are the only qualifications necessary for membership.

Madame H. P. Blavatsky, the great Founder of the Theosophical activities, in her textbook, *The Key to Theosophy,* lays down the axiom that Theosophy alone can eradicate the evils brought about by the selfishness of human nature, by its demonstration of brotherhood as a *fact,* not as a future *possibility.* The larger portion of her teachings was devoted to illustrate and prove the following two points, which I will give in her own words:

(a) All men have spiritually and physically the same origin.

(b) As mankind is essentially of one and the same essence, and that essence is one — infinite, uncreate, and eternal, whether we call it God or Nature — nothing therefore can affect one nation or one man without affecting all other nations and all other men.

H.

Language

IT has often been said that man is distinguished from the animal creation principally through the possession of language with which to express his thoughts. While we may dispute the idea that man is the only living being who uses language, surely man has a language far superior to that of any of the animals. They succeed in making themselves understood by each other, as far as their needs require, but man uses language for the expression of his most subtle thoughts and feelings.

Different nations and races use different words for expressing the same idea, and the inconvenience this causes has led to many attempts to create a new, universal language, one that all would learn and use, and thus avoid the present confusion. These attempts are all based on the idea that the words in the different tongues being different, they are arbitrary, and that a freshly coined word may therefore accomplish the same results.

But are the words arbitrary? Is their meaning independent of the sound? The same word often sounds differently in different languages, but does it not perhaps after all have a sound suited to the consciousness of the individual using it? We say: " The rose by any other name would smell as sweet," but I doubt it. The rose by any other name would not be a rose at all, to us. Suppose you call it " bara," as the Japanese do. Does it give *you* the same idea as does the word rose? Or would "rose" convey to the Japanese mind the same impression as their " bara " does? I think not. Nor do I think that their idea of a rose is just the same as ours, nor that the same sounds impress them as they do us.

Compare the languages of the peoples. Never mind for the present the actual words, but consider only their general harmony of sounds, and you will find that the sound, far from being arbitrary, is a true expression of the national and racial character. You will through this sound understand much of the character of the people, long before you understand the literal meaning of a single word. In this sound you will read courage or cowardice, lofty aspirations or mere animal-like satisfaction with material comforts. You will be able through the harmony of sounds alone to distinguish between the hardy races of the North and their more indolent brethren in the Tropics; you will separate the musical people from those who have not yet developed a higher consciousness of sound. And so you will find that people after people possess a language suited to their state with mathematical exactitude. This is one of the reasons why it has in all times been so difficult to change the language of a nation, and also the reason of the character of the whole people altering with the adoption of a new language.

It is true that after we thoroughly learn a language foreign to our own, we become so used to its sounds that they are immediately associated with that which they represent. But then, we at that time have in a measure united ourselves with the race whose language we speak. It is only after entering into the spirit of the life of another people that we really master their language to such a degree that its sounds carry with them the same ideas as did those of our own language. Our consciousness must, at least for the time being, change. Without this we get an idea, but it is cold, and we will find on closely analysing it, that it is largely influenced by a recollection of the sound of the word in our own native tongue.

So language has a much deeper meaning than that ordinarily allotted to it, and, seen in this light, we can better understand W. Q. Judge's statement: " Words are things, with me and in fact. . . . Let us use with care those living messengers called words." E. S.

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THE DYING YEAR

I WATCHED the slow oncoming of the Fall.
Slowly the leaves fell from the elms and lay
Along the roadside; and the wind's strange way
Was their way, when they heard the wind's far call.
The crimson vines that clung along the wall
Grew thin as snow that lives on into May;
Gray dawn, gray noon—all things and hours were gray,
When quietly the darkness covered all.
And while no sunset flamed across the West,
And no great moon rose where the hills were low,
The day passed out as if it had not been:
And so it seemed the year sank to its seat,
Remembering naught, desiring naught—as though
Early in Spring its young leaves were not green.

From *In Memorabilia Mortis*, a little volume of six sonnets, of which this is the second, by Francis Sherman. (*Selected*)

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question I am much interested in the educational work at Point Loma and I am informed that splendid results have been obtained, but I do not understand its basis. How is the Rāja Yoga system different from other systems?

Answer To use your own word it is in its basis as well as in its methods that it is different; if indeed other systems can be said to have any certain basis.

Q. In what sense do they lack a basis?

A. In the sense that they reveal no certain knowledge of life, but are based largely on conjecture and are in the nature of an experiment.

Q. And the Rāja Yoga system?

A. Is based upon knowledge, upon proven and provable philosophy of life, and is not an experiment.

Q. How may one know that this is so?

A. By the results which have been accomplished in the short space of less than ten years.

Q. But good men and women have grown up under other systems, and it does not appear that ten years is sufficiently long for it to be said that the system is not an experiment. Can you point to no other means by which one may judge?

A. Certainly, the underlying philosophy.

Q. And what is that?

A. Theosophy; Rāja Yoga may be said to be Theosophy in practice; it is Theosophy applied to life and conduct.

Q. But here again some may say that this is not a satisfactory answer. There are many who do not know the teachings of Theosophy, and of those who do know something of them, there are again many who do not accept them. What answer would you then make?

A. My answer would be the same. In the first place those who have not studied Theosophy, who speak of it from hearsay, or from unauthorized newspaper or other reports, are in no position to judge; and as for the others, who, it is claimed by you, have studied but do not accept the teachings, it would be necessary to ask how far and in what way they have studied, and I maintain that it would be found that a reply to this would answer your question.

Q. You seem very confident in your assertion; please explain further.

A. If it can be shown that such study has been unprejudiced and without bias, as well as being thorough, and if, further, the teachings of Theosophy have been put into practice in everyday life, which is, I assert a *sine qua non* of the ability to answer the question, then it would be found that my position would be upheld in every particular.

Q. But is not this a mere dogmatic assertion?

A. It cannot rightly be so regarded. Let me give an illustration. Suppose for instance that we were living on a great plain, a barren desert, surrounded by high mountains, and suppose that from time to time some of the inhabitants of the plain scaled the mountains and returned with tidings of a fertile and beautiful land beyond, with noble cities inhabited by a wise and enlightened people, and furthermore that these travelers brought back with them fruits and flowers that they claimed grew in the country beyond, and told of the things they had learned; would not all this be fair evidence of their claim?

Q. Yes, I concede that it would be so in part. But it would merely bear out that part of the story that these things grew in some place in or beyond the mountains; but how would one know that much of their story had not been invented? What proof to the contrary could they offer?

A. No proof, I take it, to those who refused to listen; they could merely point to the way in which the proof might be obtained.

Q. You mean, by urging the doubters themselves to climb the mountains themselves.

A. Precisely. It would be necessary for them to make the whole journey, would it not?

Q. It cannot be gainsaid.

A. Those who doubted, who climbed but part way, who became discouraged, and would not endure the discipline and hardships of the journey, would not be competent to give you a true report.

Q. Quite true.

A. And so it is with the study of Theosophy. Those who will not fulfil the conditions necessary to a comprehension of the teachings of Theosophy would equally be incompetent to pass judgment upon it.

Q. I follow you in part, but I wish you would go further in your explanation. For instance, I know of several people of culture and refinement who do not accept Theosophy other than as a plausible or interesting theory.

A. Such people I would compare to the dwellers in the desert who would listen to the accounts of the travelers, examine the fruits and flowers, discuss them curiously, but go no further, remaining satisfied (or maybe dissatisfied) with being desert dwellers still. It may be that they feared to lose prestige if they showed too much interest in the strange tidings and would have to give up some of the generally accepted theories and ways of the desert dwellers. But in any case it could not be said that they knew the country beyond the mountains, or were competent to speak authoritatively in regard to it.

Q. How is their case analogous to the students of Theosophy referred to?

A. You mean those who would like to be considered students and as having some knowledge of the subject?

Q. Yes; how does your argument apply to them?

A. In this way: argument is not sufficient; discussion, and even intellectual assent is not finally sufficient; there must be action resulting therefrom; the mountains of actual experience must be scaled; in other words, theory must be put into practice, Theosophy must be lived.

Q. And do you claim that only those who do this are capable of judging of the truth of Theosophy?

A. I do, and not in any sense of a dogmatic assertion, but as a self-evident statement of fact. We are conditioned beings, conditioned by heredity, education, and environment. None of us is capable of absolute knowledge, certain conditions must be fulfilled if we would attain certain knowledge on any subject; and the condition inherent in the very nature of the case and necessary to a correct judgment as to Theosophy, are to put it into practice and to live it. It is no more than what Jesus said: "He that *doeth* the will of my Father shall know of the doctrine." Those who are not willing to make Theosophy a part of their lives in actual practice, are not competent to pass final judgment upon it. But at the same time, and it has been abundantly proved, a fair, intelligent, and unbiased study of its teachings, merely as theory if you please and can go no further, will give convincing evidence of its ennobling and inspiring influence morally, intellectually, and spiritually. The final test must be made, however, in the life, and by actual experience.

Q. I thank you for your explanation and hope to receive further information regarding Theosophy from you in the future.

A. I shall be glad to render you what assistance I can in that respect. STUDENT

Question What explanation do Theosophists give of Nirvâna, which is generally supposed to mean annihilation?

Answer Madame H. P. Blavatsky clearly shows, in *The Key to Theosophy* and elsewhere, that Nirvâna is not rightly so explained, according to the original teachings of Gautama Buddha.

But of course, the whole controversy as to what Buddhists believe is somewhat beside the point in the present instance. That which concerns us is the teaching of H. P. Blavatsky herself on the subject; and it concerns us, partly because she was a Teacher, in a position to know what is taught by the World's Teachers on this as on other matters; and partly because the philosophy known as Theosophy is one grand whole, into which all the parts fit logically, and you cannot alter one item of it without spoiling the whole pattern.

Her teaching was that Nirvâna means such a wonderful accession of being or consciousness that we can never, in terms of our present consciousness, figure the likeness of it. Annihilation of the personality, yes; that has already happened, before, so to say, the portals of Nirvâna are reached. But then we are not the personality, but something a great deal deeper and more splendid. A great patriot or philanthropist has more vivid, replenished, and complete consciousness than a miserable egotist, because he is at one with his nation or with the race. And the Nirvani is at one with the whole universe and with all the systems of stars, and with the spirit that perennially manifests through these. STUDENT

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

Freedom

"COME out of your dens, O ye men of small troubles! How long will ye crouch in the darkness when there is ever waiting for you work that will make your lives bright? What is the darkness that surrounds you but the shadows of your own thoughts thrown back upon the surface of your own thought-sphere, which, like a concave mirror, distorts all pictures that it reflects?"

We are all great picture-makers, and we are such adepts in self-deception that we generally take our own pictures for, at least, reflections of truth, or even for truth itself. Now, whether the pictures thrown upon our mental mirror are true or false, they are pictured in the same way and so presented for our inspection that it is not easy to know what is their origin. Indeed it is probably impossible for the mind alone to discriminate between the true and the false.

But we are not only children of earth, born in the darkness, and slaves of illusion; we are also children of light and heirs to supreme wisdom. Yet we must ourselves claim that inheritance, and even re-conquer it and redeem it from the powers that have usurped its sovereignty. This task is the more imperative because we are so largely the cause of the usurpation, and have so long consented to it, and have accepted the bribes offered by our oppressor as a kind of hush-money, that the wrong has come to have a semblance of right, and we who would regain possession of our rightful inheritance, appear as rebels against our true lords, and malicious disturbers of the peace.

And if we are weak enough to argue or to discuss the matter, we are reminded of all the blessings and benefits we have received under the rule of the usurper: the freedom from all doubts, the assurance of ultimate salvation, the freedom from the fruits of our past mistakes and misdeeds, and so forth — great blessings indeed, but all within our own reach all the time, and not given to us by any intermediary power, but ours by the very nature of the universe of which we are a part.

There is no blessing that can be given to man by any power, human or divine, unless that blessing be his by the law of the universe, that is by the inherent nature of things. The intermediary agent is either rightly doing his duty under the Great Law, or he is a pretender. In either case the wheel of the Good Law moves ceaselessly, and the intermediary agents change and their functions pass to others. And those unfaithful agents who have used their functions to gain glory and power for themselves shall pay the penalty of the Law.

R. M.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

"Why the Flood was Sent"

THE correspondence columns of a daily paper contain a letter from the agent of a tract society giving the real reason why the Jewish Flood was sent. The writer thinks not one person in a thousand knows this, but it is doubtful if one in a million ever thought of the reason he gives. The usual answer, that the Flood was sent because there was so much wickedness, is ruled out: "couldn't have been any more wickedness than there is now," says the writer, "yet Jehovah is not now destroying the world in any way."

The facts are, if we interpret them correctly, that Satan had a scheme to pervert the human race. God had told Adam that if he ate of a certain tree he would surely die; but Satan said: No, ye shall not surely die. He first got Adam and Eve to eat the fruit, and they would have died; but he next proceeded to tempt the angels (*Genesis* vi), and they looked upon the daughters of earth and married them, thus producing a deathless race and fulfilling Satan's promise. But, as this race was a horrible perversion of the divine order, God determined to bring it to an end; and, as it was deathless, he decided to destroy it; so he sent the Flood.

A very ingenious theory, showing some intuition and a laudable attempt to understand the Bible.

Turning to *Genesis*, we find there were two trees in Eden, a fact which should be taken into account. Adam and Eve partook of the Tree of the Knowledge of Good and Evil, but not of the Tree of Life; in *Genesis* iii, 22, God turns them out of the Garden, lest they should also eat of the Tree of Life.

Satan is really God in another form; he represents from one viewpoint the incarnating Spirit, who sacrifices himself in order to fulfil the evolutionary law by incarnating in man. He is Lucifer, the Light-Bringer, man's Savior and Informer. He has been slandered by ecclesiasticism and so turned into an evil demon. By eating of the fruit, man is raised from a purely natural being into a divinely-inspired being; he gains knowledge. But, by this alliance with matter and animality, the Spirit falls and is cursed for a time; and man abuses his newly acquired power and loses for a time his spirituality. H. P. Blavatsky suggests the following reading:

> Prompted by the law of eternal evolution and Karma, the angel incarnated on earth in man; and as his Wisdom and Knowledge are still divine, although his body is earthly, he is (allegorically) accused of divulging the mysteries of Heaven. He combines and uses the two for purposes of human, instead of super-human, procreation. Henceforth, "man will *beget*, not *create*." But as, by so doing, he has to use his weak body as the means of procreation, that body will pay the penalty for this wisdom, carried from heaven down to the earth; hence the corruption of physical purity will become a temporary curse.—*The Secret Doctrine*, Vol. ii, pp. 283-4

The Fall of Man took place in one of the early Races of humanity, millions of years ago. It was part of the order of evolution. It implies a loss of spirituality in order that a greater height may be attained. And the same drama is repeated in human life up to this day. For the Angel in Man is sacrificed by incarnating in the flesh, while at the same time it elevates the carnal nature towards its final Redemption. The "Tempter" was the divine *free will*, with which Man was endowed; he first abuses this gift, but it is his ultimate salvation.

The marriage of the sons of God with the daughters of earth is another historical allegory, whose analogs are to be found in other old scriptures. It refers to mistakes made by some of the earlier Races of humanity, whereby was bred a race of sorcerers, which race was destroyed by cataclysms, and its remnants extirpated in strife with the White Magicians. To get the clue to these allegories, we have to study ancient mythology in general, not merely through one source such as the Hebrew Bible. But the subject is too comprehensive to be entered into here, and the inquirer who wishes to pursue the subject is referred to *The Secret Doctrine*. STUDENT

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THE THEOSOPHICAL ADDRESS AT ISIS THEATER

Rev. S. J. Neill Addresses Isis Audience on "Freedom and Truth"—"The Truth Shall Make You Free"

A SCHOLARLY and interesting address on "Freedom and Truth—'The Truth shall make you free'." was given at the Isis Theater last night by Rev. S. J. Neill from the International Theosophical Headquarters at Point Loma.

A marked feature in these Sunday evening meetings is always the music, and last night was no exception to the rule.

Following are a few brief extracts from Rev. Mr. Neill's address.

"History tells of a few individuals who, having been so long accustomed to confinement in a prison, were unable to prize liberty when it was offered them. Such cases are very rare. But when we come to the matter of mental or spiritual bondage, it is no uncommon thing to find hundreds, yes thousands of men in every country who have been so long in mental confinement that they prefer it to the liberty which truth offers them.

"It is a sad comment on our mental condition that while a man will leave no stone unturned, so to speak, in order to escape from a physical prison, yet he thinks it no disgrace and no inconvenience to remain long years in the darkness of intellectual bondage and error. And, as the history of all the saviors of mankind, and of great reformers, shows, he will resent the efforts of those who try to set him free; those who bring the torch of truth to his cell and offer him the key by which he may unlock the door of his dungeon and walk forth in a glorious liberty.

"There is surely something very significant in the fact that H. P. Blavatsky chose as the motto of the Theosophical Society, now under the leadership of her successor, Katherine Tingley, the words, 'There is no religion higher than truth.'

"Above all, the philosophy which she gave to the world has been the means of bringing 'light to those that sit in darkness and in the shadow of death.'

"Truth, light, and liberation are what the world today sadly needs. The reason of this is because the lower self in man has been allowed for long ages to usurp the place of the divine self. The world is rent and torn by the spirit of selfishness and separateness, and groans under the burden of wars and preparations for war. Instead of this, Theosophy demonstrates the unity of life, the great law of non-separateness — of universal brotherhood." — San Diego *Union*

THE truth is obscured by that which is not true, and therefore all creatures are led astray. But in those for whom knowledge of the true Self has dispersed ignorance, the Supreme, as if lighted by the sun, is revealed.—*Bhagavad Gîtâ*

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 8:15 at the Isis Theater, by students of Lomaland assisted by children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and all conditions of life are presented. Excellent music is rendered by students of the Isis Conservatory of Music of Lomaland, and Theosophical literature may be purchased.

"Even Women"

THERE is perhaps one sentence only in the famous Indian sacred poem, the *Bhagavad Gîtâ,* which grates on Western ears. This text makes Krishna, the Logos, say:

> Those even who may be of the womb of sin, *women,* vaiśyas and śûdras, shall tread the highest path if they take sanctuary with me.

Vaiśyas and śûdras are the two lower of the four castes.

The word which grates is *women.* A similar remark also credited to Krishna, occurs in the *Anu-Gîtâ.* But there it is immediately followed by the record of a discourse between a Brâhman "who was a complete initiate in every kind of wisdom," and his wife. The wife humbly asks for some of that wisdom, and "that Brâhman of tranquil soul" at once acceded at great length to her request. The whole conversation is narrated by Krishna to his pupil Arjuna. When he has finished the narration, Arjuna asks who was the Brâhman and who his wife. Krishna replies:

> Know that my mind is the Brâhman, and that my understanding is the Brâhman's wife.

The Brâhman's mind and understanding, Manas and Buddhi, are united and merged in Brahmâ-Krishna, the spiritual Ego.

When we remember that Buddhi, translated *understanding,* is the judging faculty in its highest sense, spiritual intuition, but not able to function until mind brings it the thought-material to work upon, to select from, to judge — the story begins to clear. Mind, *in this connexion,* may be considered as the active or "male" faculty; intuition the "female." They are the two angles at the base of that triangle which has Ego, Brahmâ, Kshetrajña, the Kabalistic Kether, Krishna, for its apex. These three, in the perfect man, are united and active as a unit. In the ordinary man Buddhi is hardly active at all; the real Ego is represented in life by its reflection in, of, subjected mostly by, flesh or the passions of flesh; and Manas functions only as *brain-mind* limited by the physical senses. Buddhi therefore though spiritual and on a higher plane of being than Manas, is passive, empty, until called to function, awakened, fructified, by Manas, supplied with data in thought to work upon, "instructed."

The principle Buddhi, then, may be looked upon as the "woman," philosophically, without any other than a purely philosophic and figurative connotation of sex; it is the spiritually passive — till awakened — principle in every human being, man or woman. Because of this passivity it is "lower." This philosophic tenet ultimately lost its figurative meaning when the real *primeval* Aryan Vedic wisdom became obscured by time and priestcraft. For Buddhi the principle, *woman* was read; woman was declared the inferior of man; she could only be "saved" or illuminated *through* her husband. The occasional symbolization of intuition as *a little child* in its purity, led also to child marriage. Thus the two abominations of Hindû life — one nearly gone now — are the gross materializations of a fragment of pre-Vedic philosophy. For there was such a philosophy, or theosophy, science (perhaps) notwithstanding.

The old symbolism called Manas the "priest," who offered up the experiences of life, its fruits, on the "altar," that the spiritual "fire" might cleanse them; offered them up to Buddhi, and the "smoke" of this incense reached up to the Self, Âtmâ-Kshetrajña. This was clearly the opportunity for priestcraft, and it developed accordingly.

The principle of spiritual self-judgment and self-salvation, Buddhi, latent in everyone and rendering everyone *independent of the priest,* became *woman,* man's inferior. Man himself, once his own "priest," now required the constant services of the priestly ritual — and so the whole trick was done.

Even the later and exotericized Vedic teaching, which had passed through much priestly revision, provided that women and the lower



Lomaland Photo. and Engraving Dept.

OFFICERS AND SHIP'S COMPANIES FROM H. B. M. SHIPS "SHEARWATER" AND "ALGERINE" IN THE GREEK THEATER, POINT LOMA, OCTOBER, 1909

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castes could by right conduct gain birth as men in the highest or Brâhmanic caste, and then enter upon the path of spiritual illumination and freedom.

According to Theosophy external sex may change with different incarnations of the same soul. So only can the whole gamut of experience be sounded and different qualities and powers brought to perfection. The "twin-soul" hypothesis is not only pernicious in its workings out into thought and conduct, but philosophically superfluous. STUDENT

The Late Prince Ito

THE public career of the great statesman whose tragic death by the wicked hand of a Korean assassin at Harbin on the 26th inst. has now officially been made public, is too well-known to the general public to need any lengthy description on our part. We therefore confine ourselves to giving a very brief sketch, as we have no doubt that a full and authoritative account of his life and work will be forthcoming by far abler hands than ours.

His Excellency Prince Ito, LL. D. (Yale), Grand Tutor of the Crown Prince of Korea and President of the Privy Council of Japan, holder of the Grand Cordon and Neck Ribbon, was born on the 2nd of September, 1841, at Hagi in the province of Nagato, Japan. He was the only child of a petty clansman of the feudal lord of Chosu. He studied while young at the celebrated family school of Shoin Yoshida, a patriot of great intellectual power and uncommon literary talent. Many of his pupils became famous afterwards participating in the building up of modern Japan. Young Ito was greatly influenced by this great teacher, who, it may be assumed, instilled in his mind the intense love of his country and devoted loyalty to his Sovereign which he exhibited in his later years. The boy Shunsuke, for that was the name by which he was known in those days, showed remarkable talent and ability but age and position did not allow him to take any active part in the rough work of blood and iron in the stormy time immediately preceding and succeeding the Restoration. In 1863 the future Prince secretly proceeded to England with Inouye (future Marquis) and two other young men, working his passage to London as a sailor boy. While pursuing his studies there, he heard of the projected declaration of war by the clan of Chosu against foreign Powers, and with the intention of preventing this desperate measure being taken, young Ito hurriedly came home with Inouye. As might be expected, the two young men found themselves in a place of the utmost danger and difficulty, being denounced by bigoted conservatives as pro-foreign and unpatriotic. As a matter of fact Inouye was attacked by some fanatics and so seriously wounded that for some time his recovery was despaired of. Fortunately Ito escaped unscathed and after the Restoration in 1868 was patronized by Kido, who shares with Elder Saigo and Okubo the reputation of being makers of modern Japan. At the early age of 27, Ito was appointed a Councillor of State and acted as interpreter to the young Emperor of Japan when His Majesty first saw foreign representatives in February of the same year. Ito was next appointed Governor of Hyogo-ken and proved himself both a capable administrator and tactful diplomat. Thenceforth his promotion was rapid and brilliant. After fulfilling various important posts in the central Government he was despatched in 1870 to the United States to investigate the banking system, leading to the issue of Banking Regulations in 1872. In 1871 he visited Europe as one of the chief members of the special embassy under the late Prince Iwakura, which was despatched in order to open negotiations for the revision of treaties. On the death of Kido in 1877 and of Okubo in the following year, the position of the rising man, who had been installed about that time in the Ministry of Public Works, began to acquire redoubled importance. In 1882, the year after the memorable proclamation announcing inauguration of the representative system ten years hence, Ito was despatched to Europe and America to investigate the Constitution and Parliamentary working. He returned home in the following year to compile the Constitution of the Empire of Japan. In 1883 he attended the coronation ceremony of the Tsar Alexander III as representative of Japan. In 1885 he was despatched to China and concluded the Tientsin Agreement with the late Li Hung Chang about Korea. When the late Prince Sanjo resigned the Premiership in the same year, he recommended Ito, created Count in the preceding year, as his successor, and he was installed in the chair which he was to occupy no less than four times. In less than three years he resigned the Premiership to be transferred to the post of the President of the Privy Council just created at that time. Count Ito filled the chair of President of the House of Peers at the initial stage of the national legislative institution. During his second Premiership war with China broke out. He negotiated with the Chinese Peace Envoy at Shimonoseki and concluded the Peace Treaty bearing the name of that town. He was promoted Marquis for the great service rendered during that war. Marquis Ito twice occupied the Premier's chair since that time and during the Russo-Japanese War was President of the Privy Council. Twice he was despatched to Seoul during that war, and promoted to Prince at the conclusion of it, he became the first Resident-General in Korea, which important post he held until June last, when he resigned and was appointed President of the Privy Council. A fortnight ago he left Japan on a trip in Manchuria, where to the profound grief of the world at large his brilliant career has been abruptly brought to an end.

Summing up, it is only proper to say that the deceased statesman spent his whole life in the service of his Sovereign and fellow-countrymen. There was not a single sphere of public work, with perhaps the exception of Army and Navy, in which his remarkable wisdom did not play a dominant part. In finance, in diplomacy, in education, in communications and in politics he rendered such distinguished services that those of others dwindle into insignificance in comparison. In a word, he perfected the great work inaugurated by his illustrious predecessors of building up the foundations of modern Japan. Not only that, he successfully initiated the regeneration of Korea. Few statesmen have ever achieved so much as Prince Ito, for he shaped the destinies of two Empires. He was indeed one of the greatest men the world has ever produced and as long as history lasts, the name of PRINCE HIROBUMI ITO will be reverently remembered. — Editorial article in *The Seoul Press*, Oct. 29, 1909

The Babylonian Circular Scale

IT is a familiar saying that the ideas of the higher orders of men filter downwards gradually and become the property of the lower at a period when the higher orders have abandoned those ideas. This is largely due to the fact that the multitude is fed upon writings in popular periodicals. Second-hand swept-up science is one of the dishes so served and it brings a good deal of discredit upon real science.

As an instance of highly concentrated and elaborate misstatement, the following, culled from a popular periodical, is hard to beat.

The Babylonians were the first astronomers and mathematicians.

This is pure dogma. The Egyptians, Chinese, and Hindûs may well contest the place; while, even should the Babylonians prove to be the first astronomers we know of, it is highly improbable that they were the first that ever existed. To continue:

They arbitrarily decided to divide the circle up into 360 degrees.

Why arbitrarily? Is not this another guess? And even the writer immediately contradicts himself by giving, in the same sentence, an alleged reason for so dividing the scale. But this reason, as we shall see, has no logical connexion whatever with the act.

They might have made it 100 degrees if they had been as devoted to the decimal system as the moderns are, but they preferred the duodecimal system of notation.

First, if they had used the decimal system, they might just as well have made it 1000 or 10,000 as 100, in fact better, because these higher numbers give finer divisions. Next, the duodecimal system would, on the same principle, point to 144, 1728, etc., as being the proper numbers to choose — not 360. Last, we ask what connexion there is between 360 and the duodecimal scale; or, rather, what connexion has 360 with the scale of 12 more than with the scales of 10, 9, 8, or any other factor number of 360?

Did the Babylonians want a number that would divide by 12? Very well, 360 divided by 12 is 30, and 30 is a multiple of 10. But if we divide 360 by 10, we get 36, which is in the scale of 12. So whether they divided their circle into 12 thirties or 10 thirty-sixes, they equally used both the decimal and the duodecimal system. But they could just as easily divide it into 8 times 45, or 6 times 60, and doubtless did so.

The fact that 360 is a convenient composite number for both the solar and the lunar year seems to have been unknown to the writer; as also that 12 and 30 are connected with the days and months. The prime factors of 100 are 2, 2, 5, 5, whereas those of 360 are 2, 2, 2, 3, 3, 5, so that the latter contains the numbers 2, 3, 4, 5, 6, 8, 9, 10, 12, 15, 18, 20, 24, 30, 36, 40, 45, 60, 120, and 180, surely no small advantage for purposes of division?

The absurd idea that because a people sometimes used one scale of notation, therefore they never used any other scale, is worthy of modern limitations. There is evidence that different scales were used for different purposes. The very obvious convenience of the "Babylonian" division of the circular scale is so great that it has defied the utmost efforts to change it; who ever heard of the denary division into grades, etc? These ancient Babylonians seem to have forgotten more mathematics than we ever knew, and we shall one day find the clue to their choice of numbers in connexion with the measurement of time. STUDENT

Fire-Producing in Burma

ALLUDING to the Burmese fire-producing machine, mentioned recently in these columns, another correspondent to the *English Mechanic* states that the apparatus is well known to the Dyaks of Borneo. With them it is a tube of bamboo, five or six inches long and half an inch bore, into which a lead cylinder of the same length is fitted. The end of this lead cylinder is hollowed to contain the tinder, a kind of fungus, and the driving in of the lead compresses the air and ignites the tinder.

How these savages could have hit on such a contrivance is incomprehensible. It is not improbable that it was introduced by some European, perhaps the Jesuit missionaries.

Perhaps, too, the Jesuits introduced the boomerang into Australia and taught various savages how to communicate with each other over long distances! But such a hypothesis is not necessary if we remember that savages are the relics of once civilized races who possessed scientific knowledge, and by all the laws of probability must have been familiar with some secrets unknown to us. H.

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Art Music Literature and the Drama

Alphonse Marie Louis de Prat de Lamartine

IT is said that upon one occasion a well-known English critic ventured to express to Sainte-Beuve, with whom he was conversing, a somewhat slighting opinion of Lamartine, saying: "He is an interesting literary figure but one can scarcely call him important." Sainte-Beuve replied, in a manner that effectively disposed of argument or the expression of further opinions: "He is important *to us!*"

To the Theosophist Lamartine presents an illuminating study, not because of the half-century and more of literary work for which Frenchmen love him, but rather because of that brief five months in 1848 when he virtually held in his hands the destinies of France. Had he been less of the *littérateur* and more, far more of the dictator, he would have continued to hold the office in which, it must be admitted, he gave many proofs of diplomatic ability, and by that lever lifted France.



LAMARTINE

But the man to do this must have possessed certain faculties that were lacking in Lamartine. He was at the time, it is true, one of the most distinguished men in Europe, one who had been for years pre-eminent as a man of letters, a diplomat, though perhaps not of the highest order, and an able speaker in parliament. His greatest prose work, the *Histoire des Girondins,* was published in 1847. It was more than a historical record and became a model for the imitation of political writers and orators. At the time of the Revolution, which occurred in February of the next year, Lamartine was one of the first to espouse the cause of a provisional government and as Minister for Foreign Affairs he became an important member of it.

There is no question that Lamartine, although he has been called impractical, discerned more clearly than the vast majority of his contemporaries, the nation's real needs. But as has been said, "he had neither the virtues nor the vices of his position." France was a broiling cauldron of factional difficulties. The Parisian mob added turbulence to an already violent unrest. A philosopher's insight was needed at the helm, but even more the right arm of a conqueror. A dictator was required by France at the time, above all, someone who would have been strong enough to ride above accusations and brave enough to challenge all who wished to vilify by saying that he ruled from love of power rather than from love of France.

Lamartine, honest, incorrupt, who loved France more than all else save principle, had not the superb courage to dare what had to be dared. It is said that he shrank back — failed. June of the same year which witnessed his strange rise — transference, rather — from literary to political pre-eminence, marked the close of his real political life. In January of the next year he was nominated for the presidency but received only a few votes, and three months later was not even elected to the Assembly. His nomination was the last feeble splash of a receding giant wave.

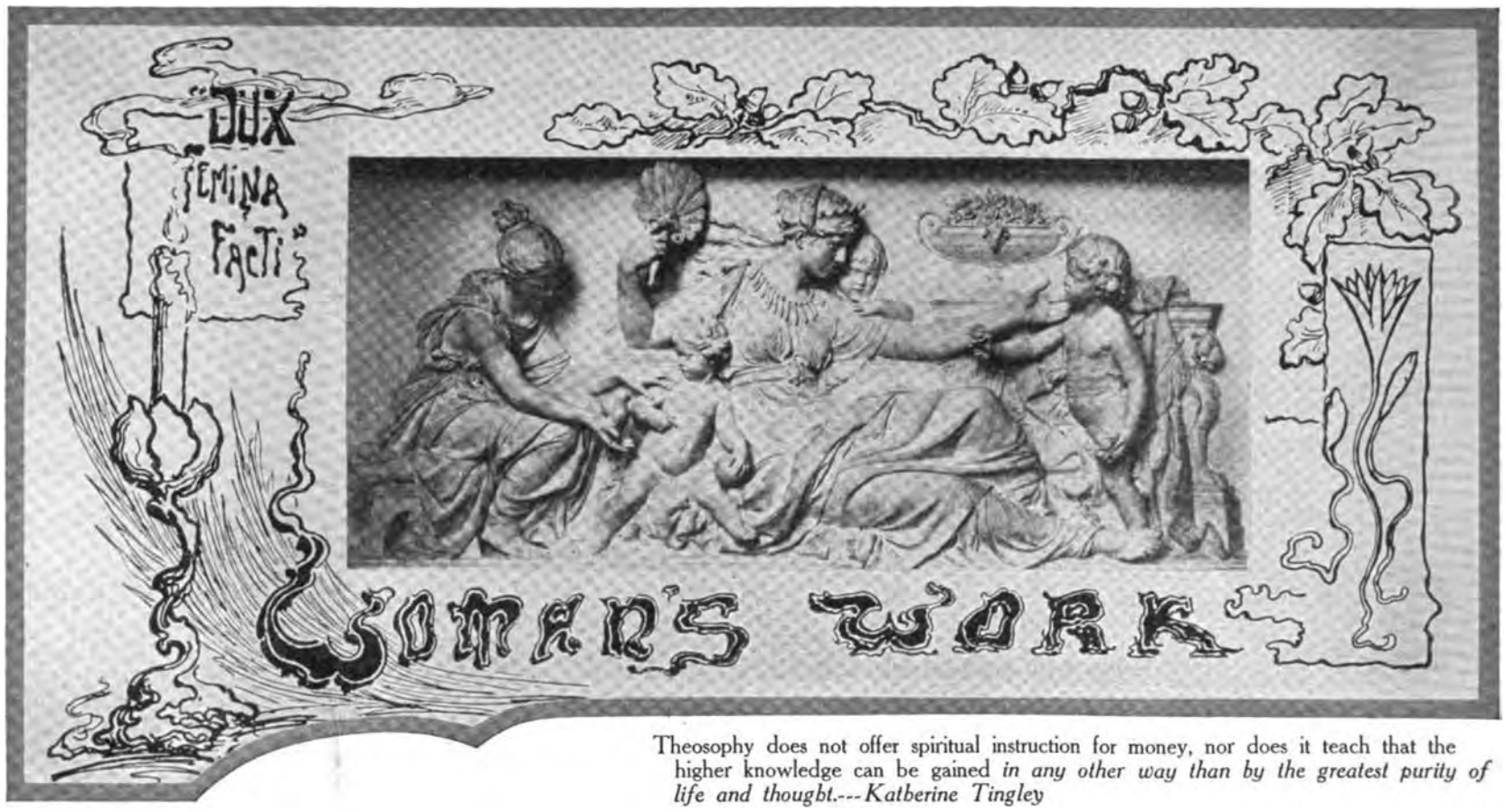
To the student of human nature, to whom history is something more than a record of facts and fragments, the script of that strange and brilliant five months overshadows in the import of its lessons all that remained of Lamartine's seventy years of life. He lived twenty years thereafter, but one feels a melancholy undertone throughout. The literary labors, so strangely interrupted by that five months of fierce political activity, were resumed with accentuated energy, and besides a number of miscellaneous and biographical works Lamartine began and finished his *History of the Revolution of 1848, History of Turkey, History of Russia* and *The History of the Restoration.*

Frenchmen, who owed so much to Lamartine, criticised him for accepting a pension from the Government, which bestowed it upon him less than two years before his death for his services not only to the State but as an honored man of letters. A bitter party feeling existed, enemies made of the pension a factional issue, and the last days of this noble-hearted, zealous and distinguished patriot were embittered by undeserved calumny and reproaches. Lamartine died two years before the passing of the Empire.

Lamartine's early education was received almost solely from the hands of his mother, and it was she who guided the opening mind of the boy into a love of the virtuous and the beautiful. While he early entered the diplomatic service his real life was engrossed by a passion for learning and the expression of it through the channels of prose and verse. He was, in order, a legitimist, a royalist, a constitutionalist and a republican. He had no love for money or for a personal following and seems always to have been disinterested in regard to both.

As a writer Lamartine had a taste of the usual experience. The publishers to whom he first offered the *Méditations,* refused it "because it was written in none of the accepted styles." But the field of *belles lettres* in France was not at the time overcrowded and this, added to the inherent merit of the work, served to give the young author an established literary position at once. He had already left the army and was then in the diplomatic service. The *Méditations* was followed by *Nouvelles Méditations,* the last Canto of *Childe Harold* (in consequence of which Lamartine had to fight a duel), by *Harmonies Politiques et Religieuses, Souvenirs d'Orient, Jocelyn,* and *Chute d'un Ange.* His greatest prose work is now generally considered to be the *Histoire des Girondins.* STUDENT

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Theosophy does not offer spiritual instruction for money, nor does it teach that the higher knowledge can be gained *in any other way than by the greatest purity of life and thought.---Katherine Tingley*

The New Year

WITHIN a few days the cycle of the old year will have rounded and closed and a new cyclic period will have opened. Is there a spot to rest upon in this world so teeming with disturbed and harrowing conditions? Is there a light for weary stumbling humanity in the present-day realm of thought and feeling, pulsating as it is with selfishness and fear, with cold harsh intellectualism, sodden as it is with ignorance of all that concerns the deeper meanings of life? Will the New Year — *must* it alas! — usher in naught but a repetition of old sorrows and qualms and nervous fears, naught but another round of discontent and sickening failure?

It will to some, indeed to many, yet it need not do so. The cycles can never hold in chains one who has read their secret and to whom life is as serious as it should be sweet and pure. For there is a magic power in the Soul, as there is ever magic in the Soul of Things. It flashes out in moments of intuition, in periods of potent will, in times of quick action purified of self. It is proof of the materialism of the age that we see it but in flashes instead of as we should, a steady-burning, clear light.

Yet Theosophy protests that men and women need not be the slaves of time that they are, creatures merely of their environment and of their age. They may, if they choose, stand apart from the chains of old habits of mind; they need not be hounded through the labyrinth of delusion and disillusionment by ignorance and fear. They might be free as birds, not missing life's lessons and problems but learning them, solving them, better because enabled to look at them *from above*.

Ay! it is not easy to find one's wings, for every Soul has behind it a long heredity of blighted mental lives, starved emotions, warped and shapeless morality. And no power lives strong enough to break the mental fetters and free the wings, the Soul — *of another*. There *is* a Power, a Presence, a Higher Law, God — the name matters little — that can guide, serve, inspire, hearten, and set aflame the human will. But that is all, the will of itself must stir, leap, *act;* it must stand forth of its own power as indomitable, before ever the Soul can wing its way to peace and knowledge — *free!* It is the "taking of Heaven" spoken of, something not to be done for one, nor by the weak, the sentimental, the selfish, the impure, the will-less, for themselves; but only by the indomitable, those of the Phalanx Unconquerable, each hero winning or losing in his own weakness or strength. "The kingdom of Heaven must be taken by violence and the violent take it by force."

WHILE the bells are ringing on the outer plane, calling men to a recognition of the New Time, the soft, silvery tones of the compassionate Heart of Life are sounding forth their sweet music to the souls of men, calling them away from the paths of darkness, unrighteousness and despair to the ever-abiding glory of a truer and better life, and the hope and peace of a New Day.

. . . See the gates of Life and Peace standing open before you, if you have but faith and trust to enter in.

Katherine Tingley

What is the message of Theosophy at the opening of this New Cycle of a twelve month's span? It is a bugle-note of challenge and of call, sounded in the silences of the world's heart-life, winging its way to the hearts of discouraged humanity — the sick, the hopeless, the outcast, the fearful, the ignorant, and the misled. It declares the Divinity of Man, the brotherhood of all created things, the magical power of the purified Will to shape all things for righteousness and to weave life in the pattern of Unselfishness and Compassion. It challenges men to awake and stand forth as Creators, Co-workers with the Higher Law, no longer as environment's dull scribes. STUDENT

Life May be Like a Fairy Tale

MANY persons will dispute this. To them life is a very prosaic affair.

When a child is born there are its clothes to prepare and certain gifts are looked upon as eminently desirable. When a girl grows up the same considerations are in order at the time of her marriage. Then when her child is born it all happens over again, and so it goes on in an apparently endless cycle and they will tell you that there is nothing about this that is like a fairy tale. As for some other persons their lives are one long course of toil and drudgery with not a trace of magic or anything else to relieve the commonness and sordidness of them.

Nevertheless, life *may* be like a fairy tale, and the only reason why it is not is that the magic of the common things of life has been forgotten. This is what makes work seem drudgery to some; they keep on doing their tasks but they have forgotten that they are magicians who could lift all life out of sordid conditions by the right kind of effort.

Haven't the fairies always been doing this? Do you recollect how magicians everywhere, at all times, have used the most ordinary objects and utensils to accomplish their marvels? It was a pumpkin which became the coach of Cinderella, a quern which made the water of the ocean salt, a table cloth which when spread was at once covered with a magical feast, a pair of scissors which cut every imaginable needful and beautiful garment — and as for *pots*, what limit has there been to the power of the potions brewed in them by those who knew how? Caps and capes and feathers, too, have served most important purposes.

Has all this element of faery gone out of life? Are we to have only mothers and never fairy godmothers again? We all know that if we could woo back a little of this old spirit, the child nature in us would be free again and we should feel the glad unity with all living things which is surely the birthright of one

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born human and therefore possessing in his own organism all the powers of all the beings in the kingdoms of nature below man, and all the possibilities of all the higher orders of life, to the existence of which the human race is not at present fully awakened.

It is in our relation to our fellow-creatures, however, that the absence of belief in the faery realm of golden possibilities and exhilarating surprises is most sorely felt. When youth with its enthusiasm and high confidence is over and men and women have settled down to established duties and relations, there is often a sickening sense of the dulness of it.

The changes and improvements in character which once seemed possible have not taken place; the time slips by until a day arrives when mature women seem to know enough of those around them to warrant the relinquishment of some of their dearest dreams — for this life at any rate. And there is danger that they may sink into a state of repining that will cause them to lose whatever hold they had of the animating force that might still inspire them and those around them to continued effort.

And all the time transformations in character, other than those they had set their hearts on, are being accomplished in those they love. The Higher Law has no regard for the personal preferences of even the tenderest of wives and mothers, and if the latter be not impersonal and unselfish enough in their desire for the spiritual growth of their loved ones, they may at times be blind to the working of the very force which they have helped to generate by their earnest prayers and longings for the uplifting and protection of those near and dear to them.

There are few things in life that contain more of the element of surprise than answers to prayer. By the time the effect they supplicated for has been produced, we have changed; perhaps we desire something different, and the joy of perceiving the working of Law and of knowing that the heart's desire was in accord with it, can not be felt. The fact is that the magic of the triumph of the higher over the lower is silently going on, in many instances, and those around can not perceive it because of the veils their own personality holds before their eyes. It is all very well to talk about "working with the Higher Law," but sometimes countless little likes and dislikes and petty limitations of every sort make a woman's interpretation of that Law a thing that causes more magnanimous persons to shudder.

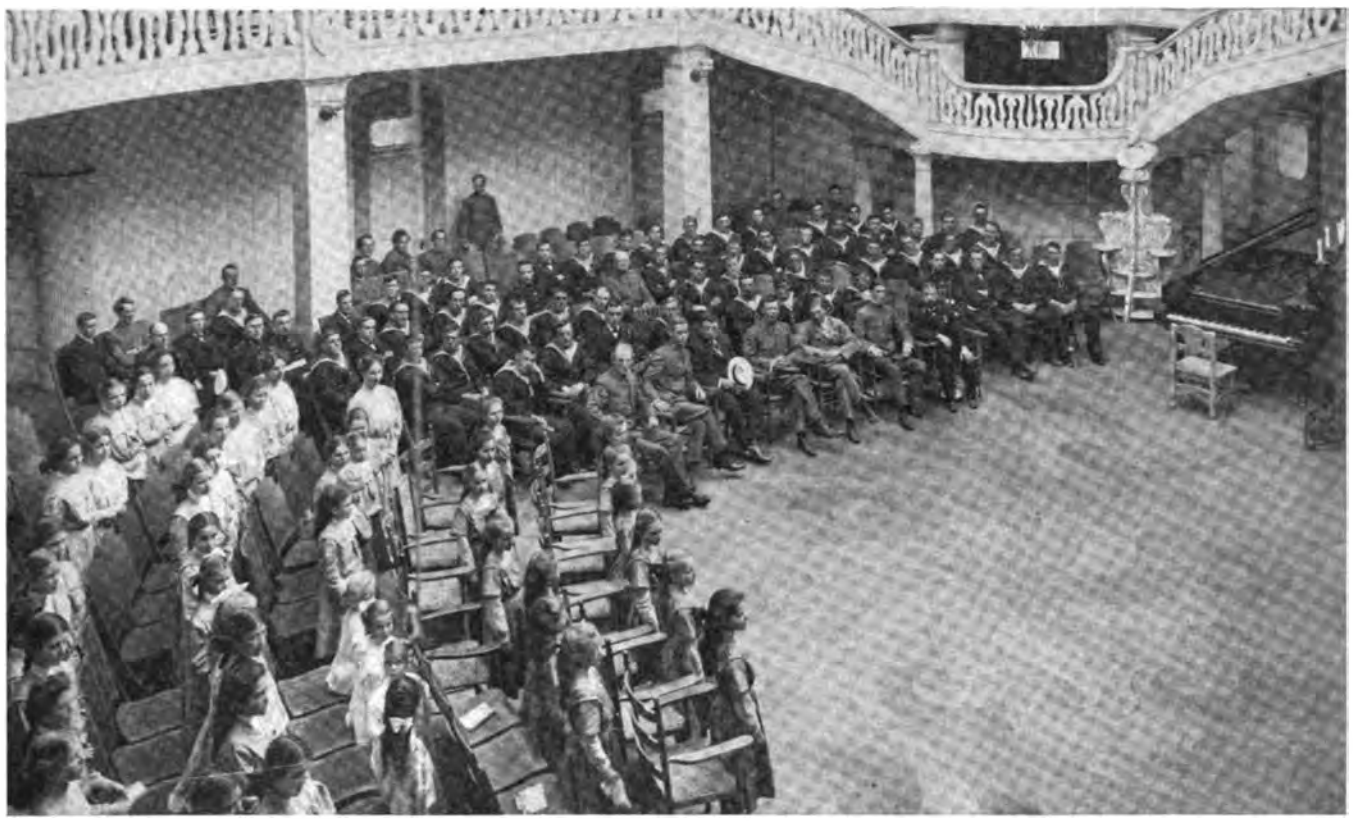
"Wouldn't you like to help spin the fairy tale?" asks one of the *dramatis personae* in a recent play. It was a very suggestive and inspiring way to enlist the effort of another in the Brotherhood work of helping one's fellows to conquer the lower side of the nature by the higher, the Divinity.

Every life offers the conditions of the fairy tale. The hideous monsters are there in force, the fairy implements are just what they always were, the common situations and objects of life invested with the magic of the one who knew the strength of the Divinity within himself and others.

Until we have sounded the recesses of our own hearts; until we have soared above the merely personal longings to a love that can trust what the Law brings, knowing that the heart of hearts can always yield accord with what must be; until we have challenged the deepest and the highest in those we love, with no broken-winged intervals of distrust or repining, we do not know what a fairy tale may be spun into the web of every human life.

But the transformation is going on, and every effort that is being made to discard narrow, unloving conceptions of life, is helping to render the will fleet and the mind clear and the heart ready to respond to the urge of the new time, the urge that will make of man a worker at home in the Universe, conscious that humanity is the instrument of instruments by which the purpose of the Universe is to be worked out, joyful in the task of effecting this purpose with a fair knowledge of the meaning of it all, and full of the dignity of working with the Law — not blundering in ignorance of the magical meaning in life.

The cultivation of the habit of regarding the circumstances of life from the point of view of one who has undertaken a quest amply repays an effort of the imagination. There are the obstacles to overcome, each one of which yields to a weapon we can find within ourselves; there are the timely meetings with those who reinforce our magic; and at present, in the world, it may be possible to see face to face the Fairy Godmother herself. STUDENT



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OFFICERS AND SHIP'S COMPANIES FROM H. B. M. SHIPS "SHEARWATER" AND "ALGERINE"
Being entertained by pupils of the Râja Yoga Academy in the Academy Rotunda, October, 1909

Jottings and Doings

(From a Student's Note Book)

IN an interview, not long before her departure for Japan, Baroness Shibusawa (who with the Japanese Commissioners recently visited the Theosophical Headquarters at Point Loma) expressed herself on the subject of the modern American dress. In particular she criticised the perpetual changes of fashion in women's dress, saying, "It seems to me that the waist is always moving up or down!"

The migratory and always constricted waist of the average American woman must have seemed a fearful and wonderful thing to an Oriental, accustomed to the unspoiled, natural human figure and to fashions that do not change. But let us take heart. From Paris the decree has gone forth that the fashionable waist is to be (for three months at least) the large waist, and the Venus of Milo would seem to have set the fashion, for the measurement must be not less than twenty-six inches.

Two women candidates have been nominated for Parliament in the next general election in Norway, and the Norwegian Government has recently appointed a woman to serve as head of the National School for Economy, a department of the national Department of Agriculture.

MRS. Sidney Webb, an English worker for the poor, recently said:

I am as certain as that the sun will rise in heaven to-morrow that the day will come when Destitution will be regarded as we now regard slavery, typhus, and the plague. . . . The plain truth is, everyone who is really concerned about the poor realizes the cruel futility of waiting until the man, or the woman, or the child, or the infant, or the feeble-minded, or the sick person, is *destitute* before attempting to treat the individual or alter his environment. It is exactly as if a hospital refused to take in any case until gangrene had set in.

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OUR YOUNG FOLK



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A RÂJA YOGA PROMISE TO THE WORLD
LITTLE WOMEN OF LOMALAND

The Morning of the Year

"MORNING is wiser than evening," is an old proverb one reads very often in Russian fairy tales; and I understand it to mean that as dawn breaks over the world and those who have slept rise, refreshed, it is easier for them to see behind the veils which hide the wisdom of the Soul; and so, if they only will spend a few moments in thinking over their duties and recollecting their ideals, and reminding themselves of their brave resolves, they will be able to begin the day with some of the glory of the morning shining as a light upon the deeper knowledge that is often hidden from them later. And just as it is possible to have these glimpses of nobler things as the day dawns, so is it a help to the whole nature to profit by the morning of the year, and make of its earliest months a period of most earnest striving, a time to think of the greatest and best and to try to attune the nature to it. Never give up making resolves at New Year! Set them higher every time and try to draw from your divine self the power to live up to them.

A very important part of the work of young folk, both boys and girls, is becoming familiar with the great heroes and brave deeds of the past. From history, poetry, and story book, you should gather knowledge of these until the mention of any country in the world suggests the names of its heroes and all the struggles and conquests by means of which they served the cause they loved. This is learning the heart-history of a land.

EACH New Year is a leaf of our life's rose;
It falls, but quick another rose-leaf grows.
So is the flower from year to year the same,
But richer, for the dead leaves feed its flame.
Richard Watson Gilder

The morning of the year is the time to think of all these heroes and to test yourself by the measure of their achievments and their great qualities. Why should *you* fall short? Why not, at this yearly dawn, make such an atmosphere of noble aspiration and pure, unselfish thoughts that your Soul will be able to draw nearer to every act and word of your life? Be determined at the start, set the aim high, and you will be carried much farther along the path than if you do not try to gather the insight and energy belonging to the year when it is young.

Remember that more is demanded of you than of anyone in the past. The Theosophical Teachers have opened the way for every boy and girl to become a Helper, as all heroes have been. The Warrior is your divinity, the dragon is your lower nature, the field of battle is wherever you are. Put on your armor, repeat your watchwords, vow that you will win — all in the morning of the year. GENTIAN

HE that goes barefoot must not plant thorns.

HE that tells a secret is another's servant.

HE that speaks, sows, and he that holds his peace, gathers.

HE is a fool that thinks not that another thinks.

HE that stumbles and falls not, mends his pace.

WHAT ought not to be done do not even think of doing.

George Herbert

I DO not know what I may appear to the world, but to myself, I seem to have been only like a boy playing on the seashore and diverting myself in now and then finding a smoother pebble, or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.—*Sir Isaac Newton*

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THE CHILDREN'S HOUR

A NEW LEAF

HERE'S the volume: stain nor blot
Mars a leaf to-day;
Sin and folly, they are not;
Sorrow is away.
Look! each page is white and clear,
And 'tis morning of the year.

Of the days that swiftly run
This will not be mute:
Good or evil said or done,
Sweet or bitter fruit,
What shall be the record, dear,
At the evening of the year?

Ina Coolbrith (*Selected*)

A Busy Day with Father Time

THE distribution of the new year was at hand, and old Father Time sat in his office surrounded by his staff of helpers. Couriers were coming and going, bringing messages and flying on errands. Others were summing up records of the past year, comparing and making notes of reference to older years; some were selecting and counting up days in small piles with about thirty in each, and when they had twelve such they put them together in one package. Some were busy all the time writing names on the years; every man, woman, and child on the whole earth was remembered. Then the years were put in the mail-bags for delivery. How the place smelt of sealing-wax can be imagined, when one realizes that not only the years, but each separate day in them, was carefully sealed.

"What is the use of so much trouble?" asked an impatient little errand boy, fanning his burning cheeks with his wings.

"We must hide the contents of the coming days from the mortals," answered the busy worker, "otherwise they would spoil the day in hand for themselves. Ah, my dear, when they are more sensible and not making all this fuss about themselves, we shall not need to go to such trouble, but can deliver the years unsealed."

Beside the main office was a laboratory, where there was just as busy a time. The head chemist was now distilling a very precious year in a retort; some helpers were sifting hours on a large board and others were mixing old days with new ones. Errand boys flew in and out on swift wings. Now they were sent to have a year melted over; now some days turned inside out; but everything was done with cheerful precision.

"O, Father Time! What shall I do with this one?" asked the general manager.

"What is his record for the old year?" asked Father Time.

"All except twelve days looked very fine, but when I tested them, most were mildewed inside and some days were empty."

"It is because he has not had any good purpose in the use of his days," said Father Time. "Shake them over and send them back to him."

"Here is a little girl's year; there are in most days good solid parts with beautiful colors, but part of the days are empty or spoiled."

"Have them molded over in the laboratory, for this year; put the solid, beautiful parts for the inside, and the bad outside. Then if she is trying to make the best of whatever comes to her, she will find the beautiful kernel."

"Here are days altogether spoiled; some are broken to pieces by angry tempers, some are blackened all through with envy and selfishness; they cannot be used any more. What shall I do?"

"Poor mortal! Are there none in the whole year that are better?"

"There are only a few pieces, but not enough to hold them together."

"Go and look over his old years and see if there are not a few good days to lend, and put a little of them in each of the black ones, otherwise he cannot bear them; and we will try him once more," said Father Time.

They were now interrupted by messengers who had been out collecting years.

"Father Time," said one, "this girl complains that you give her too monotonous days; one is like the other all the year and nothing new ever happens."

"Let me see her year just finished," said Father Time. "I hope she has made use of it so that we can put in some new days which she has not had before."

"Father Time! Her days are the same as last year; she has put nothing into them of effort or good will," said the messenger sadly.

"What shall I do to help her?" murmured Father Time.

"Manager!" he called, "take out some of her days and put them on the supply shelf, then take from there some with sharp pains in them, some sickness or sorrow, and put these in her new year instead; perchance that will wake her up to making use of her days, so that we may give her new ones next year."

"Father Time! Here is a year full of beautiful days," cried a little messenger joyfully. "And yet the year from which he made it was more than half full of hardships."

"He is a hero," said Father Time with a happy smile, "give him new days to improve."

"And the finished ones?" asked the messenger.

"Save them for his future," said Father Time. "He will soon become a Helper of Humanity, and then he will use them for the good of all. Are there any more years like this one?"

"Yes, Father Time," said the little messenger, and he flew to bring them in. YLVA

Two Stories About Animals

A FRENCH gentleman tells this story in a scientific paper. One day he was out in the woods and he saw a chase. A doe with a fawn beside her that looked too young to have much strength, was being pursued by two dogs. The poor little fawn could run no farther and the mother had to stop beside some bushes to give it time to rest. You can imagine how she would watch the dogs as they drew nearer every moment; and can you not see the beautiful pleading eyes of the fawn? The mother must have almost given up the hope of saving their lives when suddenly she found out what to do and did it very quickly. She threw the fawn in among the bushes, peeped to see if it were out of sight, and then off she went before the dogs got up to the spot. They followed her close but she kept on and was clever enough to turn away from the bushes and lead the chase in another direction. The gentleman who was watching it all thought from the sound of the dogs' howling that the doe took them into a bog. There of course they would be likely to lose the scent, and then the brave mother could return to her little one. Was it not wonderful



Have perseverance as one who doth forevermore endure.— *H. P. Blavatsky* in *Voice of the Silence.*

that she knew how to do the only thing that could be done? Some persons are brave but forget to think what it is best to do; but the doe seemed to have what we call presence of mind as well as courage.

The other story is about a pigeon in Virginia. It was a carrier pigeon, and one day not long ago he and his mate took refuge in a barn, flying in at the window. The female bird was helpless, her wing was broken, and she could do nothing but rest. The other bird tried to nurse her, but he had to go; perhaps he had to take a message, as he was a regular carrier with a tag showing his number. He was gone for four weeks, and then one day he came back and set to work to nurse his mate again. She could not fly, try as he might to encourage her; and so they could not set off together. This time the male pigeon has no message he must carry, or, at any rate, he feels that he can stay, and there he stays, tending the wounded bird and making the best of it. It is said that this faithful pigeon has won many friends in the neighborhood, who have seen his tenderness and constancy. G.

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A MAGAZINE

devoted to

THE BROTHERHOOD OF HUMANITY

the promulgation of

THEOSOPHY

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

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Edited by KATHERINE TINGLEY

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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 9

CONTENTS

Pages 2, 3 — EDITORIAL
A New Evolution Theory
Living Nature
A Divine Consciousness Ignored
Intellect exists *per se*
Tentative Speculation
Another Half-Truth
Germs and How to Avoid Them
Restoring the "Garden of Eden"
Gemini

Page 4 — TWENTIETH CENTURY PROBLEMS
Compound Egotism
"Fire by Friction"

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Mendut Temple, Java (*illustration*)
Egyptians in America

Page 6 — TWENTIETH CENTURY SCIENCE
"For 'tis their Nature to"
The Medical Fence
Second Wind

Page 7 — NATURE STUDIES
Nature's Record-Book
Grasshoppers in the Trans-Caspian Desert
Queen Olga Boulevard, Athens (*illustration*)
A Chronological Turtle

Pages 8, 9 — STUDENT'S PATH, ETC.
Criticism!
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Is the Bible Ethical?
King Arthur's Sleep

Page 11 — GENERAL
The Theosophical Address at Isis Theater
Biblical Criticism
The End of Mark's Gospel, and the Beginning of Luke (*illlustration*)

Page 12 — GENERAL
The Missionaries' Failure

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Beauty — Observations of a Student
Parsifal (*illustration*)
Art Education and the Schools

Pages 14, 15 — WOMAN'S WORK
The Story of Thekla
Hopeful Signs of the New Time
Tourists at Point Loma (*illustration*)

Page 16 — OUR YOUNG FOLK
A Cuban Patriot
Féderico Pérez y Cabo (*portrait*)

Page 17 — CHILDREN'S HOUR
Wood Fairies (*verse*)
Tommy's Gifts
Macco's Monument (*illustration*)

Pages 18, 19, 20 —

A New Evolution Theory

SINCE evolution formed a topic in modern science, the *process* has occupied almost exclusive attention, the *cause* being either ignored or even denied. Of late, however, there has been a tendency to consider the cause of evolution, to look at evolution from the ontological point of view. Such an attempt we find noticed in a magazine article under the name of "Bergson's theory." Without access to Bergson's actual writings, one cannot judge his own claims as to his theory; but it is heralded in the magazine as an epoch-making discovery. It is characteristic of some classes of scientific articles that more attention is given to advertising the wares than to displaying them, and that the reader is told what he should think of the theory rather than left to his own conclusions. Also the names of several other people, some of which one frequently encounters in connexion with a variety of subjects, are introduced in the character of translators, commentators, etc. Leaving aside the panegyrics and coming straight to the author and his theory, we find

Living Nature

that he has imagined a sort of universal Nature-spirit, a god Pan, as the cause of evolution. One of the salient features, and the most belauded of them, is that the author rebels against formalism and insists on the idea that the products which this Spirit evolves from matter may be quite unprecedented and unpredictable. It is, as it were, a kind of experimenting Pan, engaged in evolving forms out of matter, having a general tendency but no fixed plan. Many of its products are abandoned experiments, by-products; it keeps on trying again.

This is very well, but is no new theory. It may be new to some authorities, but otherwise it is as old as mankind. Only this Nature-Spirit is not all; it is but one of the factors in the problem. The question of cosmic consciousness is a great one, not to be solved by tentative hypotheses and neat writing. But it has occupied the attention of great philosophers from time immemorial, a fact of which our theorist and his critics seem to be unaware or unmindful.

A Divine Consciousness Ignored

The author would appear, from the extracts and comments given, to be much confused on the subject of the human mind. His theory seems to him to require that the mind be regarded as a product of his Nature-Spirit, one of the things which the latter has succeeded in evolving out of matter. This demands that the mind should be considered as inferior to the Nature-Spirit, which is its parent. But the author finds, as well he may, that it is a rebellious son; it is imbued with the notion that it is superior to its parent — a lesson to fathers surely, not to beget offspring with such independent views! What man has to do, then, according to this theory, is to recognize that his mind is a secondary product, and that this natural absolute is the real thing. Hence we get a lesson in altruism and solidarity, and a kind of naturalistic Nirvâna.

The author having failed to distinguish clearly between the diverse elements composing the human mind, it is no wonder if he should be confused when he tries to consider

Intellect Exists per se

the mind as a unitary faculty. The faculty of egoity, that which gives the feeling of self, is not distinguished from the ideas; the instinctual mind is not distinguished from the self-reflective mind; and so on. Hence the abortive attempt to describe the mind as being subservient to Nature while having to admit at the same time that it is not.

It is no doubt matter of congratulation that a certain stratum of thought, which might be called the aristocratism of science, has taken this notable step in the evolution of its ideas, and been forced by the logic of facts to a partial admission of certain evident truths it had previously denied. Yet those who would rather *think* than be told *what* to think, and who value actual information more than intellectual entertainment, will look behind the ostentation of praise and the mysterious verbiage, and find that the author's views are not so revolutionary after all, and certainly do not entail upon us any violent change in our attitude towards life. Modern science, having

Tentative Speculation

buried the theological god, is now creating its own god. Like the author's "evolutionary spirit," modern science is tentative and experimental, feeling its way. It has begun with a scientific rehabilitation of old Pan. This is not perhaps the best, because Pan today is not understood, but it is several stages better than the Monkey-Theory. We would rather be descended from an evolutionary force than a speck of protoplasm. The next step should be the evolution by modern science of a conscience and a divine wisdom; and inevitably it will take this step in time.

We have had physical evolution; this last theory may be called psychical evolution. To trace the pedigree of man is a question of

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physical, psychic, and spiritual evolution; and even this is an imperfect classification and does not cover the ground. The physical cannot be properly considered apart from the astral; the mental evolution must be distinguished into psychic and noetic: the former referring to the lower stratum of the mind — which man to some degree shares with the animals; and the latter to the higher or distinctively human factor in the mind.

Another Half-Truth

One may recognize a naturalistic origin in man's body and his lower principles, including a good deal of his mentality. But not so with regard to his higher mental prerogatives. Of these the source is different, the ancestry otherwise. Ancient philosophy, recognizing this, and interpreting aright the ancient traditions and allegories, spoke of the higher ancestors of humanity as "Gods, Demi-gods, and Heroes," tracing in that ancestry a gradual *descent* of spirit into matter as matter evolved up towards spirit.

It is the fact that modern thought deals in half-truths that makes its teachings ofttimes so dangerous in their tendency. The question is not so much, Is this true? as, Is this the whole truth? The omissions may turn the truth into error. And Western religion has nothing to answer them with; it vaguely asserts opposing views, but has no certain philosophy with which to back them up.

It is evident then, that this subject of evolution is a wide one, not to be played with; and that those who would understand it can find the clues to their purpose in the Theosophical teachings. STUDENT

Germs and How to Avoid Them

THE other day a farmer became suddenly ill, and no cause could be found. But a learned investigator came along and instituted an exhaustive inquiry into what the man had been doing previous to his seizure. It was found he had been forking manure. The doctor examined the fork with a microscope and found one billion microbes to the square millimeter on it. As it is obvious that manure contains many microbes, that some of these must adhere to the fork, and that the laborer may accidentally wipe them off upon his clothes or absorb them through his perspiring hands, it is recommended that all manure be carefully sterilized and deodorized before being forked, and that the workman be given frequent doses of an antitoxin which the doctor is now preparing by means of some experiments on guinea-pigs.

The above, of course, is an imaginary case; but it does not exaggerate much. We have recently heard how the juvenile sand-pile may communicate germs to the baby, and now we read that a doctor has traced disease in some fishermen to their contact with water; and he says that besides internal dangers, water is dangerous externally, as the germs can be absorbed through the skin. He therefore actually recommends washing in boiled water, and discountenances all river and sea bathing altogether. "Thou hadst better never been born"!

Many thoughts are suggested in this connexion. One is that germs do not have so much to do with the illness as the condition of the patient has. He happens to be susceptible. We live in a veritable atmosphere of germs; think how many must be swallowed by the man who is spreading dry manure. The man in enfeebled health goes about until he meets the germ that gives him the disease for which he was already prepared; the germ is only the match that touches off the train. Hence good health is the best prophylactic, and preventive medicine is better than curative medicine.

Another thought is that germs are probably much more virulent at some times than they are at others — like the mosquito. What makes this difference? May not some germs be the carriers of unseen influences for evil, generated out of man's impure thoughts and acts, so that sometimes they are harmless, and at other times loaded up with dynamite?

The third thought links the other two. We have the susceptible man and the charged germ; what is it brings them together? Luck, perhaps; or "accident." The ancients used to believe that people could be under good or bad influence, under a curse, as it were, or blessed. A person can be out of tune; and when he is so, he is more liable to stub his toes against the sharp stones of life than when he is in his best mood. May not such a man, all off his guard, stumble into the places where the germs are, while the other man instinctively avoids them? The minor and so-called automatic actions of man are guarded by an instinctual consciousness of which he is mainly unaware, and which was doubtless carefully developed in some long-forgotten phase of his physical evolution. If this organization be out of gear, the man is ill-protected and runs into danger. "Guard well thy thoughts," therefore, becomes a maxim which we cannot afford to ignore even on the humblest grounds, for our health and welfare, moral, mental, and physical, may depend on it. STUDENT

Restoring the "Garden of Eden"

IT is a striking coincidence that while the Jewish Bible narrative is in the hands of the critics, the site thereof should be in the hands of the engineers. Yet there is actually an enterprise well under way to reclaim and make fertile the reputed scene of the Garden of Eden. And the circumstances surrounding this enterprise are incongruous enough, from the point of view of a generation ago, to have served for a wild extravaganza. It is enough to make one's father turn in his grave, to hear that the Garden of Eden is being re-fertilized — by the Turkish Government — and by an engineer whose name hardly suggests Biblical associations. It is a far cry from Adam to Sir William Willcocks; yet, as Adam was the first delver of the soil of Eden, so Sir William is the latest. He is the engineer entrusted by the new Turkish Government with the task of engaging engineers to survey and level the rivers and canals of this region and to devise means for its rehabilitation.

The ancient system of irrigation will be improved wherever possible, and adopted when no better substitute seems available. The surplus waters of the Euphrates are to be drained into the depressions of ancient "Pison," one of the "four rivers of Paradise." This will cost £350,000 and take three years; it will stop floods and render crops secure. The great central canal of the delta will irrigate 3,000,000 acres of the best land in Mesopotamia and carry water free of silt. This land will be capable of producing annually 1,000,000 tons of wheat and 2,000,000 tons of cotton.

The world is indeed turning a great corner just now, as is evidenced in many ways. This will mean the opening up of a vast stretch of new country, and doubtless populations will be grown as well as crops. We may have new and powerful nationalities to reckon with; it is impossible to foresee the results of such changes, taken in conjunction with the other great changes going on in the Orient. It is to be hoped that the new store of riches will not merely go to make the rich richer and the poor poorer, and to increase our luxuries and wants; but that the renovation of an ancient spot may mark the birth of a new spirit.

One of the things that is passing is the idea of using the earth as a milch cow, whose cream is skimmed for the alleged benefit of a selfish race, the skim-milk being thrown away. We have now races of a different type to reckon with, especially as to the disposal of territory in Asia. The new and more united humanity of this scientifically-interblended age are rising in protest against the private exploitation of resources and the waste that accompanies their commercial use. Far-seeing spectators will therefore look with more interest to the development of populations than to that of natural resources, and will see in the rehabilitation of "Eden" a national and political rather than an industrial question.

As to the Garden of Eden, it must be interpreted both allegorically and textually, not "historically." It has been a universal custom to weave the drama of an allegory around actual events, persons, and places. We learn that the old morality plays of England were thus woven around historical personages and events; and many an ancient hero is thus made to do double duty as a historical and a symbolical figure. Allegorically Eden represents the original pure state of Man before his Fall, an event which must be referred back millions of years, to the Third Root-Race. But Eden also refers to an actual abode of bliss in Asia; for, as H. P. Blavatsky says, "Eden" as a locality was no myth at all; but it was not the property of the Hebrews, who derived the idea from the Chaldaeans, etc. Yet other nations have their Edens — the Greeks, the ancient Americans, the ancient Scandinavians, the Hindûs; so that the word refers to abodes where the early Fifth Race lived before the downward cycle carried humanity into its present materialism. STUDENT

Gemini

MITHUNA — *Gemini.* The first androgyne, Ardhanârîśvara, the bisexual Sephira—Adam-Kadmon. It is intended to represent the creative Logoi in their totality on the first plane of differentiation of the eternal Root-matter, in the spatial depths. "The one Universal Light, which to Man is *Darkness,*" is ever existent. From it proceeds periodically the Energy, which is reflected in the "Deep" or chaos, the store-house of future worlds, and once awakened, stirs up and fructifies the latent Forces, which are the ever-present potentialities in it. In its third aspect (Gemini being the third constellation) it becomes Vâch, daughter and mother of the Logos. STUDENT

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Some Views on XXth Century Problems

Compound Egotism

CHRISTIAN thought, after some struggles, detached itself from the belief that the world was created about 4000 B. C. A somewhat more painful effort awaits it. It has to detach itself from the belief that spiritual light first reached the world in any considerable degree about 2000 years ago. Both beliefs, even if one be dead, still operate to the utter distortion of historical perspective. But the lines are getting too assertive to be much longer distorted. History is getting restive under the foreshortening and cramming process; archaeology is beginning to catch her breath at her own discoveries; the few thousands of years heretofore allowed will not serve much longer for the succession of civilizations we are getting sight of.

But for those who believe in spiritual light at all, in its presence among and attempts to make itself known to men, every additional millennium that archaeology allows, every new civilization that looms up on the historical and archaeological horizon, makes the 2000 year theory more impossible.

The theologians still refuse to look back any farther. Spiritual light is to be immortally with us through the endless *future;* but it *began* to be with us just a couple of thousand years ago. (According to somewhat the same principle the human soul is immortal — ahead; backwards, it began within the last seventy years at most.) Bishop Westcott, for instance, writes:

> The Gospel of Christ Incarnate [therefore dating from 2000 years ago] the Gospel of the Holy Trinity in the terms of human life, which we have to announce, covers every imaginable fact of life to the *end* of time, and is as new now as it has been new in all the past [meaning 2000 years], new in its power and new in its meaning, while the world lasts. [Immortal *in the future.*] [Italics and comments mine.]

The false perspective of time involves a false perspective of Teachers. Every great civilization had its Teachers, annunciators of the light, the same light, first assimilated by them and then delivered. They became its mouthpieces and spoke as it. Of these Jesus was one.

Here are some sentences from a recent book by a widely known theologian, the Rev. Principal E. Griffith Jones. In *The Ascent through Christ* he says:

> We do our Master little honor when we place Him among a group of teachers competing (!) for the acceptance of men. He is not one of many founders of religions. He is the source and fountain of all, in so far as they have caught a prophetic glimpse of His truth and anticipated something of His Spirit, and given a scattered hint here and there of His secret.

But why could he not do better for those old thronging civilizations, with their millions and millions of — according to the theory — half-starving souls than give these "somethings," "scattered hints," "glimpses"?

> He is the truth, the type, the saving grace, of which they faintly and vaguely dreamed; the Desire of all Nations, the Crown and Essence of Humanity, the Saviour of the World —

"the World," it appears, means 2000 years of its countless thousands of duration; he let the other civilizations go without a savior, looking down from above on their darkness and doing little or nothing. To proceed:

> — who, by the loftiness of his teaching, the beauty of his character, the sufficiency of His atoning sacrifice, is able to save to the uttermost all who will come to Him and trust in Him.

Again, not one word, not one thought, of the millions who *could not* "come to Him."

With this gospel we go to the "heathen," to thinkers such as there are in China, Japan, India; races with traditions of their own vast antiquity, and of remoter races behind; with traditions of a line of sacred teachers; with some of the sacred literature that grew up about those teachers and their words — and then wonder at the difficulty of our propaganda!

Jesus will not be belittled because the new perspective does not have him at its apex of convergence; his real place and dignity will be for the first time understood in the understanding of the work of that Lodge of the Perfect which has ever watched over humanity as the agents and mouthpieces of the impersonal Light. Nor is he belittled by the teaching that what he did others can do. We are blinded to the Light because it is so near and so constant; we are psychologized by a degraded view of human nature and its possibilities. Fine and noble characters in the Christian churches, having actually got at and admitted the Light, still stand as it were aloof from it under the same psychologization. They will not embrace it as thenceforward *self.*

STUDENT

"Fire by Friction"

THE *British Medical Journal,* curiously enough — just because it *is* a medical journal — ridicules the new idea that insanity is necessarily a disease of intoxication, or poisoning from chemical blood products, and therefore to be met by some sort of antitoxin. The doctors, we learn, are "*opposed* to the present tyranny of popular materialism." Some are of course. To hear that they are as a body, is somewhat surprising and gratifying.

> Popular materialism, roughly speaking, is the creed that free will, self, spiritual life, and all such words are merely the names of mental processes, and that mental processes are merely the results of cerebral processes.

Let the brain be poisoned with some chemical blood-toxin and all these cerebral processes called mental will be poisoned too — which is insanity. Insanity can therefore be treated by the injection of an anti-toxin — as soon as we have found it!

But this "popular" view, if the medical, is, we learn, the medical of tomorrow. Until now the doctors

> have talked and written of insanity as a disease of the mind, not as a disease of the brain. . . If only they had started thirty years ago with the plain truth that the brain secretes thought just as the liver secretes bile, what an infinite gift might be now in their hands, what a burden lifted from the world. If only they had worked at insanity as they have worked at diphtheria and myxoedema, should we not have by this time an anti-toxin, or a tabloid of some organic extract, a sure and rapid cure? But they failed to grasp this simple fact that thoughts are merely the result of molecular changes in the gray matter of the brain.

Still, there often *are* toxic matters in the blood of the insane. Sometimes these generate the insanity. The bacteria in the lungs or intestines in cases of pneumonia or typhoid will fabricate these toxins and delirium will result as surely as if the blood were full of alcohol; an undoubtedly toxic insanity may supervene during recovery and last for months.

We must recognize the whole of human nature, from the physical upward. Beginning from below we find the physiological consciousness of the body and senses. The personal ego is often as it were dissolved in this. If the liver and blood are full of toxins and the physiological consciousness therefore perturbed, *he* is perturbed and gloomy and morose. He sees the world and men through that muddy veil; throws his feeling outward and sees the world as sunless and gloomy, men as hostile, misinterpreting their simplest actions and looks. If the mind thoroughly accepts the idea of men's hostility and retains it after the toxins have disappeared, we have a case of insanity.

If our education of them does not leave children altogether at the mercy of their physiological consciousness, it does not teach them their essential non-identity with it. The journal we have quoted gets near this without seeing what it has got near to. It speaks of a *spiritual* antitoxin, the power of the will, brewed by many people according to methods unknown to science. The ego, instead of turning its face downward, instead of letting itself be passively submerged in the troubled sea of physiological consciousness, looks upward, rises to the ever persistent sunlight. Now it can *judge* what it sees in its own mind, know that certain ideas there are morbid, certain feelings objectionable, and discharge them. In the degree of this detachment has it judgment and will. If there were no separable ego, how could thoughts and feelings be judged, encouraged, altered, expelled? What looks critically at mind and feeling? What uses will to alter and expel?

And again, if there were no *spiritual* consciousness in man as much above the personal ego — yet in touch with it — as the physiological is below, how could there be ideals of thought and feeling and conduct by which to judge the actual and according to which to exert molding *will* upon the actual?

This is the psychology we must teach children, easy and simple, the three obvious grades of their own being. Then, be the physiological consciousness what it will, it will not fool them or sweep them under its waters.

The spiritual self of man is born *on earth* when, on the contrary, he has forced the physiological consciousness to stay clear and serene under all circumstances. This he achieves by standing *above* yet *within* it, striking the divine spark by friction against it. C.

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Archaeology Palaeontology Ethnology



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MENDUT TEMPLE, JAVA

Mendut Temple, Java

THIS temple lies three miles to the north-east of Borobudur, and was discovered in 1834 under the sand and ashes with which a volcano had covered it. Respecting the ancient temples of Java, and the ancient civilization of which they are the witnesses, see the CENTURY PATH, vol. XII, nos. 50 and 51, and vol. XIII, no. 3. The temple of Angkor in Cambodia, one learns, has recently been thrown open to tourists, all traveling and housing accommodation being arranged for them by the government. The public should have these testimonies to the greatness of the past more before their eyes in these days of ape-theories and barbarian ancestors. E.

Egyptians in America

A NEWSPAPER describes the discovery, in some mounds near Detroit, of a variety of objects which are considered to be of great importance in history. Of these mounds 117 were excavated, the principal articles found being tablets engraved with hieroglyphics "similar to those credited to ancient Egyptians." One tablet shows the falling of rain, the ark floating in the waters, birds hovering near, animals being led across a gang-plank by a man described as Noah, while on the shore stand people described as Noah's wife, three sons, and their wives. Another tablet shows a phoenix arising from the flames; another the svastika; another what are supposed to be zodiacal signs; while other things figured are a temple for sun-worship, "Egyptian" heads with asp-like head-dresses, and a figure of a man "dressed like an Assyrian king." There were also small hard clay blocks engraved with hieroglyphics and believed to be movable types.

Slowly it is dawning upon us that we know very little about history after all. We have records of a few ancient nations — the Egyptians, the Romans, the Greeks, which, with a little more, constitutes our stock-in-trade. We have long been accustomed to think in terms of these scanty landmarks, but after all do they not represent a very fragmentary record?

One of the most noticeable things about recent archaeology is that we seem to be finding all over the globe records of ancient civilizations of great power and culture, mighty builders and possessing a religious system whose symbols are everywhere practically identical. We may choose to call them all "Egyptians," or propound theories of migration from Egypt. Similarly, when we find a certain kind of art, we call it "Greek" and say Greeks must have been there. The finding of engraved stone pillars causes us to see Phoenicians; and we overwork these Phoenicians by making them migrate to the most distant parts of the world. The discovery of allegories representing deluges and the fall of man impels us to surmise a Biblical origin for them; and we people the globe with Hebrews and Jesuit Fathers.

The absolute truth of the teachings given by H. P. Blavatsky and other great Theosophical writers is being confirmed more and more every day. There *was* a gigantic pre-historic civilization, spread all over the globe; and what we are finding everywhere, from China to Peru, are the remains of it. These remains consist of (1) massive architecture, (2) a great Wisdom-Religion expressed in symbols. No other theory but this will suffice to explain the facts brought to light every day.

The flood story is, of course, well known to be universal among the "aborigines" of America; in many forms, but always with the same essential features, it is found among the tribesmen. It is perfectly clear to every reasonable student that the Bible has no monopoly of that story. It records symbolically the fate of the black magicians of old Atlantis and the preservation of the remnant of the good that were to found the new race. And so with the zodiacal signs, the Egyptian head-dresses, etc. All point to an original unity among the widely-sundered peoples using them.

At the present epoch we are, as it were, just beginning to rise out of a dark valley, from which our view of the world has been limited to the dwellers in the abyss. We have seen the mountains behind, but little dreamed what lay beyond them. Now, however, we are climbing just high enough to see a little way over the ridge; and we begin to realize that beyond the dark ages of history there were ages of great and glorious civilization.

And what a message this is for the American people! To think that with all the evidence of a mighty history behind their country, they should be clinging so fondly to the old European traditions of history and scholarship, to the neglect of home affairs; and, when they do undertake a little excavating, they seem more interested in the bones and brick-bats of savages than anything else. Why should we not investigate the history of ancient civilization in America and have our own Romans, Egyptians, and Greeks? This very point was emphasized at the meeting of the British Association at Winnipeg. STUDENT

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The Trend of Twentieth Century Science

"For 'tis their Nature to"

IT is said that two savages were once shown a clock and the power of clocks to indicate the time demonstrated to them.

Afterwards, they discussed the matter between themselves. One gave up the problem as too difficult to solve. But the other was of a highly scientific turn of mind. He looked long and carefully into the works of the clock and finally got the solution. Said he:

It is this way my brother: when in the ordinary course of nature a certain number of wheels and springs become aggregated as you see, the time-keeping quality necessarily results. There is no need to invoke some hypothetical intelligence. The time-keeping quality is a necessary mechanical result of that aggregation.

Said the other:

Of course; I see now. This so-called mysterious property of time-keeping is merely due to a time-keeping property.

A recent German book on Evolution thus explains the appearance of variations. Any mystical view is nonsense. The cause of variations is merely the inherent property of protoplasm to vary:

The inner cause does not appear to me to be anything mystical, anything lying outside the possibilities of a mechanical explanation. It is an inherent attribute of living matter, explicable by the special way in which the molecules and atoms are grouped.

"Inherent property" of protoplasm walks aside of the time-keeping property of clocks and is just as illuminating an explanation. Books like this are Rip van Winkles that do not even see that the world of thought has changed and belated them.

The change has crept along very cautiously. Variations *anyhow* have become variations in definite directions, two directions. One, merely towards better adaptation to surroundings; one *upward* towards *higher* structure and function. The inherent properties are guided or injected by a plan and tendency; and, finally, the tendency is conscious, is a real urge. The next step will be the *dii minores* of Nature, and thus back to, and on to, the animism of the savage, quite rationally and properly — or what it would have been if that somewhat libeled person had known of protoplasm.

Intelligence must be read into *retrograde* variations and their hereditary transmission and increase. Dark-cave-living animals need no eyes. Ultimately none, or only degenerate ones, are found. It was a waste of energy to keep them up, and some "inherent property" of the animal's protoplasm *knew that*, and in a few generations removed them. But how? Some animal, getting into the cave and staying there, necessarily ceased to use his eyes. But according to the old biology, such a functional *disuse*, as likewise an *increased* use, would have no effect on the structure of the offspring; it would not be transmitted in the germ plasm and the next generation would have the same amount of functioning eye as the parental. *But it has not.* The degeneration of the useless eye begins before birth or hatching from the egg. So a recent book on this subject, also by a German, a professor at Indiana University, sums up that functional adaptations *are* transmissible. But it does not suggest that some power in or behind the germ plasm watches over the interests of the line of generations, watches the individual lives, and acts accordingly, consciously and intelligently, upon protoplasmic structure and development. STUDENT

The Medical Fence

ONE of the best of our medical journals, taking for its text the supposed physical deterioration of the English race (which it denies), goes on to explain why we live a little longer than we used to. Civilization, from the strictly medical point of view, consists in

increasing the number of frail brothers able to dodge the causes of death until the machine runs down.

The causes of death are, then, the running down of the machine, and the *specific* "causes" referred to.

The baby which formerly died before its first birthday, is now saved for typhoid or tuberculosis after its twenty-first, and the man who then "petered out" at 45 now lives to die of cancer at 65. We merely shift the deaths from the infantile to later causes. That is, the course of civilization is to increase the number of frail brothers able to dodge the causes of death till the machine runs down.

It is possible then to have, and it is a fact that we have, a coincident increase and decrease of life-length; or rather, a real decrease underneath an apparent increase. You might have a kennel of dogs which in each successive generation were constitutionally shorter lived. You keep the kennel near a disused mine shaft; now and then a dog falls down it. The aggregate deathrate is due to the falls plus the running down of the constitutional machine. This running down occurs, as we said, earlier in each generation. You put up a low fence around the shaft. Fewer dogs fall down; the deathrate is therefore less. You heighten the fence; still fewer dogs fall; the deathrate is still less. At last you make the fence quite high enough and no dogs fall. But now you have reached the limit of your power to lower the deathrate. The steady deterioration of the machine with each generation will now come into view.

In our civilization the medical art is heightening the fence and there is still some more work possible in that direction. We cure more tuberculosis; catch it earlier; prevent its development. But there is always more of it to cure and more of that constitutional degradation which constitutes its soil. There is always more cancer; it comes more easily. That fact will remain even if the medical art finds some way of curing it within five minutes of its appearance. It is now pretty well agreed that neither tuberculosis nor cancer are hereditary, but that the constitutional basis of them probably is. *That* remains notwithstanding any degree of speed and certainty in the cures.

Life, the life essence, is being expended faster than it can be replaced; that is the secret. It is wasted in that mental pain and anxiety hardly ever absent from the days and nights of the poor and of those who would resent being classed as the poor, e. g., the hall bedroom city clerk. It is wasted in the passionate and ceaseless drive of money-making; in every kind and degree of anger, envy, and even irritation. It is wasted at the table and at each of the descending levels of vice. It is wasted whenever it is used creatively, however "legitimately," for sensual enjoyment.

While all this goes on, medicine is only building a fence — and that has its limits.

STUDENT

Second Wind

CONSIDERATIONS of "man as a machine" occasionally touch other than the machine planes of him. A scientific contemporary describes an apparatus for measuring muscular fatigue, the middle finger of the hand being used as an index of the general muscular system. The arm and hand are held in a vise, this one finger being left free. To it is attached a pulley with a weight and recording dial. Each contraction of the finger raises the weight. The subject then concentrates his mind upon the finger, lifting the weight as far as he can and letting it down again. After a number of times the finger will weaken and feel itself — or he will feel it — incapable of doing any more. But if the man

continues to make the effort regardless of the results — without worrying about them — sooner or later the strength of the finger will begin to return and he will move the weight almost as much as before. Thus he will continue with alternate periods of fatigue and almost complete recovery. . . . The experiment plainly demonstrates how fear of the results of effort will wear upon the muscles with which the effort is made.

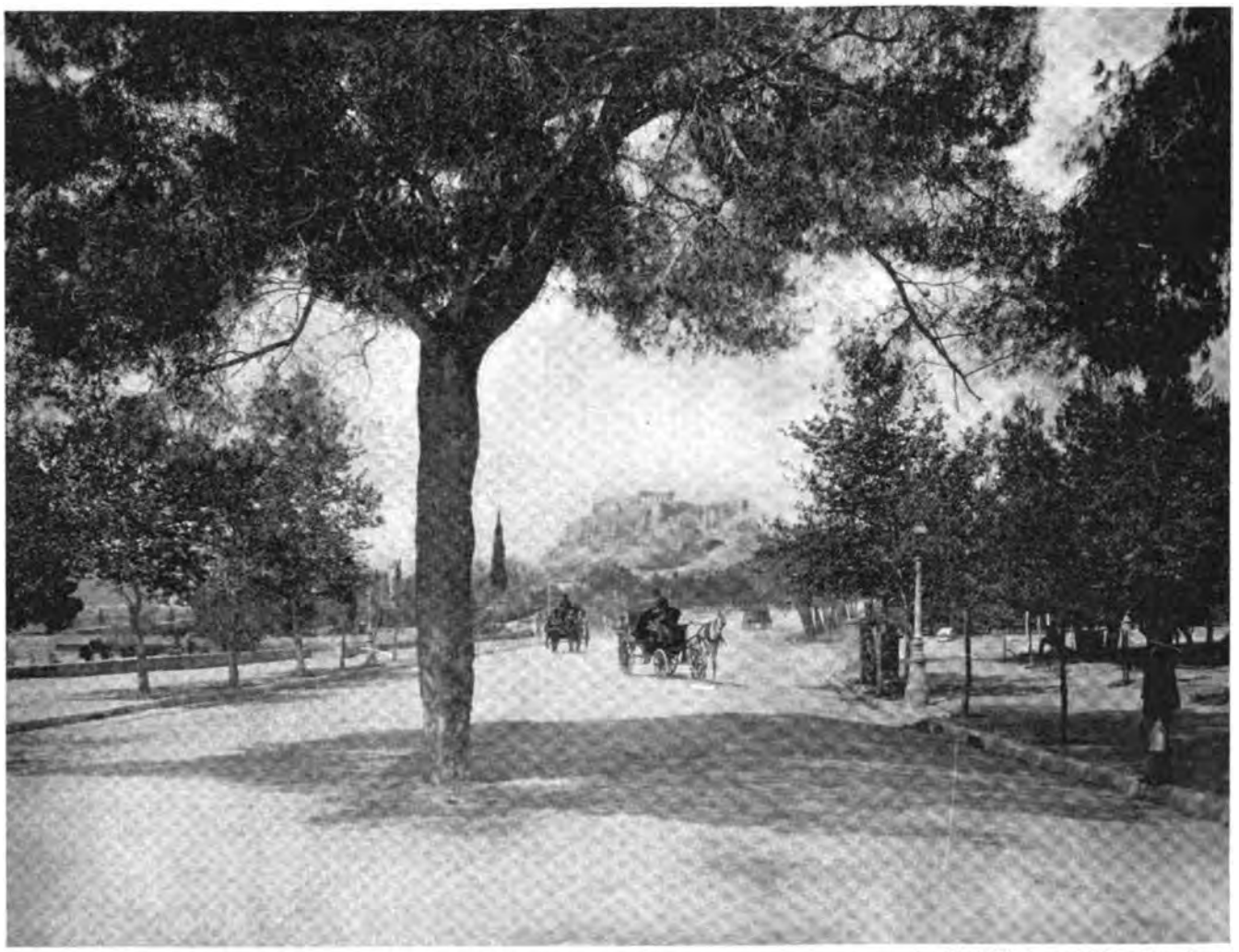
The moral is obvious. But there is another less so. By persistence the man has induced his physiological consciousness — or that bit of it in the finger — not to imagine itself tired until it really is so. He has done it by the honest will put into the work. He has not done it by "asserting" that it — the finger — is not tired, nor "denying" that it is; has not done it with his imagination. If, being some sort of faith-healer, Christian Scientist, or the like, he had done it by that method, he might have fooled his physiological consciousness enough to secure damage to the muscles. If a man works away the lassitude of a common cold so that both vanish, he has done rather a fine thing, strengthened his will, improved his future health and even habits. But to deny, imagine, it away or not existing, is another matter. The symptoms *can* be forced back into the cells so that nothing is visible of them. But in their inner life they are now as strained as a wound spring. Do that sort of thing often enough and they will either suddenly discharge all their accumulations and die, or produce very injurious mental changes. The finer life of the cells is much closer to the mind than we realize. The mass chord is always sounding. STUDENT

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Nature Studies

Nature's Record-Book

A SCANDINAVIAN man of science, who has been studying the concentric annual layers of growth in the conifers of various latitudes between 60 and 67 north, finds that the thickness of the annual layer varies according to a definite rule which, as he maintains, indicates a ten-year or eleven-year period of sun-spots and auroras. The differences, moreover, are greater in the great firs within the Arctic circle than in trees farther south; which may indicate that in the Arctic circle the atmospheric electricity has a predominant stimulating effect on vegetation. The older system of meteorology, attributing weather to the interrelations between solar heat, the motions of the earth, and the configuration of land and water, must now be widened so as to embrace these magnetic influences connected with the sun-spots and auroras. There is much to show that storms are not merely driven about by variations of pressure but are gotten together by forces of an electrical nature, and this helps to account for the well-known psychological effects which they produce on sensitive natures, often in advance of their coming. H.



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QUEEN OLGA BOULEVARD, ATHENS, GREECE. THE AKROPOLIS IN THE DISTANCE

Grasshoppers in the Transcaspian Desert

LIFE in the great desert of Central Asia is the subject of an article by Ellsworth Huntington in the *National Geographic Magazine* for August.

He begins by remarking that it is a strange anomaly that the most remarkable ruins of ancient civilizations are often closely associated with deserts. In North America the great Aztec and Zuñi ruins lie in the arid regions of the Southwest and of Mexico; in South America the wonderful remnants of the great Inca [rather pre-Inca] cities are located in the dry regions of Bolivia, Peru, and northern Argentine. In Africa the Rhodesian ruins lie near the Kalahari Desert; while in the north the ruins of Egypt and other ancient empires border the Sahara. So in Asia, enormous areas are distinguished alike for their deserts and their ruins.

Yet one would say that so far from being an anomaly, this fact illustrates the universal law of cyclic change. In time, as in space, there are the deepest valleys where there are the highest peaks; one extreme begets another and the ebb and flow are inseparably bound up with each other in every cosmic process.

The writer visited the Russian province of Transcaspia east of the Caspian Sea, entering from Baku, crossing the Caspian to Krasnovodsk, and thence going by rail to Askhabad the capital, and to Merv. This province is a terrible desert, across which the party painfully traveled from oasis to oasis. It is inhabited by the Turkomans, friendly tent-dwellers, who, until the recent occupation by Russia, lived by plundering and raiding their neighbors, chiefly the mild Persians.

But, barren as the desert is, a still more dreadful visitation was to strip it of the little vegetation it had. One day a spirit of unrest appeared among the Turkoman workmen, and before many days the green grass and fields of tender wheat near the mountains were full of round dark spots no bigger than a dollar and composed of minute living creatures. The spots grew larger and from them emerged grasshoppers. Efforts were made to bury them but they increased in size and number and began to devastate the wheat fields. A horde of migratory rose-starlings raised the hopes of the natives, for these birds eat the insects voraciously; but, alas! after a while these birds resumed their migration and disappeared. The land was abandoned to the grasshoppers, which then continued to pursue a steady, undeviating, and ruinous march over the country

One morning the army arrived at the writer's tent. They climbed straight up the side and upon the roof; when they reached the hole in the roof, they jumped blindly and fell upon his writing table till they piled it up; then, crossing the floor and swarming up the opposite side, they regained the roof and so continued their march. When they came to an irrigating ditch they plunged in and most of them reached the opposite bank after drifting down a few hundred feet.

The explorers had come to investigate some ancient mounds; but the locusts swarmed over the diggings, filling the excavations with their dead and stinking bodies, so that the workmen had to stand in the accumulated corpses and dig them out. Finally the devastating army passed beyond the confines of the region, leaving the inhabitants cropless. STUDENT

A Chronological Turtle

A FARMER of Branford, Conn., says a press report, while passing through one of his pasture lots, found a box turtle with his initials and date — J. E. T., 1867; and looking further he discovered the initials of his neighbor over the way, dated 1870. This is held to prove that the turtle, during the 42 years, must have crossed the road at least twice. The farmer re-marked it to date. T.

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Criticism!

STUDENTS of Occultism profess to believe that there is a Way whereby a new order of life may be reached, cares and perplexities dropping off and a state of peace attained, wherein conflict ceases and the disciple pursues the path of duty in contentment. His mind being free from the distractions of doubt, anger, envy, expectancy, and fear, becomes clear like a mountain lake, and reflects the light of Knowledge, so that the mysteries of nature are opened to him.

And we are told that the key to this way is so simple that we are most likely to overlook it on that account.

Is it possible that the key may be that old one that Jesus taught, and Buddha, and all the Teachers, even down to our own Teachers of today, the key of simple ordinary human-kindness, charity to each other, kindliness, and generosity of heart?

We are pledged to endeavor to make possible a universal brotherhood of humanity. Let us ask ourselves what this means. What conception have we formed of the state of humanity under that universal brotherhood? Will it depend upon political conditions, wise laws, or a good king, or will it depend on something in the life of each and every individual? We say that it must depend on something in the life of each, for there can be no brotherhood so long as men are unbrotherly; any attempt to enforce it would be tyrannical and ineffectual.

Is it not, then, evident that we cannot teach other people brotherhood unless we are ourselves practising what we preach? How can we expect that through our efforts a universal brotherhood will come about, if we ourselves do not know what brotherhood means, not having tried it?

Now look at this picture and reflect on its absurdity. Here is a body of students eagerly desiring knowledge and perpetually asking the Teacher, both outwardly and inwardly, for instruction. And here is the Teacher as anxious — nay, far more anxious to impart that instruction. And yet even the instruction imparted is not grasped in the measure it should and could be. And the reason? Because the students fail to carry out the preliminary instructions.

A Teacher, asked for instruction, whether in Occultism or mathematics, can only teach in the correct way; and if the pupils decline to follow instructions, what more can be done? Easy ways by which the interesting and practical part of a subject can be taught at once, without the need of going through the arduous preliminary training and study, are in great demand, but the quest is still being pursued. A pupil is attracted by his teacher's knowledge of Greek and says, "Can't I learn Greek!" "Certainly; here are your rudiments." The pupil studies the alphabet and skims through the book; but when he finds that there are nouns with three numbers and five cases, and verbs with three voices, many conjugations, and innumerable moods and tenses, and that some years' patient hard work has to be devoted to these rudiments alone, he hands back the book.

And so with Occultism. The teacher is so moved with the general desire to learn that he summons a class and begins to teach. First comes the alphabet. It is essential to have a harmonious body; without that indispensable element, nothing can be done. So the rules for harmony are enunciated and the pupils dismissed to practise them. If the Teacher should attempt to teach anything without this essential preliminary, it would be of no use; it has been tried and the result has been that the pupils could not understand, any more than the pupil ignorant of his Greek accidence could understand the dialogs of Plato. Some of the pupils have gone away wondering why their instructions were so barren and meaningless; but the instructions were not barren and meaningless, it was something else that was wrong — the pupils' eyes were unopened.

As a body the students fail to carry out the preliminary instructions with regard to the attaining of harmony, and the class breaks up though the Teacher earnestly strives to keep it going, and has to form a new one. And so class after class is formed as the history of past ages shows.

What is to be done? There is only one thing to be done. It is for you and me to begin straightway to carry out those instructions. Are we to go on for ever and ever balking at that one obstacle, always failing at the first fence, never getting a single step forward, when the way is so easy if once we could make up our minds to begin? Is it not maddening to think of it! What must be the feelings of the anxious, patient Teacher?

The way to be wise is to forswear folly. It is in the Christian Bible — Solomon said it — but when is it going to emerge from the covers of that Bible on the shelf and get among the fibers of our being? *The Voice of the Silence* — beautiful exquisite book written by H. P. Blavatsky. Please, Teacher, could we not have an edition bound in gold and diamonds to lay on our drawing-room table? And the Holy Bible — how Jesus did go for those hypocritical Pharisees; serve them right, they did not practise what they taught.

> Ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

People who like practical teaching and are impatient at mere theory should get to work and practise, for they have the instructions and the fault is theirs and nobody's else.

The condition to be realized is that a body of students should live together on lines of harmony such as they propose to introduce into the world at large. That is the condition we are trying to realize here and now. Until it is realized we cannot receive the instructions necessary to raise us to the level from which *we* can teach and help other people; the Teacher may wish to instruct, but it is impossible. And what is the great mistake made? Turn to the old fable of the philosopher who walked along with his eyes fixed on the stars and fell into a well. We have gotten our necks so twisted back that our eyes are scanning the transcendent absoluteness and we fail to see the common life at our feet. Many are reaching after some gorgeous hothouse variety of brotherhood, which is to come down in a golden rain, and all the while we are stubbing our toes against the stumbling-blocks of ordinary life.

The reason why we are so unbrotherly is because we are so small, so little, so petty. So we must get some of the littleness out of our nature first; for Occultism means largeness of soul. What is so little as envy, uncharitableness, the spirit of carping and suspicion, which so many of us allow to dwell in us? We value as our most indispensable possession our personal atmosphere, our own little odor of sanctity, which is sweet in our own nostrils, but as offensive to other personalities as theirs are to us. And so other people's personalities jar upon us. We are often like the fox who lost his tail in a trap and tried to persuade the other animals to cut off their tails. For we see other people succeeding where we have failed. Hence arises the spirit of envy and criticism. "Between you and me," and "if the truth were known," "so-and-so is not quite so good as he seems"; and "in fact, he is not a bit better than you or I." The reason he has things which you and I want but haven't got is because he is favored, and the reason why he is favored is because he knows how to do, how to forget himself in a way that you and I wouldn't do. To refuse to undertake some necessary responsibility, and then to turn and rend the one who does undertake it, is one of the most frequent and disastrous forms of unbrotherliness and folly. There is no excuse for envy; if we covet anything, let us earn it; if we cannot earn it, let us not seek to get that which we do not deserve.

Every reasonable person recognizes the insanity of envy and criticism when it is thus plainly put; but nevertheless we allow the spirit of criticism to settle permanently on our shoulder and whisper continually its poison in our ear. This is folly, insane folly; it is littleness. The unwisdom of criticising another, whether in word or secret thought, is shown by the fact that we know next to nothing of his real character or his circumstances; and the number of times in which our criticism has been shown to be altogether unwarranted and unjust ought to give us pause.

> Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.
>
> And why beholdest thou the speck that is in thy brother's eye, but considerest not the block that is in thine own eye?
>
> Or how wilt thou say to thy brother, Let me pull out the speck out of thine eye; and, behold, a block is in thine own eye.
>
> Thou hypocrite, first cast out the block out of thine own eye; and thou shalt see clearly to cast out the speck out of thy brother's eye.

We undertake to judge, without knowing what others are really doing. They may be discharging a duty to which it was not thought fit to make us privy, or under some great strain which we should have shirked or under which we should have broken down. Yet we see not the faithfulness, the courage, the duty; we see only the little superficial defects — or what we take to be such. This means a pitiful lack of discernment in us; it means that our eyes are so contracted by our own self-absorption, and so jaundiced by envy, that we cannot see things in their proper color and proportion. Often the merest suspicion, without any real justification, is enough to set us whispering to someone else, and so the tale gets around, a pure calumny, and works cruel wrong. How can a Teacher pour wisdom into a heart full of gall and bitterness, or point the light to eyes green with envy? If we spend our leisure hours in deliberately blinding ourselves to the sources of knowledge and power, how can we blame anyone but ourselves?

Suspicion is one of the unamiable weaknesses in which we see fit to indulge. From the day-laborer with his foreman, the cabinet with its ministers, up to the throne on earth, and even to the throne in heaven, we find the little and the inefficient carping and criticising the men of action. Something a little better should be expected of us. Of all difficult posts, that of a leader is far and away the most difficult; and even if the post of business manager or head of some minor department continually lands the superintendent in difficult positions where he has to do things impossible to explain to all, how much more so must this be true of his chief?

The fool, the weakling, always imagines he is being victimized. He goes about, that is, with his tail between his legs. He well knows his own vulnerability. Also he has compensated for his meager mental anatomy by puffing himself up with vanity; and he imagines that he bulks as largely in the public eye as he does in his own. Everything that is done must surely have some occult bearing on his case. A slight to him is intended. But why blame the poor wight! If he did not advertise, how should we know of his existence?

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The fool finds that other people are in bodies in which he is not, or have privileges which he does not enjoy; and he is jealous. Not that he wants to belong to these bodies or have these privileges; oh dear no! The source of his anger, when analysed is not commendable. He wants to be somewhere where he knows he is not fit to be. He is angry — with himself — for not being fit to be there. He is angry because he is angry with himself. His vanity will not let him confess to himself that it is he who is in the wrong, and so he tells himself it is the other man who is in the wrong. Such is the madness of envy.

Mutual feelings of hostility may be indulged mentally without external signs, and do an immense amount of harm in hindering the progress of all. They keep apart fine natures, and the great Work is not done because the chords will not sound in harmony. Such suspicions are a kind of insanity; there is no reasonable way of explaining them. A black force gathers around us and produces illusion, which is mutual. It is no use ruminating over it, the thing must be banished by letting in the sunlight of generosity and joyfulness.

What a difference would be made in the lives of even the most insensitive, if the atmosphere were one of general harmony and mutual esteem, instead of one of suspicion and criticism and envy and selfish indifference! The things we suffer from are to a very large extent the direct outcome of the interior friction that goes on all the time; and, if this should give way to its opposite, then, instead of the chills that come to us mentally and physically, as we go on our way or sit at our desk, warm currents of life would strike us and give us renewed courage. Hearts beating in unison, minds thinking well of us — think of it! Oh! let us resolve that there shall be one heart and one mind at least that shall henceforth send out nothing but vibrant messages of joy, tones of music, sweet savors, to other hearts to help and cheer them in their sadness and toil.

Life is joy! Yes, if we fill it with joyful things. We should plant the garden of our minds with all the beauty of Nature and then our life would indeed be a joy, not alone to ourself, but to all who are blessed by our contact. But if we go on living the life of unbrotherliness and looking for some future life of joy to descend on us from the clouds, we are fools. The life of joy is ours here and now, if we will but follow the simple directions of the great teachers of the race as to how to attain it.

You can see by the attitude of some people that their life is a perfect misery to them. They go about in a state of constant fear and suspicion.

Individual work is good; but the great secret of Magic is united work. One and one make two in arithmetic; but in Occultism one and one make three. For when two souls unite, there comes into being something new and different, something potent. The power of unity is shown in music, where tones combine to produce harmonics.

Oh! let us cast out this dark vampire of suspicion from our hearts and let in the warm sunlight! Let us recognize the worthiness of our brother, the beauty of his Soul, how true he is, what he has suffered, how he respects us! Nay, let us even make up our minds to risk being taken in by him, rather than run the intolerable risk of misunderstanding his heart. Ten to one our fears will prove groundless. But if there *is* an affront, we will swallow it at once and get it out of the way. If by doing injustice to oneself, we can preserve the accord, let us even do injustice to ourselves.

Then there is the insistence upon rights. What a deal of tribulation this patent lubricated, agate-edged, sense of justice does cause us; to be sure! Now let us imagine an instance — too general to apply to anyone in particular. You have conscientiously prepared your work and plodded off to fulfil it, when you find that a postponement has taken place, of which you should have been informed, but you were forgotten. It is not the waste of your valuable time and costly energy that you mind, it is the injustice of the thing, so you tell yourself. And even that is not all; for the forgetfulness of the one who should have notified you implies that your personality was not of sufficient importance to him to be impressed on his memory. This is what you do *not* tell yourself. You feel the imagined slight, but you blame it all on the outraged sense of justice, because justice is a big word and one to conjure with. And so you make yourself perfectly miserable and break the new link that was being so hopefully formed between brother hearts and so stop the work.

If you want something to boast about, some fine quality, suppose you tell yourself that you are one of those people who can't be upset by anything. Arise in the morning strong in the determination to see how many hot boxes you can grease, how many stiff bearings you can oil, how many boggles you can disentangle with your deft fingers. That will give you a noble and happy occupation; you can do a little practical Occultism. You will find you have a noble chance of learning new things about yourself and other people. But you must be sure and keep all personal feelings out of the business. Not that it is wrong to have these feelings; only they would thwart your purpose.

But perhaps you think you ought to "teach that other fellow a lesson — for his good, ahem." You don't believe in letting things go slipshod, it's not doing any good to the other person. You believe in speaking your mind, and so giving him a chance. That's the sort of person *you* are. Very well; then *be* that sort of person. And everybody will know what sort of person you are and will deal with you accordingly. Each to his own business: you prefer that sort of life; I prefer the other.

There goes a man who is a bit odd. Another man is so careless and slovenly that he is a perfect disgrace to the community. His job ought to be taken away and given to somebody else; that's what I should do; that would show him what's what. But what would *you* do, if you had that man's burdens? That is the most important question. And what *do* you do that he *doesn't* do? Has it ever occurred to you that that man may have qualities more valuable than any of the medals which shine on your proud bosom? Had you his purity of heart, you might be able to bear with his faults until the brotherly touch on your part has given him the final aid he needs to overcome them.

You who blame another, look to your own feet and see that you are not weighing him down and keeping him where he is. For your sake, perhaps, in his humility and all unconsciously, he may be bearing his burden, posted there by the Commander to balance your weaknesses. For we believe in Occultism; we believe that there are invisible ties that bind us; and the slovenliness of your heart may be greater than the slovenliness of his hand, and the direct cause thereof. Judge not, that ye be not judged.

Brothers, I am sick at heart with the memory of my blindness, my folly, my ingratitude, my ungenerous lack of appreciation. All around I see friends whose fine qualiites I have ignored, while I have mentally slaughtered them time and again. Their little foibles, which, if they move the mirth, should never have moved the anger of a self-respecting person; their obvious defects which demanded my solicitous care; their mute appeals for recognition; the barriers I have erected; the prison of false pride I have shut myself into; the glorious work that has been left undone because I stood aloof; the things I *might have done,* the things I *have* done — all these weigh upon my heart. But the weight is transformed into a mighty secret joy, serene in the depth of its resolve; for I know now that I have found in my heart that which will never leave me, that which was there from all time and waited only to be recognized. A barrier has gone down; the sun has streamed in; think you I can forget his splendor? H. T. E.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What is understood by Power in Theosophy?

Answer What is the nature of what is usually called power but which seems so often to be only another name for weakness? Power suggests will and conscious control of force, and deliberate direction of energy; but most of the power that we see is lacking in just those qualities; there is force and energy and ambition, but when closely examined, all this seems to be an almost unconscious manifestation of an uncontrollable impulse or desire. Energy, activity is there, but it is not really under the control of the man; or rather, the man, who appears to be the master, is himself not his own master, but is the focus of forces arising either in his lower nature or extraneous to himself.

Is the man in this case really powerful or is he a weak man played upon by and the tool of forces which he cannot control?

There are many systems of thought, or schools of philosophy, which hold that all men are so controlled by desire or other force and consequently all are weak, or miserable sinners, or toys of destiny, or servants of a God, or of many Gods; all of which express the same idea and also manage to convey the further idea that this subjection is essential and unchangeable. But here comes the light of Theosophy and says: "Children of earth, know ye not that ye are also children of Light." And the teaching of man's inherently divine nature seems to say that all men's lives are indeed controlled either by will or by desire, but also that all men's higher nature is of the essence of will which is itself the highest power in man's universe.

So it rests with man himself to identify himself with that which *is* the power, with that which directs the forces of the lower nature, or failing this to become their slave. His by divine right is the power to use and direct them. And by the exercise of this god-given power, his true power as a man, is the door opened to all power, all strength, all knowledge. STUDENT

Answer II. It is said that "knowledge is power." Let us, using the word power in its highest sense as something beneficent, express it thus: "Wisdom is power." And to get at the secret of this power, we may turn to what Katherine Tingley has said: "Wisdom comes from the performance of duty and in the silence." And as Tennyson so beautifully expresses it:

Self-knowledge, self-reverence, self-control,
These three alone lead life to sovereign power.
Yet not for power, power of itself would come unasked for,
But to live by law, acting the law we live by without fear.

True power can only be ours as we act according to Law; for the all-controlling, absolute power in the Universe is Law. Man appears to have power to act against law, to transcend or set it aside; but only apparently so; it is but a struggle of a part against the whole, which in the end must fail disastrously.

The source of all true power in man's life is his divine nature, which partakes of the divine nature of the Universal Life, ever seeking more perfect expression. STUDENT

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

Is the Bible Ethical?

SOUND judgment, mature opinion, and unprejudiced vision should be expected from those who fill the position of religious teachers. But we find that the views they advocate are often destitute of these qualities. As to the value of the Bible, for instance, opinions so opposite are arrived at that we can only conclude that judgment has been impaired by emotion. When one teacher passionately declares that the Bible is the most wonderful compendium of ethics and the most valuable moral guide ever written, and another as vehemently insists that it is useless as a code of ethics and treacherous as a moral standard, we can only infer that there is much loose and immature opinion floating about, and that one or both are wrong.

While some clergymen are eagerly proclaiming the value of the Bible, and rich societies are spreading it all over the earth, the divinity school of the University of Chicago, through the thirteen editors of the *Biblical World,* aver that the Bible is not a compendium of ethics and never was intended to be. They declare that it is not an ironclad depository of truth, but a historical record; it is a record of religious and ethical experiences, ever-changing, according to the conceptions of the times. What are we to say of the commands by Jehovah to exterminate the women and children of a hostile tribe? How account for the fact that the Old Testament heroes practised polygamy? How teach temperance in view of the fact that Jesus drank wine? What can we find in the Bible about labor problems and child slavery?

As to the Old Testament, it is a miscellaneous collection of writings, allegorical, historical, half allegorical and half historical, poetical, legal, etc. There are at least three ways of interpreting it. First, there is the literal interpretation. Here we have a series of chronicles, legal codes, songs, etc., sometimes edifying, sometimes anything but that, sometimes irrelevant; moreover the reliability is impaired by the accidents of translation from a difficult language. Then comes the allegorical interpretation, to be applied to such parts as the early chapters of *Genesis,* where Eden represents the happy innocence of man in early stages of his evolution; the Serpent stands for the Mind, endowing man with the power of choice, and so on. Finally there is the Kabalistic interpretation, in accordance with one side of which, Hebrew scholars take the letters of the Bible to be a sort of cryptogram, each letter having a numerical value, and the whole susceptible of interpretation according to certain rules of the science of Kabala. Kabalists get out of the Bible a meaning entirely different from its dead-letter sense, the latter being to them merely a cloak.

It is clear that to understand the matter much study is necessary. Nothing but a fond attachment, bred in childhood, and a great ignorance of sacred literature in general, could induce people of fair judgment to accept the literal interpretation of the Old Testament as a guide in morals. No doubt many fine things can be gotten out of it— the *Psalms, Proverbs,* etc., and many useful lessons are conveyed in its stories. But this it holds in common with all books having a religious aim; and many of the lessons are the reverse of admirable.

But the most important point made by the professors is in connexion with the teaching of Jesus in the "New Testament."

> The ethical methods of Jesus were ideal in that they were elastic and adjusted to fit conditions as they were found. . . . Jesus taught morality directly from life rather than by the methods of the scribes. He determined what was right in any instance by examining the situation itself.

The same has been said of other men of action. Napoleon won by ignoring the conventional rules of war and adopting an opportunism; after his time his methods became crystalized, until some other man of action again reversed them; and so on. Clearly we cannot adopt literally rules made for an age and civilization entirely different. If Jesus were here now, he would deal with the problems of today. He would not drink wine, because our wine is strong and we are intemperate. But we cannot set aside his broad ethical principles, because they are the same as those of all ages and races. The Golden Rule was not made specially for ancient Palestine.

We need to observe Jesus' teachings, not because he taught them, but because they are right and true in themselves.

When difficulties arise in our mind as to whether we ought to do a certain thing or not, let us remember that the difficulty is usually a sign that we are trying to shirk what we feel to be our duty. We generally know what is right, but are not always willing to do it, and so we invent plausible excuses and endeavor to deceive ourselves. If we have the Golden Rule in our hearts, we shall naturally follow it up whenever possible. Jesus would have people in every age do their best to live up to their own highest ideals of duty and charity; if they find themselves in a tight place, let them do their honest best. But the man who is always trying to compound with his desires has a hard time with his conscience.

Let us, then, use the Bible for what we can get out of it; it is a mine of jewels for those whose heart is set on the right. STUDENT

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

King Arthur's Sleep

HOW great must have been the "good" that a man did in his life when it not only refuses to be "interred with his bones," not only "lives after him," but for thousands of years sustains here and there the faith that *the man himself* never died!

Thus it is, it appears, with the great Initiate Celt, Arthur. The Brittany peasants think he lives yet in an enchanted sleep, sometimes coming forth as a raven. The correspondent of a London daily tells of this conversation between "a stranger and an old Breton sailor at Tregastel":

> "Is this Avalon?"
> "Aye," said he, "that's Avalon."
> "Where you Bretons say that King Arthur lies buried?"
> He took his pipe from his mouth and stood looking critically at the island which lay wrapped in a delicate gray mist.
> "Some people say that," said he at last, "but not we folk round here. The fact is King Arthur wasn't buried at all. He never died."
> King Arthur still lives enchanted by Morgane, and whenever he goes forth it is as a raven. But the old sailor would commit himself no further than to the fact that he had indeed seen a raven sitting upon a rock — "May be so have you."

Maybe the enchanted royal sleeper has stirred and waked and walked forth among men in new garbs of flesh and worked to good purpose in the world several times since they knew him as the Celtic King. It is not always as a monarch that the Warrior Soul will do its best work. C.

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THE THEOSOPHICAL ADDRESS AT ISIS THEATER

PROFESSOR C. J. Ryan from the International Theosophical Headquarters at Point Loma, lectured last evening at Isis Theater on "Theosophy and Some American Ideals." An interesting and delightful musical program was rendered by the Rāja Yoga sextet. We quote the following from Mr. Ryan's lecture:

"By American ideals we naturally mean the highest conceptions of life and duty which the greatest minds of this country have presented in their actions and words. Some of these were statesmen, some poets or philosophers — most, if not all, were men of action. In using the expression 'American ideals' we must not separate ourselves from the rest of humanity, for the questions we have to face are the same as those which challenge the whole world today; but they are especially prominent here because of the new conditions, and particularly because of the blending of so many different races on this continent into a fresh type of man.

"It is claimed, and with justice, that the American people are possessed of a strong and lively imagination, but of a practical turn of mind which demands that new ideas, to be successful, shall be of actual service; and in harmony with this, Theosophy takes a very positive attitude and is able to repudiate the false and ridiculous charge that its message is too abstruse or remote from the actualities of life to appeal to the progressive minds of this age or country. There have been misrepresentations offered in the name of Theosophy by persons who have used the name without understanding its meaning, and they have misled a few people here and there, but wherever the basic principles of Theosophy, as presented by H. P. Blavatsky and her successors, William Q. Judge and Katherine Tingley, are understood and put into practice, they have convinced the unprejudiced of their supreme importance at this critical juncture in the world's history.

"Let us now take up a few points which were accentuated by the heroic founders of this republic so strongly as to have claimed the attention of the world. The Declaration of Independence asserts that man has an inalienable right to life, liberty, and the pursuit of happiness. What, then, is the real meaning of life, in what does true liberty consist, and what manner of happiness is likely to bring content? Nothing but Theosophy can fully demonstrate the truth upon these vital subjects; no method of life demonstrates the truth so completely as the Theosophic life. And in speaking of Theosophical principles and the Theosophic life we must not be understood to limit them within the four walls of any organization, however broad in its scope. Theosophy is nothing new; it existed ages before the effort of the nineteenth century made by H. P. Blavatsky, and the serene Theosophic life has been sustained by a goodly host in every age and under every form or creed. But the latest presentation of Theosophy has focalized the true philosophy of life." — San Diego *Union*

Biblical Criticism

THERE are extant (besides many others less famous) three great Greek manuscripts of the Bible, known in order of their accepted seniority as the Vatican, the Sinaitic, and the Alexandrine, Manuscripts. Of these three great lights none were available when the well-known English "Authorized Version" of King James was edited, the Alexandrian MS being presented by the Patriarch of Alexandria to Charles I in 1628, just seventeen years too late to be of use. The Vatican MS was not placed at the disposal of the board of translators, and the latest discovery, which is sometimes regarded as the second in actual seniority, was found by Dr. Tischendorf only in 1844-59 in a Mt. Sinai monastery (the convent of St. Catharine), whence it derives its title of the "Sinaitic Codex."

Frequent mention has been made in these columns of the verses of *Mark*, subsequent to the 8th of the last chapter. The Revised Version has the marginal note "the two oldest Greek manuscripts omit these verses." Innocent enough as a note, but startling in its significance to those who had hitherto almost worshiped the Anglo-Saxon letter of the collection of Hebrew, Chaldaean, Egyptian, Greek, and other treatises known as the "Bible." We shall show why, obvious as the reason may be to most.

These two MSS are the Vatican and the Sinaitic Codices, the oldest of the triad. The Vatican omits the last twelve verses of *Mark* but leaves a space for their reception as though the clerk or copyist knew of their existence, but did not think he was justified in putting them in a true copy.

But the Sinaitic MS of which is here given a reproduction in black and white as regards this *locus*, definitely concludes at *Mark* 16, 9, "ephobounto gar" — *for they were afraid.* There is no question about the spurious nature of these last twelve verses, and the Gospel of *Luke* commences at the next column, after the finishing title "Evangelion kata Markon," *The Gospel according to Mark.*

It is an old controversy as to whether these verses cannot be regarded in some way as "Gospel truth," in spite of their very evident lack of authority. The question arises: Why is the matter so important?

We shall see. For five hundred years many of the Church's representatives, *in one form or another* accepted Reincarnation, among other things, as the Gospels and other books of the Bible even in their present state, and many other early Christian writings, sufficiently indicate. Then "a learned council" decided to do away with the last remnants of this doctrine. Not a doubt of it, they had learned to "improve" the doctrines of Jesus and his successors in those four centuries even to the extent of flatly contradicting the tenor of his teachings. So Reincarnation (in the more or less distorted forms then accepted) went by the board, as a Church (*not Christian*) doctrine.



Lomaland Photo. and Engraving Dept.

THE END OF MARK'S GOSPEL, AND THE BEGINNING OF LUKE

A portion of a page of the Greek Sinaitic Codex, discovered by Dr. Tischendorf in 1844-1859, at the monastery of St. Catharine on Mt. Sinai. The larger part of this codex is now in St. Petersburg; the balance in Leipzig.

This in the early centuries of the Church. Doubtless there were many deeply shocked at this human editing of "divine revelation," or whatever the sixth-century equivalent of these things were called. But time conquered; and lazy churchmen and still lazier congregations forgot all about this vandalism. It was not difficult.

Much the same sort of thing happened when King James went into editorship and his Bishops and schoolmen produced our "Authorized Version." The greatest Hebrew scholar of the time wrote to the King to say that

> he would rather be torn asunder by wild horses than allow such a version to be imposed on the church!

In fifteen verses of *Luke* iii, he says,

> the translators have fifteen score of idle words to account for in the Day of Judgment.

But this fierce indignation of Broughton, a

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deep scholar, in no wise prevented the growth of the Authorized Version in favor until it acquired the almost hypnotic hold on some English-speaking people which it still possesses. Nobody realized this until suggestions for a Revised Version were discussed, for they had plenty of time to go to sleep again between James and the late Victorian age. The passionate utterance of a young deacon in the pulpit typifies the condition of thoughtless acceptance of the Saxon letter as "Gospel" so prevalent among some:

If the Authorzed Version was good enough for St. Paul, it is good enough for me!

exclaimed this fiery young churchman — and teacher of the people. There are not a few like him, people who regard "David's vigorous Saxon" as the last word of Divine utterance.

So the revisers compromised by making as few alterations as possible — but their revisions are none the less a deadly shock to those who rather than use their own divine powers of thought would prefer to pay another to do it for them once in seven days. This they do on the day following after the Sabbath day, for some reason or other, though they do call it "Sunday," as their "heathen" (that is, people of the heather, or moorlands, like the Covenanters) ancestors used to do.

Consider these twelve verses. What could be the purpose in tacking them on to the Gospel to the Romans (cf. Eusebius, *Hist. Eccl.*, ii, 15) like a "joker" in a measure before Congress? Why was "Reincarnation" damned by the church after five hundred years? Look more closely.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

The Law of the Balance, the Law of Karma, adjusts everything in its good time. The Church repudiated and anathematized Reincarnation in the form in which it had been adopted by many of its best men. Fourteen centuries later, their very vehemence against it leads us to seek out and discover why they did it. Incidentally we find out not a little in addition. We find out that under the plaster which the efforts of forty thousand fanatical monks spread over the ancient long pre-christian Egyptian Cross all over the land of the Nile, those crosses still remain, preserved by the very means used for their destruction, as silent witnesses of the compilation of the Christian Mysteries from the Mysteries of all Antiquity. We find that damnation clauses inserted in the available bibles are not borne out by their more ancient editions — and we are led to investigate the reason.

No wonder that there was and is a to-do about altering a jot or tittle of our Anglo-Saxon version of the whole motley collection. There is daily more and more of a conviction that a man must think for himself instead of accepting dogma. It is absolutely incredible, for instance, that the Oriental love poems ascribed to Solomon under the name of the Canticles, in themselves beautiful, should have been allowed to pass muster as a book of devotion by the simple device of placing highly fanciful and far-fetched "church" interpretations of the imagery in the chapter-headings! Some day, someone will have to account for such assumption, and the people will no longer be satisfied with any kind of a subterfuge excuse. He was a wise Jew who said in regard to this kind of special pleading that all the good things said in the Bible have been applied to the Church and all the curses to the Jews.

Even in the little passage reproduced here from the Greek, there are indications of the very human fallibility of the Bible text. There is in one place a suggestion of the copyist's common error of writing a small word and then, on his catching sight of the same word lower down, omitting the intervening words and *proceeding as though the deceptive word had only occurred once.* This is in opposite case to the creeping into the text of the rubric, as in *Psalm* cxviii, 27, where the directions to the butchers' assistants in the temple to prepare the cattle for slaughter have somehow gotten mixed up with a passionate laudation of the speaker's "favorite deity." It is as though some 25th century revival of Christianity as we now have it, say by a portion of the Maories, were to accept the rubric "In quires and places where they sing here followeth the anthem," as an integral portion of two coalesced prayers or other formulae. The lack of space between the words—for economy of parchment probably—and the contraction of words, for perhaps the same reason, have also been sources of error. But the classes and instances of error could be numbered by hundreds by any moderate scholar daring enough to be accurate and not biased.

The whole fact of the matter is that we have long passed the point where the Bible can be accepted as literally inspired either in its Greek or Hebrew, or (by English-speaking people) in its Anglo-Saxon form, and the great lesson of recent events and criticisms is that a man can no longer take his religion at second-hand but must think for himself. This he can the more easily do if by study of such facts and passages as we have at hand he can perceive that the veil of fear cast over the face of religion is not of Jesus the Christos. He was never a fear-monger. P. A. M.

The Missionaries' Failure

"THE difficulty experienced by your missionaries in dealing with us," said a Hindû graduate in a recent interview is that they have not acquired and cannot acquire any knowledge of the religion or religions they try to supplant.

To acquire knowledge of a religion, he said, was not only to take it into your thought but into your feeling. Moreover, the Asiatic, he added, in studying another creed, *reverenced* that other in proportion as it corresponded with his own.

You Christians do not reverence any other creed, and to the extent that any other corresponds with your own does it excite a *defensive jealousy for the supremacy and priority of your own.* This attitude makes the understanding of any other creed absolutely impossible to you.

God so loved the world, says the Christian creed, that he sent his own son into it to secure its salvation.

Holding that in mind for a moment, let us recall that the Hindû word for *duty* is *Dharma.* But Dharma has more meaning than we read into duty. It means also — among other things — the set of acts which every human being owes to the world as his contribution to its progress and elevation, and owes to the Spirit of the world as constantly at work therein for its progress and elevation. It comes to the same thing whichever way he regards the debt. And the word *acts* includes also all thoughts and meditations, as well as religious and temporal observances. The impulse to do these acts is the very presence in him of the Spirit of the world, or that ray of it which constitutes his inner self, his soul. More or less gross life for many many incarnations has rendered us almost quite callous to this impulse; but it is there. What we still feel of it we call conscience. But we feel conscience chiefly as "Thou Shalt *Not*"; if we could feel it in its fulness as "Thou *Shalt,*" we would at once begin to live the lives of very gods — and have the wisdom and knowledge of the gods, and their joy in work. As things are, we have lost even the power to conceive the nature of much of the spiritual and transcendental duties coming under the word Dharma. Dharma is therefore in its fullest sense the Logos, the spiritual, active force pressing upward in every atom of the universe, dimly known to us on its last plane of action as the force of evolution. It is a conscious presence everywhere, the "Son." In the more limited sense it is that much of it within every man at his disposal, for his use in the great service; it is the impulse to use it; and it is the knowledge how to use it. But man does not use it because his consciousness is blunt to its presence. In the most personal sense of all it is duty as we now understand and practise it.

Coming back now to the text, we parallel it with an older one from a Hindû sacred scripture the *Anu-Gîtâ,* sister to the *Bhagavad Gîtâ,* and like that, part of the *Mahâbhârata.* The supreme Deity, Krishna, speaks:

Know that Dharma is my *eldest-born* offspring, sprung from my mind, *whose essence is compassion for all creatures.* Constantly transforming myself, I take birth in divers wombs for upholding that son of mine, *with the aid of men now existing or departed from the world.* Truly I do this for protecting Righteousness and for establishing it. . . . In every Yuga [a great cycle of time marked by a change in humanity] I have to repair the causeway of Righteousness, entering into divers kinds of wombs *from desire of doing good to my creatures.* (*Anu-Gîtâ,* LIV.)

Obviously the Christian text has nothing strange or new in it for the educated Hindû; he has one like it far older and with much more in it. The *un*educated Hindû may not know the text of his scripture; but it is in his inner heredity, in the make-up of his consciousness, in the mental air in which he was born.

The missionary who would succeed must not set his own text in *rivalry* with the other; he must at least reverence that other as he does his own in the proportion of their resemblance. Much better would he do if he would add to his own from the richer one, and add from its meaning to his philosophical grasp and understanding of God and the universe. Since he will do neither he must, and practically does, fail. STUDENT

PRIMITIVE religion was something better than simple pre-occupation about physical phenomena, as remarked by Schelling; and principles, more elevated than we modern Sadducees know of, "were hidden under the transparent veil of such merely natural divinities as thunder, the winds, and rain."—H. P. Blavastky, in *The Secret Doctrine,* vol i, pp. 463-4.

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Art Music Literature and the Drama

Beauty—Observations of a Student

SOME of the most captivating effects of nature are to be seen at times when people are engaged in such a way as to be unable to appreciate them. Often the most beautiful products of nature are to be found in places which are not easy of access to the mass of the people; and some are so minute as to be invisible except to those possessed of high-power magnifying glasses.

These are common observations, even common-place, and perhaps one might say shallow. Yet they do not fail of profit by repetition for it is a common mistake to suppose that only that which is rare is beautiful—a vulgar prejudice common to all curio collectors.

Because some of nature's beauties are hard to reach it does not at all follow that all those aspects and products of nature that are constantly and easily accessible or perceptible are to be despised because they are common. Indeed, a little thought will show that the things most completely hidden, in the real sense, are those that are constantly before our eyes, and the beauties most hard to appreciate are those that we are familiar with.

One writer, in a charming essay on the subject of Beauty, seems to say that one of the essentials in the perception of beauty is the element of surprise, which is due to that momentary and quite involuntary state of mind in which the perception of beauty is alone possible. But more than this is necessary, for beauty implies harmonious relation between the perceiver and the object of perception; and it may well be that the ordinary life of man is so discordant and so contrary to the true laws of nature, that a shock of surprise results from the momentary establishment of harmonious conditions in his life. Yet in such a moment he sees or feels the harmony of nature, of which he is a part, and he calls that feeling "beauty" and attributes it as a quality to the object of his perception.

This habit of attributing the qualities of our own internal condition to objects exterior to ourselves is general and constant. When we are in a disturbed state of mind we look for an object to which we may attribute the disturbance and put the blame for our condition upon that; and similarly with a condition of harmony, we attribute our joy to some object which occupies our attention at that moment. Could we make that momentary condition of harmony constant, I think we should find the whole of nature beautiful. This seems reasonable, for certainly we have, at least most of us, succeeded in making the disturbed condition pretty constant, and so have lived in a world of ugliness and vulgarity for a great part of our lives.

Anyone may see for himself how beautiful a picture nature can present to him, under certain conditions; and on careful analysis he may easily see that the picture was largely made up of materials that in themselves were common, mean, and even degraded, but which fell into place in the general harmony and were indeed apparently necessary details of that beautiful picture. Look, for instance, at an old neglected farmyard, and see the glow of the evening sky reflected in a gorgeous splash of color from the surface of a pool of mud and water oozing out of a pig-sty. The picture may be supremely beautiful as a color-note, a composition, but the objects that compose it — !

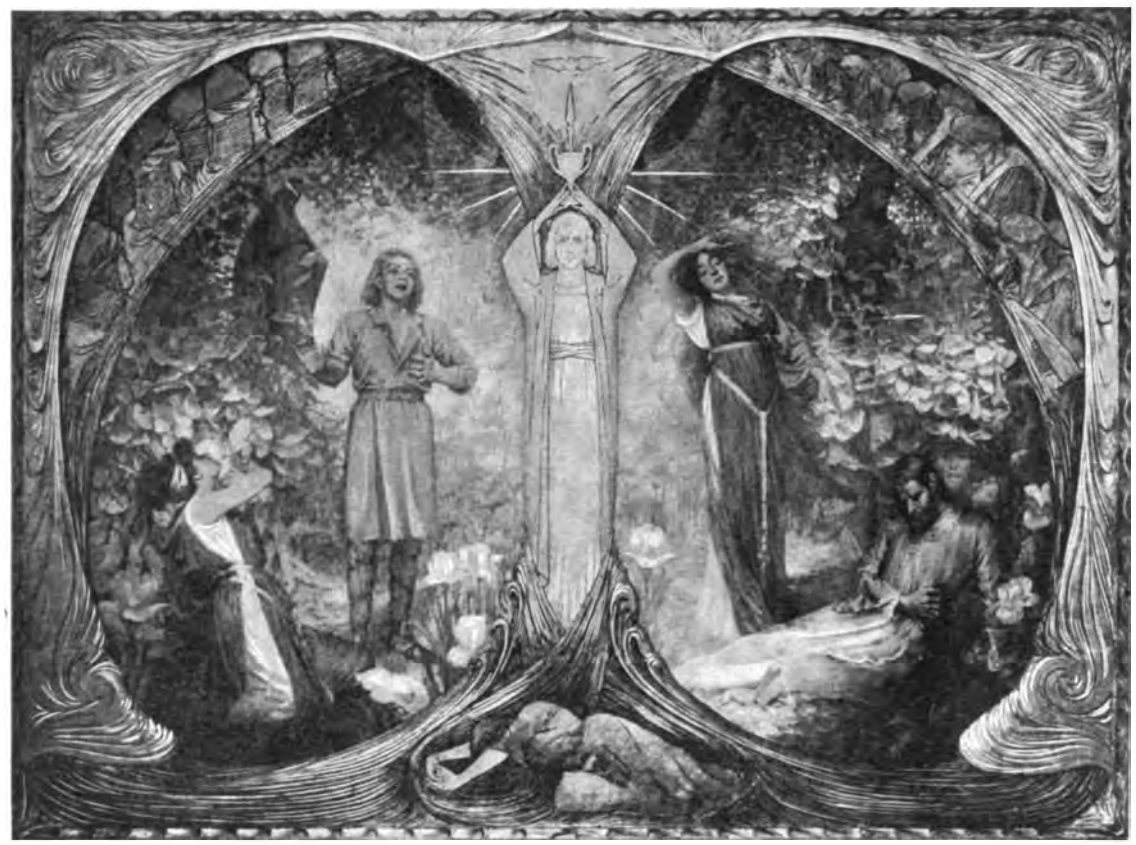
Some people are so securely blinded by their own condition that it requires the most stupendous efforts of nature in her most tragic moods to shake them out of their normal state and give them that shock of surprise which is necessary to enable them to come into harmonious relation with nature. And to attain this experience some people spend their lives touring the world in search of such spasms and shocks, which become more difficult to find as their own interior condition becomes worse.

But those who in their search for beauty make sacrifice of their comfort and personal convenience, even perhaps risking their lives and incurring fatigue and privation, are constantly breaking down the barriers in themselves that shut out the light of beauty; and those who carry the same process of self-sacrifice to the mental plane, will even more surely approach the desired state in which a perception of true beauty may be reached. But as this desire for beauty is still with so many only a higher form of self-indulgence, it is not possible to attain to that constant condition of harmony which is the loss of a sense of limitation or separateness, and which is sometimes spoken of as the perception of Absolute Beauty.

To attain this involves a quality of renunciation and a degree of self-sacrifice that very few, in this selfish twentieth century world of unbrotherliness are capable of achieving.

The attainment of this condition is the result of perfect harmony between man and nature, a condition above the range of the reason, and so impossible to describe in terms of reason, but distinctly conceivable to that higher consciousness which becomes dominant in us when for a moment the brain-mind is shocked or surprised into silence.

R. MACHELL



PARSIFAL

SYMBOLIC PAINTING BY THE THEOSOPHICAL ARTIST, R. MACHELL, OF POINT LOMA, CALIFORNIA
FRAME DESIGNED AND CARVED BY THE ARTIST HIMSELF
(Cut republished by request)

Art Education and the Schools

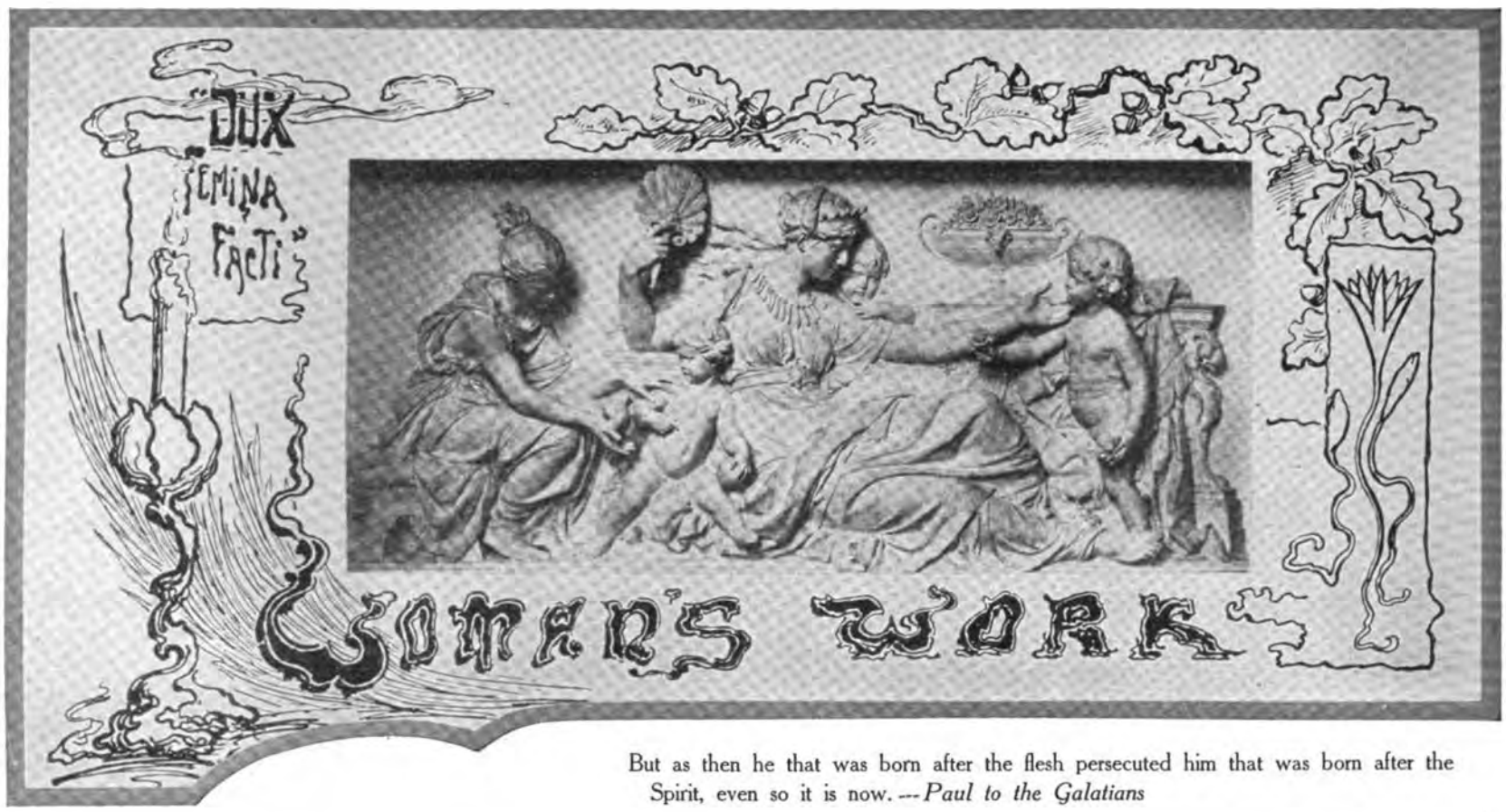
THE gauntlet was thrown down to the conservative art-world in a somewhat iconoclastic address delivered by Sir Martin Conway, recently, who began by declaring that the British people were relatively indifferent to art, not unnaturally so, "since the nation was only some eight centuries old and eight centuries are not long enough for civilization to sink into the blood of a folk."

He declared the present-day blind faith of people in the efficiency of Art Schools as factors in real art education to be "pathetic," and that there was a crying need of skilful and civilized teachers. Schools alone could not render an inartistic people artistic.

Surely not, we might observe, schools of the wrong kind. But they may not always control the field, and the future may have in store many surprises.

STUDENT

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But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.—*Paul to the Galatians*

THE STORY OF THEKLA

THE *American Journal of the Semitic Languages and Literatures* has published within the last few years interesting accounts of Biblical research. One of these is *The Book of Thekla,* a script supposed to have been written in Greek early in the second century and in the fifth century translated from the Greek into Ethiopic hieroglyphics. From the latter version the English translation, as given in the journal mentioned and excerpts from which are given on these pages, was made, chiefly by Dr. Goodspeed, assisted by Professors Nöldeke of Strasburg and Charles of Oxford. The papyrus from which the translation was made is now in the British Museum.

The Book of Thekla is the supposed account of a young and beautiful woman of wealth and position, who, attracted by the preaching of Paul, was led to renounce her social opportunities and to refuse to contract a marriage against which she rebelled.

Like nearly all other Christian literature of the period, it is full of miracles, and purely legendary accounts of Pagan "persecutions." The "saints of God" were invariably impeccable; the Pagans were as invariably very naughty! The legend of Thekla, however, has been known for centuries, from Greek and Syriac MSS. The following are excerpts only, from the account:

When Paul was preaching in all lands he came to Macedonia and abode in the dwelling of Tamerenos. And he said, as he was preaching and exhorting them: We have come to preach the Kingdom of Heaven with the Word of God. . . . Blessed are they who make poor their soul for theirs is the Kingdom of Heaven. Blessed are the righteous for they shall inherit life. Blessed are the doers of charity for to them belongs mercy with God. Blessed are the pure in heart for they shall see God. Blessed are they who are persecuted for righteousness' sake for theirs is the Kingdom of Heaven. Blessed are ye when men shall hate you for righteousness' sake; rejoice at that time and be exceeding glad. Blessed is the man that follows the commandment of God, and renounces the desire of the world. . . . And what ye will not that men should do to you, ye also shall not do to another. And our Lord and Savior Jesus Christ spoke all this commandment. . . .

And while Paul was proclaiming all this and preaching, Thekla heard. And she was the beloved of Tamerenos, and the window of her house and the court of the house of the dwelling of Paul were opposite each other. But now she followed and she thirsted for all this which delighted her, and she kept it in her heart. And she stayed three days without going down from the window of her house. And her mother spoke to her and said to her: My child, wilt thou not come down from the window, and eat food, and drink? Art thou not the betrothed of Tamerenos? And the more she spoke to Thekla, the more she was unable to endure in her heart, and she came down from the window and desired to go unto Paul.

FOR we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Stand therefore, having your loins girt about with truth, and having on the breast plate of righteousness;

And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

Paul to the Ephesians

And Thekla took her golden tire and she bribed the door-keeper of their house, and said: Put this on and do not tell that I am going forth by myself. And she said to Paul: Blessed is he that hears your exhortation and is able to observe it. And now, my lord, teach me it also, all. . . . And he said to her: Blessed art thou, Thekla, while thou art young, to love this and seek it, for blessed is the man that seeks God and Jesus Christ and that is persecuted for his sake and is cast out. . . .

And after that time for many days Thekla continued to go and return. So when her mother perceived her, she sought her and did not find her. And while she sought her she asked the door-keeper, and as he was afraid, he told her. And her mother went to the house of Paul and found her. And she brought her back to the house and said: Summon Tamerenos to me.

And they summoned Tamerenos. And she said to him: Hear about this thy wife, Today is the seventh day since a man whom they call Paul came, and she has learned his teaching and has received it, and behold she goes forth at night. And Tamerenos heard what the mother said and he went unto her (Thekla) and said: My lady, what dost thou say of the thing I have heard, even the story of thy mother? Tell me what it is, and do not hide it from me. But if thou wilt not marry me, tell me.

And she said unto him; Go your way; but my marriage is another one. And Tamerenos said to her: Do not listen to this man; he deceives thee, and thou wilt lose this world for idle talk; and the gold and silver and costly raiment and purple and samite of thy house are so much. . . .

But Tamerenos was angry with her and went forth and went to the house of the Governor and told him and said to him: This man who has come into our country corrupts our wives, and virgins also follow his teachings and refuse to marry. And the Governor said: Go, bring him; and they brought Paul. And the Governor said unto Paul: But who art thou? . . .

And the mother of Thekla heard and she said to Thekla: . . . Wilt thou, therefore, marry? And Thekla said unto her: Let thy marriage be thine own; . . . But if thou sayest it, my mother, take all this that thou hast cooked, the wine also and the fatlings and the bullocks and give them to the poor and needy. But as for me, in my marriage great nuptials are mine, and honorable to my mother, even to thee, in this world, and to me thy child also. And then her mother was angry and she went to the Governor and said to the Governor: Although thou thyself also art with me, I am wronged by my child who refuses to marry. Burn her, therefore, . . . because I prefer that she should die than that I see her as I do not desire.

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And the Governor said: Let them cast Thekla forth and let them stone her. And her mother said: Wherever there are virgins, also therefore, command that the children of the good and great bring down fagots and see that they burn one who refuses to marry. And the virgins of that city, the children of the great and good, brought fagots. And Thekla came down wonderfully adorned and beautiful; and her hair reached even to her heel and toes and her color was like ivory. But the Governor said: Snatch her adornment from her, and take away her garments, and gird sackcloth upon her. And they did so. And they said to Thekla: Wilt thou marry or wilt thou not marry, and shall they cast thee in? And Thekla said: Why will ye cast me in? I will go in myself. And they kindled the terrible and dreadful fire. And Thekla came to go in, . . . And straightway the fire fled from before her, and there rained rain from heaven and extinguished the fire, and there came a crash of thunder and deafened the ear of the Governor because he had devised evil against the servants of God. And Thekla came forth from the midst of the fire while there was naught that detained her. And her mother cast her off, saying: Thou shalt not enter into my house nor approach me. From this day thou art a stranger to me.

And Thekla tarried in a tomb in the city. . . . And she saw an attendant of Paul and she followed him and said to him: Where is my lord Paul? And because he was afraid he said to her: I do not know the man and I have not seen him. Now this young man was carrying the inner garment of Paul. For they were persecuting him. . . . And on this account he had sent his tunic by his servant, that the servant might sell Paul's garment and get bread.

And Thekla gave him two dinars and she took up the garment and followed the attendant of Paul to where Paul was dwelling with him. And she said to him: O my Lord Paul, verily the Lord whom thou dost worship is great, and I have seen that heaven obeys him. Verily he puts out the fire and judges him who oppresses the servants of God. And now also they laid hold of me and cast me into the fire for not marrying, because I am wedded to God and do not desire this world. . . . And now, therefore, do thou rise up and cut off my hair and gird me, and I will follow thee, and I will be the handmaid of God.

And Paul answered and said unto her: Truly I have heard of thy faith. And God will preserve thee because all of thy kinsfolk rejoice. But now I am not able to cut off thine hair and gird thee. It is thy beauty on account of which it is impossible. Thou art very exceedingly beautiful, and thou art young, who hast not been proved; and if, perchance, thou dost err in the manner of the young who do not know even a very little, thou wilt go on and this thy faith then will be destroyed after the manner of the error that has been committed. Now, therefore, wait a little.

And Thekla laughed and said to Paul: He who preaches does not doubt himself. See, and do not thou also be unbelieving. Know certainly that the Holy Spirit will help me. And then Paul wondered and said to her: Thou speakest truly, my child. And he rose up and cut off her hair and girded her; and they went to Thessalonica.

And when her mother heard that she had cut off her hair and girded herself, she wept and went unto another Governor, the minister of the one whose ear the thunder deafened. And she said to him: Is Thekla stronger than all the Governors of the land? She has cut off her hair and girded herself and she refuses to marry and governs herself while her mother is still alive. Will ye not help me to judge her?

And the minister of him whose ear the thunder deafened said to her: Thekla is hard to deal with; she is stronger than all; go, bring her and take her. And they found her in Thessalonica. And they laid hold of her and brought her to the Governor. And he said to her: Art thou stronger than all? Thy dost cut off thy hair and gird thyself, and dost thou refuse to marry? What sayest thou?

And Thekla answered him and said to him: I am thine, I am not strong; my Defender is great and unto him do I commit my soul. He will deliver me from the hand of the Governors and from everything that I fear. Now, therefore, what sayest thou? And the Governor said to her: Let me see, then, that thou art safe. And she said to him: As those of old saw, thou shalt see. And the Governor said to her: Moreover, therefore, let me see what will save her. Go, cast her into the den of lions and bears.

And they took her and cast her into the den of bears and lions. And when they came to the door of the den of bears and lions she spread out her hands again according to her custom . . . and at its door she signed in the name of Jesus, Son of God, and she said: Now I will go in, since the Holy Spirit helps me. And on account of this she rejoiced. And it seemed to those who brought her that the beasts would devour her. But when the beasts saw her, they rose up and worshipped her, and they began to lick her and to roll at her feet. But she spread out her hands and began to pray. And she said: My soul praises God who was about the doing of his mercy before the world, and who is forever and ever God; who dies not. . . .

With accounts of further trials, *The Book of Thekla* closes. STUDENT



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TOURISTS VISITING THE GROUNDS
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

Hopeful Signs of the New Time

WE have occasion so often to note the signs of the times which indicate decadence that it is pleasant to observe those belonging to the other side of the picture and that indicate the new life which must arise out of the ashes of the old.

One of our churches is reported as having printed on the back of its program of services the following:

I will not worry.
I will not be afraid.
I will not give way to anger.
I will be kind to every man, woman, and child with whom I come in contact.
I will trust in God and bravely face the future.

This begins to look as if some churches were coming to their better senses, and beginning real work. Compare this with the Creed, which has for centuries been held up as the most important for consideration, and which is presented to all applicants for church membership to be signed as the one thing needful to qualify them for enrolment as members.

Of course people have been better than this creed, or there would be no spiritual life left in the ranks. But with regard to clerical recognition of the real needs of humanity, the subscribing to this or that creed has been, until quite recently, the first and often the only thing of importance. Thousands of church members, on application, have been admitted on no other grounds; were asked no other question than whether they believed in this creed.

And what a barren thing is the set creed of our early experience! Let anyone look at it dispassionately, and he will wonder what strange condition of mind ever induced people to set up this image of perfection for the human mind. The setting up of a graven image is nothing in comparison. For there something is left to the imagination. The devoted worshiper *could* surround the image with all beauty and love and aspiration of which his poor soul was capable.

But in the old-fashioned creed all is cut and dried and ready to serve to the poor starving soul who is asking for the Bread of Life. Not even so good as a stone is it. For stones have a life of their own. But this! — a narrow conception, fastened on the mind to hold it in and prevent it from growing. What possible difference could it make, really, in the life of anyone? And if accepted, what possible effect could it have, but to narrow the horizon and divert the attention from the real issues of life?

Here is another of our hopeful signs: the Rev. Dr. Samuel D. McConnell, of Easton, Ind., denounced last May before the *National Episcopal Colleges — orthodoxy!* He is reported to have said that it was an obstruction to thought and truth, and that it was impossible for a man of genius to be orthodox. In his opinion it remains for genius to break orthodoxy down.

How great must be the Spirit within humanity to have lived through the age of darkness that we have passed. Notwithstanding all that has been done to kill it, it has lived and spoken through the poets, the artists, and the humble devotees who have paid little attention to creeds, but much to compassion and to duty. Every noble life that ever has been lived has left its light, its imprint on the sands of time, encouraging all who follow. STUDENT

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OUR YOUNG FOLK

A Cuban Patriot

CRISES in national life are always able to produce the men able to control them. Up out of the general mediocrity rise always a few heads, men of sterling ability, men who, notwithstanding a complete ignorance of the duties they go to perform, yet perform them well. Never a crisis in history but has called forth the men to meet it. This is taken as a matter of course at the time, but later the world marvels at the leadership and ability shown where only inexperience had been before.

Never has this peculiar fact been more noticeable than in the ever recurring fight for the liberty of nations. Nations that have groaned, suddenly arise, throw off the bonds that have held them in slavery, being exhorted and led on in the fight by a mere handful of devoted souls.

In the history of the fight for Cuban liberty, stand forth the names of a number of such men, one of them being the subject of this brief sketch, Colonel Féderico Pérez y Cabo.

Señor Pérez was one of the first instigators of the last uprising against the Spanish. Active in the secret councils that preceded the struggle, he threw all his money into the fund being raised to buy arms and ammunition. He also was among the first to take to the field. The warfare carried on by the insurgents was of necessity of a guerilla nature and as in all such work the more daring and courageous were attracted to one another and to the more daring leader. So we soon find Féderico Pérez beside the former cart driver and coachman, but now great general and eminent tactician, Antonio Maceo. Promotion was rapid on account of his bravery and audacity and Féderico Pérez rose to be a colonel on Maceo's General Staff when the latter decided on his bold plan of a march from the eastern end of the Island to the western, passing Havana and other Spanish strongholds on the way. None but the most daring accompanied him, those who had been tested again and again, and whose courage and devotion to the cause of Cuban liberty was beyond gainsaying. Colonel Pérez was fortunate in being one of the chosen and was at the right hand of Maceo during the campaign that followed. To show the fiber and quality of these men and their devotion to their cause, a few words about their march from the Province of Santiago de Cuba (now Oriente) to that of Pinar del Río, may be of interest.

Until this time the uprising had been confined practically to the Province of Santiago de Cuba and the adjoining one of Camagüey or Puerto Príncipe as it was then known. The rest of the Island was dominated by the Spanish forces. Maceo, after consulting with his general staff, came to the conclusion that the cause of "Cuba Libre" was lost unless this battle cry could be carried to the farthermost corner of the Island and the patriots there waiting could be given their opportunity to join the insurgents.



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FÉDERICO PÉREZ Y CABO

The Commander-in-Chief of the Spanish forces had anticipated this move some time previously, and had constructed a military railroad straight across the Island from the north to the south coast at a point where the Island was low, flat, and narrow, and just beyond the sphere of influence of the Cuban forces. The ground had been cleared for some distance on both sides of the track, blockhouses had been built within sight of one another, they had been connected by telephone and the Spanish forces had been quartered at three different points along the right of way where trains were kept ready for instant embarking of troops to any point threatened by the invading forces. Notwithstanding all these precautions, Maceo and his band of fifteen hundred men, on November 29th, crossed this deadly "Trocha" in broad daylight. When the Spaniards from their block-house opened fire on them, they but answered by singing the Cuban national hymn and waving their hats. So disconcerted was General Martinez Campos by this move and the outcome of the battles that followed, that he retired to Havana and presented his resignation from the post of Commander-in-Chief.

Colonel Féderico Pérez, who had accompanied Maceo during all this campaign, together with the latter and a few others reached the very doors of Havana. They camped in the suburbs of that city and would stop the pleasure seekers driving in their carriages and politely beg information of the whereabouts of the Spanish forces. Having money in one of the Spanish banks in Havana, Maceo signed some checks and delegated Col. Pérez to enter the city and cash them. Riding into the city, Col. Pérez went directly to the bank and with the utmost *sang froid* presented them; being well known there, his determined manner and boldness so took the breath away from the paying teller that the checks were paid, Col. Pérez mounted his horse and galloping away before the officials recovered sufficiently to notify the authorities, he escaped quite easily and returned to Maceo. Camp was now broken, the party rejoined the main body of troops, and the march was continued to Pinar del Río.

In one of the combats that took place there, Col. Pérez was severely wounded and taken to the house of a neutral plantation owner, who kindly offered to take care of him. A surgeon hurriedly did what he could and told him to get to Havana quickly and enter a hospital to be operated on, otherwise he would lose his life. The Spaniards were quartered in the house that night but they did not find Col. Pérez. Realizing that to enter a Havana hospital would mean instant discovery and execution, he next decided to mount a horse, enter Havana, and embark on the first steamer that offered for the United States. Concealing his pain as best he could, he carried out this plan, and arrived safely at New York without being detected. In a hospital there he was operated upon. He recovered and returned to Cuba in one of the secret expeditions of the insurgents and continued the fight for the realization of his ideals.

When peace was declared and the Republic of Cuba formed, Col. Pérez was appointed Collector of Customs for the port of Santiago de Cuba, and later on, Governor of the Province. Being a man of such devotion to the ideal of freedom, it was but natural that he should be among the first to welcome Katherine Tingley to Cuba, to assist in the Râja Yoga work established by her, and do all in his power for its furtherance in the Island of Cuba, notwithstanding the bitter opposition of the traditional opposers of human freedom and progress.

During Katherine Tingley's visit to Cuba in 1906, Governor Pérez did all in his power, both in an official and private capacity, to make that visit a success and to aid in Mrs. Tingley's future plans for the Island. He accompanied her on her return to Havana, and from there went with her party to the spot, about twenty miles from Havana, where Maceo was buried, a striking monument having been erected on this spot by his followers. All those who were present at the time will ever remember the eloquent and affecting speech made by him, standing by his former Commander's grave, near the spot where he fell, and drawing parallels between the fight he made and the one Mrs. Katherine Tingley was embarked upon in Cuba.

The words Colonel Pérez wrote on his photograph: "To Mrs. Katherine Tingley, the

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THE CHILDREN'S HOUR

WOOD FAIRIES

THERE are fairies in the wood,
Though nurse says "No,"
For I heard them where I stood
Sing soft and low.
In the dells they chatted long,
Though they hid the leaves among,
And I often hear their song
Just when I go.

How I wish that I could stay
Just where I stood
After nurse had gone away,
You know, for good!
(Nurse is careless as may be)
Oh, I wish she'd mislay me!
There are lots of things to see
Within the wood.

Like a little mouse I stood
So 'stremely still
That the fairies in the wood
Crept down the hill.
I could hear them moving plain,
Just a patter like the rain,
When my nurse came back again,
Just like she will.

Nurse must always look for me
Just when I know
That the fairies soon with glee
Themselves will show,
For I hear a sound like wings,
Very soft, like mother sings;
Then my nurse the mail cart brings,
And I've to go!

Pall Mall Gazette



Lomaland Photo. and Engraving Dept.

MACEO'S MONUMENT NEAR HAVANA, CUBA

Before it, Hon. Féderico Pérez y Cabo, Governor of Province of Santiago, and Hon. Emilio Bacardí, National Senator. At the right of the picture are a Râja Yoga teacher and student from Point Loma.

great friend of Cuba," are the same words that are held in the hearts of all true Cuban patriots, because they all realize that after winning the fight for political liberty there still remains the fight for educational, moral, and spiritual liberty, and that only Katherine Tingley and the Râja Yoga work are able to contend against the forces that still seek to block this ideal of the liberty-loving Cubans. The opposers know it also. STUDENT

Tommy's Gifts

"OH, how I wish I were rich so I could give Christmas presents to everyone I love!" said Tommy to old Mr. Folsom, the florist, as he helped to arrange the beautiful bouquets and make the holly wreaths.

Tommy was the only child of a poor widow. Mr. Folsom was his very best friend and many happy hours did they spend in the greenhouses among the flowers, Tommy having learned to know most of the plants by name and just the proper care for each kind.

"One does not need riches in order to give presents," answered the kind old man.

"But I have nothing to give," said Tommy.

"Well, Tommy, I'll let you take all the cut flowers there are left when we finish our bouquets and wreaths, and you have what we all have to give — the hours. So with hours and flowers you ought to be able to make some people happy."

"Oh, Mr. Folsom, I never thought of that," Tommy exclaimed, "and how kind you are. I can make little wreaths with these pieces of holly, and oh! I know what I shall do; I'll tell you all about it the next day."

Mr. Folsom smiled as he watched Tommy's beaming face while his nimble fingers sorted the flowers, his mind busy with happy thoughts.

The next morning Tommy arose early. "I shall give the first hours to Mother," he said to himself. So he lighted the fire and put on the kettle and did every little thing he knew should be done; and when his mother appeared she was greeted with a hearty "Merry Christmas," while she stood gazing with wonder at Tommy; for the little table was already set, and a bouquet of carnations and ferns stood in the center, while here and there the room, now nice and warm, was brightened up with a piece of holly which gave it quite a Christmas look.

"This is your present, Mother," said Tommy, as she put her arms around him and kissed him, her heart too full for speech, for she had been feeling sad because she could do so little to make Christmas bright for her boy.

After breakfast when Tommy had helped his mother to clear up everything, he went to his old friend, whom he found busy trying to get all the orders filled promptly.

"Merry Christmas, Mr. Folsom! I have come to give you my present of an hour," said Tommy.

Mr. Folsom looked up, pleased, and said merrily, "Just the present I needed most, and a Merry Christmas to you!"

It was two hours, however, that he gave to Mr. Folsom, and the old man gave Tommy a fine new pocket-knife.

Next he went to Mrs. Snyder who kept the little store near his home, and he offered to take care of the two children for an hour; for he knew she would be busy at that time of the morning. A look of relief came over Mrs. Snyder's face, for the baby had burned his hand and was very cross, and so many customers were coming she hardly knew what to do.

It was nearing dinner-time when Tommy left, and when Mrs. Snyder thanked him gratefully, he said, "It is your Christmas present."

"Bless your kind heart!" she exclaimed, "and it is the best present I ever had," and she gave him a bag of nuts and candies to take home with him, and a nice piece of pudding for their dinner.

After dinner he went with his mother to see a sick neighbor, and while his mother straightened the room and helped to make things comfortable for the sick woman, Tommy took the little daughter out for a ride on a sled he had made himself. Presently he met two boy friends, whom he told that he was giving his hours as Christmas gifts, and they were so charmed with the idea that, procuring sleds, they sought all the poor little children in the neighborhood and gave them all a ride, and such a jolly time as they all had, you can just imagine; for it was a beautiful day with just enough snow for good sleighing.

"It has been the best Christmas I ever spent," said Tommy to his mother that evening as they sat before the fire, and Tommy told her how happy all the children were over their sleigh-ride.

"Every day could be like Christmas," said his mother, "if we would use our hours for others." J.

LOOK within. There is the fountain of good, welling up perpetually if you always dig.—*Marcus Aurelius*

EVERYTHING which happens, either happens in such wise that thou art formed by nature to bear it, or that thou art not formed by nature to bear it. If then, it happens to thee in such a way that thou art formed by nature to bear it, do not complain, but bear it as thou art formed by nature to bear it. But, if it happens in such wise that thou art not able to bear it, do not complain; for it will perish after it has consumed thee. Remember, however, that thou art formed by nature to bear everything, with respect to which it depends on thine own opinion to make it endurable and tolerable, by thinking that it is either thy interest or thy duty to do this.—*Marcus Aurelius*

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CONTENTS

Pages 2, 3 — EDITORIAL
The Changing Cycle
The Star of Bethlehem
Can Christianity be Reborn?
A Self-Winding Universe
India's Buried Treasures

Page 4 — TWENTIETH CENTURY PROBLEMS
How to go to Bed
Forgotten Foundations
The Morphine Army

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Arch of Titus (*with illustration*)
Reputed Discovery of Bones of Gautama the Buddha
Angkor Ruins Open to the Public
Greek Art in Asiatic Deserts
Ancient Civilization

Page 6 — TWENTIETH CENTURY SCIENCE
Speculations in the Darkness
Karmic Accumulations
Using the Right Brain

Page 7 — NATURE STUDIES
The Tiger (*verse*)
Making Friends with the Birds
In the Tyrolese Alps (*illustration*)
A Period of Catastrophism
Electric Farms

Pages 8, 9 — STUDENT'S PATH, ETC.
Karma
The Aryan Memorial Temple (*illustration*)
Theosophical Forum
William Quan Judge (*portrait*)

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
The True School of Occultism
The Right to Believe

Page 11 — GENERAL
The Theosophical Address at Isis Theater
The Gates Ajar Again
The Mahâbodhi Journal
New Phases in Japanese Thought

Page 12 — GENERAL
The Development of Evolution
The Brennan Monorail
The Electric Age
The Ark a Leyden Jar!

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
The Rising Temperature in American Appreciation of Art
Rembrandt, by Himself (*portrait*)

Pages 14, 15 — WOMAN'S WORK
The Climax of Religious Sectarianism
The Caged Songster (*verse*)
A Man's Noble Work for Women
An English Countryside Home (*illustration*)
The Genji Mono-gatari
Hypnotism and Marriage

Page 16 — OUR YOUNG FOLK
Winter Sport in Sweden (*two illustrations*)
A Brotherhood Spirit
An Ancient Eastern Riddle

Page 17 — CHILDREN'S HOUR
A Little Girl's Search for Herself
Sending a Greeting to the Râja Yoga Children (*illustration*)
Little Friends of the CENTURY PATH

Pages 18, 19, 20 —
Meteorological Table; Advertisements; Book List

The Changing Cycle

IF we were asked to make a diagram representing the course of time divided into its eras, we would not choose a uniform curve, for that would not show any divisions, nor a polygonal figure made up of straight lines, for that would show periods of invariability alternating with sudden sharp angles. We would choose a curvilinear polygon. The sides of this polygon, nearly flat in their middles, would represent eras; towards the corners the curvature would increase in an accelerating degree, and these would represent the epochs of change. Sharp corners belong rather to ideal than to actual geometry, the faces of Nature being always more or less rounded and her angles blunt.

We seem to be on such a rounded corner now. Since the dawn of the modern scientific era, we have been not only rapidly turning a corner, but accelerating in our turning, so that, as year succeeds year, the pace grows ever more dizzy. Such a view as this is indicated in the columns of an exchange, which, like most papers at this time of year, gives a summary of recent achievements in progress.

Rounding a Corner

One contributor to this symposium describes the past half-century as the most revolutionary in history, dizzy as a dance of dervishes. No doubt, if we limit history to the last facet of our polygon; but there have been other facets, other angles. It will not be necessary to enumerate all the details which the various writers give in illustration, but a few of the most prominent may be mentioned. The rise of the Latin-American republics, the awakening of the East, the girdling of the earth and linking of humanity by the electrical Puck, the seething of the religious melting-pot, the re-emergence of interest in the ultra-physical — everybody can add to the list and fill out the details. They all show what a revolution has taken place, and is still taking place, in our ideas and in our activities. As to the earthquakes, they are doubtless caused by our fathers turning in their graves, as their uneasy spirits, banned to earth awhile for their sins, watch theory after pet theory overthrown: "little yellow savages" dictating the policy of the world, the Turkish Government sending

Awakening of the Past

out a man named Willcocks with a mattock to hoe up the Garden of Eden and clean out the four sacred rivers, "mounseers" wafted over God's bulwark of waves on box-kites to the sacred shores of England; it would be all comic opera and Alice in Wonderland to our respected sires, were they on earth instead of (let us hope) engaged in realizing their dreams of a better place.

The rapidly awakening sense of an inner or higher nature in Man, corresponding with subtler qualities in Nature, constitutes a sign fraught alike with promise and menace to humanity.

Thirty-five years ago a certain movement had its inception; its messenger before the world was H. P. Blavatsky. Its declared purpose was to prepare the world for a cycle of change upon which it was about to enter. The events we are now in the midst of were then foreseen, and it was declared that without the contemplated preparation, our civilization would not pass safely through the crisis. Selfishness and the ignorance consequent thereupon were so rife that the new life-energies would be turned downwards and hurry our civilization towards a catastrophe. Therefore a powerful impetus towards Altruism and Knowledge must be given. The religions were too outworn to be able to give this impetus; science was itself bound hand and foot in the meshes of materialism. The impulse had to be based on the ancient Wisdom-Religion—Theosophy. H. P. Blavatsky had to recall the attention of Western civilization to the ancient knowledge stored up in the traditions and scriptures of the Orient — and also the Occident. She had to demonstrate that the real and effectual basis of ethics lay in *knowledge,* in the Sacred Science of antiquity. She had to show that this Science, though forgotten, was still accessible. She had to gather around her a band of students and arouse in them a veneration for Wisdom and Truth and an aspiration to enroll themselves among the helpers of humanity.

The Dangers of Selfishness

In her hands she held the seed pregnant with new life for humanity. This she had to sow and diligently to nurture. In the founding of the Theosophical Society and Universal Brotherhood H. P. Blavatsky prepared the nurslings which were to develop and become the nucleus of a future crop. The Theosophical Society is now strong, firmly rooted in its soil, whence it sends out fibers into all parts.

Seeds of Clean Knowledge

The presence of this safeguard in the world now renders it possible for the cycle to move rapidly towards its culmination without the catastrophe which otherwise would have been inevitable. Looking abroad we can see what might have happened. Everywhere we see evil things that have been brought out of their

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burrows by the light turned on, now fighting with all their strength to perpetuate their existence. Awful forms of selfishness linked with psychism, profligacy unashamed, materialism under the banner of science, the lust of life battling with the fear of death, appear, revealing to us what might have been if these things had gained the upper hand.

A Call to Work for the Race

But H. P. Blavatsky sounded a trumpet note which has never ceased to thrill through the aether whence spring the thoughts of men. She left behind her a crop grown from the seed she had sown, and it has never ceased to grow and multiply. A call to unselfishness, purity, and dignity of life has resounded through the world. The new cycle comes in with promise, progress will choose the upward curve at the switch, and civilization will be saved from the fate of those that choose the downward path.

STUDENT

The Star of Bethlehem

ONE notices, as frequently at this season of the year, an attempt to explain the Star of Bethlehem on ordinary astronomical lines. The motive prompting such an attempt is somewhat curious, since it involves accepting the story of the star's appearance as a literal fact, together with the circumstance that the Eastern astrologers saw it, interpreted its meaning, and went and found the Messiah at the spot indicated. After accepting so much unscientific narrative, it seems unnecessary to cavil about the star; it is a curious mixture of science and faith.

A writer, who sums up the theories, says that Kepler imagined it to be a conjunction of Jupiter and Saturn, but that such a conjunction did not take place until 7 B. C., and the stars were separated by a space equal to the Moon's diameter. Proctor concluded it must have been a comet, and others have considered it might have been a new star called into shining being by the collision of two dark orbs.

But did Kepler really imagine that a conjunction of Saturn and Jupiter, even if close enough to unite the orbs, would have been striking enough to produce the effect? Did he not maintain that at the moment of incarnation, *all* the planets were in conjunction in Pisces, the sign of the Messiah, repeating a general tradition that the birth would be thus indicated?

In the ancient Hindû astronomical chronology the beginnings of the different ages are signified by such conjunctions, as also by the arrival of the equinoxes, by precessional motion, at certain points.

> Now at the end of the Golden Age all the planets, by their mean motion, except however their nodes and apsides, are in conjunction in the first of Aries. —*Sûrya Siddhânta*

The birth of Messiahs was said to take place when the equinox passed from one sign to another — every 2155 years, according to a usual estimate of the length of the precessional cycle; but the point of origin of this motion is now lost to general knowledge. People do not know when Jesus was born; records have lain for long years in the hands of parties interested in cooking them to suit their views. But we do know that the "Fish-Man," the Avatâra or Savior corresponding to the entry of the equinox into Pisces, was looked for for some time before the Christian era; and all theologians know of the connexion between Jesus and the Fish.

Undoubtedly, then, the Christian story of Jesus has been grounded to a large extent on this tradition about the Pisces-Avatâra. We have indications of preceding Avatâras in the ram's horns ascribed to Moses, and in the Apis worship of the Egyptians, representing respectively Aries and Taurus, and designating other two cycles of two thousand and odd years.

STUDENT

Can Christianity be Reborn?

A WRITER in the *Manchester Guardian* (England) takes the hopeful view that Christianity will prove able to present to the awakened Oriental world a gospel triumphant over any other religion; but admits that the quality of the exponents of Christianity will have to be very high. Signs of a change for the better in this respect he sees in the altered attitude of many missionaries towards non-Christian religions. They regard these much more sympathetically and admit that there is much of truth and value in them; and a great international missionary congress is to be held in which this question will be specially debated. The writer also thinks that Christianity will emerge triumphantly from the grave crisis through which it is passing, while simultaneously the evils afflicting society will disappear before the new dawn of faith.

No doubt there will be such a renewal of faith; but will it be Christianity? Buddhism is a most powerful and widespread religion — to mention only one. And, even though Jesus' were a culminating revelation (which we do not believe) may there not be a still later presentation of Truth?

Christianity has not distinguished itself by its promulgation of the truth of the Divine Incarnation *in all men;* indeed it combats this doctrine, teaching instead a special and unique Divine Incarnation in the person of Jesus. Other religions there are, however, which have always made the general incarnation a cardinal doctrine. And, as this doctrine is gaining ground nowadays, it seems as though these other religions had a better chance of acceptance. The doctrine of the essential Divinity of Man is being introduced into Christianity; perhaps that of Reincarnation will also be introduced. In this case, Christianity will become so altered that the question whether it has persisted or not will be chiefly a question of casuistry.

Dr. Lyman Abbot is quoted as saying that while he used to regard God as a great king, to whom prayer was as a wireless message sent up, he now regards him as a universal personality, in which is involved that underlying unity of man which transcends men's individual wills. This is certainly a modification of Christianity, and the Doctor has probably not reflected deeply enough on what it involves. It leads logically up to Reincarnation and other Theosophical teachings.

A preacher asks, Why should not the young men of the city associate themselves, like the twelve men of Galilee, into a society to advance the kingdom? But the twelve disciples were pupils of a Teacher, who gave them private instruction in the mysteries of the "Kingdom." This kingdom was not an earthly kingdom; it was a condition of the inner man, a unity of mankind in the Spirit. Where are the church's esoteric instructions? Some churches perhaps have them, but not quite of the same kind as Jesus'. (!)

We must get back to the basic truths underlying Christianity, and they are the same as those underlying the other great religions. But it will be necessary to sacrifice a great deal of dogmatism.

TRAVERS

A Self-Winding Universe

ONE theorem in the mechanical view of the universe is that all forms of physical energy tend to be transformed into heat, and that the latter finally diffuses itself until all bodies will have an equal temperature and then the available energy will be exhausted and all physical phenomena come to an end.

The awful question, How did it get started? may suggest the idea of a God winding up the universe and then leaving it to run down.

A writer in a scientific paper seeks to postpone the ultimate cause by seeing whether it is not possible to conceive a universe which would wind itself up. He asks himself whether it is possible to formulate a closed mechanical system wherein the entropy varies cyclically, wherein the energy is alternately kinetic and potential. With mathematical figuring he arrives at the conclusion that this may be possible; and he asks:

> What idea of the Creator can be more sublime than that which represents him as having produced a piece of mechanism capable of everlasting activity?

Such a system, however, includes in its cycle a period of inactivity — *pralaya,* in the ancient Aryan philosophy. It is indeed the teaching of this philosophy that potential and kinetic energy beget each other, and that the period of rest succeeding a period of activity affords the essential condition for a renewal of activity. Thus the Manvantaras and Pralayas succeed each other. What is to be understood by God or the Creator, and what is Its relation to the system, are questions too profound to be discussed in a note.

E.

India's Buried Treasures

A CORRESPONDENT of the *Times of India* calls attention to the immense hoarded wealth, and also the undeveloped wealth of India. He estimates that silver to the value of a billion and a quarter (of dollars) is hoarded in the country, either as metal, coin, or ornaments. As for gold, an amount to the value of a billion was imported during the years 1835-1907. This has mostly vanished, that is, is hoarded. So with much of the same metal produced in the country.

He instances the sugar industry as an example of undeveloped wealth. India could easily grow all the sugar she uses and export a large amount as well. Instead she imports about 35 millions dollar's worth. Why does not that hoarded metal come out and do something? What is the rut in which the latent energies are stopped? Anyhow the country has a great future — repeating a great past — in the usual place of futures.

C.

KARKATAKA — *Cancer.* This constellation completes the first quaternary, and represents the sacred Tetragram, and the four correlated states of consciousness. In the Dendera zodiac its symbol was a scarab. More anciently, Hermes with the head of an Ibis. STUDENT

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Some Views on XXth Century Problems

How to go to Bed

"HE got out of bed on the wrong side," says the nurse when Tommy is peevish and exacting all day. "When they do that it's an all day job for them — and for them that's with them."

A nursery proverb it may be; but we all know that it is just as valid for the grown-ups. To get up cross is usually to stay so throughout the day. Nothing will go well; for that day we are likely to be the helpless victims of all the faults against which we struggle with more or less success. We are critical; the faults of other people are particularly offensive; indeed our mental pictures of them for that day may consist only of their faults. They feel this mental attitude without recognizing it and are likely to hit back in some way; at the least to avoid our company.

We all know this as well as the nurse. But there is more that might be known. All that day we are injecting a small constant stream of venom into the thought atmosphere, subconsciously irritating a wide circle of people who in turn may each react upon *their* several circles. So the ripple widens out. But there is a law in the universe, to which very few pay any attention, which finally, after many "days" brings all that back upon the man who sent it out. It will continue to return, bringing very unexpected disagreeables, until he annuls it. Which he does by entire forgiveness of everyone who injures him, by serenity under any unpleasant circumstances, and by an active output of benevolence.

This ought to be obvious; for the new attitude is the only one that precisely countervails the old one.

The cause of getting *out* of bed on the wrong side is getting *in* on the wrong side. Bed is gotten into on one of its several wrong sides — with their correspondingly several wrong outgets the next morning — by a failure to clean up consciousness before sleeping. We go to bed with consciousness full of anxious or thought-demanding business problems; of unsoftened hostility to someone; or of general rubbish — maybe the contents of the last magazine. In other words, we go to bed *dominated* by something; and to be dominated by something may lead during the night to domination by *anything* in the nature — under which domination we accordingly awake. To clean consciousness is to take some book or thought having relation to the highest planes of life and fill the mind with the light of that, and with the light of resolve to struggle the better the next day against the failings that marked the now closed day.

Whoever will do that, and on the next morning let the first thought be a momentary strong repetition of the highest thought and feeling of the night before will have no reason to dread the new day.

But a whole lifetime is also a "day"; on that greater scale we also live through days and renew strength through nights. May there not be a further correspondence? During the last moments, after what we call death has taken place, the general trend of life is summed and written down by the "assessors," held for the man against his new birth. The last thoughts are as weighty then for the next life as the last thoughts of the day are for the next day.

Try to trace a possible example. A man of fine talent lets in ambition. He may do great service for his country, but it was for recognition and the honor. Towards his later years he finds he has failed in that, meets with what he considers ingratitude and coldness, becomes embittered, and lets some sensual tendency which in the interests of his ambition he had suppressed, now dominate him. So he dies.

How will he get out of bed the next "morning"? First, the victim of that tendency. Secondly, bitter-minded and critical. And in the reactions of men about him he will meet with the coldness, the slights and repulses, the contempt or hostility, which will wound him day by day. The sensual tendency under whose domination he let that last life close, may now be his ever present curse, perhaps for that life almost or quite obscuring the nevertheless present talent or genius.

If we open the windows of the soul night by night to the heavens, they will be open in the morning to the sunrise and stay open through the day to the sunlight. The last moments of life, after what we call death, whether they come suddenly or at the close of an illness, may then be left to take care of themselves. They are already safeguarded.

STUDENT

Forgotten Foundations

THE people who are, or think themselves, yearning to get "in tune with the Infinite," usually forget that foundations have to precede a building.

The progress Infinitewards of the whole finite is effected by the doings of the life-units composing the finite. In respect of that division of these units known as man the doings fall at once into two classes. There are doings that do subserve progress and those that do not. The former we call duties. Giving its fullest meaning to the word it becomes evident that a continuous line of duties for all the waking hours stretches in front of every man. He can do them all or not. He can be aiding with his shoulder at the turning of the Great Wheel, or not. He can be aiding sometimes and sometimes not. To get in tune with the dynamic Heart that drives the Wheel he must serve it, make its purpose his, not at all let go in thought the thread of duty. As each duty is finished for the time he must immediately think, What next? The process becomes exceedingly pleasurable after a time, the only pleasure. To drop the thread, thinking, Now this next hour is mine — becomes too distasteful to be done any more. Then man no longer wants to get out of the stream and sit on the bank.

As the old pleasures are beginning to be given up in favor of these transcendental duties and transcendental way of doing ordinary duties, as even the thought of doing so is dwelt upon, a kind of gray blankness may come over the horizon of feeling. That part of the nature which has been trained to be always on the look-out for pleasure is beginning to grumble, to be apprehensive, or even to be in deadly fear. So at first a certain light or joy must be forcibly created by will, and held, in the heart, as the substitute for the other. It is the joy of service of the great Heart of the Wheel. And that Heart will be found responding and helping — which is the first step to knowledge of it. Soon this joy becomes permanent, provided that the thread is held; no will is necessary to make it.

And now the entire nature begins to grow. A continuous and definite set of gnostic experiences begins in the inner life, flashes of illumination. This inner life becomes as real as the outer, running *pari passu* with it.

The inner life finally gains entire control of the outer; thought becomes *its* servant instead of servant of the desires. By consequence of this detachment, thought becomes aware of immortality; the man knows that he is deathless. Better and better he sees the trend and secrets of the universe. At last, knowledge of the Soul and Heart of the universe breaks in its splendor upon him and he is forever transformed.

This is "in tune-ness with the Infinite," and it cannot be gotten in any other way. In old India, as now, there were those who thought it was to be gotten by letting duties go, ceasing vigorous action in the world, and meditation in the woods — or the equivalents.

So the old sacred poem of devotion was written, the *Bhagavad-Gîtâ,* teaching that the real "ceasing from action," and the real meditation, was in *very action itself,* offered up in devotion instead of done with personal ends:

> Know, O Pândava, that what is called Sanyasa, or the renunciation of action, is the same as Yoga, or action with its consecration in devotion. He cannot be a Yogî who in all his actions hath not abandoned desire for personal enjoyment of the fruit of them.

When for a long time action has been understood and practised in this way there came, so the poem taught, a time

> When in the stillness of thought the self becomes aware of the Great Self and is content; when consciousness attains and becomes steady in that supreme bliss which is beyond all enjoyments of the senses.

STUDENT

The Morphine Army

MEET twenty-one adults on the pavement as you walk a block, and you have met one victim of opium or morphine, one man or woman who is making for, or is now in, a physiological and mental hell. One in sixty-five including children must be about one in twenty-one *not* including them. The total figure on which the above is calculated is 1,200,000. But that was nearly a year ago. There is considerable reason to think that 300,000 more must be added to the amount to get the 1910 total of victims.

Morphine is the intensest answer in nature to that love of sensual pleasure which is *increasing* amongst us. If the law can stop that answer, others, unhappily, will doubtless be found for ruin of body and mind. STUDENT

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Archaeology Palaeontology Ethnology

Arch of Titus

IMMENSE arches are found in many parts of the Roman Empire, and were not infrequently used as festal entrances to the great public roads. In Rome itself the Arches were associated with the triumphs of the Emperors, and in some instances may have been set up before the procession took place.

The Triumphal Arch of Titus was erected in honor of that emperor by the Senate, and commemorates the capture of Jerusalem. Its proportions are not so good as those of the very similar Arch of Trajan at Beneventum, the upper story being overpoweringly high; yet the beauty of its details, and the historical importance of the subjects represented in the internal *bassi-relievi,* make it particularly interesting.

The trophies from the Temple of Jerusalem shown in the carvings include the seven-branched Candlestick, the Table of Shewbread, and the Silver Trumpet. The relics themselves were kept in the Temple of Peace, and their ultimate fate is doubtful. They are said to have been removed to Constantinople; but there is a story that they were thrown into the Tiber by Maxentius to prevent their falling into the hands of Constantine. If the latter account be true they may be recovered.

The arch was skilfully restored in 1822. It has probably been moved twice since its original erection; it is now situated at the Colosseum end of the Forum Romanum, not far from the more magnificent Arch of Constantine with its three openings.

It is said that no Jew will pass under the Arch of Titus, the spoiler of Jerusalem. R.

The Reputed Discovery of Bones of Guatama the Buddha

SOME months ago it was announced in the London *Times* that Dr. Spooner, Superintendent of the Frontier Circle of the Indian Archaeological Survey, had discovered what are believed to be some of the bones of Gautama the Buddha. It has long been held that on the death of Gautama his body was burned and the relics distributed, tumuli being erected over them in various places. Hiuen Tsang, the Chinese traveler, mentions the great pagoda of the Kushan Emperor, Kanishka, but all traces of this shrine were lost after the invasions of Mahmûd of Ghazni. But a French archaeologist, M. Foucher, piecing together the evidence of Hiuen Tsang, concluded that the lost pagoda was under two mounds to the east of Peshâwar City. Acting on his suggestions, Dr. Spooner excavated there, and after a year and a half's work claims to have found the pagoda, and inside it a relic-chamber containing a reliquary of rock crystal. In the reliquary were three fragments of bone.

The Pioneer (Allahâbâd) contains some of Dr. Spooner's report. He estimates the pagoda or stûpa found by him to have been 286 feet in diameter. These dimensions are not great, as monuments go; but compared with others of this class they are surprising. Others mentioned have diameters of 106, 93, and 35 feet, respectively. So this is the largest monument of its kind in India, and "there can therefore be absolutely no question as to its identity." Foucher's reasons for locating the stûpa here were strong as a hypothesis, and this actual fact removes the last shadow of doubt, thinks the discoverer.

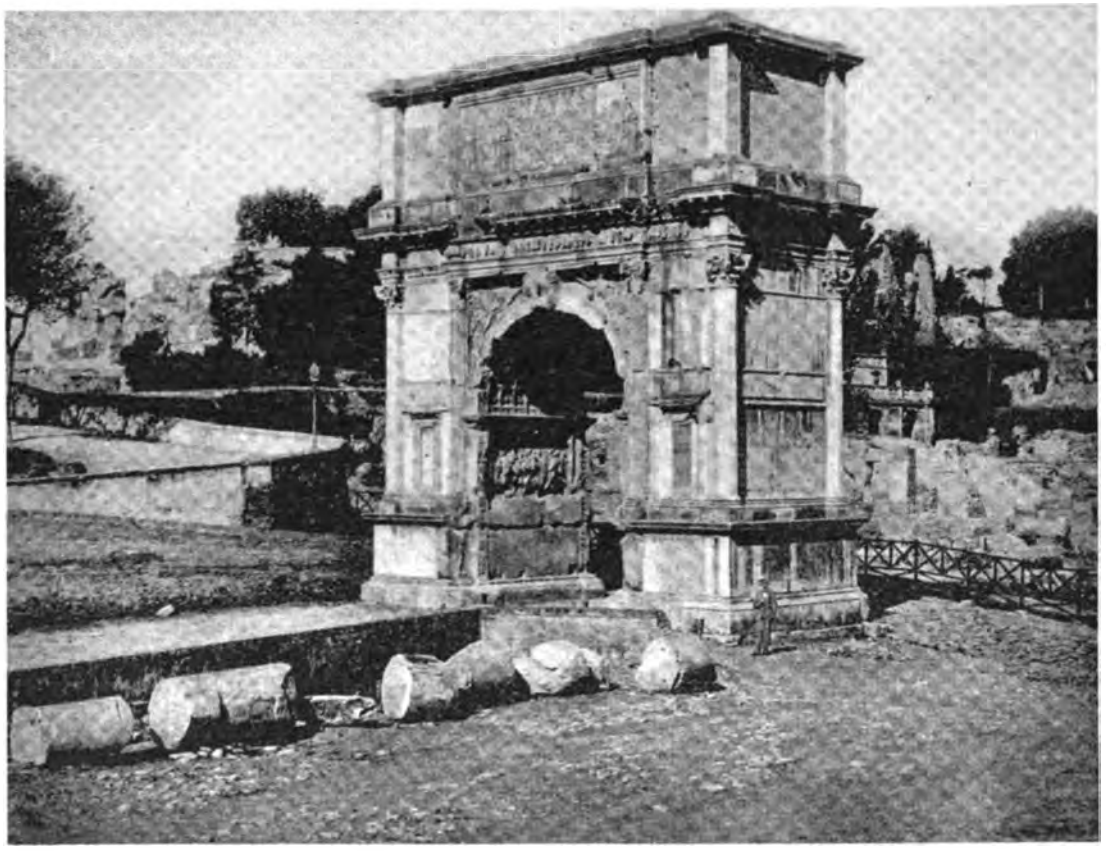
Taking the center of the stûpa, a wide and deep excavation for the relic chamber was begun, and resulted, after prolonged labor, in the discovery, 2ft. below the level of the pavement, of a rude chamber. The relic casket was found standing upright in a corner; it is a round metal vessel, 5in. in diameter, and 4in. high to the edge of the lid. The lid originally supported three metal figures, two of which had become detached. When this casket was lifted the bottom dropped out, and on this bottom was a six-sided crystal reliquary, with a small orifice hollowed out in one end, in which the relics were still tightly packed. Beside the crystal lay the seal which had originally covered the orifice. The relics consist of three small fragments of bone. STUDENT

Angkor Ruins Open to the Public

THE Governor-General of Indo-China intends to go to the protected State of Cambodia (November) to preside over grand festivities in honor of throwing open the famous ruins of Angkor to the tourist world. A thorough-going tourist service has been organized. This will help to remind humanity of the greatness of its ancestors. We understand that a certain anthropologist has made a model of the ape-like creature from which he believes himself to be descended, and is endeavoring to persuade other people that they too are descended from it. But now they can go to Angkor and witness the stupendous architecture and resplendent art of the great races which like our present race, were contemporaneous with ape-like forms, not only in the Javanese forests but in the purlieus of civilization. E.

Greek Art in Asiatic Deserts

MEDALLIONS and bronze works of Greek art were found by Sven Hedin in the deserts of Central Asia. Naturally it is surmised that they are tokens of Alexander's expedition. But this is not necessarily the case. Respecting the former civilizations of those now desolate regions there are many and wide gaps in our historical knowledge. It may even be that we should rather describe the ruins of Athens as instances of Asiatic art in Europe. For whence the Greeks and their art? The theories we read in the books of our childhood are now rendered out of date by the discoveries relating to the Minoan and pre-Minoan civilizations. The progress of exploration, powerfully aided by the opening up of formerly hermit nations, is on the eve of widely extending our knowledge of ancient history; and we shall realize that what we have hitherto regarded as history is but a fragment. STUDENT



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THE ARCH OF TITUS, IN THE FORUM, ROME

Ancient Civilization

MARBLE was used in Egypt in pre-dynastic periods, and the early Cretans had advanced so far in civilization as to make imitations and paint their cement dados to look like the genuine material so early as twelve hundred years before the Christian era.—*Chambers' Journal*

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The Trend of Twentieth Century Science

Speculations in the Darkness

WATER is now being sterilized on a considerable scale by the action of ultra-violet light, no germ or spore known to us having the power of long resistance to it. They seem to know their fate if they stay under its influence; at any rate it immediately makes them very uncomfortable. If the spectral band is thrown upon a horizontal tube of water containing bacteria, they are found after a while to have collected in the part upon which the lower rays, those below the green, are shining. The higher the light under which they are compelled to remain, the sooner they die.

The limits of the spectrum are ours, not its. When a ray of white light is passed into a dark room through a hole, then through a prism, and finally made to fall upon a white sheet on the farther wall, it is there visible as a band of the seven colors, at either end being darkness. If a sensitive photographic plate is held opposite the lower darkness, below the red, nothing happens to it. As it is carried up the spectrum, violet-wards, it begins to be affected, the affection being more intense the higher it goes, most intense in the dark just beyond the violet, the region of ultra-violet "light." Beyond that it again ceases to be affected.

If a minutely sensitive thermometer, known as a bolometer, is held in the upper darkness it registers nothing. As it is carried down it begins to register temperature, the red end of the spectrum being for that reason called the heat end. As it is carried down through the red and into the lower darkness it still continues to register heat. Three "octaves" of this lower darkness have been registered and measured and found to contain lines — in this case of coolness — comparable to the lines of darkness in the visible part of the spectrum. Doubtless the region of the upper darkness also contains lines of momentary inactivity towards sensitive plates. But this upper region has not been measured beyond the point at which it affects plates. It must affect *something* if we are to measure or know about it, and we have not yet gotten that something nor any suspicion of what it would be.

So we must use an *x* — whatever that may turn out to be — for the *ultra*-ultra-violet; a sensitive plate for the ultra-violet — and down as far as the green, say, of the spectrum; the eye for the spectrum itself; the thermometer for the lower part of the spectrum, the infra- and infra-infra-red. The length of the waves of this scale, at the violet end, is .4 thousandths of a millimeter — roughly, a sixty-thousandth of an inch; at the red end it is .76 thousandths of a millimeter; octaves downward through the darkness, as far as the bolometer has measured, it is about eight times this. Still ampler waves below this again we begin to name electric waves; they do not affect our thermometer but they do affect other instruments. The thing to remember is that the whole is a uniform scale with no discovered top or bottom, the landmarks in it being made by our instruments, including the eye, the living physical sensitive curtain.

There are two reasons for the destruction of bacteria by the upper end. One seems to be that that high rate of pulse directly disintegrates their protoplasm, perhaps because it is too near the actual inner pulse of protoplasm itself. The other is that the high light has the property of raising oxygen to ozone, which is a very active destroyer — oxidizer — of organic matter.

Speculations are now in order. First, how shall we get at something that is sensitive to the ultra-ultra-violet rays? Second, is there any kind of bacterial life, so far quite unsuspected and invisible, which uses and lives in those rays? Such monads might be the clue to certain diseases; or they might be composing parts of the cells of our bodies, the ultimate units. STUDENT

Karmic Accumulations

MEN forget that the chronic diseases which they so much fear as the middle years of life begin to pass over into the later, are but the accumulation and persistence of almost unnoticed and transitory conditions which as they came and went hardly made any demand upon attention. If these latter were noted as they came and went, questioned, studied, and understood, their more formidable accumulations would also be understood — and might be prevented. Find out, if you can — perhaps by candid contemplation of the sugar bowl, the cake plate, the ice cream and candy store — the cause of those little casual achings in the joints of a cold morning, the muscular stiffness, the "kidney" pain as you stoop; remove and avoid it for the future — and you may be escaping the distorted and locked joints of later life with all their accompaniments in the other tissues and functions.

The head is hot and throbbing after a quarrel, and the hands perhaps a little unsteady. The cerebral blood-vessels *may* not altogether recover that strain on them. They *will* not if it be inflicted on them too often. Their trousers will bag at the knees, as it were, and thin out. You have laid a nice foundation for apoplexy in later life, other causes concurring.

This morning your walk is not so very easy; the legs do not move exactly as they should; your grip of the ground is not quite sure. Memory is clouded; the hands tend to shake a little. The match with which you light your cigar has a trace of halo around it. Is there nothing you did, ate, drank, last night which can account for it? The symptoms will doubtless go of themselves or your doctor can easily banish them for you. Accumulate their effects; multiply them; make them individually or in groups constant — and you have such diseases as glaucoma (of the eye), locomotor ataxia or other form of hardening of the spinal cord, renal disease, arterial disease — many things which when they come may be regarded as from the hands of God or kismet. The medical text-books do not look at them from our present point of view; but it is a correct one, and the origin of such diseases must often be entirely the work of the man himself. Most chronic diseases, perhaps all of them, not the work of bacteria, are simply the pictures of temporary conditions, the colors now being deepened and made lasting and increasive. Study the causes of the latter, find what was the infraction of hygienic law, and you may reasonably hope to avoid the former. And even when bacteria *are* the cause, it remains true that they needed a constitutional failure somewhere to enable them to strike root. How came that failure? Study the causes of that "not over bright" feeling on so many mornings of the month.

In this view the acute diseases, including the common cold, are often of the utmost benefit. For they burn up much or all of that accumulated rubbish which becomes so menacing. Even the common cold would not be caught if there were no material for its germs to feed on. Look out for the habits; that is *our* part. The blood cells and tissues can then be trusted to do theirs. M. D.

Using the Right Brain

A PHYSIOLOGIST who has been specially studying left-handedness gives some facts which seem to suggest a method of calling the right brain into action. The two brains, right and left, correspond structurally, so far as inspection goes; in function, not so. The left brain governs the muscles of the right half of the body and receives the sensations from the right half. It is used in excess of the right brain in the same proportion as the right hand is used in excess of the left. Moreover the centers of speech and of language-memory are on the left.

Two or three instructive examples show that by education of the left hand the right brain will take on the full degree of function ordinarily possessed by the left only.

A lesion of the left brain had paralysed a patient's right arm and destroyed his power of speech. By learning to write with the left hand — needing the exact use of the right brain, the power of speech returned. That the right brain had taken over the new task was shown by the fact that a second lesion on the left side had no effect on speech.

A more striking case is that of a boy whose left hand had been lost in an accident and was replaced by a mechanical substitute. A stroke of paralysis now robbed him of the use of his right hand also, as well as of the power of speech and even of the memory of two foreign languages. Additions were made to the mechanism so as to enable him to hold and use a pen. After sufficient practice in this difficult maneuver his speech returned *and also the memory of the two languages.*

It may be worth while, as the Ambidextrous Society urges, to spend a little care in training the left hand to abilities a little nearer those of the right. Not, however from fear of a very unlikely paralysis, but to get more of our machine into working order. This might act inductively upon other parts. STUDENT

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Nature Studies

THE TIGER

TIGER, tiger, burning bright
In the forests of the night,
What immortal hand or eye
Could frame thy fearful symmetry?

In what distant deeps or skies
Burnt the fire of thine eyes?
On what wings dare he aspire?
What the hand dare seize the fire?

And what shoulder and what art
Could twist the sinews of thy heart?
And, when thy heart began to beat,
What dread hand and what dread feet?

What the hammer? What the chain?
In what furnace was thy brain?
What the anvil? What dread grasp
Dare its deadly terrors clasp?

When the stars threw down their spears,
And water'd heaven with their tears,
Did He smile His work to see?
Did He who made the lamb make thee?

Tiger, tiger, burning bright
In the forests of the night,
What immortal hand or eye
Dare frame thy fearful symmetry?

William Blake

Making Friends with the Birds

SAYS a writer in *Outing Magazine:*

Talking about the birds, a home-maker must learn how to count them into the family, and I will tell you right here how to do it. Besides the grapes, plant elder bushes and bush honeysuckles all the way round your acres. Let there be a good supply of wild cherry trees, and with these, to make a good wind break, alternate mountain ash trees. Then send out word to the birds and they will come to you and sing to you, and they will not take one berry more than their share, nor will they spoil your bunches of grapes. I pity the man with a gun, who has no birds to greet him in the morning, and no one to sing in his porch at evening. Every man's homestead should be a bird paradise, full of music from day dawn till moonrise. The owner should understand that he does not own absolutely, without some rights on the part of the birds, who work as hard as he does. Their music and their love should be part of the education of his children, for really they are more character making than many books and some teachers.

This breathes the spirit of harmony and shows forth the possibility of man's having a better understanding with Nature. Even if we cannot see our way at first to do entirely without shooting and poisoning, we can at least do as little of them as possible and ever look forward to the day when we can do without them altogether. It must surely be possible for man, with his intelligence, to arrange matters with Nature so as to avoid destruction; even if we do not see the way now, we might rely a little on the many new discoveries we make and of which we are so proud.

But we can hardly expect to have harmony with Nature when we are so discordant among ourselves; and perhaps that has something to do with the way in which we are pestered by rats and other creatures. Nature is adaptable and might present a new face if encouraged to do so by that potent influence Man. Some people seem to get on better with Nature and her creatures than others do. Sympathy and knowledge go together; and learning, divorced from sympathy, leads us into by-paths of error.

The writer quoted above seems to have allowed his sympathy to point him the way and to have entered into diplomatic relations with the birds on a basis of recognition of rights. The generous expansive spirit, which scorns to weigh losses and gains, gains far more than it loses; for it is susceptible to the value of jewels which a hog would merely trample under foot. STUDENT



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IN THE TYROLESE ALPS

A Period of Catastrophism

A WRITER in *Science,* whose subject is the plant remains of Pompeii, says incidentally that a new era of catastrophism may be said to have begun within the past 25 years, commencing with the destruction of Krakatoa in 1883. In 1902, on January 16 and April 18 respectively, the towns of Chilpancingo in Mexico and Quetzaltenango in Guatemala were destroyed by earthquakes; and on May 8 the eruption of Pelée annihilated St. Pierre. In April 1906 San Francisco was partially destroyed. Vesuvius awakened and buried Ottajano. In August 1906 Valparaiso was destroyed, and in January 1907, Kingston, Jamaica. In December 1908 Messina, Catania, and Reggio were shaken from their foundations by earthquake and tidal wave.

It has often been debated whether the changes and contortions which the geological record reveals were gradual or sudden; but analogy would seem to indicate that neither explanation is complete and sufficient by itself. Denudation on the small scale proceeds, as we see, all the year round; but the greater changes are effected during sudden storms. Undoubtedly long periods of slow movement alternate with *comparatively* short periods of greater movement; but even these latter may last long as we measure time. TRAVERS

Electric Farms

THE harnessing of Pegasus to the plow seems fraught with menace to the homely and useful wingless horse of our childhood's days. Electricity, we are told, is becoming more frequent in farming work, not only as a transmitter of power, but also for illuminating purposes. The introduction of the tungsten incandescent lamp has done much to bring about the latter result; it can be run with current from a small plant driven by a gasoline engine or by damming a small stream. It is anticipated that central power-stations for the use of farmers will soon become common.

It is, of course, not without a pang of regret that one reflects upon such changes. Mary, we suppose, will call the cattle home by 'phone, so that Polly (whose name will be Miss Somebody) can milk them by electricity. Instead of a plowman homeward plodding his weary way, we shall have to get out of the way of a plow-chaffeur as he comes tooting by. It is time somebody propounded a theory that hand-grown produce is better than machine-made. There might then be a general revulsion against machinery and a return to homelier usages. One sees prospectively the millionaire driving his horse home to his cottage illuminated with tallow dips and all draughty and smoky and comfortable, while the poor drudge toils past in his automobile and takes the elevator to his rankly furnished flat with its glaring electric lights. H. T. E.

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Students' Path

Karma

WE learn through Theosophy that there is "an undeviating and unerring tendency in the universe to restore equilibrium, and it operates unceasingly": this is known as Karma, the great Universal Law which adjusts effects to causes. When the manifestation of Worlds began, Karma began, and it operates throughout Nature from the tiniest atom to the realms of the Gods.

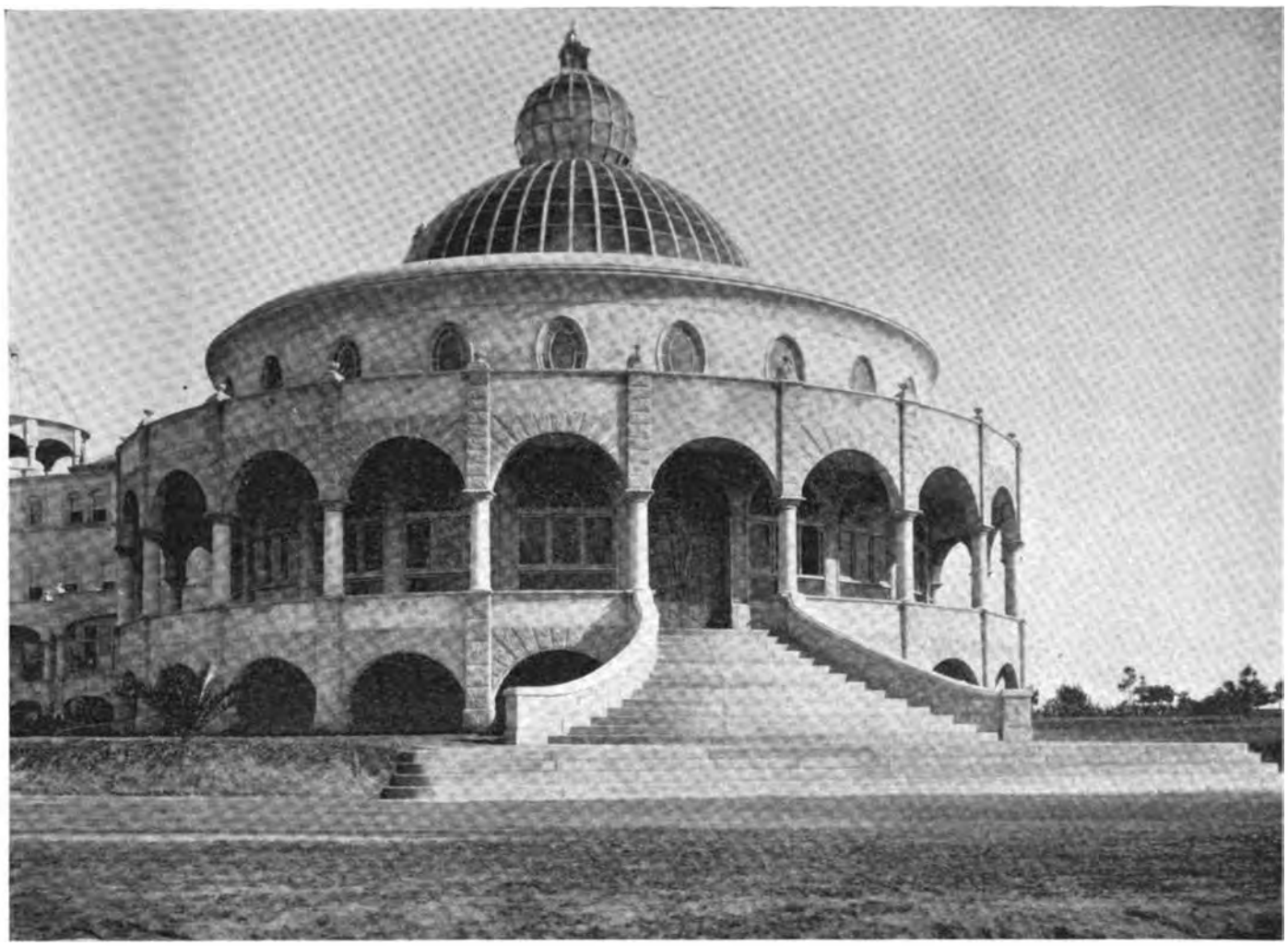
Though in our present state of consciousness we cannot know this Universal Law itself, we can observe its action in the moral, mental, psychic, and physical parts of our nature, and in the outward circumstances of our life. Did we but grasp that this great Force is ever at work in the upbuilding and destruction of forms, ideas, opinions, habits, and circumstances, for the evolution and perfection of all life, we would better understand the necessity and blessedness of working in line with its immutable decrees, and cease our attempts of opposition, and the consequent suffering, through the enforced re-adjustment to harmony by Karmic action.

We often hear the phrase used "my good Karma," or "my bad Karma," but are we always bearing in mind at the same time, that *we ourselves* were the actors that set the causes in motion that produced it? And do we realize that *suffering* is an *unescapable effect* of broken law, on any plane of being, to the end that mistakes may be made clear to us, and the balance of harmony restored? Thus the Law is both merciful and just.

Think for a moment of all the causes set in motion by all the people of the world every second, and all the effects to follow, and of the *interdependence* of humanity, and can one not see what a help or hindrance each one of us may be, under the action of the Great Law? It ever pays our debts for us, so to say, bringing progress as the fruit of unselfishness, and retardation for selfish thought and action; not only for ourselves, but for the whole of humanity. When we act rightly we sow a *tendency* in our character towards nobility, and the Law of Karma sees to the effect by bringing us the opportunity to sow more; and likewise with wrong action.

It is thus we sow and reap, and reap and sow, until, from the accumulation of small deeds of service, greater usefulness in service may grow; and many notes struck in harmony with the "Good Law" will produce at last the "Magnum Opus" of the Perfect Life; and another Soul will join the ranks of the Elder Brothers, who, freed from the limitations of selfishness, become the conscious servitors of Universal Law, for the enlightenment of Mankind.

Should not then a knowledge of Karma bring us encouragement? Since we may feel that all that happens to us is for our benefit, and that trusting to this Law we may work on, in the path of purification, certain of the results? Can we not say from our hearts, "Blessed be the name of the Law"? E. I. W.



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THE ARYAN MEMORIAL TEMPLE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA
(This view was taken several years ago)

EVENING VOICES

STILLY, stilly whisper,
Woodland green, thy song!
Wave, no further murmur,
Softly flow along!
Little blossom, close now
Velvet leaves in rest;
Humming wild bee, doze now,
Zephyr-lulled in nest.
Hill and valley lowly
Breathe a purple air—
Veil of region holy,
Peaceful, pure and fair.

From the Swedish of King Carl XV
Translated by F. J. D.

WHAT a mystery is human life, human character, and the divine power to be and to do! For, marvel of marvels, man finds himself possessed of *will*, of a directing, creating *power*, possessed of will and power to express something of the divine in his life and bring the divinity forth into manifestation, and in degree to wield the power of the Universal Life in furtherance of its own ends. F.

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INVOCATION TO SONG

LORD of life, within thee now are
Vocal fires of song and lute:
Raise in us their lambent flower,
Even though the voice be mute—
While the heart, in worship sinking,
Loses self in wonder, thinking
O'er thy vernant life and power.

May our wreath of song be planted
Far on lonely Lethe's strand,
Where a newer life is granted,
Richer, nobler, pure and grand.
Lifting then the joyful chorus,
Mighty thrones of life before us,
Tones of light shall shine enchanted.

From the Norwegian of E. A. Reissiger

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question When we look at the emancipation of man from the thraldom of creed and dogma which has come through the development of the reasoning faculty: when we also look at the great progress of science and philosophy as a further result of this development, it seems indeed right to follow reason as a guide, and I do not understand the position of some Theosophists in regard to it. Please explain what grounds, if any, they have for their views.

Answer And wonderfully emancipated we are, when you come to think of it. We threw off the old shackles, but had no knowledge of what it means to be shackleless; then we raked heaven and earth, and the waters under the earth, and particularly the slime under the waters, for the materials of new and more durable shackles; and the last state of us is likely to be—

Well, no; it is not. Things do not run in a straight line, and the universe is divinely super-reasonable. Reason, a grand name with which we dignify our bigoted and short-sighted little brain-minds, is by that fact but a half of the lower half of our nature; it has no vision into the life and infinity of things. It creeps along the ground, face downward, and sets aside the stars as problematical; perhaps denies that they exist. It has no outlook nor window save the senses; or else only into impalpable, unvital realms of its own. It must go to work upon material things, and be materialistic, or else spinning webs like a spider — webs of speculation that entrap no truth. So now our materialism is rank and gross, and clouds the skies with its stench and fume; yet it does not follow that we shall not perceive the truth of things in time. Then we shall turn round, and crown us a more beneficent king than this blatant, groveling thing we worship now.

He might be a very good servant. It is not with him for guide that we can ascend the heights; not on his vain didactics that we can frame the life beautiful. He has no sanction for compassion, for heroism; but these things flow from the living soul. Not that the soul is unreasonable, but super-reasonable. Where the one fumbles, and taps his way with a staff along the ground, the other has the long vision, the untirable pinions. Reason has its own work, infinitely necessary to be done, but will not do it rightly unless guided and overmastered by the higher Reason called the Soul. We should set him in our kitchens, in our mills and factories, till he is doing the work of the world, and taking nothing but his bare rights, which are less many and less imposing than may be supposed. But we have come to a pretty pass through having so bowed the knee and cringed to him, through having so set him upon the mountains and beyond the sky; throned him where only the soul may be throned, and invested him with the regalia of the royal soul.

Old superstition could raise some kind of temporary barrier against the waters of evil, albeit a barrier certain to be washed away in time. The soul has the voice of power, that can command those waters back, and they will obey. But reason is at best a poor Partington, a domestic mop against the Atlantic. Or rather, a Partington gone blind and moping by the fireside; dimly perceiving a dampness beneath her feet and not quite sure that it may not save her the trouble of a house-scrubbing.

The forces of the spiritual soul are the most intangible and the most potent things in life; ordinary reason *per se* knoweth nothing of



WILLIAM QUAN JUDGE
The second Leader of the Theosophical Movement

them. The universe is grand and pulsant with sweeping currents of vigor and beauty; the glory of things and their majesty; infinite compassion and the will to go forward. Of these things the soul of man is mirror and compendium; whatsoever there is of divinity and august beauty, that thing is also to be found in the soul of man. When you have seen the dawn upon the mountains, and the magic of chasms mist-clad and shimmering, molten opals and dim amethyst, and magic breathing over the lakes and crags; when you have known the elemental magnitude and magniloquence of the sea, her tremulant and thunderous imaginations, her antique titanism and arcana, the aftersound of the waves upon the shingle; the aftersound of the passing of the wind over the forests — you have seen or heard — what shall we say? Certain reflections, echoes, whisperings, from a world which the brain with all its acuteness of reasoning cannot enter, but finds itself prohibited by some such legend as the familiar *Dogs not admitted* over the doorway. But its master goes in, and is bathed with subtle elixirs and spiritual healing. So it is with all the grandeur and magnanimity locked up in man; with splendid heroism, with compassion, in the purple of her royalty and sorrow. Reason boggles at the explanation of them, and should be overawed at their appearance. We can say little of the realities of these things. There is a lumbering chatterbox at the doorway of our being, looking outward; he gives it out that he is master of all within, and keeps a great commotion over his dignities. He is the brain-mind, who does not understand, and other voices are drowned by his babbling.

Yet we are represented, too, in that higher world; as we are by reason in its own domain. Rather, we are native to it and must find that self of us which resides there, or we have not found our very self. We are like poor paralytics, only conscious in one limb, albeit we have shootings and presentiments of sensation otherwhere occasionally. That which we call ourselves, though it range the whole gamut of the passions and has journeyed wherever feeling may carry it; though it be stocked with all the learning in the world, and acute with all acumen and the faultless mechanism of logic, is but a hand or a foot unparalysed, that foolishly fancies itself the whole being. It has no eyes to see nor ears to hear and declares that does not exist which is inaudible and invisible to it.

Where would the reign of mere reason lead us? It can but deal in material things, and erect dogmas in the end as soulless and terrible as those of any priesthood. *These be your gods,* it cries to us, pointing to the works of its hands. Tear the masks off their faces, for heaven's sake; stop that insensate, stultifying hymn self-laudatory and realize what the things are to which you bend and grovel. Gods of the brain-mind of man that has forgotten the soul and its divine nature! Their names are Mammon and Belial, their ultimate names; greed and lust are they children of, every one of them. Reason clamored that she alone was fashioning them, but their other parent was old rank passion; ghoul selfishness, with a new coat of whitewash on his sepulcher. Vivisection, rank commercialism, stupid dollar-worship, degeneracy; each generation more prone to vice, more liable to lunacy, more eager after suicide than the last. What, has it indeed brought us freedom? Can she afford to boast, or we, of the progress of the age? So the Gadarene swine progressed, and perhaps boasted, when the devils were let loose into them.

And *yet* the Soul is there, and is to triumph. The forces of the soul are out, and working marvelous spiritual alchemies in unguessable places; and by and by the soul is to be throned, men are to be fed on manna from the soul, in place of chaff and fodder; then reason will be a loyal and excellent worker, it will re-become itself and *come for the first time to its own.*

M.

THAT man possesses an immortal soul is the common belief of humanity; to this Theosophy adds that he is a soul; and further that all nature is sentient, that the vast array of objects and men are not mere collections of atoms fortuitously thrown together and thus without law evolving law, but down to the smallest atom all is soul and spirit ever evolving under the rule of law which is inherent in the whole. And just as the ancients taught, so does Theosophy: that the course of evolution is the drama of the soul and that nature exists for no other purpose than the soul's experience.—*William Q. Judge*

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The True School of Occultism

THE true schools of Occultism make compassion the keynote of all their teachings. The goal of compassion is the attainment of Wisdom, and the use of Wisdom is to serve humanity and all creatures. H. P. Blavatsky always insisted that such was the true teaching. Her book, *The Voice of the Silence,* is translated by her from the precepts of the highest Tibetan School of Occultism, and is permeated throughout with this most sublime doctrine. The teachings of Gautama the Buddha, of Jesus the Christ, and of other Teachers, is based on the same truth.

But there are people who try to make out that Occultism has no connexion with compassion, and who even associate it with a separate moral code, which seems to consist in the pretense of being superior to morality. These people are on the wrong track; they are either consciously or unconsciously following the teachings of certain minor sects which inculcate profligacy and indifference; and though they may not condone these vices at the outset, they are bound to end up there if they continue in the same path.

In view of sundry attempts that have been made from time to time to lead the Theosophical Society off upon this wrong path, it is important to emphasize the distinction between the two paths. Theosophy adheres to the grand old doctrine.

The following extracts from an article in the *Mahâbodhi and the United Buddhist World* journal (Colombo, November) illustrate the point. The article is called "Life of the Tibetan Saint, Mila Repa."

I wish to narrate the story of a Mahâyogî who lived in this high snow-clad tableland of Tibet; one who from the beginning of his career had been deeply impressed with the transient and impermanent nature of all states of worldly existence, in the anguish and troubles of which he saw all men immersed. . . . This filled his heart with such piercing sorrow that he found it impossible to envy even Brahmâ and Indra the celestial conditions of felicity enjoyed by them in their heavens; much less did he long for the earthly joys and pleasures afforded by a life of worldly greatness. On the other hand he was so captivated by the vision of Immaculate purity, of chaste Ideal beauty, afforded by the description of the state of perfect freedom and Omniscience attending the attainment of Buddhahood, that he did not care even though he should lose his very life in the search for it, upon which he set out fully endowed with a firm faith, keen interest, and a heart overflowing with all-pervading love and kindly sympathy. . . .

He was one, who, having thrown aside all considerations about worldly prospects, ease, name, and fame, devoted himself resolutely to the single aim of raising the banner of spiritual development to such a height as to serve as an ideal pattern for future followers in the path, an ideal example for them, to save them from worldly conventionalism and sloth, and to urge them forward in the inward path. . . .

He was such a one as by the power of the greatness of his altruistic sincere unselfish love and compassion was endowed with the power and gift of inspiring even the unrighteous worldly sin-hardened scoffers with an involuntary emotion of soul-stirring faith . . . thereby sowing the seeds of future redemption and causing enlightenment to grow in their hearts.

He was one whose every connexion and idea being merged into the Primal Cause, had done away with the illusion of Dualism. One who, being well versed in the science of the mind and the intellect, read exterior phenomena like a book. . . .

Having acquired full power over the mental states and faculties within, he overcame all danger from external elements. . . . He was a skilled physician, well practised in the art of curing the chronic diseases of the soul by the application of the medicine of the five Perfections or Virtues. H. T. E.

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

The Right to Believe

A BOOK called *The Right to Believe* shows the pathetic case of so many people today who feel the necessity for knowledge. They must accept their own existence as a fact. They must likewise accept the existence of other people as a fact. From these two primary postulates a philosophy may be made. Reflection on the meaning of the word "Self" leads to the conclusion that the many selves must have somewhere a point of union.

Within our own minds we have an unfathomed and apparently exhaustless field of discovery. It is here that we must look for the truths on which to rest our faith. Studying the natures of other people, side by side with our own, we may strive to fathom the mystery.

Firm in the faith that our lives, so mysterious and inexplicable as seen from our ordinary viewpoint, are directed by a wise purpose that escapes our normal ken, we may seek to plumb that purpose. It is what is dimly formulated as the "Will of God," and we should strive to make it our will.

That the shortsighted and personal motives which actuate our ordinary actions are not the mainspring of our life, is apparent; the real power which keeps us from destroying ourselves is something which checks the excess of our desires and thwarts our limited purposes. The impulse to act contrary to selfishness comes from a deeper source.

The Divine center in our nature is something which everyone may seek, after he has stripped himself of all dogmas and old beliefs. Let him believe that the determination to live his life nobly will bring knowledge. TRAVERS

Stray Thoughts

WHEREVER a man is, and whatever he is doing, he is situated exactly where his own thoughts and actions in the past have placed him. His separate and personal actions and their interaction with that whole of which he is merely an infinitesimal part have produced results for which he alone is responsible.

The inestimable and divine possession of his own free-will consciousness — of that which makes him man — has therefore to be educated between the opposite poles of his own nature — the material and the divine, the visible and the invisible, the separable and the inseparable, the imperfect and the perfect. And until he has learned this lesson very thoroughly the law must be his schoolmaster.

But eventually the time must come when a final choice must be made either for good or evil. And the essence of the idea which lies behind his final choice, is the complete realization of the truth, that it is as impossible for a man to become a separate being in the universe, as it is for the drop to divide itself from the ocean in which it floats.

Thus there is no good which is not founded in the well-being of all humanity, and through them, of all lower beings; nor is there any evil which is not the result of the separate material self wishing to profit and enjoy.

And so the highest consciousness of which it is possible for man to conceive, is that divine compassion which, realizing the unity of the spirit which is in man, lays aside the last vestige of an idea of separate selfhood in the *duty* of raising the souls of men to the knowledge of their divine perfectibility. STUDENT

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The Theosophical Address at Isis Theater

OWING to an unusually stormy evening, the usual Sunday evening meeting at the Isis Theater, San Diego, was postponed until the Sunday following.

The Gates Ajar Again

THE label "Theosophy" sometimes gets pasted upon strange packets of rubbish. A magazine that once had the touch of H. P. Blavatsky upon it and still calls itself theosophical, presents us with a truly pious picture of heavenly doings. If these doings seem like wasting time, that is not our fault — nor Theosophy's. We are ourselves, however, wasting time — besides that devoted to reading the paragraph — in trying to think what hymn tune the descriptions should be set to. In Heaven we learn that:

each member of the congregation has in his hand a curious musical instrument which resembles "a small circular harp with strings of some shining metal." Each man (apparently it is a masculine heaven) aims his playing at the deva-priest, and through him it is transmitted in an upward mighty stream to a great circle of devas above, by whom it is sent forward to other and higher devas, who pass the streams onward until they are linked with "the solar Logos Himself." These streams "make somehow the mighty twelve-stringed lyre upon which the Logos Himself plays as He sits upon the lotus of His system. It is impossible to put this into words, *but I who write have seen it, and I know that it is true.* (Italics ours.) He hears, He responds, and He Himself plays upon His system!"

One is tempted to comment somewhat in the style of W. S. Gilbert:

If you ever wish to shine
In a high prophetic line,
Yet a psychic constipation
Clogs your cerebral elation,
There's a method very easy
And avoiding all the teasy
Tinkering at some new creation.
Take a glance at *Gates Ajar*
Where the humbler details are;
From the seer of Patmos capture
Nobler items for your rapture;
With a Swedenborgian flavor
Blend a Theosophic savor.
Swear you saw it, say you went there;
Swear that in a second spent there
You saw every Light immortal
Come to greet you at the portal;
When you speak compose each feature
To the dignity of Teacher;
Talk of astral planes and auras
And explain that all your lore is
Theosophic from a plane
H. P. B. could never gain;
Twaddle twaddle phrases hollow,
Mystic meaninglessness write;
Hint of astral paths you follow
And your own epoptic height.
Some you'll ever find to swallow
All the rubbish you indite.

STUDENT

The Mahâbodhi Journal

THE *Mahâ-Bodhi and United Buddhist World* (Colombo, Ceylon) for November, is an interesting number. It opens with a review of a book called *The Credentials of Christianity,* written by a Buddhist in answer to an attack from Christian missionaries. It seems that the missionaries of several different denominations are trying to counteract the influence of Buddhism. Finding controversy with adults of no avail, they started schools for proselytizing the Buddhist children. The Buddhists replied by starting schools of their own, so that the missionary efforts accomplished some good at all events. Then a Christian minister wrote a book entitled *Jesus or Gautama?* to which the above is a reply. Says the reviewer:

It is a clever and well-argued examination of the evidence upon which the Bible claims its genuineness. The result has proved fatal to Christianity, but the book deserves to be read by students of both religions, as the inquiry has been conducted in a most unbiased spirit.

The appearance of the book created a panic among the padres, and the Archbishop issued a manifesto ordering copies to be seized and burned. The reviewer compares the case to the parable of a fight between an elephant and an intoxicated beetle which challenged him, the padres being the beetle. Theosophy does not take sides in religion, but it discountenances unwarrantable sectarian interference.

A long and detailed account by Dr. Spooner of his discovery of reputed relics of the Buddha Gautama at Shahji-ki-Dheri, near Peshâwar, is reproduced from *The Pioneer,* and is dealt with elsewhere in the CENTURY PATH.

Another article informs us that the Yogâśram at Benares has been issuing a series of tracts for free distribution, and quotes from the latest of these, entitled "The Specific for Malaria." In this the advice of a certain Sâdhu is given, who points out that the only sure specific against the plague is temperate and chaste living, and that the failure of the crops may be traced to neglect of observance of the rules concerning the humane treatment of cattle. If this helps the people to trace the ills to their principal source, and to set about helping themselves in the only effectual way, by self-reform, it will do untold good.

The account of the life of the Tibetan saint, Mila Repa, is valuable as showing that compassion for all creatures is recognized by the true schools of Occultism as being the only gateway to the Path of Perfection, by means of which we may attain that Wisdom which we desire in order that we may serve our fellow-creatures. Occultism is so often misrepresented as being concerned with selfish development, and as having no connexion with compassion and duty towards one's kind, that this item of evidence to the contrary will be useful. H. P. Blavatsky always insisted on the power of compassion; and her book, *The Voice of the Silence,* translated from the precepts of the highest Tibetan school of Occultism, is permeated throughout with this, the true Dharma. Jesus the Christ, and Gautama the Buddha, likewise made compassion the corner-stone of their sublime teachings, as is well known. Let those, then, who would try to set aside compassion beware, for they are on the left-hand path which leads to woe, and, if persisted in, to self-destruction.

A Buddhist writer gives his reasons for renouncing Christianity. He points out that present-day Christianity has lost the doctrine of Reincarnation, and that its understanding of the meaning of the Atonement has in consequence become peverted; whereas Buddhism still preserves this truth. There is the same underlying truth in all religions; and it is sectarianism that perverts it. There are sectarian Buddhists, but not to such a degree, one hopes, as in some other religions. E.

ALL experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed.— *Declaration of Independence*

New Phases in Japanese Thought

A PROFOUNDLY and essentially religious people with no religion — that, as some think, is what the Japanese are coming to be.

If the average man were pressed for a definition or description of a religion, any religion, all equally, he would probably say that they consisted of two elements: a supernatural ingredient, and a set of ethical injunctions. These latter being practically the same in all religions, the differences must lie in the former.

The Japanese intellect has thoroughly assimilated the modern western spirit, working according to the modern western ways. It is scientific, logical, keen, dissective, tending to materialism. Placed face to face with religions it inclines to dissect away the supernatural. What is left? According to the average man's definition only the ethical. The Japanese heart, remaining religious, must then content itself with that? It might have more if there were some third element in religions, as common to them all as the ethical, and which, because of its universality or for any other reason, could defy the dissecting intellect — or even appease it and get its guarantee. Possibly, indeed, the ethical flows from this third quite confidently and so does not require that the intellect shall agree to spare it a too close examination.

A well-known minister and theologian, Dr. Thomas Green, writing in a popular contemporary monthly on "Will Japan become a Christian Nation?" seems to take our ordinary man's view of religion. Intellectual and official Japan will, he thinks, adopt

A highly ethical rationalism; by far more formal in its code of morals than either European rationalism or American materialism, but it will be none the less a scientific rationalism, refusing the supernatural to the last suggestion, and resting upon a basis of proven scientific facts.

We see again that "the supernatural" having been dismissed, nothing is supposed to remain but the ethics.

Japan, he points out, only a few years ago was considering the adoption of Christianity as a State religion:

Had we been able to approach Japan two decades ago with a Christianity united in its operation, agreed in its dogmas. . . . Had we possessed a united religion instead of one hundred and fifty-seven different sorts and kinds of religion —

the plan might have been carried out.

Aside from the Roman Catholics . . . there are over thirty different Protestant denominations of every sort and shade of belief now at work in Japan, besides innumerable independent evangelists whose cult is their own.

That dreadful Japanese intellect seems to have been stimulated to get to work, first by the thirty-one denominational varieties of what it was to accept; secondly perhaps by a renascent Buddhism; thirdly by induction from western scepticism and destructive analysis. If, moreover, the supernatural was to be accepted, why not keep to what was already at home?

"Why," said a Japanese newspaper man, "why should we accept your Bible, with all its alleged miracles, impossible occurrences, unscientific statements, any more than you should accept ours?"

Christianity did not become the State religion.

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Every thinking, observing man in Japan—and the more able missionaries and foreign teachers most of all—knows that the nation is not turning to Christianity. The difficulties in the missionaries' path were never so great as now.

But have the Japanese ever known what Christianity is? What is that *third* element in religions? The first, the supernatural, does not belong there, except in so far as it is really part of the third and not supernatural at all. Of that third, the ethics are also part. If they were not, they would never have had any more vitality than they now have when enunciated by a rationalistic "Ethical Society."

The Japanese intellect is too keen to rest permanently content with present-day scientific theories and psychology in their present forms. Backed by a mystical something inherent in the Japanese consciousness, it will be asking questions about consciousness itself which cannot be easily answered. Modern psychology has no tolerable doctrine of the Ego, the Soul, the potential ruler and spectator of all.

It is this doctrine of the Ego; of man's *self*, that is common to all great religions, in all more or less elaborately stated. Ethics are merely the laws of its health, its spiritual hygiene. The mystical parts of religions, as distinct from the "supernatural," relate to its special lines of experience as, and when, it comes to full self-knowledge and then to knowledge of its origin, its relations to a greater containing consciousness. The mysticism of religions, so far as taught by the initiates, *is science*, facts, spiritual science.

Theosophy will one day offer, more fully than ever heretofore in our time, this sacred science to the Japanese, and they will find it fully and demonstrably answer questions, which, in their present over-enthusiasm for western acquirements, they are only beginning to ask in modern terms and ways. They must be re-answered in the language of the later chapters and phases of human thought.

STUDENT

The Brennan Monorail

BRENNAN, who in May 1907 exhibited before the Royal Society a model of his monorail gyrostat railway, has just recently exhibited a full-size car in operation at his factory at Gillingham. In this system the train runs on a single rail and is kept balanced by gyrostats. There is provision for automatically catching the car, should either the gyrostat mechanism or the generator fail. An account is given in *Engineering*, from which the following particulars are taken.

This motor-carriage has a length of 40ft. over buffers, an over-all width of 10ft., and measures 13ft. from top to rail-level. It weighs 22 tons (English) empty, and is designed to carry a load of from 10 to 15 tons. It runs on two bogies, having wheels 3ft. in diameter, double-flanged for the single rail. The rail was laid on transverse ties, and was of ordinary section except that the top was slightly rounded instead of flat.

The car is electrically driven, the generating and controlling machinery being placed in the cab. The gyrostats are also driven by this power. The power is generated by petrol-electric sets on board, of which there are two, one of 80 and one of 20 H. P., the engines being direct-coupled to the dynamos. The dynamos supply two 40-50 H. P. motors on the bogies, being geared to intermediate shafts, from which the wheels are driven by cranks and couplings. The bogies have both vertical and horizontal circular motion. The current also supplies the gyrostat motors, the gyrostat controlling apparatus, and the Westinghouse brake. The two gyrostats are mounted in the cab in a strong frame. Each wheel weighs ¾ ton and is 3ft. 6in. in diameter. They run at 3000 revolutions a minute, being driven by a direct-current shunt motor, of which the armatures are on the gyrostat shafts and the field-magnets on the frame. They are encased and run in a high vacuum, the axles being supplied with forced lubrication, and a higher speed of revolution is expected to be attainable in future.

The car was run round a circular track of 105ft. radius at about 7 miles an hour, and then off on to the straight and over sharp reverse curves of 35ft. radius, without any appreciable disturbance of the level of the car-floor. Any overloading of one side of the car is quickly compensated. Higher speeds can be attained, and gradients of 1 in 10 can be negotiated with the generating set now in use, while it is expected that grades of 1 in 6½ can be managed with additional generators. Switches are easily arranged by making the end piece of the branch rail swing sidewise into line with the main track, while the continuation of the main track swings out of line.

Perhaps the most astonishing feature of this novel system of monorail cars is the alacrity with which they respond to unequal loading, whether caused by placing a heavy weight on one side, or by the action of the radial force when rounding a sharp curve. In either case they right themselves immediately.

Probably this combination of two gyrostats revolving in opposite directions has a great future before it.

It may not be generally known that Ireland claims the honor of inaugurating the first monorail railway, the first electric railway, and the first pneumatic railway—at Ballybunnion, Bushmills, and Kingstown, respectively. H.

The Electric Age

THE things that a cent's worth of electricity will do are enumerated in *Harper's Weekly*. There are too many to quote in full, but a few may be mentioned. One of the things is to run a dentist's drill for an hour and a half; at any rate one would have the consolation of knowing that it was costing the dentist something! But after the operation—say a dollar's worth—was over, we could recoup ourselves by making four cups of coffee with another cent's worth of electricity, and eating a Welsh rarebit and a steak with two more cent's worth. We can run a curling iron once a day for two weeks on the same modest expenditure, or turn on the electric piano for half an hour, or put a patch on our automobile tire. It is doubtful whether we can get to heaven on a cent's worth of electricity, but probably certain churches would be ready to provide electric slot-machines for the sale of one-cent indulgences.

An electric household is described in the *Scientific American* as the "last and most perfect illustration of modern comfort." One presumes the writer means "latest," but some cynics would not be sorry if it were the last. The trustful comfort-seeker opens the hospital door by pressing—not a human hand, but a button. He pours out his greetings into a telephone. At dinner the host fetches up the dishes from the electric kitchen by touching buttons on a switchboard, and sends them careering around the table on a miniature electric railway. We spare a further recital. There is a picture of a bed at which breakfast is served by electricity, and it brings back longing recollections of the times when one used to turn out in the dark and trudge to early school through the snow without any breakfast at all. Really one might almost as well get one's life lived by electricity and stay in the grave.

But though it is legitimate now and then to indulge in a squib at some of the curiosities of invention, we must regard modern discovery as an important link in the chain of human evolution. It has been made ugly and harmful in many ways by its association with the all-pervading spirit of materialism and selfishness; but it is the latter we must blame, not science itself. The true usefulness of science is not seen in the means which it has provided for luxury, but in the way in which it has linked the world and thus forced humanity to recognize the necessity for observing the law of solidarity. Theosophy, the revival of the ancient Knowledge, is the great agent of progress and enlightenment; and through the services of science, Theosophy can now make a world-wide appeal which would have been impossible under earlier conditions. E.

The Development of Evolution

THE theory of evolution is a sufficiently familiar subject; but few have heard of the *theory of the evolution of the theory of evolution*. Yet a scientific writer says that

It is natural to look back on the part which Huxley played in the development of the theory of evolution.

To eliminate confusion arising from the use of words, let us paraphrase into "the part which Huxley played in the evolution of the theory of development."

So it seems that not only can living forms evolve, but the theory of their evolution can itself evolve. Only in this latter case we find there is a God, as it were, in the shape of Huxley, who plays a distinct part in the process. That is the difference between these two kinds of evolution. Organisms can evolve of themselves, but theories require the operation of minds for their evolution.

Suppose we were to propound the theory that the doctrine of evolution has evolved of itself by its own innate forces, without the aid of any Darwin or Huxley at all. Huxley's ideas belong to a higher species than Darwin's, and were evolved from them either by slow differentiation or by sudden mutation. We shall have to have a new science of the evolution of theories, that is clear! H.

A Scientific Heretic

ARRHENIUS was the victim of a heresy-hunt. Theological ones having ceased to be entertaining, science should have its turn. The author of *A Study of the Principles in Nature* claims that liquid air is merely air reduced in volume by the abstraction of its ether. More heretics wanted please; but let there be light without heat: with *caloric* though! J.

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Art Music Literature and the Drama

The Rising Temperature in American Appreciation of Art

THE New York celebration of the first exploration of the Hudson River by Henry Hudson, under the auspices of Holland, has been signalized in a manner very delightful to lovers of art. A wonderful collection of Dutch pictures by contemporaries of Hudson — not compatriots, for he was an Englishman—has been exhibited at the Metropolitan Museum of Art (New York) for two months.

So rich in great works was the exhibition that the critics have exhausted their superlatives in appreciation of it. It is estimated to have been worth over ten million dollars — a little more than one battleship — but of course the pictures are really priceless for they could not be duplicated for any sum. Hudson's period, the early half of the seventeenth century, was one of the greatest ages of painting; in Holland the greatest of all, for Rembrandt-van Rijn, Frans Hals, Ruysdael, Metsu, Jan Steen, and many more of the old Dutch masters flourished at that time. The palmy days of English art were not yet come; the Italian school was decadent; German art was nearly dead; but in Belgium the flame of art was burning as brightly as in the adjoining country of Holland; for it was the age of Rubens and Vandyck, of Jordaens and Teniers. France could show a few distinguished names, Claude and Poussin; and Spain was at the crest of the wave, for Velasquez and Murillo were just commencing their triumphant careers.

The Exhibition referred to contained no less than thirty-four Rembrandts and they made even a more impressive showing than those displayed at Leyden in 1906, on the occasion of the tercentenary of the great painter. There were also a large number of portraits by the inimitable Franz Hals, marvels of dexterity and "virtuosity," albeit they are far more than mere displays of technique.

Until comparatively recently there was a tendency in artistic circles to look upon the supreme masters of the Dutch School as rather matter-of-fact workmen, prosaic and "realistic," and to compare their ideals, rather to the disadvantage of these, with the "grand style" of the more classical Italians. A change of opinion has fortunately come about, and it is no longer artistic blasphemy to believe Rembrandt was as great as, or greater than the idolized Raphael, and that the secret of noble color was perhaps as well understood in cool gray Holland as in Rome or sunny Venice. Our eyes have been opened to the fact that in the simple landscapes or the *genre* subjects chosen by the Dutch painters there was just as much opportunity of displaying the higher qualities of art as in the Holy Families and the St. Jeromes of the Italians.

Nothing has ever been done in the whole range of art which shows greater power of analysis of the human soul than the supreme portraits of Rembrandt. Behind the definite, detailed interiors of Metsu or Terborch, the realistic landscapes of the Ruysdaels, and the vigorous impressionism of the great portrait painters there is undeniably the mysterious, indescribable quality which expresses the soul in common things, and which we call *art*. This power which the great men possess in such fulness cannot be described in words; the painters themselves would be the last to formulate it. Turner, the great English landscape painter, was provoked by the well-meaning efforts of Ruskin to explain the meaning of some of his works, saying that there was not half so much in them as the critic described; and yet Ruskin was generally right. But Turner had an instinctive horror of even the most distant and kindly approach to a mental dissection of the children of his imagination.



Lomaland Photo. and Engraving Dept.

REMBRANDT, BY HIMSELF. (PITTI GALLERY, FLORENCE)

These Dutchmen, with their Portraits of Unknown Persons, Morning Calls, Visits to the Nursery, their Woody Landscapes, their Waterfalls, really possessed the divine fire, and it is satisfactory that we have at last discovered it. The greatest of all Rembrandt's portraits of himself was shown at the Exhibition. It is the one painted toward the close of his career after he had suffered heavy misfortunes. A critic in *The Craftsman* says of it:

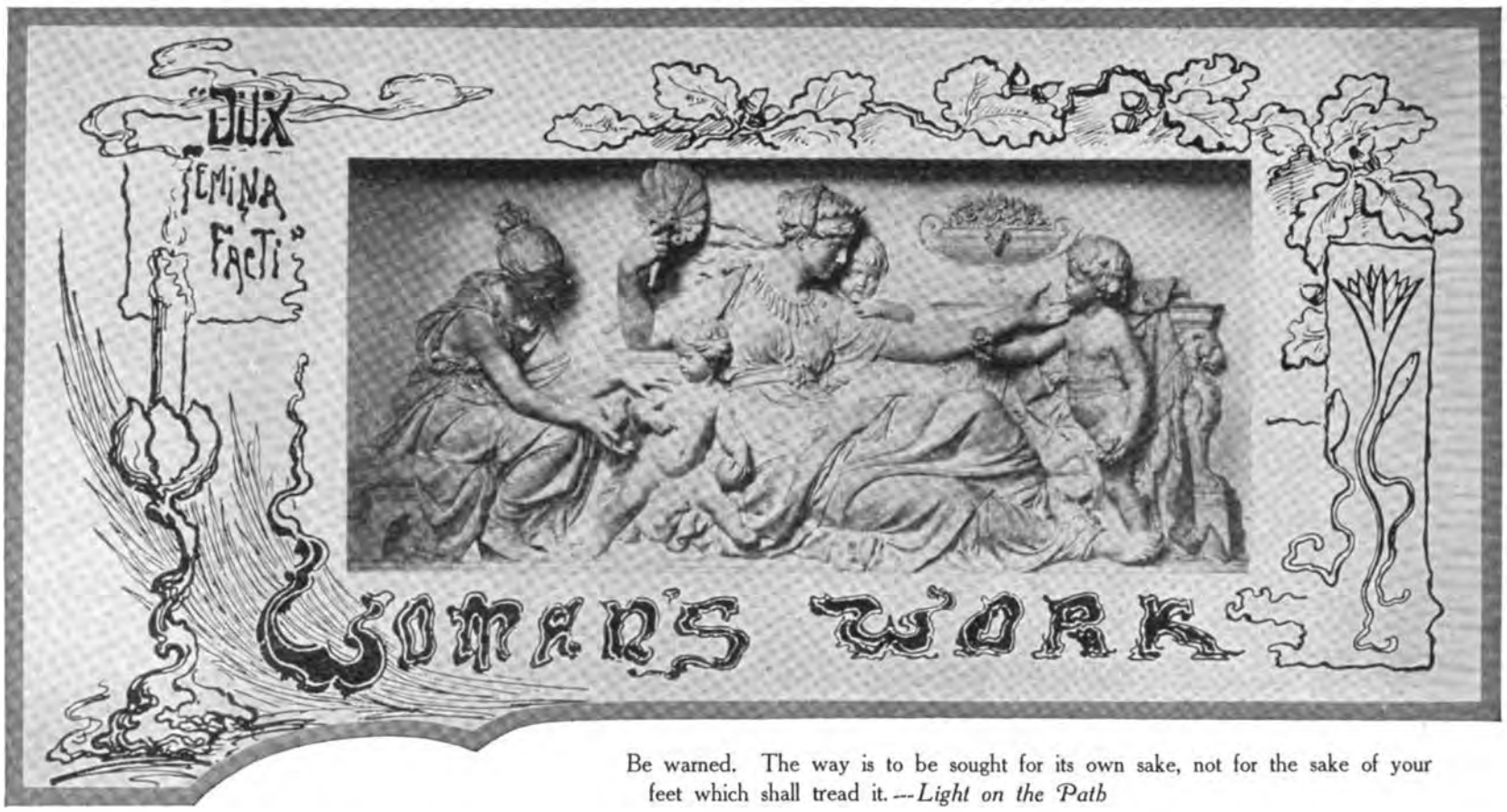
> Surely no one can look unmoved on the justly famed last self-portrait of Rembrandt. It was painted in 1658, during the dark period of the artist's bankruptcy and social disgrace. . . . Yet in this picture he faces the world with grave, self-possessed majesty — the steady eyes, the heavy strength of his face, the glow of the gold-colored gaberdine seeming to set ill-fortune at naught. With everything swept from him but his palette, he lifts his brush, claiming the supreme consolation of the artist, the painter's consciousness of power in his art.

Another writer, in the New York *Evening Post,* makes the following remarks which are well worth consideration:

> The collection is an indication of the growth of an art atmosphere in the United States — a *milieu* without which the production of a modern art would be impossible. Plastic art is an intensely traditional thing. It connects itself at every stage with what has gone before it. Raphael would have been impossible without Perugino, and, in general, the Renaissance art of Italy could not have existed without ancient models. Art is an application of known forms and traditions to the new life of the time.
>
> So that collections such as that at the Metropolitan are not only a symptom of the rising taste and knowledge of the community, but are a part of the conditions without which modern art cannot lift its head. We often hear complaints from our artists to the effect that modern work is neglected and misunderstood, that modern American artists are not sufficiently encouraged, that their way is a hard one in an unsympathetic world — a wail natural enough, but thoughtless, for the public cannot be expected to desire or appreciate painting of the traditional basis of which it has no knowledge. The beauty cannot be felt, in other words, without the atmosphere. So that the bringing to America of old and new European art, far from harming our artists, is rapidly forming a *milieu* in which they may connect their plastic ideas with traditional forms understood, and therefore appreciated by the public. The new art cannot come except on the basis of the old; and first, of course, what is old and classic must be known and felt by the people.

It may be that the future holds some form of art far better than picture-making; but if so, it can only be a more complete expression of the divinity in every man. ART STUDENT

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Be warned. The way is to be sought for its own sake, not for the sake of your feet which shall tread it.—*Light on the Path*

The Climax of Religious Sectarianism

THE real nature of a thing is often not evident to the ordinary mind in the beginning, but when it is developed, grown to its fulness, then its true nature becomes plain to all. The world is full today of conditions which have ripened, and everywhere we may see the fruits of innocent-looking seeds which humanity has coddled and nurtured, now grown to poisons. Among them is Sectarianism.

The so-called Christian world has become so used to sectarianism, so habituated to accepting it as in the natural order of things, that the scales have not fallen from the eyes, except here and there, and there are many yet left to justify it under the excuse that "all cannot think alike." But those whose minds are unbiased in regard to this matter can look at life about the "Holy Sepulcher" in Jerusalem and see what is the ultimate of this. There is certainly a picture which should make the Christian Church cover itself with shame.

Mr. Creelman, who has been in the East for the purpose of studying the Adana massacres, has written an article in the New York *Times* describing what he found at Jerusalem.

He says that the various representatives of the great Christian denominations

> insult and conspire against each other, and condescend to vulgar fist brawls, while hosts of poor pilgrims, haggard, weary, and white with want, pour their pitiful savings into monastic treasuries in which are already piled gold and jewels enough to make the splendor of the Caesars look dim.

The White Marble Chapel, raised above the spot where the dead body of Jesus is supposed to have been laid, is in the keeping of the warring sects of Christendom, but, says the writer,

> In order to keep the Christian monks and priests from assaulting each other in the Church of the Holy Sepulcher, the Sultan and his ministers prescribe the time at which the doors shall open and close, the order in which each church shall celebrate mass, or have other religious exercises, naming the day, the hour, and the minute of each event that takes place, enumerating the exact number of candles and lamps to which each denomination is entitled in each particular place, and just when they may be trimmed; and not a picture may be moved or cleaned, not a nail or tack disturbed without an imperial document from Constantinople. . . .

So jealous are these churches of their rights and so ready to resist the slightest encroachment of others upon their privileges, that it would require a special firman of the Sultan himself to permit one church even to dust a lamp belonging to another church. . . . The lofty arches of the venerable Church, with its wonderful aisles and chapels, are gray with the dirt of ages, and even the ceiling of the great dome above the sepulcher of Christ is disfigured with bare patches and hanging tatters of blue fresco, because the contentious followers of the humble Nazarene, in whose name they spit upon each other, cannot agree as to who shall have the honor of repairing it.

Quoting the Arab guardian who sits in the doorway and keeps the keys, he says:

> If we were not here, the Christians would kill each other. There are times when it is necessary to have a thousand of our soldiers inside of the building to keep the peace. Think of a whole Moslem regiment with rifles and bayonets on duty in a Christian church on Easter Sunday! These monks and priests have no more reverence for this place than so many merchants have for their shops. They quarrel and abuse each other from one end of the year to the other and we are constantly called upon to interfere when they beat each other with fists and brooms, yes, sometimes with knives and hatchets. But there is never a Moslem who enters the church without removing his shoes. (!) . . . Oh it is terrible here! There is so much fraud, so much hatred, so much jealousy. We Moslems, of course, guard this church because it is the shrine of one of our greatest prophets, Jesus, but also to keep the public peace.

This is the picture! It calls for reflection, but comment is unnecessary.

If in the early days the Church had not suppressed the truths of Karma and Reincarnation, *which it knew to be truths*, and had not diverted the attention to unimportant doctrines and forms, could such a condition have come as this? If the Church had really been the Church of Christ, would it have led to this any part of poor humanity? Is this the spirit of the Syrian Master who taught compassion and brotherly love? Whither hath fled the wisdom of the Christ who said to his disciples, "A greater commandment I give unto you — *that ye love one another*"?

STUDENT

THE CAGED SONGSTER

DEEP in the city's heart,
Pulsing with toil and traffic—
Why should I stop and start?
Something—a song seraphic—
Tones of a silvery sweetness,
Tones like a golden bell,
Rich in their round completeness,
Full on mine ear they fell!

Only a bird's song, only
The song of a skylark lonely,
Far from the meadow and croft,
Caged in a cobbler's loft.

Sing, little lark, O sing!
E'en though your heart be breaking,
Forth from your bosom fling
Music of God's own making!
Cruel the hand that sought you
Deep in the meadow's breast,
Cruel the hand that brought you
Here from your peaceful nest!

Yet while your voice remaineth,
Yet while your heart retaineth
Even one dream of spring,
Sing, little lark, O sing!

Deep in the city's heart,
Pulsing with toil and traffic,
Far from the fields apart
Many a soul seraphic,
Many a poet sadly
Pent in the busy throng,
Sings till the people gladly
Pause and applaud his song.

Ah, 'tis a bird's song only—
That of a skylark lonely,
Far from the meadow and croft,
Caged in a cobbler's loft!

Selected

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A Man's Noble Work for Women

THE death, on November 16 last of Mr. Charles N. Crittenton, has served to call attention to what has been described as a "unique philanthropy, unequaled by that of any other American of the time."

Mr. Crittenton, after having built up a successful business and amassed a fortune, met with an experience in the death of his little five-year-old daughter Florence, that changed the purposes of his life. He saw the emptiness of striving for material things alone and began to take an active part in relieving the sufferings of the poor and unfortunate. His philanthropic work received its impulse in the special direction which later rendered it unique through his meeting with an unfortunate woman, a member of the outcast class which is so pitiably with us today, and hearing from her own lips the heart-breaking cry that reform was impossible because, should she turn from her depraved life it would only mean starvation, as all honorable means of earning a living had been forever closed to her. Who would believe in her? Who would employ her? Who would trust her?

Mr. Crittenton, in thinking over the problem of how to bridge the seemingly eternal gulf between the world of work and happiness and that of indolence and sin, saw the mockery of urging women to forsake an evil life when no other life was possible for them if they would not starve. With the consecration and will to serve and help that had been born out of his own suffering Mr. Crittenton set to work to bridge this gulf, satisfied that a large proportion of abandoned women would reform and become useful members of society could they be given an opportunity, a foothold. He began in New York, hired and furnished a large house in a district not inaccessible to such women, and gave it out that any woman of the outcast classes who desired to give up her old life and begin a better one, would be welcomed at this house and would there be helped to find at least a place in the world.

This was the first "Florence Crittenton Mission," (named after the little lost daughter) of which there are now nearly eighty, dotting the continent from New York to San Francisco; and similar homes exist in Shanghai, Tokyo, and Marseilles, all perpetuating the memory of this little girl of five, and all affording a ray of hope for what is perhaps, all things considered, the most hopeless, pitiable, and abandoned class in the world.

So much of betterment for the world's tangled and pitiless social conditions from what the world counts as "loss" and from what everyone strives to escape as "sorrow"! Blessed be sorrow! The door of life and peace it stands ready to open for every one of us, would we allow it, for there is no life, no peace, save in self-forgetting work for others, and those who think there is are but weaving about their feet meshes of illusion which it may require many lives of bitter experiences to free them from finally.

What makes the abandoned classes possible at all excepting causes generated in lives of selfishness and irresponsibility, causes which act as nets woven about them by their own hands, to be unwound, disentangled, only at the cost of bitter suffering and cruel experiences?

Long ago Katherine Tingley stated, as the result of many years' experience in the reformation of unfortunate women, that the two-fold secret of this work was sympathy, the heart-touch, and then a practical solution for them of the problem of how to live. And she pleaded with the Churches to open wide their doors and dedicate at least a few of the great edifices that are now closed six days in the week, to this divine work of rescue; for they have the buildings, the workers, the money, and but a touch *of the right kind* would be needed to set them afire with compassion.

But that touch has not been felt, the divine fire has not descended, and up to the present time it has been left for individual effort to accomplish whatever has been done along this line of reform. The more honor, then, to Charles N. Crittenton, who worked on, almost alone, hiring houses at great expense while thousands of churches stood empty and might have been offered free, obtaining workers where he could and as he could while our churches carry membership rolls that, if put in a line, would certainly *seem* long enough to reach from here to heaven; facts that are the more remarkable when we know that Mr. Crittenton himself was a Christian and that his work among these women was to a degree evangelistic. But his Christianity must have been the genuine kind, if trees are to be known by their fruit, and his religion the religion of personal sacrifice and service, the threefold service of head, hand, and heart. STUDENT



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AN ENGLISH COUNTRYSIDE HOME

THE MINSTREL

TO the minstrel said the king,
"Sing you mournful songs or glad?"
"Nay, sire, 'tis of life I sing;
Gay today, tomorrow sad."

"Minstrel, tell us not of tears;
Dulcet notes to joy belong."
"Nay, sire, he who sorrow fears,
Will not hear the sweetest song."

Edna Dean Proctor

The Genji Mono-gatari

ALL students of the literature of Japan are familiar with Mr. Aston's work upon the subject, but probably very few know the preliminary essay written by him upon the same topic and read before the Japan Society in London in 1898. In it he paid a high tribute to the two women who were the glory of Japan's Golden Age in Literature, more particularly to the work of Murasaki (the Japanese for "Purple," a circumstance that has elicited pages of commentary by modern writers). The following extract from Mr. Aston's paper is quoted from Professor Chamberlain's book entitled *Things Japanese.*

What Murasaki-no-Shikibu did for Japanese literature was to add to it a new kind of composition, viz., the novel, or epic, of real life as it has been called. She was the Richardson of Japan, and her genius resembled his in many ways. She delighted specially in delineating types of womanhood. Indeed, the whole work may be regarded as a series of pictures of this kind, drawn with minute care, and from a full knowledge of her subject-matter. She does not deal in broad strokes of the pen. Her method is to produce graphic and realistic effects by numerous touches of detail. This is, however, incompatible with simplicity of style. Her sentences are long and somewhat complicated, and this with the antique language and the differences of manners and customs, constitutes a very serious difficulty to the student.

The *Genji* is not an easy book either to us or to the author's modern fellow-countrymen. The labor of mastering its meaning is probably one reason why it is not more appreciated. As a picture of a long past state of society, there is nothing in the contemporary European literature which can for a moment be compared with it. It contains a host of personages from Mikados down to the lowest court attendants, to elucidate whose genealogy the standard *Kogetsushō* edition has devoted a whole volume. Its scene is laid sometimes in Kyoto, but also changes to Hiyeizan, Suma, and other places in the neighborhood. A whole calendar of court ceremonies might be compiled from it. If we remember that it was written long before Chaucer, Dante, Boccaccio shone on the horizon of European literature, it will appear a truly remarkable performance. STUDENT

Hypnotism and Marriage

A NOTED "psychologist" has appeared in the vanguard advocating that the "divorce evil" be cured by hypnotism. He would have prospective wives acquire a knowledge of the gentle art, this knowledge to be held in reserve against that later time when their husbands will show an inclination to be indolent, or dishonest, or dissipated, or, in a word, fractious. He says, considerately,

> I should think that in cases of dissension between husband and wife, the wife could "treat" her husband better than an outsider.

And he is said to be aiding in a plan to establish an American Institute wherein the "treatment" of marital difficulties is to constitute a department.

There would seem to be a few loopholes in the plan, quite setting aside all argument as to the ludicrous futility of the practice and the fact that a maniac with a knife could do less real harm than a selfish person "with a knowledge of hypnotism in reserve." Wives have been known to exist who were selfish — and husbands might also learn how! H.

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OUR YOUNG FOLK

Winter Sport in Sweden

FROM time immemorial the Swedes have been a sport-loving people. The old vikings found their delight in running, wrestling, swimming, skating, etc., and all through the centuries these have been practised more or less. During the last ten years enthusiasm has been aroused for sport or "idrott" as it is called in Swedish. The most popular sport in winter-time nowadays is skid-running.

When the snow has fallen deep, and plains, fields, and forests lie glittering white in the winter sunshine, let us tie the skids on our feet, take the staffs in our hands, and let us glide over the snow-fields. Oh, how quickly it goes! Over the meadows and in through the forest we run. The skids make long, smooth tracks on the pure, untouched snow. Now we come to a slope down into a valley. Bend forward a little, stand firmly on your feet, and let go! If you are a beginner, you will make many somersaults before you reach the bottom of the slope, and perhaps you will come rolling like a great big snow-ball accompanied by the laughter and hand-clappings of your comrades. That is the fate of all beginners. But just look at those boys over on that hill! In the midst of it is a "jump" two yards high. They fly out into the air and down again on their feet and glide like a whirlwind down the hill. They must have concentration and be steady on their feet.

But perhaps you would like to glide over the lake, where the ice has just been covered with white, glittering snow? Let us then take the horse for help and "tolka." A belt around your waist is hooked to a long line, which is fastened on the horse as in the accompanying picture. You stand on your skids and drive the horse and quick as the wind he pulls you over the snowfield. It requires steady feet to be able to stand and not tumble over and over as you skim lightly along.

But skid-running is not practised only as a sport. In the north of Sweden it is indispensable as a means of communication, and the people there are often very skilful skid-runners. All young folk in Sweden, and many old ones too, are very fond of this winter sport. It makes them strong, healthy, and courageous. It is a splendid practice in concentration and has rightly been called "the sport of sports." BIRGIT



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SWEDISH WINTER SPORT



SKID-RUNNING IN SWEDEN

"THE AZURE HIVE ABOVE IS BRIGHT"

THE azure hive above is bright
With swarms of golden bees:
They glitter in the summer night
Above the pluméd trees.

Dear alchemists of light they sing
About their heavenly task:
They circle on with tireless wing
And no respite they ask.

They store their treasure in the skies
For those to taste who will:
Their songs are full of sweet surprise
For those whose lips are still.

George Norton Northorp (*Selected*)

A Brotherhood Spirit

IN 1797 there appeared in *The Gentleman's Magazine* for September, a letter which shows Benjamin Franklin in the aspect of a creditor. The letter reads thus:

April 22, 1784

I send you herewith a bill for ten louis d'or. I do not pretend to give such a sum; I only lend it to you. When you shall return to your country you cannot fail of getting into some business that will in time enable you to pay all your debts. In that case, when you meet with another honest man in similar distress you must *pay me* by lending this sum to him, enjoining him to *discharge the debt* by a like operation when he shall be able and shall meet with such another opportunity. I hope it may thus go through many hands before it meets with a *knave* to stop its progress. This is a trick of mine for doing a deal of good with a little money. I am not rich enough to afford *much* in good works, and so am obliged to be cunning and make the most of a little. A.

An Ancient Eastern Riddle

"WHAT is that palace that even the poorest possess, and the richest can no further adorn? Its portals are hung with crimson curtains of wondrous fabric; they fall upon gates of whitest ivory, carved with subtle cunning, firm and fast as the mountains, and yet opening and shutting with lightning's speed. Within are hid man's costliest jewels, and from the depths of that palace cometh forth a voice that ruleth the world?"

The answer is plain. It is the mouth. L.

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THE CHILDREN'S HOUR

A Little Girl's Search for Herself

BERTHA Bowers sat thinking—thinking—thinking! She had been cross all day, and at last her mother had said to her: "Go to your room, my child, and think about it. Do not come back until you can bring back my own sweet little girl. She's lost, and you must find her."

It was such a dear little room, so clean and white and dainty; so full of the loving touches of the dear good mother. Usually Bertha loved her room, and her heart often throbbed in loving response to the many tokens of mother-love which met her eyes, turn them which way she would about the room. But today there was no thrill of joy. Indeed, the room seemed distasteful in its glaring whiteness, and Bertha felt herself out of place amid the pretty white curtains and draperies, the little white bed with its snowy pillows and coverlet, so suggestive of peace and rest and purity. She *felt,* rather than saw, the gloominess of her own face in contrast. The words of her mother kept ringing in her ears: "My own sweet Bertha—she's lost, and you must find her." She threw herself into a low rocker near the window, and, leaning her chin upon her two hands, with her elbows on her knees, looked out at the clear September sky—and thought—and thought.

All at once she saw a little cloud coming out of the sky toward her. It floated gently down—down—until it reached the window-sill, when out of it stepped the most beautiful little girl, just about her own size, with the brightest eyes and the sweetest smile you ever saw. She held out her hand to Bertha, who at first drew back, half angry and half ashamed; yet, withal, such a sense of relief came over her at the thought of companionship in her imprisonment that all other feelings were soon swallowed up. So she ran forward eagerly to help her down from the window, saying: "However did you do it? It looked so lovely up there among the great white cottony clouds. I was just wishing I could be up there rolling about. The clouds do look so soft and white and creamy. How did you get up there? and where did you come from? and who are you? and do you ever get cross and have to sit in bedrooms and things to think about it? and, oh dear! do you ever get lost as I am now?"

While this torrent of questions was pouring at her the little visitor sat calm and smiling. Then a look of tender pity crept into her eyes, which brought tears to Bertha's own, as she answered softly: "Yes, little sister, sometimes I get lost so that no one can find me. Sometimes I have to leave my house because ugly, black, soot-covered people come in and crowd me out, for I don't like to get my white clothes soiled. When they are in they nearly ruin my house and tear it to pieces; but after awhile I come back and drive them away and open all the windows and let the sunshine in again."

"Yes," said Bertha, "but how do you do that without getting yourself all covered with soot?"

"Oh that's easy enough," said the little girl. "You see, these black people get awfully tired of their own company after awhile, and at the first hint that they would like better company I send to them a little messenger boy that I have named 'Resolution.' He tells them that if they want me to come back I will do so if they will only promise to clean themselves or get out. You see, they know I will take good care of the house, and they cannot trust themselves for that at all. So, then, some of them leave the premises entirely and never come back any more; some of them hide away in corners so that I cannot see them; others wash their sooty faces and hands and look so innocent and clean that they almost fool me sometimes. Once I get back again to my house I hold to it pretty safely for days and days and everybody knows there's been a house-cleaning, for my windows shine so and there is such a wholesome air about the place."

"Well, why don't you lock the doors, or put guards out to keep them away?"

"Because it's not the ones *outside,* but the ones *inside* who make all the trouble; and there are so many of them it takes years to clear them all out."

"What is the name of these nasty people, and what is your name?"

"Their name is always Bad-Thoughts. My name is Good-Thoughts, and when I am in the house, you are your mother's own sweet little girl. When I am crowded out you're the cross little girl you've been today. Now I guess you've got the secret of finding yourself, and I must leave you."

Then the little girl laughed so loud that Bertha woke up and found herself laughing too. She rubbed her eyes and looked all around for the little visitor, but she was nowhere to be seen.

When, a few minutes later, a radiantly happy face peeped into the sitting-room, Mamma did not have to be told that Bertha had found herself, nor did she laugh or make light of the wonderful story her little girl had to tell her of the cloud-fairy; for Mamma knew that many truths are told in dreams, and when she saw her little girl's happy face she knew that a fairy had been telling her something to help her to be good—which is what fairies are for!

ANNIE H. MCDERMID



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SENDING A GREETING TO THE RÂJA YOGA CHILDREN

SNOW SCENE

THE lawn 's a tablecloth of snow,
The birds all want the table spread.
There, see them bustling to and fro,
The lawn 's a tablecloth of snow,
The sun 's a-glitter as I go
To give the birds their crumbs of bread.
The lawn 's a tablecloth of snow,
The birds all want the table spread.

Westminster Gazette

Little Friends of the "Century Path"

AT the very moment when you are opening the CENTURY PATH and turning to this page to see what the Children's Hour contains this time, children all over the world may be doing the same thing, some so far away that it is last week's number they hold in their hands. Did you ever think of this?

In the western part of the United States there are many of these readers of the Children's Hour. Some of them live on ranches, eight, ten, or twelve miles away from the post office and after the paper reaches the office it has another journey to take before it is put into the hands of the eager girls and boys.

These little folk are waiting for something else besides the paper every week, something that has come to a great many other children already, and that is—the chance to join the Râja Yogas at Point Loma and take part in what they've been reading about for so long. Râja Yoga is for children, and all the children know it as soon as they hear of it, and want to begin at once to learn to live in the new way that makes everyone happy and good.

Some of them say: "Well, we can not go *yet,* but we will send our photographs"; and in the cut on this page you see a group of them who gathered together their favorite dolls and other toys and put on smiling faces to send a greeting to the Râja Yoga children. G.

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Edited by KATHERINE TINGLEY

Vol. XIII JANUARY 16, 1910 No. 11

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Edited by KATHERINE TINGLEY

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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 11

CONTENTS

Pages 2, 3 — EDITORIAL
Aryans and Atlanteans in Africa
The Crank
Linseed Oil Emanations

Page 4 — TWENTIETH CENTURY PROBLEMS
Treat the Beginnings
Hamlet and Horus
The Silence Policy

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Saint-Malo (*with illustration*)
The Late Dr. Le Plongeon
Sun-Worship in Ireland

Page 6 — TWENTIETH CENTURY SCIENCE
The Army of Atoms
A New Use for the Sun
The Solar System in Little
The Perils of Bread
The Play of the Worlds

Page 7 — NATURE STUDIES
The Forestry Department (*with illustration*)
Real Happiness (*verse*)
Effects of Drugs on Plants

Pages 8, 9 — STUDENT'S PATH, ETC.
"Old Heads on Young Shoulders"
Râja Yoga Academy and Aryan Memorial Temple Point Loma, (*illustration*)
Sonnet (*verse*)
Our Debt to the Ancients
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
"Occultism" in France
Is Self-Sacrifice a "Tropism"?

Page 11 — GENERAL
The Theosophical Address at Isis Theater
The Signs and Constellations of the Zodiac
Leone Battista Alberti's Zodiac, (*illustration*)

Page 12 — GENERAL
Less Materialistic Conceptions in Chemistry

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
"The Travail of the Soul" — A New American Odyssey
One of the old Churches of Brittany (*illustration*)
The Imperishable (*verse*)

Pages 14, 15 — WOMAN'S WORK
The Use and Misuse of Personality
So Many Joys (*verse*)
The Deeper Needs
Visitors at the International Theosophical Headquarters, Point Loma (*illustration*)

Page 16 — OUR YOUNG FOLK
Better (*verse*)
Discipline
Japanese Naval Cadets at Point Loma (*ill.*)
Alice's Christmas Message
A Decalog of Canons for Practical Life

Page 17 — CHILDREN'S HOUR
Blessed are the Peacemakers
A January Verse
On Guard at Lomaland (*illustration*)

Pages 18, 19, 20 —
Meteorological Table; Advertisements; Book List

Aryans and Atlanteans in Africa

IN the cosmic picture presented to us by science we are asked to view a world whose age is estimated by millions and hundreds of millions of years, during which animal and vegetable life have existed; while Man, the crown of creation, is limited to so insignificant a period at the end of all these aeons that his history is like a few seconds at the end of a day. Such a view is evidently out of proportion; it has not the symmetry of truth; nor can it be established by reference to the available facts.

The view put forward by H. P. Blavatsky in *The Secret Doctrine*, however, for which view the highest authority is given, is not only symmetrical but in accordance with the recorded facts of archaeology. With confidence did she assert, when she wrote that book over 20 years ago, that future discoveries would bring confirmation; for she knew that those teachings were true and that facts can only bear out the truth. That such confirmation has actually come, and is coming more and more every day, is a matter to which every reader can testify.

Archaeology Still in its Infancy

In attempting to unravel the thread of history from the miscellaneous clues which archaeology furnishes, specialists too often allow their preconceptions to influence their judgment. The facts cannot possibly be made to fit in with these preconceptions. Each separate savant gives his own interpretation and controversy results. But when we consider the teachings put forward in *The Secret Doctrine*, we cease to wonder that archaeologists fail to make the facts square with their theories of history.

The Secret Doctrine tells of Seven great Races of humanity, of which our present Aryan race is of the Fifth. This last has been on the earth, as a distinct race, about one million years. It sprang from a remnant of the preceding Fourth Race (Atlantean), which remnant was saved from the destruction by submergence to which the bulk of it fell a prey. The remnant thus saved brought over from its parents the *knowledge* which the Fourth Race (which had passed through all its seven cycles) had possessed. It is thus that we hear of the ancestors of some of the races known to our history as having been divine or heroic. It is this that accounts for the remnants of great civilizations which archaeologists are now unearthing everywhere; for these Atlanto-Aryans settled in Asia, Africa, Europe, and America. By this is explained the wonderful similarity of the culture thus discovered in such distant parts of the globe.

A World-wide Prehistoric Culture

These Atlanto-Aryans had to fight with other human races descended from the past. On Atlantis there had been men great in another kind of knowledge — that which makes for darkness and destruction. We find among the traditions and mythologies of our historical nations the records of this struggle between the "White" and the "Black"; in the pages of our Bible we find it; among the Red Men of the Western forests it is told. Everywhere, too, is the tradition of the Deluge that destroyed some and saved others, and of the new Race sprung from the saved.

Universal Tradition Cannot be Baseless

Scattered in corners of the earth remote from civilization, we find the survivors of the defeated, sundered by long ages of isolation from civilization and from each other into widely differing types, the puzzle of ethnologists who finger the odd fragments of the jigsaw puzzle as they vainly try to piece them into a familiar picture.

Going to Africa and exploring there, what should we find? Two things in the main. Records of the great prehistoric civilizations of the Atlanto-Aryan settlers; and innumerable types of darker races, now degenerated to savagery, possessing, perhaps, a little sorcery as the remnant of their former black magic, some very tall, some dwarfed, some black, some nearly white.

The Tendency to Belittle Man

These things we do actually find, and archaeologists make strange theories out of them. Turning over a scrap-book we find that a spirited controversy is being waged over the ruins of prehistoric civilization found in Rhodesia. R. N. Hall wrote a book describing the great temple at Zimbabwe and his views as to the builders. He supposed that the country was once a colony of the Sabaeans of South Arabia. He sees, in the form and structure, relics of the worship practised in ancient times in Arabia and western India. A decorated cylinder of soapstone was found to have a counterpart in one that was discovered in the Temple of Paphos in Cyprus; and ten stone birds resemble the Garuda bird of Vishnu and the Horus bird of Egypt.

Another writer then went to Rhodesia and has played the part of iconoclast, regarding the ruins as of recent date and built by the ancestors of the present tribes. In his rejoinder, Mr. Hall proves the superficiality of this objector's examination, showing that while

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Century Path---Supplement

Point Loma, California, U. S. A.

Vol. XIII **JANUARY 16, 1910** **No. 11**

Japan's Honorary Commercial Commissioners Entertained at the International Theosophical Headquarters

Point Loma, California, November 22, 1909

TODAY proved a memorable one in the history of Mrs. Katherine Tingley's great International Theosophical Work; for some of Japan's most distinguished representatives visited the Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, and spent several pleasant hours enjoying the cordial hospitality of Katherine Tingley and her students. They came, they saw — and were conquered.

The weather was ideal, as it usually is in this south Land. It reminded one of a lovely June day in New England; the air was mild; the sun shone brightly but not too warmly; the huge blue Pacific could scarcely be heard, it was so peaceful; a light mist brought the horizon somewhat nearer than its accustomed eighty miles; Lomaland was all astir with preparation for its honored guests; and the students of the Râja Yoga Academy, both young and old, were eagerly awaiting an opportunity to forge another link in the great chain of Universal Brotherhood with our courteous friends from over the Pacific.

The palatial train of eight cars bearing the Japanese Commissioners arrived in San Diego at half-past eight this morning. Their special train consisted of one baggage car, one combination baggage and dynamo car, a diner, four compartment sleeping cars, and one drawing room and observation car.

Promptly at nine o'clock the members of the reception and entertainment committee, headed by William Clayton, Chairman of the committee, and G. A. Davidson, President of the Chamber of Commerce, were on hand at the depot to take the distinguished visitors in charge. Plenty of automobiles were in readiness for the ride to the Theosophical Headquarters at Point Loma. Here a fine program had been arranged in honor of the visitors by Mrs. Katherine Tingley and her Cabinet.

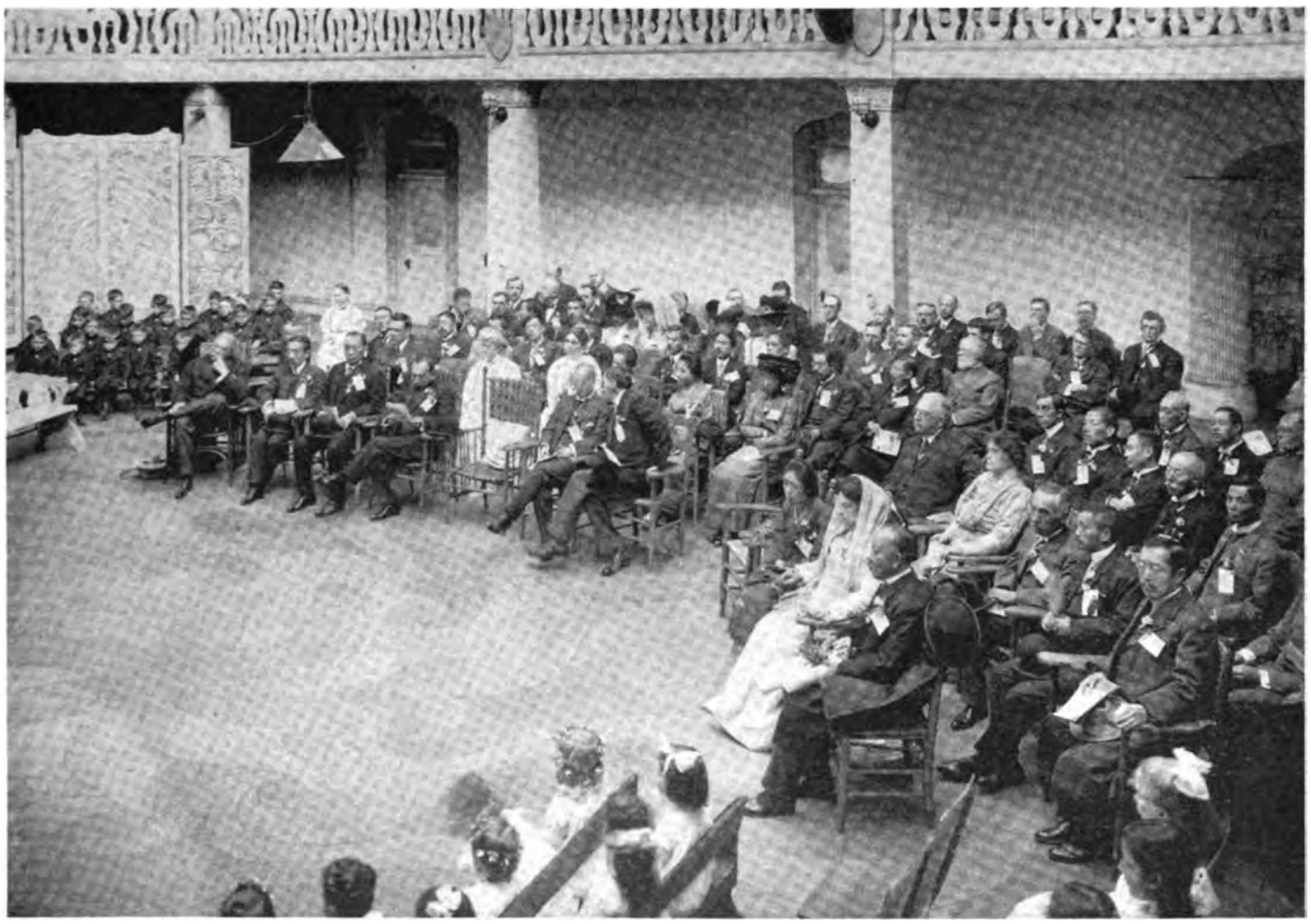
There are forty-eight Japanese in the party, including commissioners, ladies, and private secretaries. The ladies are the Baroness Shibusawa, her companion, Miss Takanashi, Baroness Kanda, Mme. Midzuno, Mme. Horikoshi, and Mme. Taki.

There are eight members of the Japanese Parliament, one of the House of Peers, and seven of the House of Representatives. The two great banking houses of Japan are represented, and there are six other extensive bankers in the party. Nearly every line of industry and commerce is represented in the Commission, including ownership and management of electric railways, ship building, manufactories of silk and cotton fabrics, exporting and importing and stock brokerages. The professions of law and medicine are represented. Some of the most noted educators, authors, and newspaper writers of Japan, are included in the Commission.

Baron Eiichi Shibusawa, who is the head of the Commission, is one of the leading statesmen and financiers of Japan. His influence in modernizing the business of Japan has been greater than that of any other person. He has raised the status of men engaged in business and commerce in Japan, which in his youth was held in little repute. He established the first bank in Japan under the capital stock system in 1873, and to within a few years ago he was the director of *seventy* companies, and is known as the father of modern financial methods in Japan. He is now seventy years of age, but is still a man of vigorous intellect.

Baron Kanda is one of the most prominent educators in his country. He is a graduate of Amherst college and is an extensive traveler. Kojiro Matsukata is a Yale graduate, and is now a wealthy shipbuilder of Kobe.

K. Otani, President of the Yokohama Chamber



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BARON SHIBUSAWA, PRESIDENT
OF THE HONORARY COMMERCIAL COMMISSION OF JAPAN

of Commerce, is a member of the House of Peers, and is one of the most extensive exporters and importers of Japan. Mr. Otani has entertained President Taft, President Grant, and other eminent Americans at his beautiful home.

Z. Horikoshi is a silk manufacturer, having houses in Tokio, New York, London, and Paris. He is accompanied by Mme. Horikoshi. Suyeo Iwaya is a noted writer, principally of children's stories, and is also the author of a history of the Russo-Japanese War. Among the newspaper men in the party, of whom there were several, is Motosada Zumoto, editor of the only newspaper published in English in Japan by the Japanese.

At eleven o'clock, the long line of about sixteen automobiles, carrying Japan's Honorary Commercial Commissioners and Trade Experts, as well as Mayor Grant Conard of San Diego and a number of distinguished ladies and gentlemen from that city, drove up the impressive avenue of handsome palm trees to the doors of the Râja Yoga Academy.

During the exchange of courtesies between the guests and Mrs. Tingley, her Cabinet Officers, and the professors of the Râja Yoga Academy, music was rendered by the Râja Yoga Orchestra from the stage of the great Academy rotunda, in its usual artistic style, much to the delight of the guests.

When all were in place the orchestra played the familiar strains of their national anthem, the whole of the large assemblage of guests, teachers, and students rising *en masse* in fitting tribute to one of the most progressive nations of the East.

Following this, a handsomely illuminated scroll was presented to the Commission from Mrs. Tingley and the teachers and students of the Râja Yoga Academy. From then, on to the end of the unique program, every item was interrupted by vigorous and spontaneous applause.

The greeting read by Tetsuo, a promising little Japanese Râja Yoga student, who was dressed in national costume and carried a large flag of the Rising Sun, was highly appreciated by the guests. When he had finished, Mr. Buyei Nakano, vice-Chairman of the Commission, presented Mrs. Tingley with a handsome medal, while Baroness Shibusawa gracefully decorated the manly little boy from Nippon with a pretty badge also.

After the guests had listened with the most eager attention to the charming songs, and keenly enjoyed the graceful and archaic dancing of a group of little girls, all the picture of health, happiness, and beauty; and had marveled at the class work of babes scarcely able to talk, who answered questions in Geography and other subjects that would easily embarrass many an older person; and had thoroughly enjoyed the selections rendered from Wagner, Verdi, and Liszt, Baron Naibu Kanda arose, and on behalf of all the Commission, spoke in elegant and cultured English of his appreciation of the cordial reception he had received. His remarks in full are given below.

After the applause which followed his remarks had died away, Mr. Clayton, Chairman of the Chamber of Commerce Reception Committee of San Diego, and some years ago head of a body of American Commissioners sent by our Government to Japan, graciously begged that Mrs. Tingley address a few words to the guests.

To hear Mrs. Tingley speak to an audience of broad-minded and progressive men and women is a rare treat — one that cannot afford to be missed. She is so full of fire — of that quality which made Napoleon the idol of his soldiers, and, in a different form, which made Washington the Father of his Country, and in a still different form (and possibly here the parallel is more correct) which enabled Joan of Arc to awaken France from its lethargy.

We give her speech in part below; but well-chosen though the words are, they are but a minor part of her speaking. The tone of her voice, its richness, its sincerity, its conviction; her gestures, her grace, and the wonderful way she has of talking with her eyes, often make one lose sight of the words, and allow himself to be swept along and aloft by the tremendous currents of spiritual force which even her presence seems to set in motion.

Later the guests were escorted about the grounds to the different departments, visiting some of the residential houses. Mr. and Mrs. A. G. Spalding entertained them with refreshments. Our Japanese friends manifested unusual interest in the open air Greek Theater, the first in America, built by Mrs. Tingley in 1901.

Mrs. Tingley afterwards received them officially at the International Theosophical Headquarters building, where she has her many offices. There they had an opportunity of seeing the magnificent mystical paintings of R. W. Machell, and the beautiful flower studies of Miss Edith White, both famous artists and Theosophical students here at Point Loma, as well as some fine sculpture and the many souvenirs and gifts collected by Mrs. Tingley on her different trips around the world. During Mrs. Tingley's reception the Râja Yoga Orchestra furnished music from an adjoining hall.

The party then returned to the City of San Diego, to the banquet given by the citizens of San Diego, and leave tonight for Los Angeles, where they stop for a day and then take their journey home.

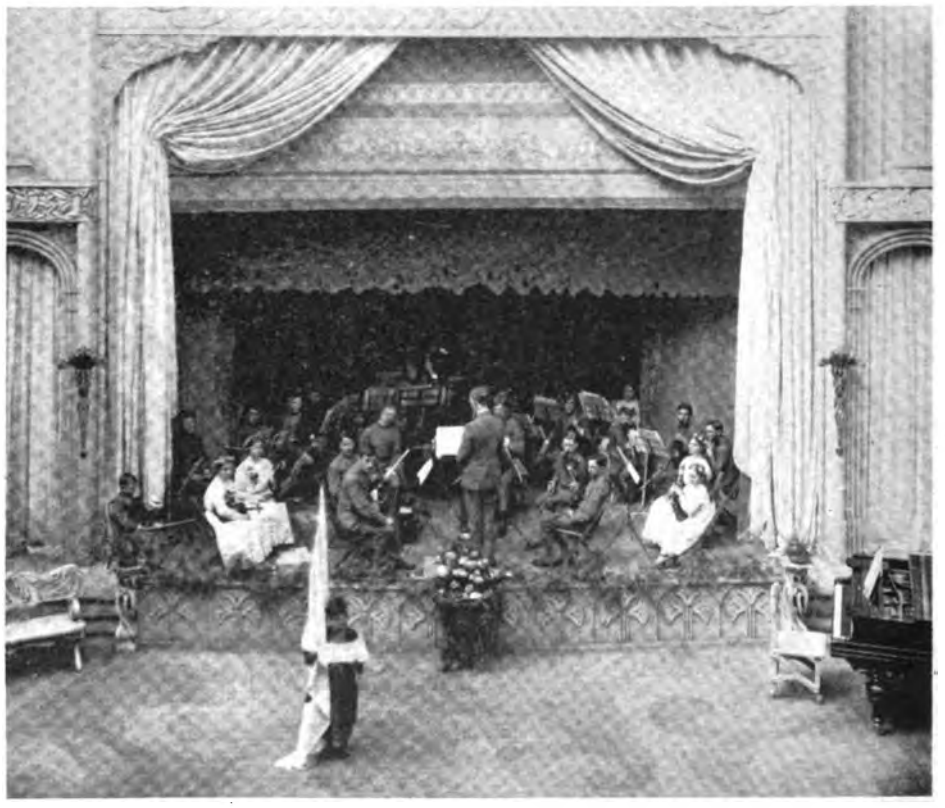
It was a day long to be remembered both by the guests and the Theosophists and Râja Yoga students of Lomaland — by the first as a refreshing day spent in an oasis of uplifting altruistic effort in a world of selfishness, ambition, and unrest; by the second as a promise of future Light, Peace, and Happiness for Japan; and by both as another link forged in the great chain of Universal Brotherhood. OBSERVER

The Speech of Baron Naibu Kanda
Râja Yoga Academy, Point Loma, California

MADAME TINGLEY, Professors of the Academy, and our Hosts:

As I sat here listening to the beautiful music, and seeing the equally beautiful dancing on the part of the pupils — the little girls — with the bright sun over my head, I wondered on what spot on the face of the globe we were assembled this morning.

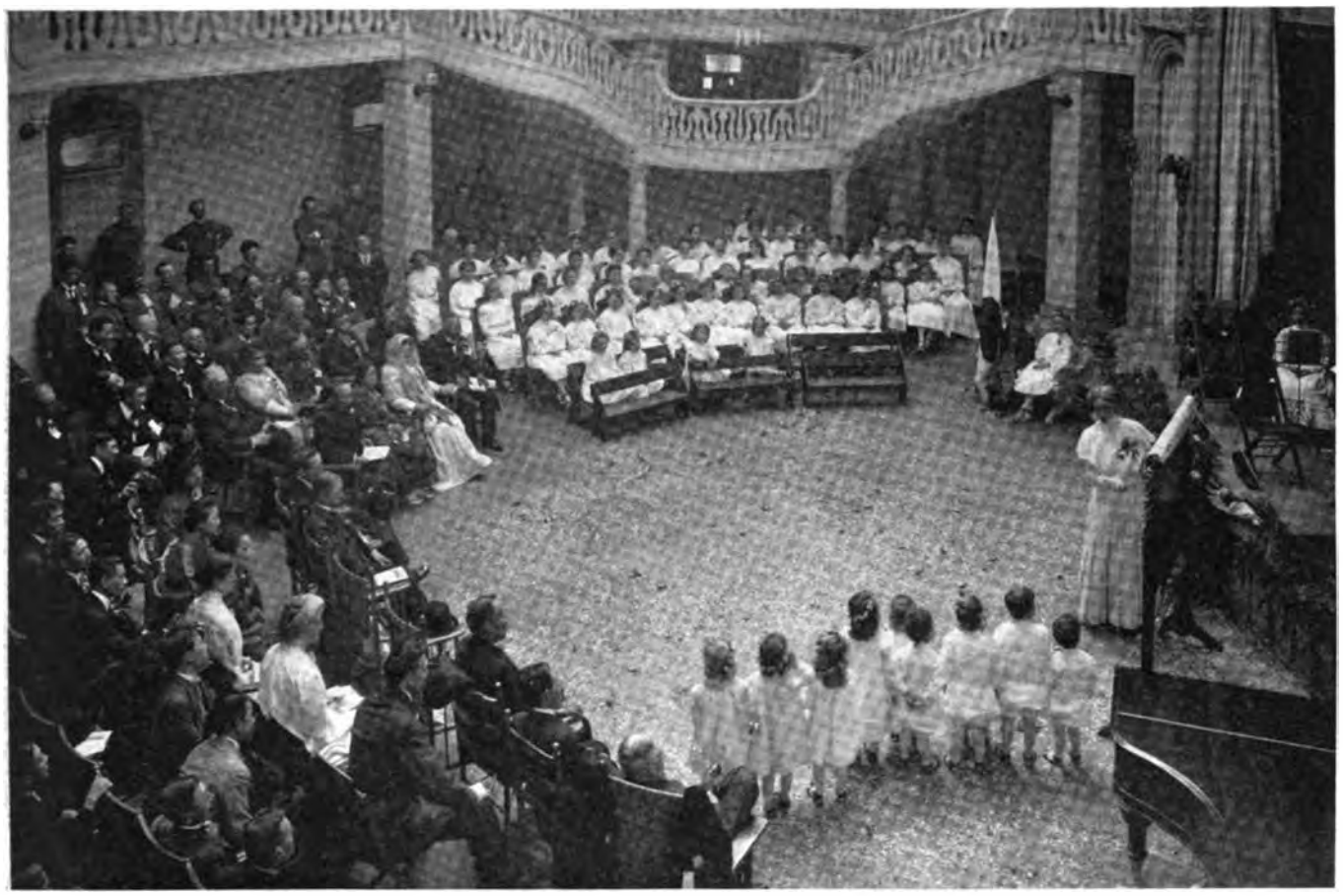
I felt as if I were transported back thousands of years to Ancient Greece. These beautiful girls with their appropriate dresses, in garlands and with wreaths on their heads, dancing the dances of the ancient classics, made me feel as if I were in the midst of Ancient Athens, as if I stood on the top of the Acropolis, amid the ruins of the Theater of Dionysus, the tomb of Socrates; with Demosthenes



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TETSUO: A YOUNG JAPANESE PUPIL AT THE RÂJA YOGA ACADEMY, GIVING WELCOME, IN HIS NATIVE LANGUAGE, TO THE HONORARY COMMERCIAL COMMISSIONERS

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"THE YOUNGEST CLASS"
RECITING AT RECEPTION AND ENTERTAINMENT GIVEN TO THE HONORARY COMMERCIAL COMMISSION OF JAPAN
THERE BEING PRESENT ALSO MEMBERS OF THE SAN DIEGO CHAMBER OF COMMERCE ENTERTAINMENT COMMITTEE
AND CABINET OFFICERS OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

on the Hill of Mars, and instead of the bay of San Diego, the bay of Salamis.

I felt transported to Ancient Greece, but on second thought: Where did this music come from? This music did not at all belong to the time of Socrates and Demosthenes. You have the advantages of the Twentieth Century. Since those days, there has been developed the Western music of Wagner, Liszt, and the other great masters. So you have the union of pure archaic dancing with the noble music of the West.

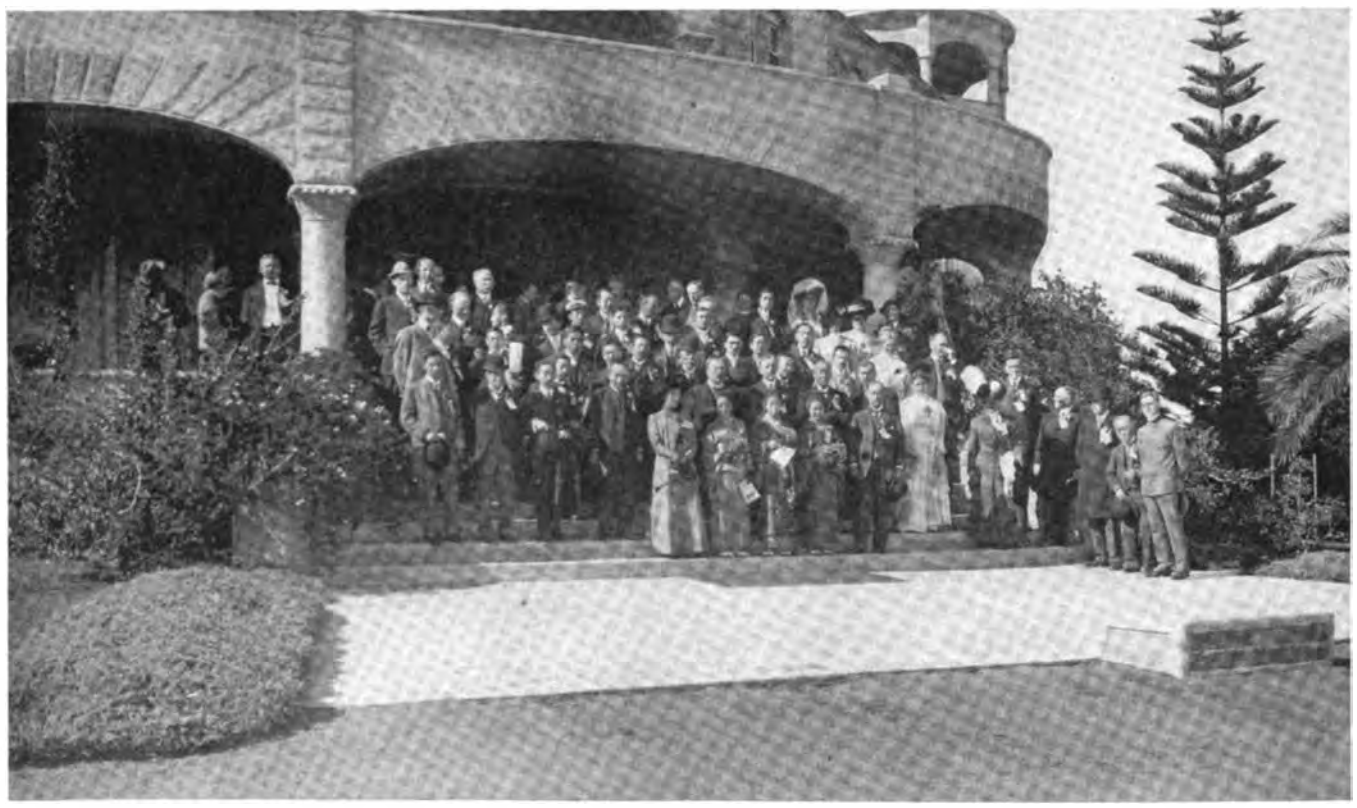
And on what other spot on earth can you choose the seat of such an institution, as on this Southern extremity of the United States, favored with such climatic influences; so beautiful in temperature that roses and oranges bloom throughout the year? It seems to me that you have the ideal spot; but I of course wish that you had placed it on the other side of the Pacific instead of on this side.

I hope that we who come from Japan, who have Buddhism, Christianity, Confucianism, and all the "isms" on the earth in our country, will find that you have amongst us (as far as principles are concerned) as many who believe in the principles of your Society as you can find anywhere; for we believe in the principle of Universal Brotherhood. In this I can most heartily sympathize with you, and I am voicing the rest of the Commission, who are so happy on this occasion this morning. I wish to express to you in the heartiest terms possible our most complete appreciation and enjoyment of the entertainment you have prepared for us this morning.

We have been in over forty cities in this country and we have never had any entertainment of this kind anywhere — an entertainment which both ladies and gentlemen of the Commission could thoroughly enjoy and sympathize with, and ever remember.

I tell you the best thing that you have done for us is that you have made us at home here under this genial sky and in this place, which seems to be so free from any worldly conventionalism that it is perfectly delightful, and only reminds us of the fact that we are so very near home.

We thank you very much.



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HONORARY COMMERCIAL COMMISSIONERS OF JAPAN
AND MEMBERS OF THE LOCAL COMMITTEE OF THE CHAMBER OF COMMERCE OF SAN DIEGO
LEAVING THE ROTUNDA OF THE RÂJA YOGA ACADEMY

Address of Katherine Tingley to the Honorary Commercial Commissioners and Trade Experts from Japan Râja Yoga Academy, Point Loma, California

IN my appreciation of the hour, I naturally find myself at a loss for words to express how deeply I feel, how much I appreciate the meeting of the Representatives from Japan, and the Representatives of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

I had the pleasure some few years ago, on one of my trips around the world, to go to Japan. My stay was not long, but I brought away with me an impression, or many impressions, which I shall never forget.

The land itself is exquisitely beautiful. Mother Nature has made so many royal gifts to the country that these alone — the inland seas, those beautiful hills and mountains, and all that is to be seen there of the nature touch — would be enough to inspire one with admiration for the Land of the Rising Sun. No wonder the Jap-

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anese are so poetical and so spiritually minded! No wonder they have such a high sense of honor and justice! Nature has blessed them with a friendliness and a friendship that tells mightily for a nation.

Among the people whom I met there was something that one does not find in other countries — and I think my comrades will tell you that I am not given to laudation — and while I feel that the very best, thinking, cultured people of Japan realize it, still I presume to say that I found something there that I do not believe the Japanese themselves realize exists — a royal comradeship, and a promise of superb development on spiritual lines.

I go back to the time of the earliest days when invasions were made on your land. There certainly was a wisdom among your people; there was a unity of purpose, a national intuition that protected you as a nation from a system of thought that now over-shadows many countries.

It is a fact that there is a solidity among you, and an appreciation to a large degree of what the nation needs; and you seem to be awaiting the time when the fires shall be lighted on your hills, when your colleges shall be opened to a broader appreciation of the principles which govern man, when you shall awaken to a more profound understanding of your nation's greatest needs and best possibilities.

Already the spirit of brotherliness is manifested among you. This will be a great factor in the future development of your country.

To say something more on these lines: I had the spirit of brotherhood ingrained into my heart from the time that I was a child, and with the strength that was given me after I came in contact with the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, which is unsectarian and has no creed, and which is working for the absolute upliftment of humanity; when I found myself here with these memories, and with this strength that was given me by this Organization, I felt that some day, not far distant, the Japanese will be ready to receive with glad hearts the teachings of Theosophy in its purity and simplicity.

When this is done, then Japan will receive a new impulse, a new light, to make the home-life even more sacred, and to make the Japanese nation a great power in the international life of the world.

I am an American born; my ancestors were among the first pioneers of this Republic; but I am not blind to its weaknesses and its dangers. Being a cosmopolitan, I love other countries, and in some of these I see signs of an approaching spiritual awakening, as in Japan.

As spiritual light comes to the individual and the nation through a higher consciousness as to man's possibilities, then follows the knowledge which teaches them to work on lines of least resistance — to cultivate the physical body as a "Temple of the Living God"; to vitalize man's mentality that it may become a fitting instrument for man's spiritual potentialities.

These three forces make a royal union and endow man with the godlike qualities which have been promised him. Then man, knowing himself, will know how to live and how to die to be reborn.

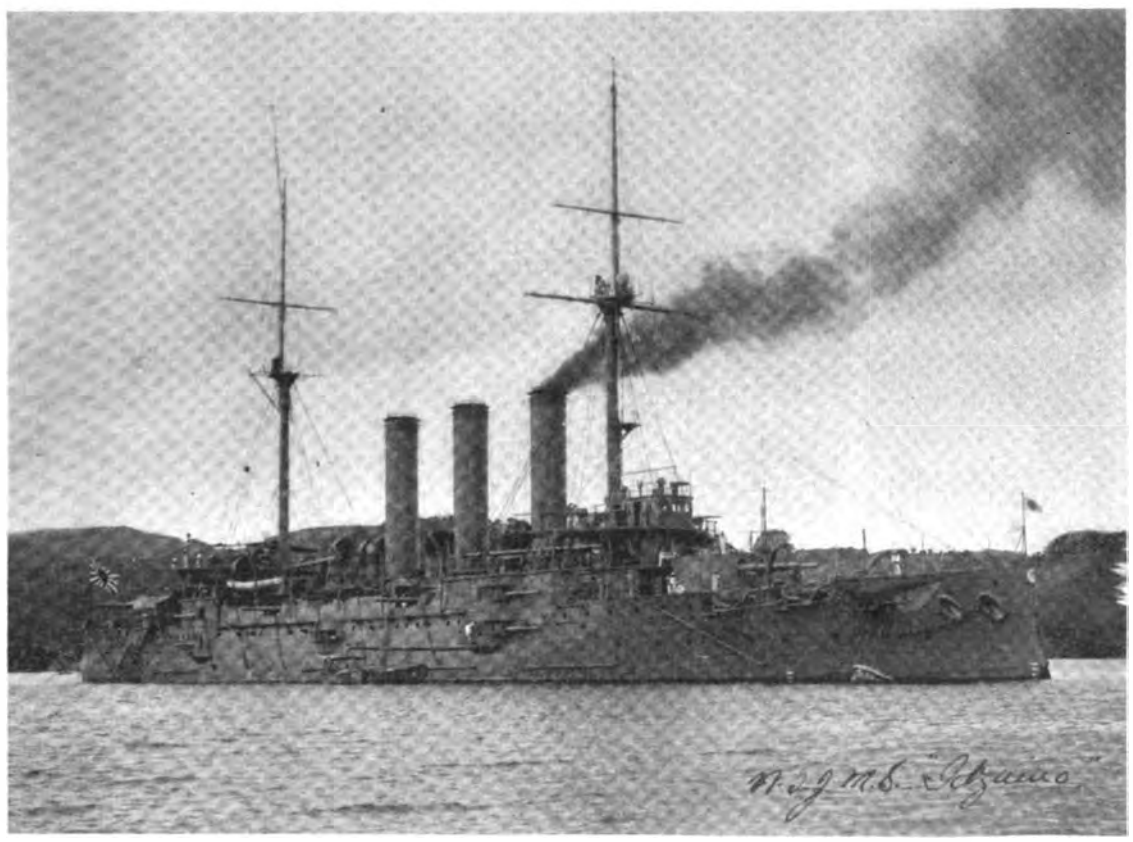
My heart goes out to Japan with much love and much sympathy, with the hope that some day it may be my privilege to place some of the teachings of Theosophy before those Japanese people who are seeking the truth, who love progress and liberty; to those endeavoring to make their nation prosperous and great in the truest sense of the word.

Am I presuming, to say that I expect to meet you again in Japan at a time when there will be established Theosophical Institutions throughout your country? I am sure that all there who love progress will be friendly to these unsectarian brotherly institutions, and that all the "isms" and fads that may not be working for the best interests of your country will die out and fade away as the days go by.



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CAPTAIN ISAM TAKESHITA, I. J. N.
IN COMMAND, IMPERIAL JAPANESE CRUISER, "IDZUMO"



Lomaland Photo. and Engraving Dept.

HIS IMPERIAL JAPANESE MAJESTY'S SHIP "IDZUMO"
WHICH RECENTLY VISITED SAN DIEGO

Farewell and a Safe Journey Home

AFTER a brief stay in Los Angeles, the Japanese Commission spent several days in San Francisco, sailing from that City on November 30th in the S. S. *Chiyo Maru*. Just before sailing, on behalf of Mrs. Tingley two representatives of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY presented a magnificent bouquet of chrysanthemums to Baron Shibusawa for the Commissioners, and two beautiful bouquets of carnations for Baroness Shibusawa and Baroness Kanda. The bouquets were tied by ribbons, red and white, hand-painted with delicate blossoms by one of the Point Loma artists, and on the ends the words "Lomaland, November 22, 1909," and "Japan."

On receiving the bouquets the greatest pleasure was expressed by the ladies and Baron Shibusawa and messages of Greeting sent to Mrs. Tingley, that never would they forget Point Loma.

A Japanese Center of the Universal Brotherhood and Theosophical Society

AN application to form a center of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY has just been received by Mrs. Tingley at the International Headquarters at Point Loma, among the signers of the application being some very distinguished Japanese scholars.

Theosophical Literature

THE translation into Japanese by Mr. Utaka, of H. P. Blavatsky's *Key to Theosophy* has just been completed and its publication has been given into the hands of one of the leading publishing houses in Japan. Other translations will shortly follow. Inquirers in Japan are invited to address Professor Edward S. Stephenson, Dzushi, Kanagawa Ken; and in America, the Secretary, International Theosophical Headquarters, Point Loma, California.

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what he says may be true of some ruins, there are other ruins of which it is certainly not true.

Facts *versus* Explanations

It would, of course, be possible to make many different theories of the origin of these builders, for analogies between their work and that of other peoples must be numerous. The culture from which so many radiating branches sprang was uniform in essentials. These ancient colonists might equally well be traced to Arabia, India, or Egypt, not to mention other places.

The following are some quotations from *The Secret Doctrine,* in illustration of the above points:

The day when much, if not all, of that which is given here from the archaic records, will be found correct, is not far distant. (Vol. II, p. 423.)

Events which were never written outside the human memory, but which were religiously transmitted from one generation to another, and from race to race, may have been preserved by constant transmission "within the book volume of the brain," and through countless aeons, with more truth and accuracy than inside any written document or record. "That which is part of our souls is eternal," says Thackeray; and what can be nearer to our souls that that which happens at the dawn of our lives? Those lives are countless, but the soul or spirit that animates us throughout these myriads of existences is the same; and though "the book and volume" of the *physical* brain may forget events within the scope of one terrestrial life, the bulk of collective recollections can never desert the divine soul within us. Its whispers may be too soft, the sound of its words too far off the plane perceived by our physical senses; yet the shadow of events *that were,* just as much as the shadow of events *that are to come,* is within its perceptive powers, and is ever present before its mind's eye.

The Secret Doctrine

It is this soul-voice, perhaps, which tells those who believe in tradition more than in written History that what is said below is all true, and relates to prehistoric facts.

This is what is written in one passage:

"THE KINGS OF LIGHT HAVE DEPARTED IN WRATH. THE SINS OF MEN HAVE BECOME SO BLACK THAT EARTH QUIVERS IN HER GREAT AGONY. . . . THE AZURE SEATS REMAIN EMPTY. WHO OF THE BROWN, WHO OF THE RED, OR YET AMONG THE BLACK (*races*), CAN SIT IN THE SEATS OF THE BLESSED, THE SEATS OF KNOWLEDGE AND MERCY! WHO CAN ASSUME THE FLOWER OF POWER, THE PLANT OF THE GOLDEN STEM AND THE AZURE BLOSSOM?" (p. 424.)

They "of the yellow hue" are the forefathers of those whom Ethnology now classes as the Turanians, the Mongols, Chinese and other ancient nations; and the land they fled to was no other than Central Asia. There entire new races were born; there they lived and died until the separation of the nations. But this "separation" did not take place in the localities assigned for it by modern science, nor in the way the Aryans are shown to have divided and separated by Mr. Max Müller and other *Aryanists.* Nearly two-thirds of one million years have elapsed since that period. The yellow-faced giants of the post-Atlantean day had ample time, throughout this forced confinement to one part of the world, and with the same racial blood and without any fresh infusion or admixture in it, to branch off during a period of nearly 700,000 years into the most heterogeneous and diversified types. The same is shown in Africa; nowhere does a more extraordinary variability of types exist, from black to almost white, from gigantic men to dwarfish races; [a recent picture in *Black and White* (London) represents an African tribe, met by some explorer, the men of which are frequently *seven feet high.* The Pigmies, a dwarf tribe, have recently been exhibited in London.—H. T. E.] and this only because of their forced isolation. (p. 425)

The Old and the New Races

The Egyptians, as well as the Greeks and "Romans" some thousand years ago, were "remnants of the Atlanto-Aryans," . . . The *human* Dynasty of the older Egyptians, beginning with Menes, had all the *knowledge* of the Atlanteans, though there was no more Atlantean blood in their veins. Nevertheless, they had preserved all their Archaic records. (p. 436) H. T. E.

The Crank

TO call an honest enthusiast a knave is to betray anger, but to call him a crank is to treat him with philosophic calm. It implies that he has no sense of the relative importance of things, and has taken up his cause as people take to collecting postage stamps, for want of something better to do. Indeed the complete crank is a kind of collector of causes; and it is difficult to discover the principle on which he collects them. A new religion and underclothing and some insipid kind of diet are all the same to him, and he advocates them all with equal earnestness. . . . He does not believe that there is any instinctive wisdom in mankind or any value in past tradition and experience. For him, wisdom has only just appeared among men, and she has revealed herself to very few. . . .

Whatever the merits of his cause he is a bad advocate of it. Every great cause attracts cranks, and suffers from them. . . .

The adherence of cranks is no test of the success of a cause, and they are likely to frighten the ordinary man away from it. . . .

There is not enough inertia in the crank's mind. It is like thistledown, that has not weight enough to offer resistance to any breath of air. The crank, because of his very deficiency in experience, is too much in love with opinions, and his excess of opinions cuts him off from experience. . . . His ears drink in whatever certain people may tell him, but his eyes are blind to facts that stare him in the face. . . . The world resents his airs of superiority, because it feels that they are a mere luxury.—London *Times*

Theosophy has had its experience of cranks, but, owing to the present organization of the Society, adopted by the members in 1898, cranks find no field for their operations within its ranks, and some of them form organizations of their own.

Is not the crank an unpractical person, one who has so many theories of action that he cannot act, one who lives in his exuberant imagination and in a world peopled with imaginary people? Does he not construct theories in his study, and then come forth to spring them ready-made upon a startled and reluctant world? This kind of crank surely pervades our educational world for instance, and is a bane to the unfortunate teacher, who has actual children to deal with.

In an unquoted part of the above newspaper article the crank is described as a person who has no vices, his blood being too thin, and who consequently imposes on other people rules which they cannot follow. But this is a mistake; the crank has his vices; the show of amiability and austerity is apt to disappear under stress. And inconstancy and thinness of blood are surely not virtues.

If we examine imitation Theosophy we shall find that it has no practical work to show; it is all talk and "visions"; very fine talk, no doubt, some of it, but still talk and only talk.

There is the crank who gets messages and inspirations from some sublime source. But the really inspired man gets to work and acts on his inspiration instead of boasting about it. It is no purpose of his to let people know about his inspiration; results are what he looks for. But the crank — nobody would know he was inspired if he didn't say so!

The public, however, evidently has some use for cranks, else why do the papers write them up so? Surely the public must like to hear about Professor This, or Mrs. That, and see pictures of the kind of clothes they advocate, and descriptions of the diet they recommend, and their views about the Ten Tribes, the earth's axis, and so forth. So the crank fills his place in the world, as the Sunday editions of the great newspapers show.

A glance over the pages of a literary review will serve to make you suspect that the world has gone mad with crankism. It is like a thought-photograph of the Astral Light in the neighborhood of Bedlam. "Oh for a world," you sigh, "where there were no views!" There is no better specific for eliminating the crank element out of one's interior anatomy than the practice of Theosophy. That brings one face to face with the facts of life and forces one to be practical. H. T. E.

Linseed Oil Emanation

THE discovery of radio-activity, says the *Zeitschrift für physikalische Chemie,* has led to the investigation of many substances to see whether they exert any action at a distance upon a photographic plate; and it has been found that many substances do this. Such emanations, however, cannot be classed as radio-activity, when they do not exhibit the other properties of radio-active emanations, such as discharging an electroscope or being deflected by a magnet.

It had been noticed that sometimes the mucilage (gum arabic) on envelopes becomes insoluble so that it will no longer stick. Investigation showed that this happened whenever the paper of the envelope was covered with a printed or lithographed pattern such as is often used for rendering it opaque. Hence the effect was traced down to the linseed oil used in printing. This must have given off an emanation rendering gum arabic insoluble. To test this, photographic dry plates were covered with different samples of printed papers or with glass plates coated with linseed oil varnish, and objects such as coins were interposed between paper and plate. After several days' exposure, the plates were developed and showed "shadow" effects. Direct copies were also obtained of words printed on the papers, even when the printed side was away from the plate. Other experiments, differently arranged but to the same effect, confirmed these results. It is surmised that the action may be due to an ozonizing effect produced by the linseed oil on the air, and to the formation thereby of hydrogen peroxide in the moisture of the air. Radio-active substances do not cause this alteration in the gum, but sunlight does.

It seems evident that there is a whole class of phenomena connected with this "action at a distance," and that it is difficult to class them as chemical, electrical, or by any other conventional name. The limits of the possible can only be determined by exhaustive experiment, and the business of theoretical science is to find explanations for what happens, not to prescribe what can happen and what cannot.

One notes that as usual, the writer, in speaking of action at a distance, seems to forget that *all* action, of whatsoever kind, of which science has any knowledge, must be thus defined. This is the great paradox of physics — that action at a distance is impossible, and yet is the only kind of action there is. H.

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Some Views on XXth Century Problems

Treat the Beginnings

THE report of the "white slave" commission has been presented to Congress. Whether the people will get at it and take it into their consciousness remains to be seen. The elements of it are:

The importation and compulsory degradation — followed by early death — of great numbers of decoyed European and Asiatic girls.

The decoying soon after their arrival, for the same hideous fate, of ordinary immigrant girls.

The importation of immoral women, involving their increased degradation and hastened death, and contamination by disease for those with whom they come in contact.

A traffic in men and boys. Upon this the Commission says:

> The vilest practices are brought here from continental Europe, and beyond doubt there has come from imported women and their men the most bestial refinements of depravity.

It is worth noting that the evidence was occasionally obtainable only with risk to the lives of members of the commission, in some cases actual violence being suffered. Not all of the report is suitable for general publication.

A supply means a demand, and *this* supply — from abroad — means that the demand is now *too great to be met from home sources.* Does the average man realize what that implies in our American life? And, not realizing that, how can he begin to realize what the darker and less printable parts of the case imply?

It means among other things that there are creatures whom we may meet on the street, with whom we may be associated in business, who may even enter our homes, who have actually exchanged their humanity for calculated bestiality and for practices to which that word does not apply; creatures throwing their mental pictures into the thought-air breathed by the minds of the children, the young girls and young men; creatures who, associated in small groups in every city, constitute veritable cancer cells and cancer centers in the national life.

Into the profounder and blacker depths the average citizen does not look, perhaps because he is conscious that he would not know what to do if he did thus concrete his half-conscious suspicions.

Public opinion is unfortunately aroused only by extremes. It does not recognize that extremes are the result of carrying to extreme that which is moderate. Mere mental peculiarity runs somewhere into insanity; the common cold will somewhere run into pneumonia; the moderate drinkers will somewhere evolve a helpless dipsomaniac.

What is that "moderate" to which these unspeakable depths are extreme?

The young man, people think, must have his little fling, sow his wild oats; that, they think, is no such great matter. But how is that for a beginning? This common "fling" runs on somewhere, down, down — and at last you have a creature that is an embodied crave, human in form and speech only, a cancer cell in the national life.

We plead for a new attitude towards the beginnings; then the rest will take care of itself. The divorces of this country are becoming the scandal of the world. What is the most usual cause of divorce?

Once that the creative power, essentially sacred, becomes the basis of mere sensual gratification, all the rest looms on the near horizon. The recent advocacy by a New York judge *in a popular monthly,* of a special method for the sterilization of criminals, a method that leaves power and impulse unaffected, is, we believe, the most ominous symptom for the future of American life, for its very continuance, that we have ever noted. STUDENT

Hamlet and Horus

A CRITIC, who has written a thick volume in support of his thesis, thinks he has run Shakespeare's personal character to earth. No man can write a play or a novel without including therein his own autobiography. This is true; but it does not follow that every man who reads, even while not running, can find it there. Mr. Harris thinks, however, that in *Hamlet* Shakespeare visibly pictured himself. Macbeth is also, in a way, a Hamlet; Romeo is an immature Hamlet; there is even something of Hamlet in Lear. Jaques is Hamlet. Hamlet is merely the fullest-drawn Hamlet of them all, and is Shakespeare himself.

We should say that *Hamlet* is the intensest of Shakespeare's plays because it is a picture of all humanity. Every man faces the task of slaying his soul's "slayer." The earliest Hamlet was Horus of the old Egyptian myth, son of Osiris the god slain by his own evil brother Typhon. But Horus was equal to the task.

From the first the soul of us had to face the passions of matter. Never involved in them, subdued by them, it was nevertheless silenced, "slain," exiled from the *day,* now ruling only in the night, the "underworld." But in the body, where also is Typhon, is the son of Osiris, potentially Horus the avenger, ever facing the duty of slaying the slayer. Shakespeare's Typhon has seized, "married," the divine gift or essence of imagination, the Queen, and uses her to multiply his evil imaginings even as formerly she had been the plastic side of the creative power of Osiris.

Hamlet, like most of the rest of us, stopped short. He could put aside "Ophelia," the symbol and synthesis and culmination of the "trivial fond records," innocent enough in their way, but obstructive of the real work. But that real work he could not bring himself to do, and died — like most of us — with it still undone. Typhon has his pious moods, like the more ordinary devil when sick; and in one of them may be most easily slain. But Hamlet failed even when he found the usurper king on his knees. A real Horus is divine and knows it. He *stands* up in the light of his divinity, fights, places his foot on the neck of evil. He has humility, of the divine sort, not the sort that goes on its knees *in fear.* Of fear he knows nothing. It is the moment when the other, the fearing thing, is on its knees, trying for very fear to feel good and *cringe in under* for a pardon, that that thing may be easiliest slain. The slaying is done by standing apart from it in consciousness of divinity — which is the opposite of *its* consciousness. But with most men Horus is hardly in sight of or conscious of his task. A task is not properly said to be failed at that has not been well attempted or even sighted. The average good, well-feeling, well-intentioned man is but Horatio, whose Typhon is not subtle enough to make him a philosopher, and not insistent enough to pull him to hell or rouse him to the scaling of high heaven.

This, perhaps, was what Shakespeare was trying to symbolize, the universal human. Here he reached his intensest vision of human life. One who was conscious of being himself a Hamlet could, it may be, have written *Hamlet;* but only one who had transcended Hamlet and become Horus could have written the other plays with their multitudinous characters *also.* STUDENT

The Silence Policy

THEOSOPHY is gradually being recognized in contemporary studies as one of the great molding forces of the age and one of which more and more will be heard. But the mentions of it here and there still remind one of an amusing scene in Anatole France's book recently translated as *The White Stone.* There is a long conversation between some philosophical Romans shortly after the death of Jesus. They discuss the beliefs and unbeliefs of their day, the twilight of the gods, falling faiths and possible faiths to come. Of the faith that actually was to come, that was then spreading in the world, they had no suspicion. The trial of an obscure fanatic named Paul and the stoning of an even obscurer one named Stephen are represented as offensive interruptions which, except as interruptions, they barely notice.

But, curiously enough, it is mainly the religious writers who still know, or rather affect to know, nothing of Theosophy. The unprepossessed surveyors of the times are beginning to see something of it and to attempt to weigh its significance. They recognize Theosophy as having not only a profoundly philosophical but a *live* view of human nature; that is, a view which stimulates him who holds it to *do* something within himself. They recognize also that the current religious view of human nature is either no view at all, or a medieval one, or one borrowed whole from current psychology. When the average pulpit voice speaks of "the subconscious" or man's "in tune (ness) with the Infinite," the source of the phrases is perfectly well known to the layman. The pulpits are *manifesting,* not *originating,* currents. And occasionally the manifested current sets (unacknowledged) straight from Theosophy. Matter from these columns and from the writings of H. P. Blavatsky, William Q. Judge and Katherine Tingley, has more than once furnished the keynotes of some much discussed "religion of the future." C.

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Archaeology Palaeontology Ethnology

Saint-Malo

SAINT-MALO, at the mouth of the Rance, completely covers the old island of Saint-Aaron, now joined to the mainland by a causeway. Though crowded with visitors all the summer, it remains in plan a truly medieval city. One may still make the circuit of its magnificent ramparts, in the thickness of which are broad stairways, dwelling-rooms, and shops, though steam trams run just outside them and telegraph wires cross overhead.

The traveler who loves an old-world atmosphere should visit Saint-Malo in the spring or late autumn, when the fashionable hotels are empty, the casino closed, and the beautiful sands deserted. Braving the odors of the narrow streets, he will realize, more fully than from books, what the conditions of European life in the 16th and 17th centuries really were. No. doubt the town is now far cleaner than in the days when the Rue Bel Air derived its name from the fact that the citizens descended by it to the ramparts for a breath of fresh air after hours spent in the stifling and poisonous atmosphere of the inner streets. But it is still always somewhat of a relief to come out on the walls, and here one may spend some delightful hours, conjuring up pictures of the past, or watching the life of the port of today and the various craft that come and go through the difficult channel by which this is approached. It ranks as the seventh port of France, but is above all interesting by reason of the extraordinarily large rise and fall of the tide, which, during the equinoxes, attains to 49 feet in the inner harbor. At low water all the craft alongside the quays are usually left high and dry. From here sail many *terre-neuviers* or sailors of the Newfoundland fishing fleet; and from here sail also steamers laden with the Brittany produce that figures so prominently at certain times of year at Covent Garden Market in London.

In the highest part of the town stands the church — or cathedral, as it is often called — dating from the 12th century, and with a beautiful spire presented by Napoleon III. The view from seaward of the old walled town, with its close-packed houses dominated by this fine spire, is not readily forgotten. B.



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GRANDE PORTE, SAINT-MALO, BRITTANY

The Late Dr. Le Plongeon

A REPORT of an address by Madame Le Plongeon gives occasion for a brief tribute to the work of the late Dr. Augustus Le Plongeon, whose explorations among the ruins of the ancient Mayas and Quichés, and his conclusions therefrom, are cited by H. P. Blavatsky in *The Secret Doctrine*. This bold explorer dared to connect his discoveries with the traditions of the lost Atlantis, which continent he considered as a unifying element in archaeology, connecting the ruins and science of ancient America with those of other parts of the world. For thus venturing, a little too early, he not unnaturally encountered the usual martyrdom at the hands of those who wished to go slower and did not like the prospect of having their settled ideas disturbed by such a hypothesis. He was regarded as a crank, an outsider, a free-lance; but he labored strenuously to promulgate his ideas single-handed. Probably he did not desire recognition for his personality, but he would have been glad of the assistance of others in gaining recognition for the ideas which he considered so important. By death he has probably been spared the spectacle of seeing those ideas brought forward by others as original discoveries of their own.

Madame Le Plongeon states that in conversation with a distinguished savant, the Doctor received this reply: "Doctor, when I was a young man, I regarded the Atlantis idea as a myth; and I shall not change my mind now, no matter what evidence you may bring forward." Such frankness is almost incredible; the Doctor must have had his man badly cornered. Another speaker at Madame Le Plongeon's lecture said that it had always astonished him that the ordinary orthodox scientist had not more fully appreciated the work; and that possibly the lack of interest was due to the fact that these discoveries could not be harmonized with their preconceived notions of the ancient world. Probably that had something to do with it.

Those who have found flaws in some of the details of his work are guilty of overlooking the value of the whole. We are none of us free from human imperfections. H. T.

Sun-Worship in Ireland

A WRITER in the *Kansas City Star* quotes the following from *The Gentleman's Magazine*, 1795, relating to the rites practised on St. John's Eve; but as the quotation marks are not closed, one is not sure where the quotation ends:

> I was told we should see at midnight the most singular sight in Ireland, which was the lighting of the fires in honor of the sun. Accordingly, exactly at midnight, the fires began to appear and, taking the advantage of going up to the leads of the house, I saw the fires burning on every eminence which the country afforded within a radius of thirty miles around.
>
> The people danced around the fires and at the close went through these fires and made their sons and daughters, together with their cattle, pass through the fires, and the whole was conducted with religious solemnity. These were the so-called Beal or Bealin fires, Beal being the god of the sun. And there seems little doubt that these customs of the eve of St. John which may be seen even today in the country places of Germany and perhaps in many other retired corners of the Old World are survivals of the very same worship of Baal that is so earnestly condemned throughout the Old Testament. As for the fire it is a sister of the blazing Yule log and of the bonfires of May and of November, all equally feast days of the sun.

Other accounts of such sun-festivals are added. The veneration of fire and of the sun as one of its manifestations, is world-old. The superstition into which it has lapsed does not represent elementary knowledge, but degenerated knowledge. For there have been times when a greater knowledge than now of the secrets of Nature prevailed. There were said to be three Fires: of which the highest and sublimest was spiritual Fire, and the lowest terrestrial. The degenerated Baal-worship of which we read in the Bible was a corrupted form; it meant the worship of terrestrial fire and of the fire of the sensual passions in mind or the principle of animal vitality. It was celebrated with evil rites. An older and purer Fire-worship venerated the Spiritual Fire which was an emblem of the All-Father and of the Divinity in Man. STUDENT

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The Trend of Twentieth Century Science

The Army of Atoms

TO a general a line of soldiers is a set of identical units, and for his purposes they are so. To the physicist a group of molecules of the same substance under the same conditions is a set of identical units, and for his purposes they are so. Of the chemist almost the same may be said.

But this is a conception partly of convenience and partly of ignorance. The more that is known the less true is the conception seen to be. Knowledge suggests that molecules and composing atoms are as alike as, and no liker than, the soldiers in a column. We have evidence (in the "meta-elements") that molecules of the same chemical element differ slightly among themselves — somewhat as the sub-species of the botanist, remaining within the same species, differ from each other. The table of Mendeleyeff, showing here and there a square with two or three rivals for its occupancy and differing so little in their properties, suggests that we have here but an accentuated case of the minuter differences between meta-elements. *Some* of the molecules of such elements as radium as constantly changing into other elements, their neighbors not.

The same is the case with atoms, the components of molecules. An English chemist remarks:

> When a gas becomes incandescent probably not more than one atom in 10,000 is actually emitting the observed spectrum at any given time. This implies a greater difference of configuration and of internal structure than even the difference of mass just referred to.

He refers to the discovery that the mass of atoms and electrons varies with their speed, and that therefore a number of chemically identical atoms may differ in mass.

There are other bits of evidence, all indicating that the more we know the more we shall find individual atoms and molecules to possess individuality. At present we look at them somewhat as a general might look with the naked eye at a column of soldiers marching through a field five miles away. Yet each is a unique expression of Life; and so philosophically considering it, is each atom.

STUDENT

A New Use for the Sun

A CONTRIBUTOR to *Modern Electrics* gives us a fuller description than has yet been published of the solar apparatus of Mr. Cove, of Somerville, Mass., to which we briefly referred a few weeks ago. It is not the first apparatus for harnessing solar heat, but it is, we believe, the first of its kind. The others concentrate the heat upon water direct; this one transforms it into electricity and so stores it.

The method depends upon the fact that when two electrically dissimilar bars of metal are joined at their ends a current flows through the circuit as soon as one joint is made hotter than the other, in strength proportional to the difference of temperature. If one pair of ends, instead of being directly connected, are run into a storage battery the current can be collected for future use. The amount of electricity from one such pair is very small, but there is of course no limit to the number of pairs that can be used. One of Mr. Cook's apparatuses has nearly 2000. The directly joined ends are exposed to the sun under a violet glass frame, the opposite ends being cool and sheltered and therefore at a lower temperature. A current consequently results, amounting to 60 watts: 6 amperes at 10 volts. Another generator has a small current but the voltage is 500. An automatic device cuts off the accumulators as soon as the sun ceases to shine, thus preventing the reversal of the current. Ten hours exposure of one of these instruments to good light suffices to store enough electricity to light thirty large tungsten lamps for three days. The writer comments

> It is not too much to say that Mr. Cove has revolutionized our conceptions of power generation. . . . But best of all is the part it (the generator) will play in the life of the masses, bringing them cheap light, heat, and power, and freeing the multitude from the constant struggle for bread.

The invention is so obviously on the natural program that one can only wonder it did not occur to somebody the moment the fact upon which it is based was discovered. STUDENT

The Solar System in Little

A WRITER in an English scientific paper gives the necessary measurements for a school playground model of the solar system so that elementary knowledge of astronomy may be given through the eye and on an appreciable scale. The figures and even the diagrams of textbooks mean little or nothing to children; they cannot squeeze the fact of distance from a pulp of figures.

Placing the sun in the middle of the school ground, Mercury should be 36 feet away. If a much less distance is chosen it is impossible to put the moons in the proper relation to their planets. On the same scale, the Earth's distance from the sun being 93 feet, her moon is but 3 inches away from her. Venus has 67 feet of distance, Mars 142, Jupiter 485, Saturn 887, Uranus 1783, and Neptune 2800. This being more than half a mile, the playground must evidently be a generous one.

Some idea of the solar system being thus obtained, what of its relation to the rest of the stellar universe? The nearest fixed star would be more than 3000 miles away. Few school playgrounds are as large as that.

The writer says of her model that it will bring home to the minds of children "the extraordinary rarity of what we call matter in the sea of ethereal space."

It will; but should these minds be left there? Should it not be at least suggested to them that that sea of ether through which we move (probably) frictionlessly, may be full of worlds which give us no evidence of their existence — as yet? Supposed to have more than the rigidity of steel, we move swiftly and unknowingly through it. May we not be moving through worlds "in coadunition but not in consubstantiality" with our own? If we are going to excite the imagination of the children, let us give them this bit of legitimate material. As to time periods, if we reduce them according to the same scale, we shall have to make the earth revolve around the sun 167 times in a second; Neptune in one second; whilst the Precession of the Equinoxes will require two minutes. Nearly three times in a second Halley's comet would appear. STUDENT

The Perils of Bread

IT appears that bread may easily—and does when it gets the chance — contain typhoid germs. A microscopist writes to *The Dietetic and Hygienic Gazette* that he has found bacteria in the interior of bread still hot from the baker's, in particular one species closely related to the typhoid germ and with the same predilection for the large intestine. Flour may of course contain any sort of germ; the antiseptic power of yeast is very small indeed; and the heat necessary for baking is insufficient to kill some bacteria.

A further point is that dough left for hours to ferment or "rise" is an ideal germ-culture medium, and that even if all these germs were killed by the subsequent baking, the toxins which they produced as part of their life-activity remain unaffected. To these, thinks Dr. Palier, many cases of catarrh, gastric fermentation, and dyspepsia, are due.

The morals are, to aerate the bread otherwise than by yeast so as to avoid giving any possible bacteria so extended a chance to multiply in the moist warmth; to cook it in thin slices so as to have no sponge, all crust — in fact make crackers of it. You may then very well hope to have sterilized it. And: to make sure of your bakery or bake yourself.

We may remark that at Point Loma a specially made cracker is in favorite use as a substitute for bread. M. D.

The Play of the Worlds

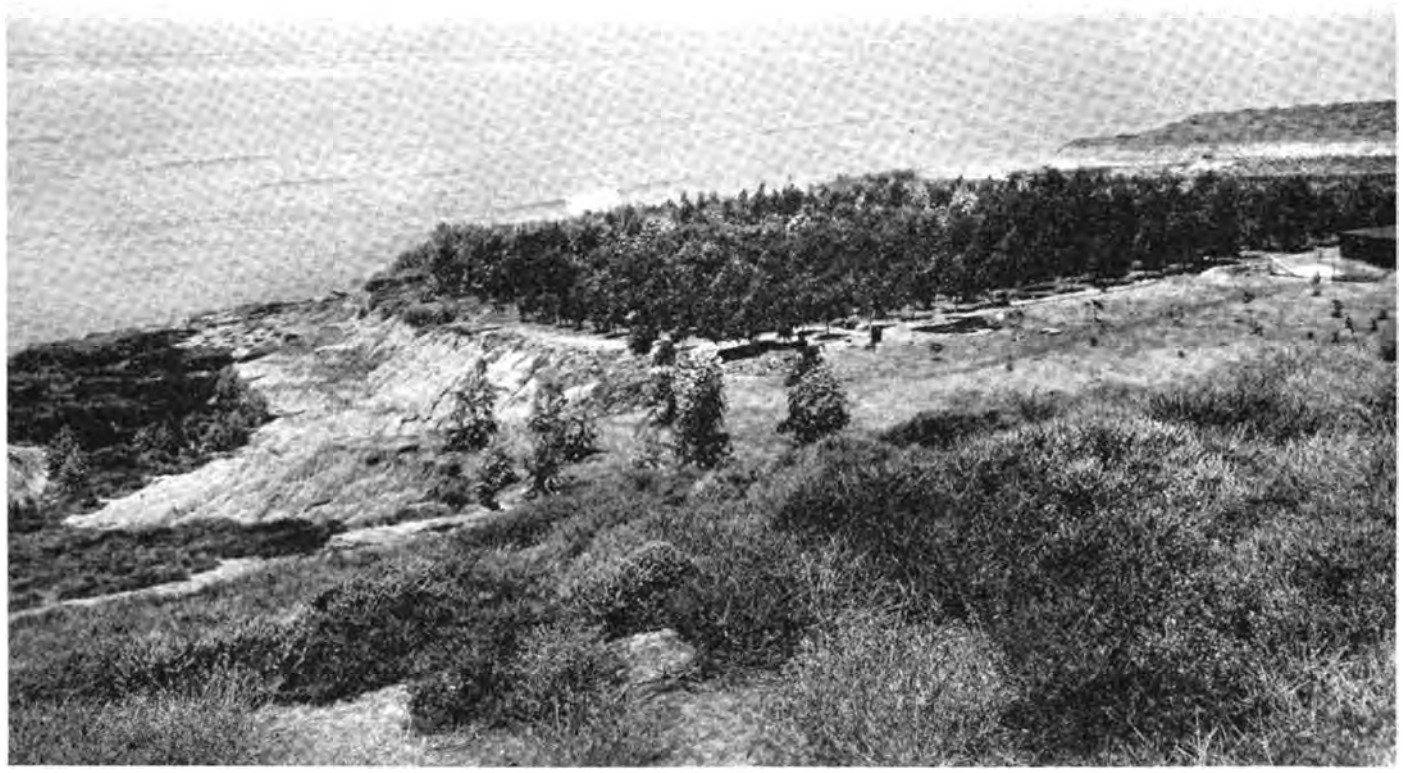
IT has been shown by Kapteyn and others that the universe of stars is behaving somewhat as if it were two universes meeting each other head on in space and crossing through to pursue their several journeys. More likely, however, it is some mighty re-arrangement taking place.

The re-arrangement, rather than the double universe view seems to be supported by the individual behavior of some of the stars. These are moving at various angles to the head-on line of motion. The "Dipper" constellation, part of the "Great Bear," exemplifies this in its exertions to be a Dipper no more. For in x years to come it will not have that shape. Its seven stars are in two groups the motions of which are at about right angles from each other. One consists of five parallel moving stars, the other of two. Moving with these five, as if belonging to some system with them, are about fifteen others.

We can perhaps venture to look forward to a time when astronomy will, after mapping the motions across and along the line of sight of some thousands of stars have arrived at some conception of what it is that is afoot, some conception of the objective physiology of the stellar universe. STUDENT

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Nature Studies



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POINT LOMA: A VIEW OF PART OF THE FORESTRY DEPARTMENT CONNECTED WITH THE RÂJA YOGA ACADEMY

The Forestry Department

THE Forestry work at Lomaland not only forms an important part of the constructive work of the future which in so many different ways is being initiated at the Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, and provides means for the practical education of pupils of the Râja Yoga Academy, but also affords to the older residents an opportunity of which they are not slow to avail themselves. The mysterious power which has drawn together so many people of power and character from all parts of the world, and holds them together by an invisible bond as co-laborers, is their common inward urge to attain that consciousness of the unity of all life upon which true happiness depends. In disinterested work for the promotion of the spirit of true solidarity in the light of the Theosophical teachings, they find their relief from "wandering hopes" and scent the fragrance of an inner peace that abides through all outer turmoil.

And sympathetic contact with Nature is assuredly one way of helping on the attainment of this harmony; not by regarding Nature as something to be grasped and enjoyed, but by becoming a humble co-worker with her. While we are tilling the soil of our inner Nature, eradicating the weeds, and caring for the tender plants, our hands may be profitably and appropriately employed in performing the like services for outer Nature. H. T. E.

REAL HAPPINESS

As some lone miser, visiting his store,
Bends at his treasure, counts, recounts it o'er:
Hoards after hoards his rising raptures fill,
Yet still he sighs, for hoards are wanting still:
Thus to my breast alternate passions rise,
Pleased with each good that heaven to man supplies:
Yet oft a sigh prevails, and sorrows fall,
To see the hoard of human bliss so small;
And oft I wish, amidst the scene to find
Some spot to real happiness consigned,
Where my worn soul, each wandering hope at rest,
May gather bliss to see my fellows blest.

Goldsmith's "The Traveller"

Effects of Drugs on Plants

EXPERIMENTS in the effect of drugs on plants are being made at a certain college of pharmacy. The sciences are growing together nowadays. It is found that different chemicals will produce different and marked effects on the same kind of plant. One will cause luxuriant flowers, while another will produce a profusion of foliage but no buds. Again, the color of the bloom will vary in the same kind of flower, being here red, there blue, and there yellow; while colors hitherto unprecedented may be achieved.

It is astonishing how, in the last few years, experiments are being made in every branch of science, which, though seemingly obvious, were not thought of before. A great stimulation of the wits of men seems to have taken place. It is more than possible that we shall re-discover lost secrets of agriculture by which the ancients produced special domestic varieties of fruits and flowers which became permanent but whose evolution is not evident.

Here is where Art overlaps Nature, and where man plays a part as one of the natural forces which produce evolutionary processes.

A writer in *Science,* from the Arizona Agricultural Experiment Station, deals with the kindred subject of stimulating the ripening of fruits by chemicals. Buds have been brought into full bloom before their time by the application of anaesthetics, and the same result has been accomplished by hot water. The Arabs have employed cloths moistened with vinegar to sweeten up retarded dates. The writer in *Science* ripened the fruit of a seedling date into a perfect commercial product in less than three days, the flavor being equal to that of the naturally ripened fruit and the evenness of ripening being much greater. The sprays of fruit are subjected to the action of acetic acid vapor for 12 or 15 hours; at the end of this time they have become transparent nearly to the seed and will then ripen naturally without further treatment. The process can be accelerated by sunshine or by artificial heating to 45°C. It is expected that dates can be shipped green and ripened at their destination. It is claimed that the artificial ripening facilitates the preservation of cane-sugar and retards the process of inversion. E.

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Students' Path

"Old Heads on Young Shoulders"

DURING the past centuries the study of the Classics in the Greek and Latin languages has had a great influence on the characters and lives of the ruling classes of Western nations, and it is owing to the ideals found therein that to a very great extent the traditional codes of honor, truth, and honesty are maintained at the present time.

The early years of the 20th century mark a new phase of evolution, and, with the added urge of the fresh stirring life-forces, we should do well to review those ideals and precepts and renew their power for good in ourselves, so that we in turn may pass them on to our children and thus help to provide the best channels for the expression of the new powers which will be aroused into activity in the near future.

The old saying that "we cannot put old heads on young shoulders" loses much of its force when we see children of tender years exhibiting most wonderful attainments; but in spite of the too frequent disregard of the counsels of our elders owing to modern materialistic education and thought through several generations, the Ancients should still be revered and their lives studied as examples for us to imitate, and if possible make the basis of further growth and progress.

The respect shown to the aged was a beautiful trait in ancient times, yet it is almost unknown today. The reason for this is very evident. Our lives are chiefly occupied in the affairs of the moment from the narrow and personal point of view.

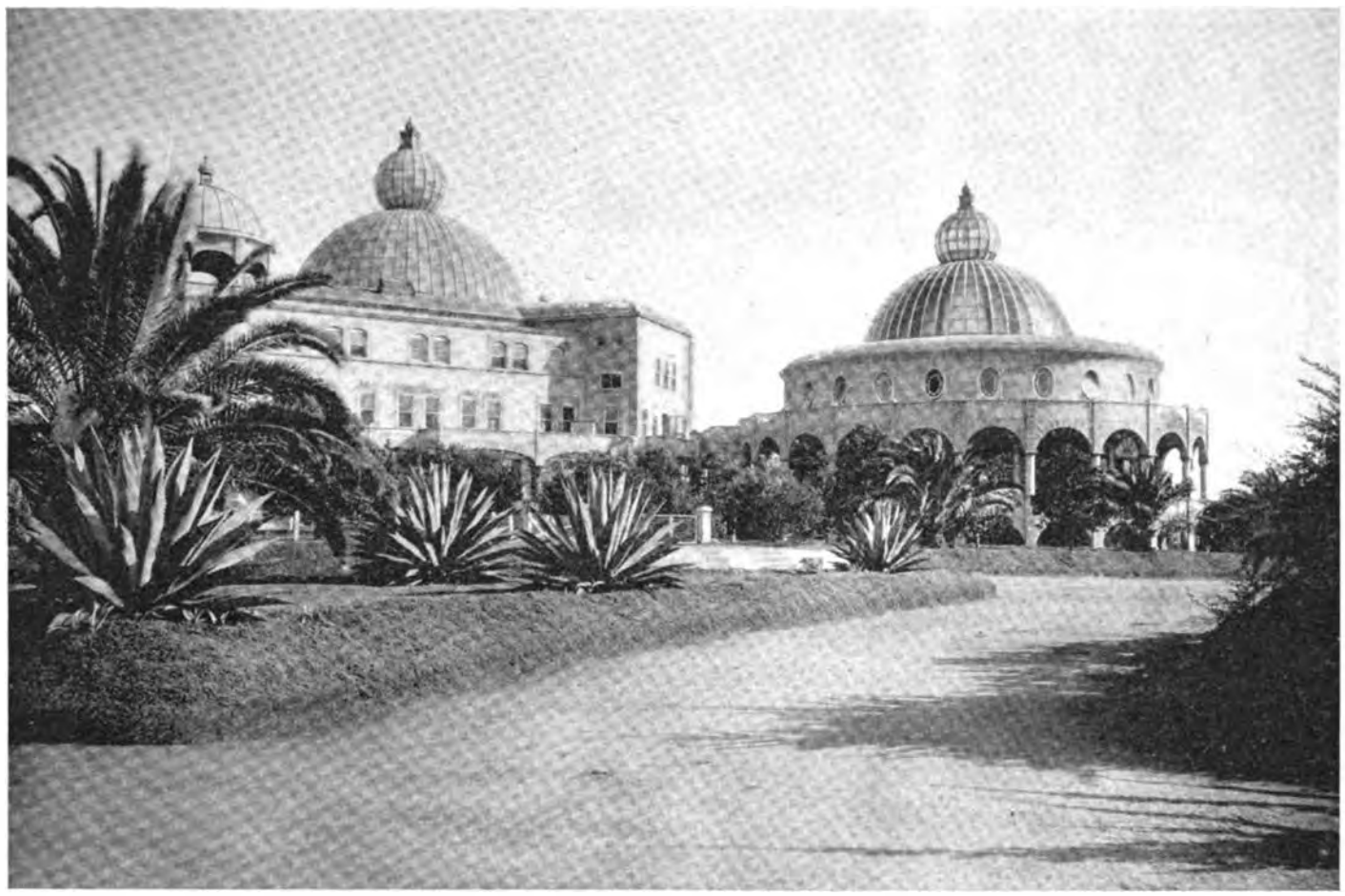
The transitory conditions of today are not recognized as such. The evolution of the human family is not a vital factor in our conduct, as it should be, nor is the recognition of the inherent aspiration towards better and higher things. We dwell too much on the lower aspects of character instead of looking for and appealing to the higher.

When we give more attention to the broader and nobler side of life we shall begin to live more in accordance with Nature's plan, and the stages along life's path will be marked by an ever increasing wisdom as the years unfold.

Old age would then be most beautiful and useful, for the wisdom gained by contact with life in all its manifold aspects would render us well qualified to help, guide, and counsel our juniors by our sympathetic understanding of their difficulties and dangers, hopes and aspirations. The love and respect that we should inspire would be one of the best preventives of youthful follies and "wild oats," while the protecting shield of our love would guard our young friends from all hurtful outside influences. M.

Our Debt to the Ancients

THAT we owe a great debt to the Ancients is recognized by all true students of history and of the world's literature. In archaeological research, as has been aptly said, we have but begun to scratch the surface below which lie the buried treasures of antiquity, the records of mighty civilizations.



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RĀJA YOGA ACADEMY AND ARYAN MEMORIAL TEMPLE, POINT LOMA, CALIFORNIA
VIEW FROM THE NORTH WEST

But this debt to the far away past, this heritage which none but a few realize is theirs, has a new and far deeper significance in the light of the teachings of Theosophy; for this ancient Wisdom-Religion proclaimed again to the world by H. P. Blavatsky, this Secret Doctrine of antiquity, declares that the knowledge thus being uncovered is verily our own; that we, in our true Selves, were those ancients, and that the key to their knowledge lies hidden away in the depths of our own natures; that as we unlock the secrets of our own inner lives by self-purification and unselfish service of humanity, the mysterious writing of the far past will become decipherable. *Pari passu* must these discoveries be made, and thus shall mankind come again into its own. STUDENT

SONNET

O EARTH! Thou hast not any wind that blows
That is not music. Every weed of thine,
Pressed rightly, flows in aromatic wine;
And every little hedgerow flower that grows
And every little brown bird that doth sing,
Has something greater than itself, and bears
A living word to every living thing,
Albeit it holds the message unawares.

All shapes and sounds have something that is not
Of them. A spirit broods amid the grass;
Vague outlines of the Everlasting Thought
Lie in the melting shadows as they pass;
The touch of an Eternal Presence thrills
The fringes of the sunset and the hills.

Richard Realf (*Selected*)

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THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question If man be divine in his essential nature, why should there be so much opposition to the good and the true?

Answer Because the divinity is in his central and essential part, and the circumference of him lies mostly in outer darkness. It is in this circumference that we commonly live and move and have our being; not troubling ourselves that the firmament within has remained agloom; or, if any lightening has been, averting our eyes, and uncareful to trace it to its source. It is out here, in the darkness, that we can find the things we desire and have grown used to; out here are the husks that the swine do eat; and what more do we ask whereon to batten?

What do we fret about? What is it that we seek? Enough to eat, and something more than enough; the mechanism and paraphernalia of soft and enjoyable life; that our passions should be duly excited, and come by their customary assuagement; that we should keep from us the rough edges of discomfort; that we should figure well, increasing our material increment; gaining also wealth and power and the good opinion of our fellows. You see, our backs are to the center, and we strain outward from the circumference; it is a wonder that we should ever be reminded of the divine fire at all. But we are so reminded whenever a fine thought is in our minds, or a noble action done.

Considering the ages that certain fields have been allowed to lie fallow, are we to be surprised that they bear poor crops? There must be plowing and harrowing done, and long and patient labor; we can only reap those acres over which we have followed the plow. When we have paid half the attention to ensuing our divinity, which we have paid to the credit of our passions, we shall be another race than we are now, and of widely different complexion spiritually.

When the prodigal son had scattered his inheritance and rioted through all he had from his father, and was but barely schooled into a liking for that nauseating diet of the later days of his exile, a priest of that country came to him with the consolations of religion. "My son," said the good man, "there is a certain feverish unrest and lack of contentment visible in your eye; I fear you are not properly grateful for the blessings the good God has showered upon you. You have food while others starve; food, too, befitting your station." "Sir," said the poor lad, "I was once the son of a king; I am not used to such fare as this." "Blasphemy, my poor young friend; blasphemy! Your father was the swineherd or you would never be here."

You would have thought that the young man's memories would have stood him against all the subtle argument and suggestions of the churchman; but it was not so. He had no nourishment from the husks; and his own previous courses had weakened his brain. It came to be that for a long time the vision of the ancestral home grew dim in his mind, like a disordered dream; and he accepted an uncouth swineherd for his father, and grew greedy of the husks which the swine did eat. He was visited every day by that sleek churchman, whose delicate words directed every motion of his thought. He forgot the Homeland, and the home language, and grew voluble in the speech of the far country; he learned from the priest of that far country that he was akin to the swine he tended, and came to believe it, and to whine it out night and morning in his prayers. With the growth of that belief, there was a growth in its natural effect: he became more and more religious, after the orthodox model of the country, and more and more as the beasts that perish. And all the time there was poured into his ears the promise of a heaven when he should have died, that should be for him if he were obedient and firm in his belief; and threats of hell that awaited him if he gave himself to dreams of his father's house and of his native land.

The question for a man to decide is, "Who or what am I?" Orthodox religion has been answering that question, and drumming its answer into our ears for the last two thousand years: *You are a worm and a miserable sinner.* It started this game of answering in an opportune time, when the world was worn out with evil living and the old answers would no longer serve or satisfy. Before that time, the answer would have been for a really earnest inquirer: *Men are the kindred of the Gods; the Gods are men who have won immortality.* But the gods were banished from the world then; there had been too much vice, too much unclean living; only the pure in heart can see God. So there were no Gods to be found anywhere; at least not by worn-out roués, not by vice-victims fallen sick, and grown repentant in their sickness. There were those indeed, who were ready with a nobler, truer, answer: *Still you are kindred with the Gods; still by long, patient and indomitable effort you may reinstate yourself and be worthy of your royal descent, your inherent divinity.* But the few that had such knowledge were offering a steep path and a difficult remedy. It was always easier for the outworn reprobate to go down on his knees, and whine for forgiveness, to confess that he was a worm and a miserable sinner, and to give up his soul into the keeping of others, that they might deliver it up undamaged at the gates of the after-death paradise. And so those few were unpopular with the people, and they went the way of unpopular truth-tellers, and found graves, or found no graves.

Suggestion is one of the magical forces of the world; a man may be made ill by the suggestion that he is so. For nineteen hundred years the suggestion has been dinned into us that we are originally sinful, inherently imperfect, and cannot become different by any will or working of our own. It has been the lower nature that we have cultivated all this time; and the harvests of it are a thousandfold. When shall the change be? When we have come to believe in our divinity; when Theosophy has enough hold upon the world.

STUDENT

Question In what respect does Theosophy differ from any other religion, and how is it that we have heard nothing about it until comparatively recent times?

Answer The reply to the above question is that Theosophy does not differ from the essential nature of any true religion. History relates the advent of many forms of religion — or to speak more correctly, there have been many epochs in the past when the true religion which is the natural outcome of the spiritual being of humanity has been taught by great ones who have appeared upon the drama of the world's life. In all cases the first appearance of these teachers has been followed by a gradual decadence. The original purity of their appeal to the people of their own times has given way to creeds and dogmas which have at last obscured their teachings and made them ineffective as a standard of ethics, acceptable to the common sense of succeeding generations.

But the all-important point to be remembered is, that the original appeal of these teachers was to that feeling which exists in man, *as man;* that is to that natural religion which is religion itself, and outside of which there is no other. It is found everywhere in all nations and peoples, and is independent of creed, dogma, caste, or color.

In this way Theosophy is the basic essence of all the religions of the past. It has existed under many names from time immemorial and is so far from being an innovation that it is the parent and origin of every form of religion on earth, however far some of these may have become degraded from their divine origin.

Surely it is quite unnecessary to dilate upon the imperative need which now exists for a general understanding of the principles of true religion. If we cannot find it within us, where else shall we find it?

Listen to the following words of H. P. Blavatsky:

> History teems with examples of the foundation of sects, churches and parties by persons who like ourselves have launched new ideas. Let those who would be apostles, and write infallible revelations, do so. We have no new church but only an old truth to commend to the world. Ours is no such ambition. On the contrary we set our faces like flint against any such misuse of our Society. If we can only set a good example and stimulate to a better way of living, it is enough. Man's best guide, religious, moral, and philosophical, is his own inner divine sense. Instead of clinging to the skirts of any leader in passive inertia, he should lean upon that better self, his own prophet, apostle, priest, king, and savior. No matter what his religion, he will find within his own nature the holiest of temples, the divinest of revelations.

And of the natural religion which is to be found within every man Katherine Tingley has spoken as follows:

> When a man becomes conscious of his own divine nature, in the silence, even for a moment, he begins to realize himself different from what he seems, he begins to feel he is a God, as Theosophy says; he begins to let the imagination pulsate through his heart, telling him of mighty things beyond ordinary comprehension, begins to feel something of his duty to humanity — this is discipline. Discipline comes in many ways, but Theosophy shows how a man may place himself in such a position that without help of book or creature he may find his own power, be no longer a mere potentiality. He will dig into the depths of his own being that he may find wisdom. He will find a new quality of intuition, and when he is touched with the feel of this divine life, then comes the power of self-discipline, when he can stand and say "I know."
>
> When he has clarified his nature with great effort, when he can say, "Get thee behind me Satan," then he has entered upon the path of self-development. Though his lower nature may meet him at every turn of the path, Theosophy says that never can a man fail, when his purpose is pure. The Godlike qualities are disciplining him because he has said it shall be so.
>
> There is always the superb energy of Eternity found in the heart when a man does his best. If at the moment when this is felt a man would pause, reflect and meditate, he would find the light — the Mysteries of his own nature would be open to him.

STUDENT

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

"Occultism" in France

THE *Boston Transcript* contains an article on occultism and science, translated from *La Revue,* and giving a survey of what is called occultism as it is now being studied in France. A few years ago the occultists were esoteric and were looked down upon; now they are generally recognized.

All branches of science contain mysteries, we are told; biology cannot explain heredity, chemistry cannot explain affinity, physics cannot explain heat or light or electricity or gravity. This unknown is the domain of occultism. Occultism undertakes to get at the elusive reasons back of facts that now remain unexplained by modern knowledge.

A list of the practical methods employed for achieving this result seems somewhat inconsequential. These include psychic phenomena, animal magnetism, mediumship, prophecy, geomancy, astrology. In these pursuits, as followed, there are other motives and interests than that of merely getting at the causes behind nature.

As to mediums, it is stated that they cannot be sure of commanding their power at any given pre-arranged moment; the power is intermittent; hence they often resort to fraud. About astrology we have new ideas owing to the discovery of these new electric emanations which may help to explain the influence of the stars. The other subjects are also discussed at considerable length.

The absolute need for a controlling and guiding power in all this indiscriminate dabbling is evident to all serious students of human problems. Such students will find themselves unable to place much confidence in the expediency of leaving this department of research open to all and sundry. The use which our civilization has already made of such natural forces as it has succeeded in mastering is sufficiently attested by the state of society, a state which justifies no careless optimism.

But here we are entering upon a much more serious question; the forces to be investigated concern the delicate mechanism of the body and mind. Who is qualified to undertake such an investigation safely? Lack of self-control, ignorance of the laws of health, a chaos of doubt and unbelief on moral questions — these are the characteristics of the people of our age, and these are the characteristics which are considered as not unfitting people to become investigators in the domain of occultism. And even if we should allow that certain people can make the undertaking safely — an admission which is by no means made — what of those other people who are indiscriminately allowed to share in the business through the lack of all precautions of secrecy? Occultism in the hands of the unscrupulous and the fools, who are very numerous, would be a serious menace to society, and legislation would be entirely incompetent to deal with it.

Without some counterpoise, civilization would certainly have taken a headlong plunge to self-destruction; and such a general recognition of the realities of the Black Art could only have placed society in the hands of the practitioners of that Art. The name may be considered opprobrious; yet it is a truth, that all occultism not based on the law of unselfishness degenerates rapidly into sorcery. Any new powers acquired would most certainly be used by society as a whole for selfish and injurious purposes; and even the well-disposed would find themselves overmastered by the demons they had called up.

The UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY was founded *to impress people with the importance of investigating true Occultism, the science of the spiritual powers in man.* To control the lower nature by subordinating it to the law of the higher nature is the first lesson of true Occultism. The real problem before us is how to deal with the evil in human life, and this alone can interest seriously-minded people. Hence all this dabbling in psychism must be looked upon as a danger.

If knowledge be desired, this is not the road to it; this road leads into by-paths and blind alleys; the master-key of self-control being absent, the nature would be over-balanced and the student led off into profitless side-tracks. There is more knowledge to be attained by ascending the mountain than by exploring the valley. We must be able to stand on a pinnacle of power in our own nature, controlling allurements, commanding our faculties. The old saying — "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," applies with force here.

The faultless sight that pierces all illusion springs from lives of selfless devotion. STUDENT

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Is Self-Sacrifice a "Tropism"?

A DISTINGUISHED professor is quoted as saying that he believes the study of conditions which produce tropisms may be valuable in the study of ethics. The highest stage of ethical development, in which men are ready to sacrifice their lives for an idea, is inexplicable either from the utilitarian standpoint or from that of the categorical imperative. But perhaps, under the influence of certain ideas, chemical transformations are produced in man's organism, which so increase his sensitiveness to certain stimuli that he becomes their slave. An increase of the salivary secretion may be induced in a dog by speaking to him of food.

Many of the actions in lower animals, which were supposed to be voluntary, have now, as we understand, been shown to be "tropisms." Tropisms appear to be mechanical and chemical actions unaccompanied by any sensation or volition. Plant lice are said to turn to the sun because the sunlight causes the muscles on one side of their body to contract, thus swinging them around until they reach a position where the sun influences both sides equally, and then they stop swinging. It is claimed that crabs may be made slaves to light by putting carbonic acid into their water; in ordinary water they do not turn to the light.

So the late lamented Ferrer was influenced by certain ideas, in the same way as a stone is influenced by gravity, or a magnet turns to the pole, or a bug rotates heliacally beneath the solar beam. These ideas, impinging (as it were) upon some part of his anatomy, caused certain chemical secretions to take place, which secretions, acting upon the nerves, put in motion the muscles that sacrifice one's life. To explain all the phenomena of consciousness in dynamical units is difficult; and it is perfectly useless, because the dynamical units are themselves utterly inexplicable. Why is gravitation any simpler than volition? Do we understand magnetic attraction any better than conscious desire? H. T. E.

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New Year Greeting

IN sending this New Year Greeting to all Members of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, I express my heartfelt thanks for their loyal support and devotion to the Theosophical Cause for which H. P. Blavatsky and William Q. Judge gave their lives.

The past year has needed strenuous endeavor along many lines. It has been a year of bitter attacks and glorious victories. One of the significant signs of the times has been that those who in years gone by defamed H. P. B. and W. Q. J., are being brought out through the workings of Karma, into the strong light of publicity. The future of the Theosophical Movement for the next twenty years depends largely upon what each of the members does during this year (1910). It is a year of opportunity to each and all.

To the Children of the Râja Yoga Schools and Lotus Groups throughout the world: they, too, are gratefully remembered by me for all their loving work. Like golden gleams of sunshine their gentle thoughts go out to all the world.

Faithfully Yours,
KATHERINE TINGLEY

Last Sunday Night at Isis Theater

IT is often difficult to describe adequately one of the Râja Yoga festivals at Isis Theater, as there is always something lacking from the description. To appreciate them fully, one must be present personally throughout the whole program, and even then, the question must still be asked, "What is the secret?"

One thinks of the scripture, "Out of the mouths of babes thou hast perfected praise." For while the pupils, at least those present last night, can no longer be called babes, yet some of them are still of tender years. The perfection of praise, and of music, and of philosophy, one is inclined to say, all three were exemplified and, with it all, the boys and girls were normal, healthy, well-balanced boys and girls, happy and contented. Perhaps that is part of the secret, for the average boy or girl nowadays that one sees, whether in school or at home, is rarely well-balanced, rarely contented, even if seemingly healthy, and so it is that our modern civilization suffers from extremists and faddists.

The orchestral music, the solos on piano, clarinet, violin, all called forth expressions of appreciation; the quotations from the writings of the three Theosophical Leaders, H. P. Blavatsky, William Q. Judge and Katherine Tingley, were well and clearly read, and it might well be said that at least one of the three R's is taught in the Râja Yoga Academy to perfection.

One of the most interesting features, however, was the example given by the two young speakers, brother and sister, Antonio and María Castillo, two young Cubans, of originality and clearness of thought. Their subjects were, respectively "Watchwords for 1910," and "New Year Aspirations." From the latter we quote a few sentences:

"An effort put forth but once a year is much too small and insignificant to carry us far on life's journey; but if every moment of the year 1910 could be impressed by our best thoughts and aspirations, by next New Year's Day we should have accomplished the work of an ordinary lifetime. We must work daily from our better selves and make the national holidays registration days, when our yearly accounts of good deeds done are brought to a climax in a superb expression of good will. We can thus prove to those who lag behind that here is a day of days when the whole race can join hands and proceed on its destined journey with an added strength of union; for where there is union there is true life and brotherhood.

"We fortunate ones who believe in Reincarnation have great hopes for the future of humanity — there is no room for despair if our dreams are not realized in a few years. In any case we have those great days of Christmas and the New Year to gather together the loose strings of life, and a great opportunity to redirect our lives along truer and nobler paths. . . ." — San Diego *Union*



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LEONE BATTISTA ALBERTI'S ZODIAC: ROME

The Signs and the Constellations of the Zodiac

THE writings of the Theosophical Leaders contain many references to the Zodiac and the motions of the sun and planets therein, in their relationship to the great cyclic changes of terrestrial consciousness affecting the development of humanity. To understand the bearing of the Theosophical teachings treating of this important subject, and to appreciate the larger outlook on human life which Theosophy brings us, a little knowledge of the simpler facts of astronomy is needful.

The Zodiac is that portion of the celestial vault — about twelve degrees in width, and extending entirely around the earth—in which the sun and planets are always to be found. The sun's apparent track, which is called the *ecliptic* because the eclipses of the sun and moon always take place in some part of it, passes through the middle of the zodiacal strip. The planets and the moon are seldom found exactly on the ecliptic because their orbits are not in the same plane as that of the earth. They are usually a little above or below, but always within the limits of the zodiac. The ecliptic is at an angle with the celestial equator, which it crosses in two places, descending in the "sign" Libra, and ascending in the "sign" Aries. It is, of course, the earth's movement in its orbit which produces the apparent movement of the sun in the ecliptic.

The illustration on this page is from a curious decorative piece by Leone Battista Alberti, the so-called "humanist artist," a man of culture and considerable ability in sculpture and architecture, but no great painter; the original is in the Vatican Library, Rome. The vault of heaven is represented in a rather distorted shape, but the zodiac is clearly shown. It commences at the left with *Gemini,* the Twins; then come in succession, *Cancer,* the Crab; *Leo; Virgo; Libra,* the Scales; *Scorpio; Sagittarius,* the Archer; *Capricornus,* the "Seagoat"; *Aquarius,* the Water-bearer; *Pisces* the Fishes; *Aries,* the Ram; and *Taurus,* the Bull. The ribbon-like band winding across the sky is the Milky Way, and at the lower part of the picture Phaethon is shown gracefully falling out of the chariot of the sun, which he has steered far from its course in the Zodiac.

The Zodiac is divided into twelve equal parts of thirty degrees each; each of these parts is called a Sign, the Sign Aries being reckoned the first. It is situated at that part of the ecliptic where the sun crosses the equator at the Spring Equinox, about March 22.

There are twelve constellations of stars bearing the same names as the Signs, and extending round the zodiacal band, but the constellations do not now fit into the Signs to

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which their names apply, although they did so several thousand years ago. Each constellation is about two Signs or sixty degrees behind its corresponding zodiacal Sign. The constellations fall back a little every year, and in nearly twenty-four thousand years they will find themselves in their proper places again, though not for long. This perpetual movement is called the Precession of the Equinoxes and is caused by a slow swinging round of the earth's axis. It has been observed from the most ancient times of which we have any record.

The sun is now at the borders of the *constellation* Aquarius, the Water-bearer, at the Spring equinox, the time when he enters the division of the zodiac called the *sign* Aries. There is a slight uncertainty as to the exact length of the period in which the sun remains in each Sign, but we may take it that 2160 years is probably correct. The constellation Pisces was in the Sign Aries from about B.C. 263 to A. D. 1897, about when the new Cycle commenced — that of the sun in Aquarius. Before Pisces comes Aries, and so we find that about B. C. 2423 the constellations and the signs coincided. Chaldaean records take us back to the next preceding constellation, Taurus, about B. C. 4583, and perhaps some hundreds of years beyond. Archaeologists possess data from Egypt which show a far greater antiquity of the knowledge of the Precession of the Equinoxes, but they have displayed a hesitation in accepting them in their real meaning which can only be explained by the psychological effect of the orthodox biblical chronology of "4004 B. C." etc., upon minds which have been apparently emancipated from medievalism. H. P. Blavatsky devoted attention to the information given by the celebrated Planisphere of the Temple of Denderah in Egypt, in its present state a comparatively new temple but one that has simply replaced one or more far older buildings, from which the star-map was obviously copied. There are several singular features in this Planisphere, particularly the introduction of the constellation Virgo in three positions. This shows the passing of three cycles of Precession; more than 75,000 years!

There are many half-veiled references to the zodiacal signs in the Hebrew writings; and even the Hebrew Bible, though so largely exoteric in form, contains a few significant passages which have been curiously overlooked by the "defenders of the faith." In *Isis Unveiled,* H. P. Blavatsky shows the intimate connexion between the patriarchs of *Genesis* and the zodiac; in *Job* we find a direct reference to the "twelve signs" (ch. 38, v. 32, marginal note) and *Job* being admitted to be a work of enormous antiquity proves that the zodiac was well known then. The mysterious twelve tribes of the Jews are able to be identified with the zodiacal Signs by their characteristics. In the New Testament there is a perfectly clear and most important allusion to the passing of the sun from one Sign to another, and the consequent change of human consciousness in the new cycle. In *Luke* and *Mark*, Jesus, the "Sun of Righteousness," tells his disciples to make ready for him to eat the "pass-over" in an "upper room" in the house of a man who bore a water-pitcher. Previously he had told the people that the only sign given to that evil and adulterous generation was that of Jonah, the Fish. The Fish (Pisces), which prevailed at the time of Jesus and until a few years ago when the sun began to pass over into Aquarius (the "house" of the Man with the Water-pitcher), being now passed, we may confidently look for a new spiritual uplift, for Aquarius typifies (among many other things) a higher cycle, an "upper" room. The effects are already being seen in the increasing strife between good and evil which is such a marked characteristic of this age. Volumes might be written upon the fascinating subject of the zodiac and the deeper meaning of the scriptures of all nations in connexion therewith. The student will find an immense number of very important hints concerning the nature of man and the human cycles of consciousness as represented in the signs of the zodiac, presented by H. P. Blavatsky in her monumental works *Isis Unveiled* and *The Secret Doctrine.* STUDENT

Less Materialistic Conceptions in Chemistry

THE statement that oxygen and hydrogen are two gases which will combine directly to form water is not correct, if it be regarded as a complete statement. Consequently the inferences drawn by regarding this as a complete statement are erroneous. If the gases are perfectly dry — that is, pure — they will not combine, even though heated. The presence of a trace of water will, however, cause them to combine.

Ammonia gas and hydrogen chloride, if pure, do not combine directly when mixed; but the presence of a trace of water causes them to do so.

Incandescent gas mantles, made of thoria, do not glow brightly unless the thoria is impure from the admixture of 1 per cent of ceria. In this case it is a significant fact that a greater proportion of ceria does not produce the effect.

Luminous paints made from the sulphides of calcium, strontium, and barium will not glow unless certain impurities are present.

Sulphur dioxide and oxygen gas are made to combine with each other by the use of a catalytic agent. A recent form of catalyser consists of platinum reduced to a kind of solution. It is made by passing an electric current between two platinum points immersed in water. The brown liquid resulting contains platinum, so finely divided that it will pass through a filter; if a drop is shaken up with the gases, it will combine them, without the platinum undergoing any alteration.

These facts are mentioned in a recent book on the romance of modern chemistry, and they have an important bearing on the growth of theory. The writer declares that such facts seem rather the rule than the exception in chemistry, and the so-called unimportant factors are really the important ones.

The age that is passing was distinguished by the stress it laid upon gross matter. Gross matter was regarded as the repositary of all properties and activities, nor was it generally considered necessary to go behind it in search of causes. By a curious inversion of ideas, the forces manifested in matter were regarded as being actually the *products* of matter; and thus matter was exalted to a position of priority. This way of thinking was reflected in the philosophy of life, and thus arose that *animalistic school of thought* which was guilty of such archaic sophisms as that of trying to represent thought and consciousness as a function of matter. The tendency of such a philosophy has more recently become apparent in its fruits, and we stand horror-struck at the gulfs presented to our gaze by certain writers and so-called men of science who propose to apply their animalistic theories to such questions as the education of children, the treatment of criminals, and the regulation of sex questions.

But now we see that gross palpable matter is being relegated to a secondary place. In the above experiments it is not the large masses of material that play the essential and active part, as was formerly supposed, but minute quantities of other material, formerly actually regarded as impurities. In many cases the active agent is not material at all; in the case of the catalytic action of platinum, we may formulate some thermodynamic theory, but then energy and heat are not matter — or are they a subtler kind of matter? The electronic theories bid us look behind the veil of ponderable matter to certain subtle force-substances beyond that "shift the scenery to and fro."

All this cannot but have an important bearing on our conceptions of life in general, for it marks the departure of king matter and the accession of king electricity (or whatever the style of the new monarch may be). The recognition of the paramountcy of the subtler forces behind matter knocks away the basis of the older theories of life. Very important also is it that things formerly regarded as essentials should now be looked upon as merely the crowd, so to say, the stuffing, the mere material. Oxygen and hydrogen are no longer the potent forces they once were; "mere puppets they, who come and go"; the real agents are behind. The germ within the seed, the "jewel in the lotus," these are what count.

And if even chemical combinations, which once were thought so all-potent, are inert and lifeless without the presence of that minute trace of the despised "impurity," may not the human organism, erstwhile deemed so potent, be a lifeless thing without the presence of that indwelling spark which our animalists tell us is a trace of impurity. Aye, and when they have succeeded in "purifying" human nature and filtering out every vestige of a soul, they will perhaps find that they have filtered out all the essential qualities, and that what is left is as inert as dry oxygen or pure oxide of thorium.

Instead of gross matter being the prime agent, and the forces that are manifested in it merely its products, we begin to suspect that the forces are the real agents and matter their puppet. Heat is not a product of matter; it is in one sense an effect produced in matter by some agent that acts on matter, and in another sense it is that agent. So with thought and consciousness; these are manifested in the physical organism, but that organism is only a vehicle through which acts that which produces the thought and the consciousness.

STUDENT

SINHA—*Leo.* The fifth constellation stands for the Jivâtman, the five-fold formless Fiery Breaths of Life. In one aspect the birth-place of phenomenal life, it also typifies the destruction of the material. The combat with Leo was thus Hercules' first labor. STUDENT

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Art Music Literature and the Drama

"The Travail of the Soul"—A New American Odyssey

EUROPEAN critics are commenting upon the fact that the production of *Poia* in the Berlin Royal Opera House early in 1910, marks the first time that an opera with a strictly American subject and by an American composer has ever been produced in Germany, or, indeed, in Europe. It is under the direct patronage of the Kaiser and the Crown Prince, the greatest singers of Germany are in the cast, and the musical direction of the performance is assumed by one of Europe's leading conductors, Dr. Karl Muck. The orchestra will be augmented by several of the curious and simple musical instruments of the American Indians, which brings us to two most interesting facts in connexion with the opera, namely, that the plot recounts one of the legends connected with an Indian Messiah, and that the critics appear wholly to have overlooked the mystical significance of the legend itself.

To the Theosophist the drama is plainly a symbolic picture of the eternal and cyclic pilgrimage of the Soul, *Manas,* the reincarnating Ego, which, "scarred" by its contact with matter, though this contact occurs at the behest of the Higher Self, fails in the effort until it is shriven of the "curse" by compassionate acts.

The European correspondent of the *Kansas City Star* gives an excellent account of the drama, which centers about Poia, an Indian Messiah, marked with a scar by the Sun God who decrees that it shall never be removed save by the Great Spirit himself.

The orchestra opens without overture and one hears the roll of tomtoms and sees an Indian

encampment pitched at the foot of snow hills gilded by the haze of the American Autumn lights. The Medicine Woman is crooning at the stream whilst in the distance is heard the war song of Sumatsi, the Indian brave, whose praises are echoed by the chorus. Sumatsi enters and disposes his war trophies before the tent of Natoya, the Indian maid he loves, and mocks Poia, the humble dreamer, who, in mean raiment, the scar of God showing livid on his copper brow, is a striking contrast to the befeathered and bepainted brave. Poia loves Natoya, too, but all he can give her is a flower, which, in a beautiful aria, rather on Wagnerian lines, he places before Natoya's teepee. This aria is based on one of the seven Indian melodies which Mr. Nevin copied during his stay with the Blackfeet Indians.

To thee, Natoya, this fragrant flower I bring—
That it may tell to thee—that it may sing to thee
All that my lips would speak, were I a king—

The last notes of the song blend with the Natoya motif and Natoya appears, paddling her canoe down stream to a weird haunting strain she chants to herself. All these Indian melodies are irresistibly plaintive and melancholy. The composer weaves them into a strain of opera, but the melody is there and is brought out constantly in true Indian form, in that curious syncopation which musicians are forced to regard as the precursor of ragtime, now by the clarinets, now by the flutes. Natoya, Poia, and Nenahu sing a trio:

The treasures tell of daring deeds,
The flower of love doth sing;
Each leaf a tender talisman
To guard the thoughts that spring—
The thoughts that spring in maiden's hearts
At love's awakening.

But Natoya reviles Poia because of his scar and he "as a moose brought to bay by the hunters" demands love from her. The scar, he shamefully confesses, was not won in battle. And in a wild stirring chant, in time representing the galloping of war steeds, Natoya sings of the honor of the battle scar; she mockingly promises to return Poia's love when his scar shall be washed away and goes off leaving Poia to melancholy converse with Nenahu. Meanwhile, the voices of the people are heard in the



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ONE OF THE OLD CHURCHES OF BRITTANY

distance, singing the hymn of praise to the Sacred Pipe. Both words and music of this chant are pure Indian:

Rise, thou great smoke
Great smoke of sacred pipe;
Rise and defend us,
Spread o'er the tribe
And enfold us,
Hide us from every foe
O great pipe of our people,
We worship thee!
Father of the smoke,
Father, friend and defender!

And whilst the plaintive melody arises majestically, like a pillar of smoke to heaven, Nenahu tells Poia the story of the scar, tells him he must travel to great Natosi to plead for the remission of the curse, "the curse of all the world." The tribe returns and Poia announces his intention in a war-song which Mr. Nevin has copied from the music, or rather the cacophony, of an Indian war dance. The whoops and the stamping come out in the orchestration of Poia's song. And as night falls over the snow-clad hill tops of primeval America the rejected of men departs to seek his God.

Poia, in the second act, is in a mist-covered woodland, tattered and travel-worn, his spirit oppressed by the fear of the place, by the proximity to the Godhead. In a description of the horrors of loneliness, that fear of the forces of nature peculiar to all barbarous peoples, he sings an Indian night serenade, which Arthur Nevin has adapted to a striking lyrical form. As Poia sinks down exhausted the wind moans and with it are mingled fragments of the Natoya motif.

The prophet summons death to release him in what is undoubtedly the finest and most characteristically Indian music of the opera, but the mists dissolve amid the chant of invisible choirs and the court of Natosi is revealed in the clouds. Natosi has a splendid bass song descriptive of the passing of night and the breaking of morn, and then Poia appeals for release from the curse. Natosi, angered at the irruption of a mortal into his domain, tells him he shall wear that scar "until men's tears have washed it away." Suddenly the moon, Kokum, appears and reports that eagles are attacking the son of Natosi and Kokum, Episua, the morning star.

Neither the winds nor thunder and lightning, summoned by Natosi to avert the danger from his child, can save him. Poia slays the eagles with his bow and arrow and in recompense the scar is removed.

Natosi would have him dwell in bliss forever in the clouds, but Poia in a striking song, into which Mr. Nevin has put his best work as a song writer, tells of his love for Natoya. Episua gives Poia a reed pipe which will act as a love charm and in the orchestra are heard the three plaintive notes of the Indian wild rhubarb stem flute. So while the sun god and his court melt from view Poia sets out on his return to earth.

The last act shows the Indian encampment in early spring, the Moon of Flowers. The curse that Poia had been forced to bear alone has fallen upon the tribe, which is plunged in misfortune. Natoya is still coveted by Sumatsi—symbolic of material life and conflict—when Poia enters, proclaiming the worship of the Sun God. His face is unscarred and radiantly beautiful, and Natoya throws herself at his feet, claiming his love and offering up her own. Sumatsi angrily attacks Poia, knife in hand, when Natoya throws herself in protection before him and her body receives the fatal thrust.

All Nature is aroused at the enormity of the crime and a shaft of sunlight is hurled upon Sumatsi, who falls lifeless. From the clouds above the voice of Natosi is heard: *Come, here peace awaits thee,* and Natoya, freed of her body and immortal, ascends with Poia to the Sun God's realm.

The ending reminds one strongly of the close of *Faust* and the whole is reminiscent, in parts, of the Hiawatha legend, and also of the Odyssey, facts greatly in favor of its mystical interpretation, for all nations and ages have recounted in one symbology or another the Travail of the Soul, its cyclic Pilgrimage. The outline of the basic *mythos,* so to speak, has but to be compared to similar myths from ancient Finland, Britain, Wales, Mexico, Guatemala, Yucatan, Peru, Egypt, India, and the ancient world generally, to give proof of an inner relationship to them. One of the two young American composers who together produced the opera lived for a number of years among the Blackfeet Indians of Montana. H.

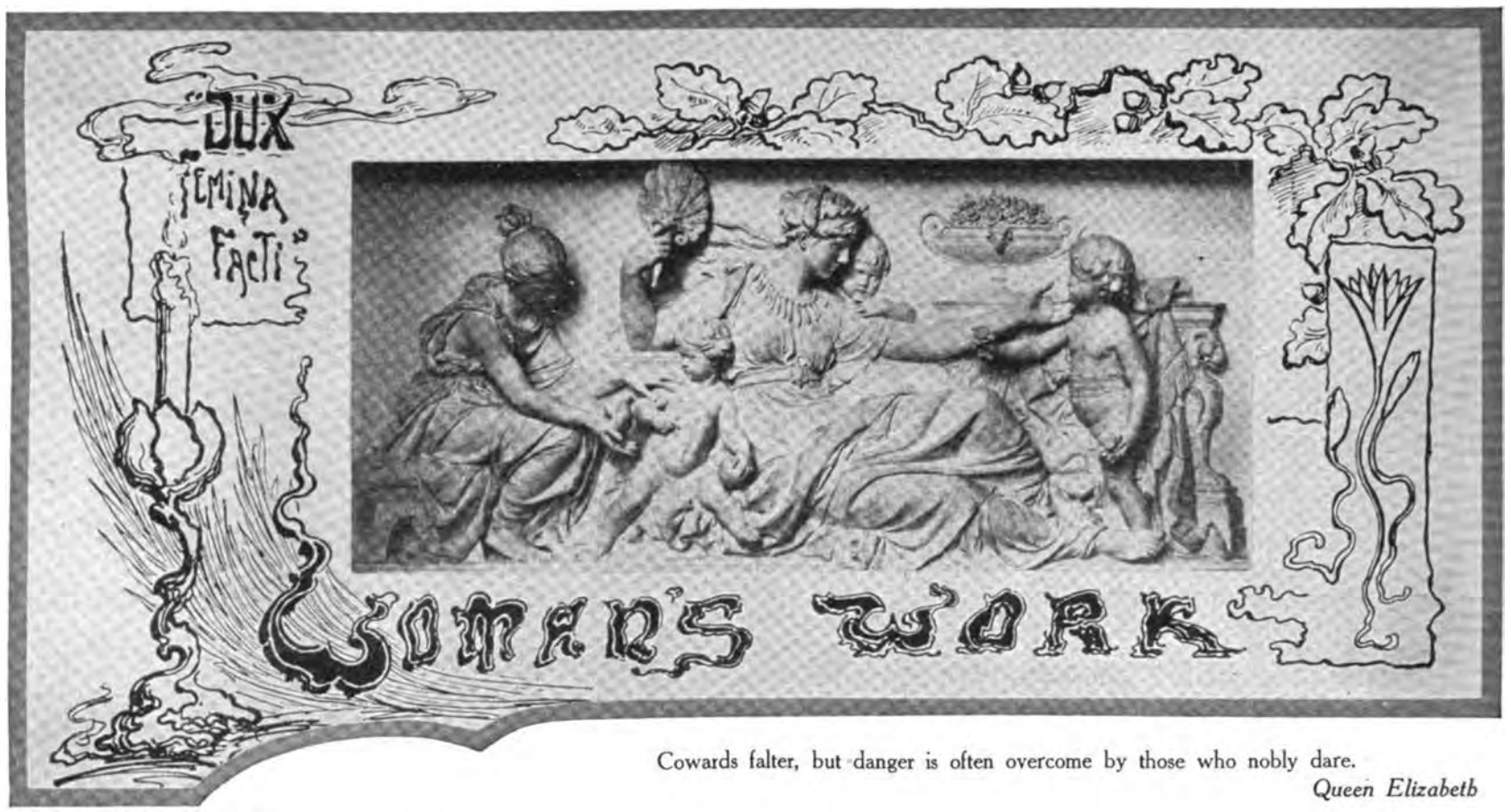
THE IMPERISHABLE

EGYPT'S might is tumbled down,
Down-a-down the deeps of thought,
Greece is fallen and Troy Town,
Glorious Rome hath lost her crown,
Venice's pride is nought.

But the dreams their children dreamed,
Fleeting, unsubstantial, vain,
Shadowy as the shadows seemed,
These remain.

Mary E. Coleridge

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Cowards falter, but danger is often overcome by those who nobly dare.
Queen Elizabeth

The Use and Misuse of Personality

THE personality is the guise we wear from birth to death in any one life. It is often a fair guise, and, from several points of view, an advantage to the wearer; but in the majority of cases it is so mixed, so lacking in general harmony, that those who have not the determination to make the effort necessary to modify it, find it more of a snare than anything else and become more and more at the mercy of its desires and impulses.

An apparently well-rounded and pleasing personality, unless its use be understood, may also be a snare; it may be so loved for itself, and so cultivated and preserved as an end in itself that the individual using it may escape recognition: intense and unnecessary sorrow in the one case and most harmful misuse of human powers in the other, being the result. Only the teaching of Theosophy can clear away the confusion concerning this personal guise, which is only the instrument and temporary mask of the Soul, but with which the majority of human beings identify themselves, rather than with the Soul.

Somewhere, stored up and waiting and gradually being added to, there lies the material from which, at a most fortunate birth, can be built an instrument that will respond to the higher impulses only and reflect the light of the Soul perfectly; but at present most of us are, in the personalities we are using, striving with material upon which in other lives the mark of the higher nature was not set. At the close of those lives the physical aspect and the desires and qualities dissolved and faded but did not die, though that particular combination of them is seen no more. They return again and again, the Soul in each life still striving to perfect this old material.

It is evident that there has been many a failure, for we see strongly marked tendencies and habits that have been permitted to wax and can now be forced to wane only by mighty efforts. All around us and in ourselves we see the re-appearance of the material of the past. The masks we wear are of our own making. We alone can refashion them, until at last nothing remains to mar the harmony and purity of an instrument to be built at incarnation.

In the light of this teaching how plainly we can see that it is all owing to a miserable delusion that there is so much sorrow in the world; for the personality, especially when it is cast off by the Soul at death, is the source of immeasurable grief to countless thousands of sincere and loving persons who, because they have not the knowledge of the Soul and its sheaths, mourn as lost or gone what was never anything but a temporary combination, while all the time the real inner Self of the beloved endures and must return. A subtle selfishness it would be, to demand that the departed friend should remain forever or even return once more, in precisely the guise we knew and loved. Do we wish to limit the progress of the Soul in this way?

The only reason why any of us ever thought we did was that we did not know the truth about the nature of a human being and the great cycle of human progression. They, the beloved, return as do we ourselves, to take up the task in different guise, and if the tie between us has been so deep that it reached the real purpose of the Soul, the Law will bring the *conscious* co-operation of kindred Souls to pass, in good time.

With the loss of the Theosophic teachings for some centuries and the consequent general delusion or case of mistaken identity, in imagining that the personality is myself or yourself, has come a realization of the enormous power of this combination of characteristics and physical aspects. Personal influence is almost omnipotent in the western world. The majority of persons do things, have things, wear things, read books, and actually believe statements concerning vital questions, because some other *person* does. A pleasing or powerful personality, all through the ages recorded in history, has had an influence, but its value as an asset is more fully recognized at present because at the opening of the new cycle of development, some of the less understood powers of the human being are being used, however ignorantly and wrongfully, to increase the influence of one person over others.

The maze is dreadful — so many false cen-

SO MANY JOYS

I HAVE so many joys. One joy of lovely sights
That down my days defile and dream along my nights;
My soul is like a room with mirrors all set around,
Where Beauty, once beheld, hath infinite rebound.

I have so many joys. One joy, of movement free,
That makes me sister to the winds and to the sea.
Oh, verily, my hand hath pleasure all its own;
My feet that press the turf distinct delight have known!

I have so many joys. One joy, of hearts that speak —
That, ere a word can pass, will tell me what I seek:
Such joy there is in being loved, but vaster joy
In loving. These twain joys there 's nothing can destroy.

I have so many joys. In yielding homage, one.
Such glorious creatures God hath made beneath the sun!
For some of these, and their white faith, and deeds sublime,
'Twas given me to meet as on toward God we climb.

I have so many joys. One, memory linked with hope;
For, even as those stars struck out in heaven's cope,
Are shining, still, these thousand years upon the earth,
So, all the loves I 've lost, still shine upon my hearth.

I have so many joys. One joy of loneliness,
And one, unnamed, that bears me whither none may guess.
Nay, not myself. For out of self afar I wing;
And only know, returning, I my joys must sing.

Edith M. Thomas in the *Century*

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ters, around which hurry deluded mortals who have found no true center in themselves. The great danger of the time is in these false centers, and these are set up whenever one, not in harmony with the Great Law, not working compassionately and without self-interest, not aware that the Soul is the real man, is influencing another.

The exaltation of these false centers, the personalities, is the cause of all tyranny: in families, where those who are held in thrall by one overpowering member of the family are often strengthening him by their flattery at moments of relaxation; in public affairs, where there is often not one gleam from the higher nature, as self-interest and material gain supply the motive for elaborate expenditure of energy and absolute control of masses of people with less definite ideas of how to misuse the power of personality; and only too frequently in religious circles, where the most ridiculous extravagance in personal assertion is enough to gather a following for the one who dares to make it.

Fashionable society is a game, the moves of which have to do with the evolution of false centers and their gradual decay as others arise that have some new attraction. All the delusions and disappointments of life have their basis in the personality, that part of us which seeks power for itself and its own use. We seek to preserve, to cultivate this impermanent vesture but can never learn what joy is or what is the use of this instrument until we find the true center which lies deeper in the Self.

The *truth* is the only corrective for this confused state of things. It is interesting to contemplate the change that must take place when it is generally believed that the Soul is the center of being and the personalities it uses are merely transitory, and when the consciousness is released from its imprisonment in the false center and restored to the higher one which is the home of unity and peace. When the oneness of humanity is realized, the personal conflict will be over. In the meantime, though Theosophy has brought us the teaching, the realization has not been attained and the task is gradually to transfer the thoughts and aspirations and desires to what will uplift the whole mass of humanity and give no life to false centers at the expense of this purpose, which is the purpose of the Soul.

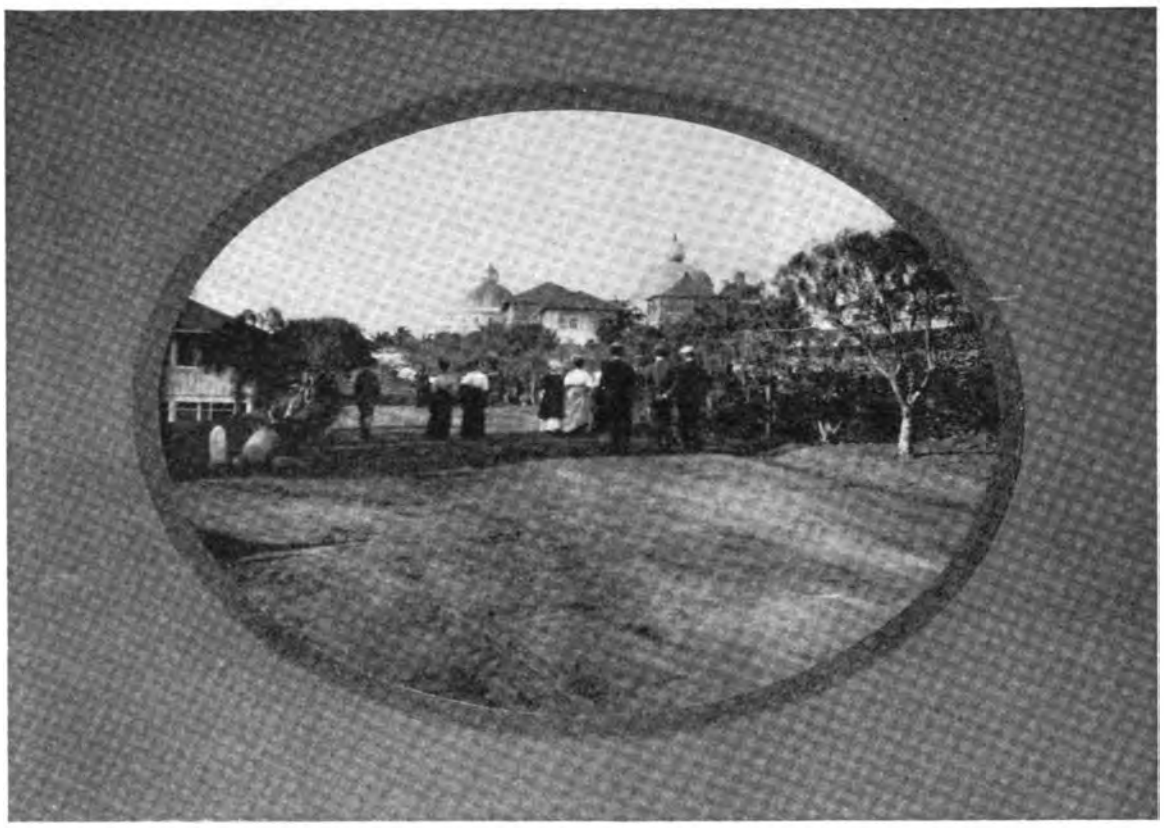
In striving for all, in serving the race as a whole, in facing and overcoming every difficulty in the way of breaking down the separateness, we find our own center where the sense of oneness abides. The use of personality is an instrument of the Soul in carrying out its purposes; when any other purposes are worked for, the false centers are set up.

Theosophy teaches that all that can be accomplished in individual progress by *conflict* has been done: the personalities may have had to be developed to a certain point by struggle; but the hour has struck; and henceforth the fittest will not be he who strives mightily even in overcoming his lower nature, unless he works with the desire to do it for the sake of all. Will and union are the watchwords now, and the personality must support the transfer of the center to the Soul; what can survive this can be used as an increasingly luminous vehicle by the Soul; the rest is vapor.

Of this higher use of the personality we know little as yet. But if all the personal charm, all the personal influence, now wielded to such unworthy purpose, were consecrated to the higher aim of helping humanity on its path, *without one thought of self*, we might begin to find out what, after all, are the high possibilities and the joy of rightly using that sheath of the Soul we are most familiar with at present. H. P. Blavatsky has written:

> As flitting personalities, today one person, tomorrow another — we are. Would you call the sudden flashes of the *Aurora Borealis*, the northern lights, a "reality," though it is as real as can be while you look at it? Certainly not, it is the cause that produces it . . . which is the only reality.

STUDENT



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VISITORS AT THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA

The Deeper Needs

THE movement that was inaugurated some years since by the establishment of farmer's institutes throughout America, has grown, it is stated, to astonishing proportions. Under the auspices of the Department of Agriculture at Washington, it has not lacked inspiration from an authoritative source, in so far, at least, as has concerned the intellectual and economic side of the question.

But the awakening among farmers' wives and daughters seems now to be the most prominent feature of the movement, and hundreds of meetings where women are instructed in the science of household management and the art of home-making are now being held yearly.

The results of even this are bound to be far-reaching and salutary, but after all, to furnish instruction upon the passing phases of life while ignoring the question of *what life is* seems to be rather begging the question. A woman may know all the scientific details that our government specialists can tabulate, and still be a failure as a wife, as a mother, as a home-maker. The present age has its quota of such women.

On the other hand, who has not known sweet-faced farmer's wives who were ignorant of a great deal, the knowledge of which would have made their homes more sanitary, minimized the yearly burden of sickness and perhaps even saved precious lives? Yet in spite of these drawbacks, honor and uprightness grow up in their homes, and their sons and husbands love the home atmosphere. *They* will benefit by scientific instruction and their homes will profit. But that is because within their hearts lingers the memory of that deeper knowledge which flowers in *right action*.

The other type of women, the selfish, the complaining, the erratic, the headstrong, need first to put *themselves* in training. Then instruction in sanitation, hygienics, the scientific preparation of food, etc., will be seeds sown upon ready soil, not thorns and prickles, ready painfully to "remind" the unwary of the "advancement of the present age," and capable of making any home uncomfortable to a degree.

In many centers of farm-life this deeper need has been felt and the appeal has gone forth for some light on *life itself*. The churches cannot throw light upon this basic problem, nor the schools, nor yet the institutes and bureaus and correspondence courses. At any rate they *do not*. Something deeper, more basic is needed and Theosophy alone holds the key, for Theosophy alone can furnish a reason for right action. The truths of Karma and Reincarnation, wilfully obscured for many centuries and now fighting their way to general recognition through a fierce persistent fire of clerical protest, will give the most shut-in life an outlook broad as the universe and will banish littleness and pessimism from any honest heart or open mind. STUDENT

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OUR YOUNG FOLK

BETTER

THAT haunting dream of Better,
Forever at our side!
It tints the far horizon,
It sparkles on the tide.
The cradle of the Present
Too narrow is for rest:
The feet of the Immortal
Leap forth to seek the Best.

Lucy Larcom

Discipline

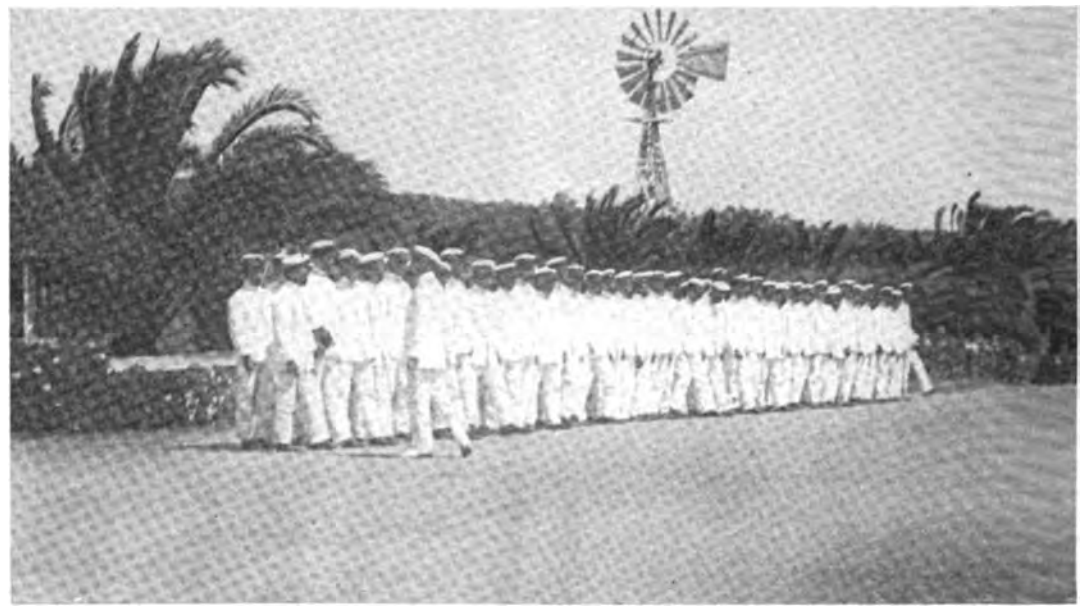
BY discipline we learn to respond to the Soul, which is waiting to make all life brotherly and beautiful. The Soul has to wait, because as yet only the greatest heroes and helpers have learned to discipline the whole nature so that the call of the Soul can be obeyed.

The body has to be trained. You may believe that you can do what you like with your body, but if you are tested, you will find that it will not obey you, unless you have kept it pure and healthy, have exercised it regularly and never marred it by evil habits. If this care be given to the body it can become an instrument to be depended upon. But a great many persons have no control of their bodies. They can not sit or stand erect more than a moment or two; they can not count on themselves for more than a very brief effort of any kind; and they would be pronounced "unfit" by any discriminating observer. They know nothing of discipline. Young folks should be ashamed to join the ranks of the unruly and the lounging. Drills, tests, training, are part of the joy of the years when the body is growing and when it may be made responsive to the Soul within.

It is not possible to do this, however, unless the mind be controlled too. Have you ever known boys or girls who sometimes can learn and see through what is said, but at other times do not seem to be able to comprehend anything? A cloud has passed over the mind; it is the effect of selfish, impure, or suspicious thoughts. They may have partially trained bodies, may most of the time be able to respond immediately to commands given in drill exercise, but when this cloud is there, they lag behind a few moments in everything, and as for a *new* lesson, they can not learn it. The mind must be controlled or it cannot do its work and it will hinder the body.

The Soul is not free until both body and mind are thoroughly trained. There it is, strong, great, wise, ready to command, and you often with an undisciplined body that can not obey, or a clouded mind-mirror that can not reflect the Soul's command.

Râja Yoga is the remedy. It teaches how to train the whole nature, and to make every moment a moral conquest which is a victory for the Soul. It teaches how to keep the mind clear and pure and able to reflect the wisdom of the Soul, and the body strong and alert, ready to obey the higher command; and it gives the key to the meaning of discipline by saying "You are the Soul." H.



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JAPANESE NAVAL CADETS
AT THE GATE OF THE RÂJA YOGA ACADEMY, LOMALAND

Alice's Christmas Message

"WE do not put the flowers in that vase now, Alice," said Emma. "Leave it all to us," added Mary, "we know where the things look best."

Alice had been away from home for some months, and she had come back to find her two young sisters taking the lead in everything.

"How disagreeable they are," she sighed to herself as she sat up in her room alone. "Mary is so absurdly patronizing, she is only a school-girl yet, and will soon be quite spoilt, and Emma is so dictatorial!"

Alice had been feeling decidedly unhappy. There was no place for her; even her mother had seemed to forget her, constantly referring to Emma; but last night she had kept Alice after the others had gone to bed to say she was so glad to have her eldest daughter at home again. Alice felt cheered as she thought of it while she worked on some little Christmas gifts. A dainty book-marker of white satin ribbon with sprays of forget-me-not lay on the table before her. She was just thinking out the words to be added to it for her mother when Emma and Mary came knocking at the door.

"We should like to give Mother a Christmas present, and wouldn't it be nice if we did it all together — what do you say, Alice?" said Emma, "will you join with us?"

"Yes gladly," responded Alice, "what shall it be?"

"Let's put our money together and buy something," said Mary. "Better make something, if there is time," said Emma.

"Look!" said Mary, pointing to the pretty things on the table, "Alice might paint something." Alice agreed heartily. "Let us make a blotter and I will paint a spray of forget-me-nots on the cover just like these on the book-marker — but what words shall we put?"

"I know," broke in Emma, "there are many things we should like Mother to forget, are there not? This will do, 'Blot out all but happy memories.'"

The words seemed to have an electric force to Alice, they pierced her very heart and opened the way for forgiveness to enter. "It is my Christmas message," she thought.

When she looked up the light of love shone in her eyes and she said quietly, "It shall be done." STUDENT

A Decalog of Canons for Practical Life

1. Never put off till tomorrow what you can do today.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want, because it is cheap; it will be dear to you.
5. Pride costs us more than hunger, thirst, and cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain have cost us the evils that have never happened.
9. Take things always by their smooth handle.
10. When angry, count ten before you speak; if very angry, a hundred.—*Thomas Jefferson*

THE books which help you most are those which make you think the most. The hardest way of learning is by easy reading.—*Theodore Parker*

I LOOK upon the simple and childish virtues of veracity and honesty as the root of all that is sublime in character. Speak as you think, be what you are, pay your debts of all kinds.—*Emerson*

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THE CHILDREN'S HOUR

Blessed are the Peacemakers

THE olive oil and vinegar, in twin bottles on a table, had a quarrel. It began over a trifle, as quarrels usually do. The sun shining on the oil made it look such a rich golden color that the vinegar grew jealous and said sharply:

"I wish you would move out of that sunlight; it makes me ill to look at you. I'm glad I'm not such a sickly-colored yellow-looking stuff."

The oil, deeply offended at the vinegar's rudeness, kept her temper, being of a milder and more politic temperament, but remarked very politely: "I do not see why you find fault with my color; it is a good legitimate color; in fact, one of the primary colors, while your plain brown — well, imagine a brown streak in the rainbow, or a brown sun!" and the oil smiled so blandly that the vinegar was more provoked than ever, and retorted:

"Methinks the olives from which you were extracted did not despise the brown earth which gave them sustenance."

Just then a large platter of lettuce was placed on the table, and the olive oil, in an aggrieved tone, told the lettuce how rudely the vinegar had insulted her.

"My good Vinegar and Oil," exclaimed the lettuce, "I am indeed sorry to hear this, for it is upon you two I had mostly depended to help me to make a fine salad."

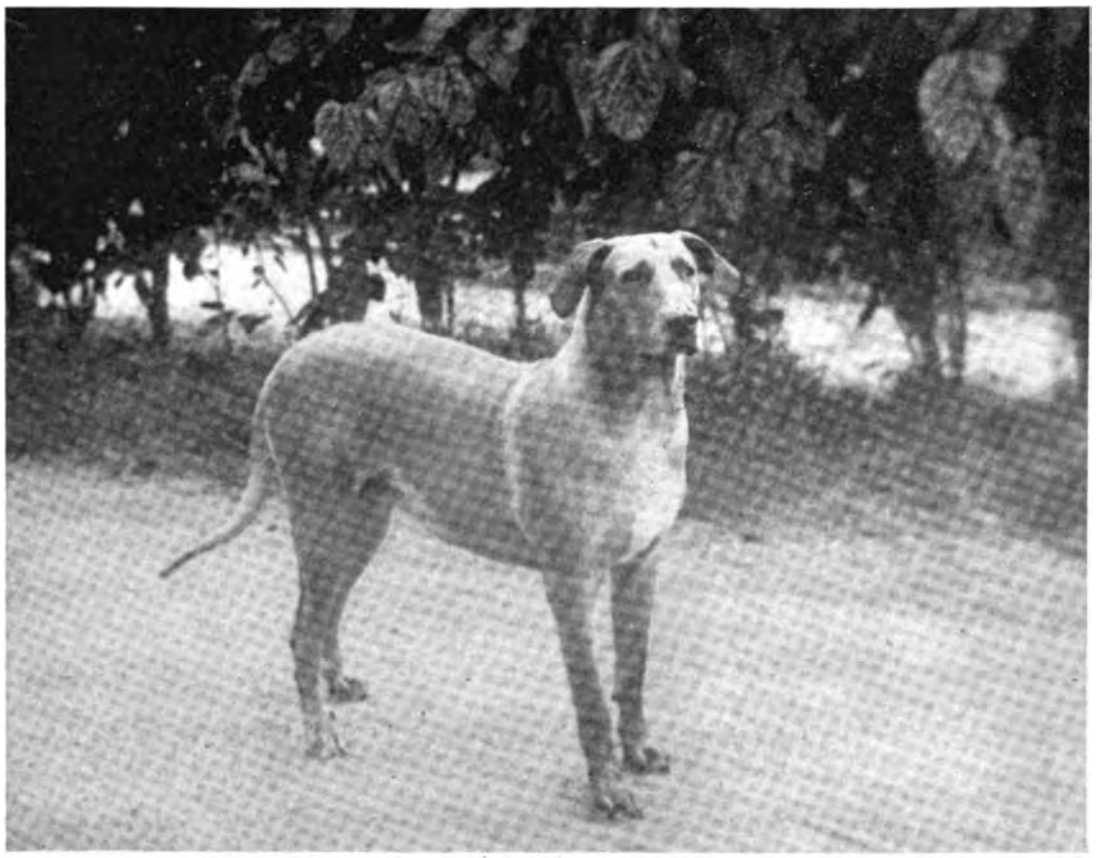
"Oh, I couldn't, I really couldn't think of associating with the vinegar after this!" cried out the oil in a well-modulated, dignified tone. The vinegar was about to retort, but was sharp enough to know that without the oil he was not very desirable in a salad, and he really wanted to be useful to the lettuce; so realizing that he had placed himself in a bad position, he wisely left it to the lettuce to mollify the oil.

"My good Vinegar and Oil," again began the lettuce, "I truly do not understand why you two, each so excellent in your own way, and super-excellent when together, should ever entertain for one moment any thought towards each other than of the greatest respect. Supposing you are not colored alike — what of that? I realize fully that you differ widely in your characteristics, but I would not wish you to be alike for the world, for it is the difference between you that makes you so valuable when working together. You, my dear Oil, need just the tartness that Vinegar gives to you, while I am sure that the toning down which you impart to Vinegar's delicious flavor is appreciated by none more than himself."

"If you will pardon my interference," observed the pepper, standing near by with the salt, "I should like to beg of you, dear Oil, to pardon the vinegar for his hasty remarks. I am rather inclined to be too sharp myself, and can readily understand that Vinegar is better than he sometimes appears; and I know that you *need* him, just as I need my dear companion here, the salt."

Whereupon the oil and vinegar, being so wisely importuned, consented to agree to disagree, and gave themselves over to the lettuce to be used as she desired in her salad.

Moral: It is not enough to be useful, but to be able to work, impersonally, with others for the general good of all, is required of one who would live a Brotherhood life. J.



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ON GUARD AT LOMALAND

A January Verse

"JANUARY is the worst month of all," said Charlie, as the children sat talking in their cosy corner, having been driven indoors by the storm.

"It does seem rather slow, after all the fun of the holidays," said Rob.

"Oh, but I like it," said Beth, "it is such a nice beginning-again time. You know how the garden works to grow flowers, and when it has given away all its blossoms, that is like Christmas, and then it begins over again with the seed-planting time, and that is like January."

"Well, that is what we do," said Charlie, "all the year we move towards Christmas as the goal, and when it is over, then we begin again with the very same thing."

"But we go up a peg each time, don't we, in our ideas of things?" said Rob. "Each Christmas always seems better than the last."

"I am sure this one has been the *very* happiest of all my life," said Beth, "I wish it would last a year,"

"So do I," said Charlie.

"It will, if you keep on wishing it," said the older sister, Annette, who had joined the group. "All the joy of giving and receiving presents; the excitement of the funny stockings crammed with surprises, and the thrilling delight of the treasure-laden tree, with all the merry-making of the festivities are just a Christmas promise of what would happen every day if we could keep on forgetting ourselves and go on living in the big, glorious Christmas feeling that we all belong to God's family and are happiest when we serve each other without any thought of what will happen to ourselves. Christmas seems like the fruit, from which comes each year a new knowledge of our divinity as the seed, to be planted and grow up into deeds that will blossom for the next Christmas."

"I say, January is a great month, if you think of it as a seed-planting time, isn't it?" said Charlie.

"It gives me a feeling of responsibility about the way I think and act," said Rob.

"It makes me think of the verse from the *Bhagavad Gîtâ* that you learned last year, Rob, about forgetting ourselves, do you remember it?" said Beth.

"I think this is it," said Rob:

Find full reward
Of doing right in right! Let right deeds be
Thy motive, not the fruit which comes from them,
And live in action! Labor! Make thine acts
Thy piety, casting all self aside,
Contemning gain and merit; equable
In good or evil: equability
Is Yóg, is piety!

"That is a fine January verse, Rob, and I'm going to learn it," said Beth.

"And so am I," said Charlie. E.

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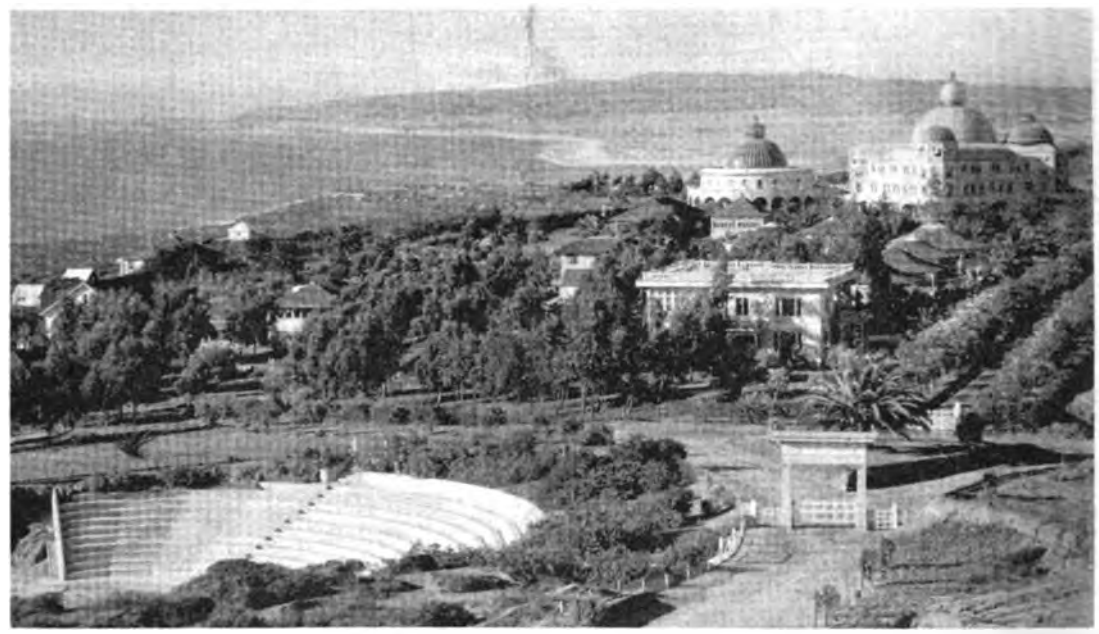
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CONTENTS

Pages 2, 3 — EDITORIAL
"La Vita Nuova"
The Thread of Life
The Love that asks not
The Object of the Search
The Confusion of Self
The Coming of Selflessness
Trying to Please all Parties
Where was I Before I was Born?

Page 4 — TWENTIETH CENTURY PROBLEMS
The Mystery of Habit
Skandhas in Modern Dress
Sir Oliver Lodge's Education

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Menhir du Champ-Dolent (*with illustration*)
Chimu Civilization 10,000 B. C.
Japan and America Connected?

Page 6 — TWENTIETH CENTURY SCIENCE
"Creeping like Snail. . ."
The Gateways of Memory
The Comets

Page 7 — NATURE STUDIES
Action of Radium on Water
Early Morning, Point Loma (*illustration*)
A Point Loma Cliff (*illustration*)
Luminous Termite Mounds

Pages 8, 9 — STUDENT'S PATH, ETC.
Compassion
British Sailors at Point Loma (*illustration*)
"Letting off Steam"
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Occult or Exact Science?

Page 11 — GENERAL
The Theosophical Address at Isis Theater

Page 12 — GENERAL
A Bewitched Diamond
The Old Thought and the "New Thought"
Swedish Friends

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Acting and Character
Oku-no-in (Tomb), Nikko, Japan (*illustration*)

Pages 14, 15 — WOMAN'S WORK
Difficulties of the Future
The Royal Forest, Visingsö, Sweden (*illustration*)
Visingsö
Interior of the Brahe Church, Visingsö, Sweden (*illustration*)
Jottings and Doings

Page 16 — OUR YOUNG FOLK
The Boaster — A Northern Myth
Three Merry Finnish Girls (*illustration*)
Going South (*verse*)
The Study of the Migrations of Birds

Page 17 — CHILDREN'S HOUR
The Borrowed Birthday
A Lesson in Botany (*illustration*)
For Little Blind Racers

Pages 18, 19, 20 —
Meteorological Table; Advertisements; Book List

"La Vita Nuova"

WHAT was Beatrice has been discussed almost ever since Dante wrote. There was of course a real girl of the Portinari family, whom Dante saw some few times; and she was the inspiration of his poems. But the ideal soars so high and gets so far away from flesh and blood, as manifestly to stand for the poet's own soul. He thought it no disloyalty to marry, and at the end of his great poem he represents her as absorbed in the contemplation of Eternal Glory. Beginning as the mere girl, in the hope of whose shy and modest salutation in the street he lives from day to day, she ends as almost formless light, high above his personality, and close to the Throne of all Light. Could a modern poet have resisted *some* sentimental touch, however rarefied and transcendental, of the *lived-together-happily-ever-after order?* One shudders to think what even Shelley would have made of a final scene, the caves and bowers and wanderings together hand in hand.

The Thread of Life

In a fine study of Dante's evolution, in the New York *Nation,* Professor Fletcher of Columbia brings together the *Vita Nuova* and the *Commedia,* showing a thread running from the first of one to the last of the other. It is mainly of his own detection and clears up a difficulty that has hitherto received no real elucidation.

Upon the *Vita Nuova,* the "New Life," Dante did not enter until he had received a certain lesson at the hands of "Love." "Love" digged a very cunning pit for him and he fell in and got this lesson.

In the tenth chapter of the *Vita Nuova* the poet relates that Beatrice, passing by a certain way, withheld her salutation from him, a salutation "nel quale stava tutta la mia beatitudine." Having already come to the conception of her as "destroyer of all vices and queen of the virtues" he has no word of complaint, only grief.

In the twelfth chapter he tells how, while in the midst of his grief, Love came to him as a sleep-vision, a youth in whitest raiment.

The Love that asks not

"My son," said the visitor, "time is it that we laid aside our counterfeiting"; and then he wept. When the poet asked him why he did so, his enigmatic and hitherto practically unexplained reply was, "I am as the center of a circle, to which all parts of the circumference are alike; but thou art not so." He declined to interpret, saying, "'Do not ask more than may be useful to thee."

The only immediately useful part of the interview related to the "counterfeiting," which had consisted in this: that the poet had been feigning admiration for another "most gentle lady" in order to hide from the public his love for Beatrice. To the latter he accordingly now addresses a "ballata" telling her of his fidelity from the first moment that he saw her. Herein he asks for her pity, doubtful however if he will get it.

This doubt is presently justified. When in company with some other ladies, Beatrice takes the opportunity to mock at him. All of them "si gabbavano di me con questa gentilissima." And this is the result of following Love's advice.

The Object of the Search

To look ahead a moment, as far as the twenty-fourth chapter, we find ourselves in some confusion. For there Love, who in the twelfth chapter appears to the poet as a young man and gives him some advice which leads to his discomfiture, now speaking from the center of his heart proclaims *his identity with Beatrice herself:* "He who would wish to consider the matter very subtly, that same Beatrice he would call Love."

In his profound grief at the mocking, light comes to him. To some extent he understands. His love had been selfish, an *asking* love. He will transform it into one that purely gives and worships, desiring to do that only. *This* desire cannot be denied him, cannot bring him any pain. He is learning Love's lesson: "Love and the gentle heart are but one thing," the radiating center "to which all parts of the circumference are alike," the love which is universal and equal in all directions. Thus he reaches the *vita nuova.*

The Confusion of Self

But the battle is not over, the lesson not fully learned. The death of Beatrice brings a new passion of desire and an intense reaching out for pity in his grief. In a vision, which he calls imaginary, he sees her garbed as when first he knew her. She does not speak, but from her silently reproachful presence he perceives again his own selfishness. "My heart began grievously to repent of the craving by which it had so basely allowed itself to be possessed."

The poem closes, and the next step of illumination is shown us in the *Commedia,* the Purgatorio and Paradiso. Not quite yet, as Professor Fletcher says,

> is Dante's love fully subdued by the love which is nobleness. Before his "pilgrim-spirit" may fully realize and declare the glory of Beatrice, that is of

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Love himself, it must pass through Hell and Purgatory; must again, after its errancy, be confronted with Beatrice, and, appealing to pity, seem to find pity an "enemy" still. Though angels are moved to pity by his misery, Beatrice is sternly unrelenting.

That is the purgatory. But paradise follows. He envisages the very Godhead itself, the center of love, as a triple circle of ineffable light. He understood now that "center to which all parts of the circumference are alike." Beatrice had accomplished her redemptive purpose upon him; he had himself become the true Love, that which seeks nothing for itself. He could return to earth *safe*. Love on its active side is radiant desire to give; on its passive, as Piccarda tells Dante, it "stilleth our (self-) will and maketh us desire but what we have, nor giveth other thirst."

The Coming of Selflessness

Professor Fletcher is fully entitled to his last paragraph:

> If the above interpretation of these dark words be correct, they are by no means the mere *obiter dicta* or even unexplained mystification that the commentators have left them, but form the dramatic announcement, and contain the essential tenet, of the religion of love embodied in the "sweet new style" of both the *Vita Nuova* and the *Divina Commedia*.

For the rest, it would seem clear that in the form of Beatrice Dante has clothed his consciousness of his own soul, the "Warrior," as active, if we would but see it, in our lives as in his. STUDENT

Trying to Please all Parties

THE danger of trying to ride too many horses at once is proverbial, and he who attempts to sit on more than one stool generally ends by finding a seat on the floor.

In the report of an address before a Congregational assembly, by a well-known authority on science, who appears to be an authority on most other subjects also, we find that Christian dogma, modern science, psychic research, and some snippings of Theosophical teachings, were all triumphantly bestridden and benevolently patted on the head by this learned gentleman.

It would be unfair to analyse his discourse too closely; for one appreciates the difficulty of having to please the Churchmen without contradicting any of one's previous utterances to other bodies, or prejudicing any of one's future utterances. Rather, in our desire to think well, should we appreciate the careful way in which this diplomatist has skated over thin ice and the skill with which he has used language that leaves open ways of escape in every direction. Yet there are some who may think that the attitude assumed was somewhat arrogant, as tending to place the lecturer in the position of supreme arbiter over everything.

First we have an attempt to admit Reincarnation and deny it at the same time. Man is eternal. "He began, but not from nothing, neither did he cease to be." This is a neat way of evading the difficulty of postulating eternal existence which begins but does not end; he could not tell the Churchmen that the soul had pre-existed; neither could he deny it. "The experience and memory of the past survived in our organization, though conscious memory might fail." "Our character determines our destiny." Again Theosophical teaching. But the lecturer expressly repudiates Reincarnation:

> He did not in the least suggest such things as reincarnation, transmigration, or anything like that. Those were fancies. But we were fragments, as it were, of the great reservoir of life, of spirit, and of mind-fragments individualized and incarnated at birth.

But just below we read that —

> Some thought we had no identity before our incarnation; some thought we had forgotten it. The latter was the more poetic mode of expression. . . . It was an old idea, and, he confessed, for a long time he thought it fanciful. He was beginning to think it was more than that.

One would suggest the illustration of a doctor saying to his patient, "Don't take that quack medicine, I will give you something much better"; and then taking away the bottle and giving it back again with his own name written on the label.

After more Theosophical teachings, judiciously disguised as before, the lecturer undertakes to show that the Christian faith, including the doctrine of the special Divine incarnation of Jesus, is a reality. And how does he show this? The answer again brings our hero to the summit of the situation; he has tested the matter scientifically, and found it to be true! How gratified the Congregationalists must have been to think that their doctrines had passed so successfully through such an ordeal!

> Not the individual only, but the whole human race, has been helped by an agency that could not have been imagined, an agency they had not fully and completely recognized even yet. A Divine helper actually took flesh and dwelt among us. We are all sons of God in a sense, but a Son of God in the supremest sense took pity on the race, laid aside his majesty, took the form of a servant, entered into our flesh, and lived on the planet as a peasant, a teacher, a reformer, a missionary. This literally happened. You have often heard it said, but I am not speaking of it because it is a conventonality. I have been led to perceive the possibility of it by investigation. By scientific investigation I have come gradually to perceive that the Churches here have hold of a great truth.

One would very much like to know by what reasoning the lecturer arrived at the conclusion that there could be only one Divine incarnation and that that one was the one known to Christians as Jesus? His admissions all lead up to the inevitable conclusion that many such incarnations are possible; or at least that either many or none at all are possible. And, granting that there could only be one such incarnation, why must Jesus have been that one, and not Gautama Buddha or Krishna or Quetzalcoatl or Zoroaster? Scientific investigation has proved it to this eminent authority; it would indeed be a curiosity, that scientific investigation, if it were forthcoming! Can the lecturer be alluding darkly to his famous experiments in psychic research? Has he had a communication from Jesus, one wonders?

Altogether one must regret these attempts to be popular with all parties and to please the sectarians by assuring them that their particular doctrines have the sanction of science. But the fate of such attempts is certain and invariable; this gentleman, in the course of time, will find himself deserted by all parties. His Theosophical doctrines will never suit the sectarians; his sectarian leanings will prevent him from being a true Theosophist. His attempts to combine science with spookology will doubtless be disastrous to his best success in either field. Let the Churchmen stand on their own base. Let those who wish to understand the Theosophical teachings get their information at first hand, and not in prepared form by one who is a Congregationalist and a psychic researcher at the same time.

The fact of Divine incarnation *in every man* is a sacred truth; and the attempt to combine it with the Church dogma of special incarnation in Jesus is like trying to satisfy conscience and self both. One prefers the man who is out-and-out, thorough, even if it be in dogmatism, to the man who tries to obtain grace without sacrifice.

H. T. EDGE, B. A. (*Cantab.*)

Where was I Before I was Born?

THIS question receives too little attention, which is an astonishing fact when we consider how many people are thinking about where they will be after death. Yet is it logical to maintain that anything which has no end can ever have had a beginning? Can the soul live eternally in the future, and yet have had its beginning at a point of time?

We may also get clearer ideas about future existence, if we take into account pre-existence. Many people imagine that their *personality* is going to survive; would they say that their personality had pre-existed? On the contrary, we know that the personality has been gradually built up during the present life; it is a temporal thing, changing and not eternal.

What pre-exists and continues to exist cannot be that which we now call our "self." If the question be asked, Is there, then, a loss of identity, an absorption of the self into the whole? — one can only answer that the reply to this question takes us deeply into metaphysics and cannot be given without reference to other and related subjects. The distinction between *Individuality* and *personality*, however, is one that is recognized in Theosophical writings, and there the answer lies, and information thereon is to be found in the text-books.

Man, in his present state of development, has no conscious bridge between his immortal Self and his mortal personality; the higher and lower minds do not blend, they are not co-ordinated. He knows not where or what he was before birth, cannot form an idea of what he will be after death, preserves no recollection of his state during deep slumber. It is the interest both of the ever-living Self and its earthly pupil that a union should take place between them; for the lower man without the higher is imperfect, nor is the nature of the higher completed without its destined union with the lower. Many a sacred allegory and legend has its significance here. It is here that we must seek the true meaning of the word "Atonement."

In our present state, the consciousness of the real Ego is unknown to us; we cannot come into touch with it. *Our personal mind is too much attuned to the thoughts and desires of earth to reflect the light from above.* Nevertheless it is taught that a state can be reached where the mind will become united with its Divine counterpart, or Self. Then the man will know more about pre-existence and future existence.

But this point about the pre-existence of the Soul should certainly be borne more in mind, as it is too much neglected by religious people who seek true philosophy. STUDENT

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Some Views on XXth Century Problems

The Mystery of Habit

WE cannot understand the medieval ascetic who loved to torture himself, nor his more ancient and austerer brother of India. No extreme case of anything can be understood without a study of the slighter and slightest cases of the same thing.

Dr. Johnson could not pass along a street without putting his hand for a moment upon the top of every post. Some people always avoid putting their feet down upon the junction of two curbstones, or else are careful never to fail to do so.

Most confirmed smokers will tell you that they often smoke when they do not want to. They wish they wanted to, but they don't. Yet, want or not, they may have to. *Something* wants to and they have to obey — or think they have to.

These three cases may not seem to hang together, but they do.

Modern psychology has never sounded the mystery of *habits*. It has never noted that a habit is the expression of the desire of a cultivated *entity* in consciousness. Johnson may at first have had some reason for his trick. When the reason vanished and was forgotten, the conscious entity whose life work it was to touch posts, who had been created from the stuff of mind for that purpose and by that persisted-in action, remained. When a post heaved in sight this entity perceived his opportunity and pleasure, advanced into and for a moment occupied the center of the stage of mind, was for that moment accepted by the man as himself, and retired.

The whole event was a trifle. But similar ones may not be trifles.

In the second case this thing was created by and consisted of the desire to smoke. In that consists its life and pleasure. Its reality is obvious from the fact that it can compel the man against his own wish to fulfil *its* wish. When he is fully occupied with something he can often feel its prompting nudge, disturbing his concentration.

The self-torturing ascetic has one of these things active in him. In the beginning he may have thought tortures good for the "flesh," spiritually good. Persistence in them creates the entity; his approval of torture may have passed over entirely into it; it may have absorbed his entire consciousness; of *him*, proper, there may be practically nothing left. "He" loves pain because *it* was created from and consists of the desire for pain. And *it* is now *he*.

In the same way a created morphine entity may absorb the entire personality, leaving nothing. The soul must of course withdraw to its own place, defeated for that incarnation; the vineyard is yielding no fruit.

The very brain itself may become one of these entities. Set to work at analysis, it comes to absorb in that work the entire mental energies. A faith, a belief, becomes impossible; everything has been dissected to pieces; there is nothing but an essentially automatic thinking machine entirely beyond the will and leaving nothing of the living universe — in fact an anatomical dissector.

There are people who have made soulless entities even of virtues. They thought the virtues good to practise — as they are — but for the wrong reason. They found that the practice of the virtues gave them a very fine and elevated opinion of themselves. Here too, at last the heart may be drained. Nothing but a set of automatic virtues is walking about. Never a wrong thing is said, never one done. All the duties — except the *one* duty — are done by clockwork. We have a modern permutation of the old ascetic.

How necessary was the old injunction to "know thyself"! It is man's only salvation from becoming by middle life a congeries of entities — mostly harmless perhaps, but absolutely unprogressive. An entity, submitted to, left to itself, does not progress. If evil, it must be trodden upon; if good, used. C.

Skandhas in Modern Dress

A RECENT book on *Consciousness*, bearing that title and reviewed in *Science* at some length by Professor Ladd, will doubtless take its place among the university textbooks. With it and its like the student is expected to saturate himself.

The author will doubtless feel himself insulted to have his book named in the same sentence as the textbook of Christian Science. But we are compelled to do so for they just complement each other. One says that matter is unconscious and all its sensations and claims to be alive, illusion; the other that there is nothing but conscious matter, and that the claim of consciousness to have selfhood and will is delusion. Whichever way the student advances, as soon as he has reached belief he is self-hypnotized. For neither statement, though diluted out into a whole volume and argued through five hundred pages, is capable of bearing a meaning. It can be made in words but they cannot correspond to an act of consciousness. The statements are illegitimate and their serious presentation really places their respective authors equally outside the philosophic pale.

All the phenomena of consciousness, we learn, may be explained as due to "presentations" or states, with their groupings. Consciousness consists of a set of states. *States of what?* Of consciousness? The author should write a book on Space, based on the contention that Space consists of a set of cubic yards; or on Time, defined and explained as a succession of hours. Well then of matter? "Consciousness consists of a set of states of matter"! An exclamation point seems all that is necessary. Upon that definition the author hardly ventures; but he does say that every state or presentation has as its other side a state or change of nerve matter. The student will learn this; he will not learn that it is pure dogma, politely qualified by Professor Ladd as "premature and even delusive."

Before getting himself illuminated by the study of such books as this, the student has two pieces of knowledge more certain than any other: knowledge of his selfhood, and of his will. He must make himself believe that he has neither of them. To do that, he must, we maintain, achieve a distortion of consciousness which amounts to a hypnotic state and is mental disease. For once you believe that consciousness consists of a set of states — of nothing — flowing along automatically — through and in nothing — there is obviously no place for will and self. The student must blind himself to the first and inwardest and certainest fact he knows — that he can guide the stream, and that *he* can do so.

Professor Ladd thinks this resembles "the Buddhistic doctrine of Karma." There is some small but only apparent link; for even exoteric Buddhism makes the "skandhas" — which may be regarded as an equivalent of Mr. Marshall's presentations, states, and especially tendencies — come together again after the death of one individuality and thus constitute another. And whatever exoteric Buddhism may in words deny, *it is compelled to think throughout of that unbroken and unbreakable thread, the eternal self, around which the skandhas gather again and again, both of the ends of which are in Nirvâna.*

STUDENT

Sir Oliver Lodge's Education

IT is always pleasant to have doubts set at rest, to be informed of the truth by those whose knowledge is absolute.

This pleasure has been recently afforded us by Sir Oliver Lodge. Lecturing on "Life," at a Congregational church, and especially on pre-existence, he assured his hearers that he was not trying to indoctrinate them with the idea of Reincarnation. That was a fancy. They had existed before birth, existed in some form eternally; but never before in flesh.

A certain Council of Constantinople went further and with the same assurance:

> Whosoever believes in the fabled prior existence of souls, let him be anathema.

But Sir Oliver left us some hope for Reincarnation. He may ultimately permit us to regard it as more than fancy. His present position is this:

We are fragments of the great reservoir of life, of Spirit, individualized at birth.

His immediately future position is this:

> Some thought we had no identity before our incarnation, some thought we had forgotten it. The latter was the more poetic mode of expression. . . . It was an old idea, and, he confessed, for long he thought it fanciful. He was beginning to think it was more than that.

Thus at one time he thought that identical pre-existence was "fanciful." Now there may be something in it. But now Reincarnation is "fanciful." Presently there may be something in *that*.

We watch his education in philosophy with every good wish for his progress. He had better hurry, however; for the procession moves. More thinkers of today have accepted the idea of Reincarnation than are willing to say so. It will be a usual tenet in a quarter of a century, itself having reincarnated. STUDENT

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Archaeology Palaeontology Ethnology

Menhir du Champ-Dolent

THIS fine menhir stands about 30ft. out of the ground and affords striking testimony to the powers of those who erected it. A wooden crucifix has been stuck upon the top, but the artist has not thought it worth while to portray that. Many other menhirs have suffered a similar "conversion to Christianity," but the more usual method adopted was to carve rude crosses or inscriptions on their surface. By this means the priests hoped to direct aright the prayers and offerings, which, in spite of all injunctions against the practice, a great many of the Breton country folk continued to make to certain menhirs all through the middle ages and until comparatively recent times. Indeed, in remote districts, this cult of the menhirs continues furtively even today. It may perhaps represent a dim and distorted reminiscence of age-old rites and ceremonies. B.

Chimu Civilization 10,000 B. C.

IF the CENTURY PATH often repeats H. P. Blavatsky's prediction that the present century would witness a vindication of her statements about the existence of great prehistoric civilizations it is not from choice only but from necessity. For what can a review of current events do but record the repeated fulfilments of this prediction with which the archaeologists provide it?

In number 2 of the present volume was noticed the discovery in Peru by Mr. T. Hewitt Myring of a Chimu civilization dating back to at least 5000 B. C., and exhibiting, as the objects recovered from the graves show, a very high culture. More about this, together with illustrations of the objects and of the site of their discovery, appears in the *Illustrated London News*.

In the Chimcana Valley of Peru 750 examples of pottery were unearthed, and prove, says the *News*, that there existed on the western slopes of the Andes, some 7000 years ago, a civilization of a much higher type than any had thought possible. The pottery dates from 5000 B. C.; some think 10,000 B. C. It was dug out of a single tumulus, some three miles in extent, containing 2000 graves of Chimus of all classes.

No photographs can give an adequate idea of the delicacy of the coloring, high finish, and wonderful preservation of the art-works; the painting and modeling give a graphic picture of the life and character of these people. There are many heads, statuettes, and vessels ornamented with heads; and the most remarkable point is revealed by the portraiture. The features of this ancient race seem to have been quite what we now call "Aryan." They exhibit not only great refinement of type but remarkable variety. Contrasted with bold warrior heads or faces of intellectuality are snub-nosed grotesques and grinning caricatures; the whole showing, on the part of the artists a versatility, a richness of resource, and a variety of material for models, such as is quite out of keeping with the idea of an elementary or secluded civilization. Eminent artists have declared that the work could not be excelled by any race now on earth.

Much of the symbolism reminds us of the Egyptians: there are asp head-dresses, conventionalized wings, and symbolic crowns. One of the pieces represents:

A vulture gnawing at the vitals of a man bound to a rock — suggestive of the legend of Prometheus.

There is a pair of owls, a parrot that whistles when you blow down a tube at the back of the head, a seal eating a fish, and many other animal figures.



Lomaland Photo. and Engraving Dept.

MENHIR DU CHAMP-DOLENT

Chimu graves and pottery have been found in many of the valleys of Peru, but it was thought there were no more to be found. But now Mr. Myring has struck a rich vein of much better pottery, and there is no knowing what will be the end. The discovery was one of those "lucky accidents" that happen. The discoverer was looking for something else and found this. He was looking for treasure, and he found treasure, but not of the kind he was looking for. Invalided from work, he was visiting a friend in Chimcana Valley, and was amusing himself by looking for Inca treasure. The story goes that the Incas, about the middle of the 16th century, were bringing to the Spaniards a ransom for their captured king; but hearing that the king had died, they hid the treasure. There were two caches, called the "Big Fish" and the "Little Fish." That the story was not a fable is indicated by the fact that in 1796 one of the few remaining descendants of the Incas revealed to a Spaniard the place of the Little Fish and the Spaniard unearthed it, sending to the King of Spain some hundreds of thousands of pounds sterling as royalty. Mr. Myring was after the Big Fish, and claims to have been guided in his choice of a place to search by his studies of the habits of the ancient Incas.

After arriving at such a spot, he commenced operations and almost immediately found he had struck an ancient burial ground.

It is to be hoped the ethnologists will give this discovery the attention it demands; for it is needless to point out how completely it conflicts with some of their favorite theories. They are searching the strata of America for evidence of a progressive scale of evolution upwards from savagery; and here we find a civilization of the highest type, quite modern in many ways, 7000 or more years old. This sort of thing is getting to be the rule nowadays, both in the New World and the Old. That great prehistoric civilizations did exist on both continents, as stated by H. P. Blavatsky, seems to be well established. The great similarity between the ideas of the races on both sides of the world is also clearly brought out. Take that statuette of a man fastened to a rock and having his vitals gnawed by a vulture: will some theorist now propound a theory to account for that? The Phoenicians, perhaps; so they must have sailed across from Greece and told the Chimus of this Greek myth; or perhaps the Chimus were the originators of it. But there are many other such coincidences to be accounted for, and they can only be explained in their entirety by the hypothesis that the Secret Doctrine was once universally diffused and its symbols known to races in all parts of the world.

Should we not be proud of our lineage instead of trying to disparage it? And can we not best show our own greatness by appreciating that of others? STUDENT

Japan and America Connected?

THE discovery near Spokane, Wash., of the leaf of a plant known only in Japan lends color to the theory that Japan was formerly connected with America.

The distribution of land and water has been many times changed during the world's history, nor should we have to go very far back to find a land connexion along the route of the Aleutian Isles. So the finding of this leaf may very well point back to such times. But likewise it may point to the existence of merchants crossing the ocean in ships. H.

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The Trend of Twentieth Century Science

"Creeping like Snail. . . "

IT is curious to watch the transition stages marked in the progress of biology from the worn-out mechanicalism of yesterday to the vitalism of the entire henceforth. Some of the new thinkers have whole-mindedly taken up the new position. Others are moving very reluctantly with faces both ways, making strange attempts to combine the incompatibles. The true vitalists are those who, as Professor Lovejoy puts it,

> find in the phenomena of consciousness . . . some clue to the sort of causal process which must be assumed to account for the peculiar unity, the definiteness of form, and the adaptiveness, of living things and their functioning.

We must explain nature by ourselves; from what we know of our consciousness and its workings outward upon our bodies we must explain what we do not know in nature, moving from the known to the unknown. Says Bunge:

> The essence of vitalism consists in this, that we follow the one correct road to knowledge, that which starts from the known of the inner world in order to arrive at the unknown of the outer world. Mechanistic theories follow the opposite and misleading course — they set out from the unknown in order to arrive at the known.

Men like Bergson do this fairly thoroughly; they credit nature with a conscious urge upward and onward and thus explain the appearance of variations.

It is those who try to stand in both positions at once that present the most interesting study. Roughly speaking, there are two groups of them.

The thorough mechanicalist regards protoplasm as a chemical compound simply, merely a very. complex and as yet unanalysed one. Variations and all vital phenomena are but the behavior of this chemical compound. Vital phenomena are but complex chemical ones.

The next higher group admits the specialty of vital phenomena but still calls them chemical. But protoplasm is a *unique* chemical compound with properties not deducible from any amount of knowledge of any other chemical compound.

The next view still retains protoplasm as a chemical compound, but it has a mysteriously unconscious freewill. Its behavior does not follow fixed laws related to its composition but differs from time to time under the same circumstances — somewhat, for example, as if selenium sometimes became a better conductor of electricity under the influence of light, and sometimes not.

All this time matter is still unconscious and unensouled. But now it acquires soul or souls — but these are unconscious! This effort is that of Driesch and he calls the ensouling entities "entelechies." These are not in space, somehow; they are not forms of energy, and they are not quantitative. They exist in protoplasm and somehow guide it by suspending until the right moment chemical changes in it which might otherwise come off at the wrong moment and uselessly. Though he calls some of them "psychoids" they have "in no case anything of a psychical nature." Though they act as if they knew and willed, it is "only by analogy" and metaphorically that they can be regarded as really doing so. The confusion is completed by the admission of consciousness as an appanage of the protoplasm, but, as we have seen, not of the entelechies and psychoids that guide it! To what strange shifts will men resort in their efforts to blink the fact of intelligent consciousness in nature!

Well, lastly come the real vitalists. When will one of them be spiritual enough to advance from speculation and hypothesis to knowledge? One is reminded of the old Hindû *Vishnu-Purâna:*

> Those who have not practised spiritual meditation conceive erroneously of the nature of the world. The ignorant who do not perceive that this universe is of the nature of wisdom, and judge of it as objective only, are lost in the ocean of spiritual ignorance. But they who know true wisdom and whose minds are pure, behold this world as one with divine knowledge, as one with thee, O God. Be favorable, O Universal Spirit!

STUDENT

The Gateways of Memory

IF there may be a society for promoting the use of the left hand, its initiation into the dignity of the right, why should there not be one for promoting the use and initiation of the auditional memory up to the level of the visual? Every now and then some abnormal case shows us how much more usually visual than auditional is memory. *Umschau* reports one of these, a healthy girl who could never be taught to spell. Of quick intelligence and a ready reader, the moment that a printed word had left her field of vision she could not recall its appearance. Capable of reading violin music, which is mostly in single notes, she could not read music written for the piano, not being able to retain the picture of the left-hand notes of a chord whilst her eyes were reading the notes for the right hand. Three other members of her family exhibited the same defect, two of them being authors of scientific books whose spelling had of course to be sedulously corrected by friends. A small defect of the same kind is not uncommon in persons of even liberal education.

We use our eyes more than our ears and mostly register facts in memory by complete, sketchy, actual or symbolic, conscious or half-conscious pictures of them. Reciters are often re-reading from a memory picture of the page from which they originally learned and would not on any account refresh themselves from another edition of the book. Anyone who will read a sentence aloud and then look up from the page and try to repeat it is far more likely to be trying to recall the position of the words than the sound of his own voice. He is using by preference the visual memory. For the same reason most people are very bad poetry readers (aloud), and when they read poetry at all think more of the "story" of it than the melody of the words — which indeed they may have hardly appreciated at all. The auditory attention and auditional memory are both inferior to the visual. People will stand still in the night and of its hundred sounds note only two or three; and they will consequently recall it rather by its pictures than by these few touches upon the ear.

We should try to bring hearing up to the level of sight, in that way getting far closer to nature and her secret life. That dim audition of a background of general stir which we get in a forest in spring, might ultimately particularize itself into details so that we heard the growth of the individual tree. Hearing stands in nearer relation to our spiritual consciousness than sight. STUDENT

The Comets

WHOEVER thinks of a comet should make his thought take in as many elements as he can. Then he will know how to study; then he will have that valuable form of knowledge which consists in a definite map of ignorance.

There is a tail, and there are veils, and there is a nucleus. Each has its mysteries.

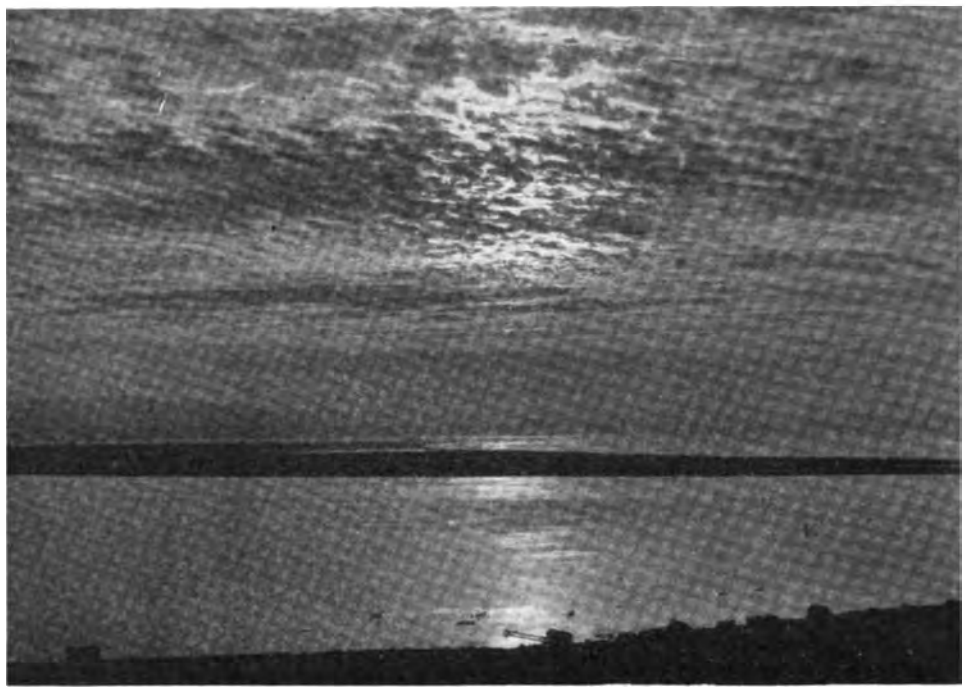
The visible tail consists of small particles. When any particle is of sufficient smallness, a 20,000th of an inch, the pressure of the sun's light on it just balances the sun's pull. If larger than that the pull is in excess. If smaller — down to a certain point, the repulsion is in excess and the particle tends to fly away from the sun. Comets' tails, on the whole, do that. When the particle is 150,000th of an inch in diameter, the repulsion is 20 times the pull, technically referred to as 20 units. In the case of smaller and smaller particles the repulsion may, it is thought, reach 36 units before becoming nil. But the speed of travel away from the sun, backwards from the oncoming head of the comet to the tail, attained by some streamers, indicates an enormously greater repulsion — even, it is thought, hundreds of units. Some repulsive force from the sun, wholly unknown, is therefore certainly active.

There is some evidence that the heart or nucleus of the comet is in rotation, that in fact the advance of the real comet — hidden or obscured by its veils — is a spiral. This heart throws out veils or clouds, perhaps on all sides, certainly in advance towards the sun. These, owing to the solar repulsion, are instantly swept backwards towards the tail at an immense speed. The throwing out appears to be pulsive, perhaps regular; and it is from the appearance of the backward streaming masses, the veils, that the rotation of the heart has been suspected though not yet proved. According to Theosophy the heart does pulsate and does progress spirally. Also according to Theosophy, the more real part of the comet is not on our plane of vision at all, consisting of matter in states not objective to ordinary humanity.

The life of a comet is often an unsuccessful battle against the many forces of disintegration. Of the beginnings of any comet, and of the ultimate fate of those that are successful in keeping alive, science knows little. Yet it is beginning to suspect that planets are captures fitted into place in their systems. And a planet is as entitled to a fiery youth, and to be the reincarnation of a soul, as is a man. They are living entities. STUDENT

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Nature Studies



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EARLY MORNING, LOOKING EAST FROM POINT LOMA

Action of Radium on Water

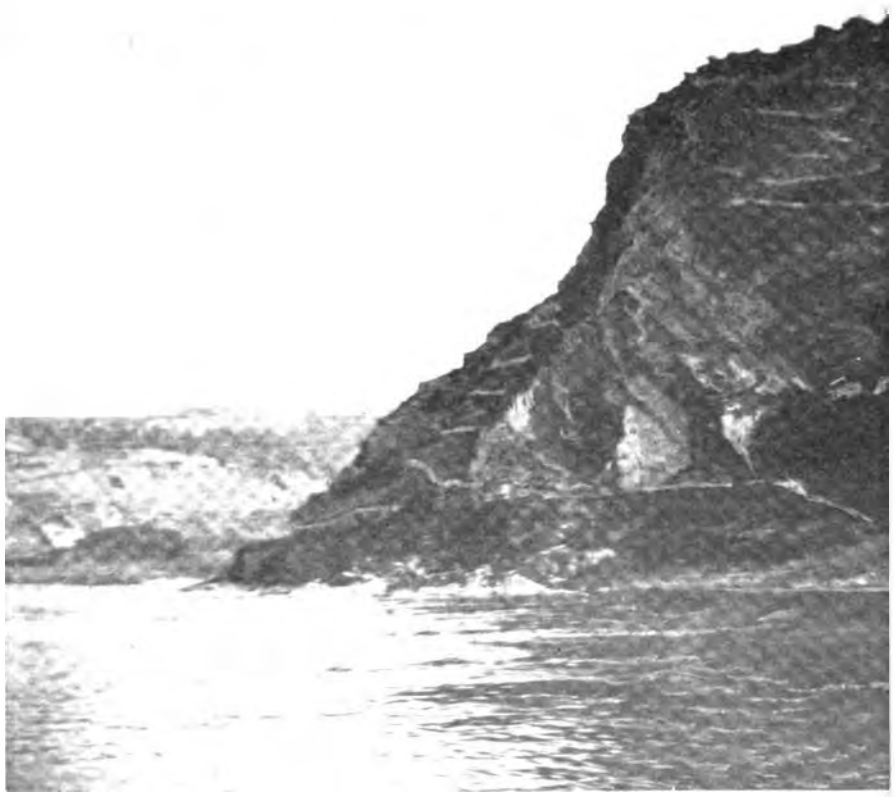
SIR WILLIAM RAMSAY, speaking recently before the Chemical Society, London, said that the emanation from radium is one of the most potent chemical agents which exist in nature. Of all known substances it has the greatest potential energy; one cubic centimeter contains, and can evolve, nearly three million times as much heat as an equal volume of a mixture of oxygen and hydrogen in the proportions to form water. The spontaneous change which it undergoes is moreover accompanied by the emission of an immense number of particles with a velocity approaching that of light in magnitude. This emanation is a gas; its density is unknown, but probably considerable; it escapes unceasingly from radium salts. Its most remarkable property is its change into helium and other products. It obeys Boyle's law. It resists attack by all chemical agents which have been tried. Much of the heat evolved by radium is evolved during the decomposition of this emanation and of its products.

It was only to be expected that a substance endowed with evolvable energy to the extent of some millions of times the amount liberated by oxy-hydrogen gas would prove a most powerful chemical agent. The action of radium bromide upon water is to decompose it, evolving hydrogen and oxygen along with the radium emanation. But in the gases evolved there was always found to be an excess of hydrogen, and all attempts to account for this seem to have failed. Careful experiments proved that oxygen was not absorbed in turning bromide into bromate; in forming hydrogen peroxide; nor in several other conjectured ways.

It was also shown that radium emanation would cause the recombination of hydrogen and oxygen into water, but less rapidly than it decomposes water, a fact which seems to need explanation in view of the usual theories about the absorption and liberation of energy during chemical reactions.

The importance of radium seems to depend, not on the fact that it contains so much latent energy, but on the fact that it is able to liberate it; for may not the atoms of other elements contain enormous quantities of latent energy which is not liberated? Just as many molecules contain latent energy, which is liberated when they are decomposed into atoms, so atoms may contain latent energy which would be liberated if they were decomposed into electrons. And, as some molecules require that energy should be imparted to them in order to make them decompose into atoms, so there may be some atoms which can be decomposed only by the addition of energy to them. How much energy is there in the material universe locked up in this way? When science says that energy "runs down," does it take into account the possibility that it may not run down but accumulate in this latent form? And what is latent energy? We say that a particle of nitroglycerin has enormous latent energy, but in what form does that energy inhere in the nitroglycerin? In the form of a strain, like the strain of a compressed spring? But we cannot conceive of a strain otherwise than as balanced forces, and what are forces? Thus we get into metaphysics, into the domains of will and desire, and the like, which are the only real forces. Radium stands nearer on the physical side to that mysterious bridge between mind and matter which we know must exist.

STUDENT



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A POINT LOMA CLIFF

Luminous Termite Mounds

A CORRESPONDENT of *Science* describes how he found that the termite hills of the Amazon region are luminous at night. Following a narrow trail through the forest, near Santarem, Brazil, in the company of some natives, he found absolute darkness beneath the canopy of foliage. But suddenly there appeared a luminous area composed of innumerable points of phosphorescent light which appeared to shift and fuse into each other. The luminous area was one of the large termite hills which rise from the ground in an irregular conical mass to a height of from five to twelve feet. They are constructed of clay, very hard and bare of vegetation.

As the traveler took it for granted that the phenomenon must be well known he did not investigate it; but he has since searched in vain for any mention thereof, with the exception of a brief allusion by one traveler in 1879. This latter traveler says that the phosphorescence is in the hills and not in the insects, but his statement seems merely an opinion not founded on close investigation of the matter.

E.

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Students' Path

Compassion

HAVE you ever really thought of how the sun is constantly pouring forth an enormous stream of light and life into planetary space, making possible and sustaining life on the planets? Where and what is its own supply? Or how the heart is beating throughout man's whole life without failing for a moment from his birth to his death in sending out to every part of the body an ever new stream of fresh vitality? What is here the real motor power, and where does this new life come from?

The sun does not take anything from those to which and to whom it is such a benediction; it gives, only gives, to worthy and unworthy alike. So even with the heart; it is a living example, always before our eyes, of how there are at least some things in the universe capable of giving freely and constantly as long as they exist.

How could this be possible if they did not have some direct connexion with the great Source of Universal Life, and Light, the Soul of the World? Truly, they must be direct organs for that Life and Light, transmuting it into forms of life and light on this physical plane that can sustain and nourish everything that lives and breathes. We, living as it were in the water of physical life, perceive only the never ceasing stream originating from the surface of that sea; what is on the other side of the imaginary line between water and air, we do not see. The glory of the real sunshine we do not enjoy.

But is it really impossible for man to learn to live both in water and air, both in the physical life and in the sunny Soul-life at the same time? How if this, on the contrary, should be his true way of living? How if he as a whole should be an organ for the Soul of the World, a sun constantly radiating light and life all around in physical life, a heart constantly sending out streams of pure vitality to even the remotest cell of living things on earth? How if it should be his true nature as a living man, a divine being, to give freely and abundantly, never asking anything in return, never taking a single drop of life-giving blood from any other or anything else, never gathering the rays of the sun for himself alone? How if it should be possible to wake himself as from a nightmare to the reality of all this, simply to rise out of the ocean of physical existence and at once begin to function as a sun-heart?

But the life of man today presents quite another picture. He lives as if he had no heart, or as if he could well do without it. In the best case he lives as if it were enough to concern himself with spiritual things once a week, on Sundays. It does not occur to him that if the sun beamed only on the days bearing its name, hardly any life would be possible on the planets. Or that if the heart once a week sent a strong current of life through the body and stood still for the rest, we should be very poor humans. He finds himself, in fact, in a very bad condition, and he finds all the lower life contaminated, and constantly wonders why. He does not feel any responsibility for the existing conditions; on the contrary, he regards himself as something of a martyr. And thus he tries to get for himself as much as possible of the things that to his narrow vision appear to be the most desirable.

What power is it that holds man, a divine being, down to such dark and miserable views and ways of life and makes him oftentimes more like a selfish and fierce animal than a human being? What power is it that has well-nigh succeeded in convincing him that there is no other life than the physical and in keeping him from raising his head over it into the radiance of Soul-life?

It is degrading to be fettered; it is most degrading for a free man to let himself be fettered by a slave without making resistance, simply resigning himself to his new fate as a slave. This is what man has done, however; he has allowed his animal nature to tie him down with one string after the other, until he is hardly able to move as a free Soul any more.

It is in a difficult position man therefore finds himself. And yet, if he only tries to rise in the full consciousness of his divinity as a Soul, the fetters will disappear as fog before the sun. If he only keeps on trying to change his attitude from one of taking, getting, to one of giving, then the current of Eternal Life will begin to flow through him, the richer the more he opens himself to it. The more he rises to his true function as a sun-heart to all the physical life, the more will he find how all life is ruled by compassion; how compassion is the Law of Laws; how compassion means eternal harmony. Compassion is the very essence of the Higher Life. STUDENT



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SHIPS COMPANIES FROM HIS BRITANNIC MAJESTY'S SHIPS "SHEARWATER" AND "ALGERINE," IN FRONT OF RÂJA YOGA ACADEMY

"Letting off Steam"

SUPERFICIALITY of thought on the part of people in responsible positions results in the enunciation of views that are sometimes simply immature like a child's and would have been prevented by the reading of almost any old book of philosophical or moral reflections.

Thus we read that a doctor has come out with an article defending outbursts of temper as being a means of "letting off steam," a conclusion which is at least consistent with the theory that man is a machine.

There is little doubt but that other minds have reflected on this problem before, and yet the invariable result has been to caution us against outbursts of temper. If the doctor had read more widely, he would have known the reasons why it is not wise to indulge in such outbreaks.

First, it does not relieve the nervous system as the doctor says it does. It relieves it — temporarily only. But it leaves the nervous system more liable than before to accumulations of the same evil force, and hence the need for outbursts becomes greater. The process goes on until epilepsy or insanity may result. There are other indulgences which give temporary relief, but which leave the system more prone after each indulgence. If one were to mention them, the doctor would be horrified; yet his case his parallel.

Next, the selfishness of the thing strikes one forcibly. It is well known to all who do not go about with their eyes shut that the man who finds himself out of tune is apt to go about seeking to pick a quarrel. When he finds somebody off his guard, he immediately picks the quarrel, relieves himself, and leaves his "black dog" on the other man's back. In the same way a man may visit his temper on his poor wife and go about his business "relieved"; if he had anything resembling a heart or a conscience among his gastric anatomy, he would not be relieved. By all means let us kick our dog, and teach our children to swear; that will make the world more peaceable; it will resound with the letting off of steam like a busy factory.

Do you not know that when you have a temper you can cause it to dissolve utterly away like the black clouds before the genial sun? Must there be a tempest every time there is a fog? Are violent methods the only methods, or even the best methods? Is a man, calling himself a man, the crown of creation, to relieve himself in public like a beast, whenever he finds himself incommoded? Let the sun shine in on your anger; reflect on its unreasonableness; forgive; forbear. These are trite maxims, but the necessity for repeating them was not of our making. STUDENT

STRENGTH to step forward is the primary need of him who has chosen his path. Where is this to be found? Looking round, it is not hard to see where other men find their strength. Its source is profound conviction. — *Through the Gates of Gold*

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HEAVEN is not mounted to on wings of dreams,
Nor doth the unthankful happiness of youth
Aim thitherward, but floats from bloom to bloom,
With earth's warm patch of sunshine well content:
'Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities,
Whereon our firm feet planting, nearer God
The spirit climbs, and hath its eyes unsealed.

Lowell

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question How far can we go in the pursuit of knowledge without danger of falling into delusion?

Answer The word knowledge is one of those that is most frequently used in a double sense or rather in a confused sense. There is a certain kind of knowledge which consists of the results of memorizing other people's statements, theories, or calculations, etc., about nature and life; this is the usual equipment of a learned man — as distinguished from a wise man, or a man of genius. He is naturally conservative and inclined to be dogmatic; for, accepting as final the conclusions that he has accumulated in the storehouse of his memory, he is unwilling to admit the possible truth of any new conclusions that might make his own store of knowledge useless. For the same reason he is a defender of established authorities and is in fact the typical academic pedagog, useful and worthy of all respect in his proper place, but an enemy to progress when placed in a position of too great power.

The characteristic of the wise man, as distinguished from the learned man, is that he studies and appreciates the principles upon which all things proceed and which are more like causes than results. This study requires the use of other faculties than those necessary for the acquisition of learning; it requires the power to hold the mind open and the power to discriminate between the various ideas that will flow readily enough into the open mind, and further the strength of will necessary to enable him to accept or to reject these ideas in accordance with the decision of that power of discrimination, which in his case is so highly developed as to appear almost like a new power. These qualities may be accompanied by great learning, or they may not, and they are usually spoken of as qualities of the soul as distinct from the lower mind, the brain-mind.

Further, it is evident that just as there are men whose learning is genuine, there are many whose knowledge is superficial or even deliberately affected and false, so also there are some truly wise ones and many who acquire the manner and affect the "pose" of wisdom, deliberately fraudulent, and others who cannot discriminate between the true and the false ideas that float into their too open and unguarded minds. These last are dangerous because of their lack of discrimination, the reason for which is always to be found in the moral weakness of character, or want of balance, that makes these people subject to certain evil influences while quite untouched perhaps by the vices of other men. Thus the truths they may occasionally utter serve to make other people put trust in the follies they may give out when under the influence of some delusion. Such mixed wisdom generally ends in unmixed folly or deliberate fraud, for the want of moral balance makes it hard for one who has stood in the position of a *quasi* teacher to accept a humble position, when the good of others demands his temporary withdrawal. This drama is to be read in the historic records of the world, in the lives of great ones who failed and fell, of small lights that flashed out one gleam and became dark again or remained dimly shining in the glimmering light reflected from the spark of true light they gave to the world.

Truly the most necessary of all qualities is this power of discrimination, and that is the light of wisdom itself which can only shine clearly in a mind that is free from all the faults that spring from selfishness. Humanity being so largely dominated by self-interest is to that extent under the control of illusion and subject to all sorts of delusions; the pursuit of knowledge in itself is powerless to protect men from falling into delusion, though it may protect them from some of the grosser forms of delusion common to the ignorant. And it is evident that if the pursuit of knowledge is really free from any self-interest it can bring no delusion in its train. The ability to test the selfishness or selflessness of one's own motives is perhaps one of the highest powers of true discrimination which is wisdom. STUDENT

Question In Theosophical literature the faculty called intuition is often referred to. Will the Forum please explain what is meant by this?

Answer We must carefully distinguish intuition from either reason or impulse.

Impulse is that which impels to action. In most people it usually arises from the passional nature.

Reason is the faculty of comparing values, and then if the purpose is pure and unselfish, intuition decides the problems which the reason advances.

Intuition is in fact the only true knowledge. It is a quality of the divine soul of man, and it acts instantaneously like a flash of lightning. It is synthetic, and will often explain in one brief instant a whole series of events, ideas, or actions.

One of the reasons why logicians have failed to contribute any final result to the sum of human knowledge is that no two persons attribute exactly the same meaning to any word. A very slight difference in the acceptation given to a word produces a false premiss. Multiply this by the differences in the next step of the argument, and that again by the differences in the third step, and so on. What true conclusion can you expect from such a chain? You might "prove" black was white.

On the other hand, the meditation or study in which a man of calm mind, keen understanding, and pure motive arrays before his inner judgment the points which require interrelating, results in enlightenment from the faculty of intuition in his own soul. Thus reason and intuition act together and words are of little value.

The Secret Doctrine, by H. P. Blavatsky, is a treasure-house of facts for the enlightenment of the age. It is becoming more and more generally recognized that this book contains the key to the problems of life.

But it is necessary to lay aside old established ideas and habits of thought before the key can be properly applied. Otherwise the understanding is clouded by the same old fallacies which have been tried and found wanting in the great crucial time which is now upon us.

And yet the appeal which is made therein is in reality a very simple one. It is an appeal from a forced and unnatural condition of creeds, dogmas, unbrotherly action and self-seeking to the great ocean of common sense which lies deeply buried in the heart of humanity. And that is the same thing as the faculty of intuition. STUDENT

Question Your organization "declares that Brotherhood is a fact in nature"; but I see so many evidences to the contrary that I find myself unable to agree. The struggle for existence among animals, the persecution of the sick in animal communities, and above all, the terrible competition in human society for the means of subsistence, seem to disprove your statement.

Answer Theosophists are pre-eminently people who confront the facts of life, and the declaration you criticise is made with full recognition of your objections. In speaking of the Astral Light, that imponderable fluid that interpenetrates the globe and binds the dwellers on this planet into a living whole, W. Q. Judge wrote:

> The Universal distribution of this as a fact in nature is metaphysically expressed in the terms "Universal Brotherhood" and "Spiritual Identity."

Men are united. This is a fact of occult dynamics, and the joys and sorrows of each travel like waves over the world affecting the minds of all for better or for worse. Our most secret thoughts and feelings cause vibrations which react upon the minds of all our fellows.

We do not mean that brotherly action, or conduct in harmony with the law of spiritual identity, is universal, for this is transparently untrue; but we do assert the indissoluble union of all the seemingly isolated fragments of humanity; and we do declare that this underlying unity is the only foundation on which to build a logical system of ethics which satisfies alike the heart and head. The persecution of "the stricken deer" that drives him into solitude is due to a perversion of brotherhood. The healthy deer recognize disease as hostile to their tribe and have an instinct to repel it. They cannot antagonize disease in the abstract and so they manifest their resistance by action directed against the concrete example before them.

A true Theosophist never desires recognition as a philanthropist, nor does he plume himself upon his virtuous conduct in denying himself for others, for he recognizes others as in very truth himself. In suffering brother man he feels himself as suffering and by the force of a compassion born of actual, personal pain, he cannot rest until that which causes pain has been removed.

The discord and the strife you instance in our social life arises from a lack of recognition of the fact of human solidarity. Ignoring their identity with the inner self of others, men take action from the basis of the apparent interests of their separate personalities, thus acting in opposition to the fundamental law of nature — brotherhood. What wonder then that unbrotherliness and want of harmony are seen in every direction? STUDENT

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Occult or Exact Science?

By H. P. Blavatsky

(Reprinted from *The Theosophist*, Volume VII, April and May, 1886)

This very interesting article by the first Leader of the Theosophical Movement, will run through several issues of this Review.

ECCE SIGNUM! Behold the sign foreseen in a brighter future; the problem that will be *the* question of the forthcoming age, that every thoughtful, earnest father will be asking himself with regard to his children's education in the XXth century. And let it be stated at once, that by "Occult Science" neither *the life* of a *chela* nor the austerities of an ascetic are here meant; but simply the study of that which alone can furnish the key to the mysteries of nature, and unveil the problems of the universe and of psycho-physical man — even though one should not feel inclined to go any deeper.

Every new discovery made by modern science vindicates the truths of the archaic philosophy. The true occultist is acquainted with no single problem that esoteric science is unable to solve, if approached in the right direction; the scientific bodies of the West have as yet no phenomenon of natural science that they can fathom to its innermost depths, or explain in all its aspects. Exact science fails to do so — in *this* cycle, for reasons that will be given further on. Nevertheless the pride of the age, which revolts against the intrusion into the empire of science of old—especially of transcendental—truths, is growing every year more intolerant. Soon the world will behold it soaring in the clouds of self-sufficiency like a new tower of Babel, to share, perchance, the fate of the Biblical monument.

In a recent scientific work on Anthropology,[1] one can read the following:

> It is then given to us, at last, to *know* (?), to grasp, to handle and measure the forces through which it is claimed that God proceeded. . . . We have made electricity our postman, light our draughtsman, affinity our journeyman, [etc., etc.].

This is in a French work. One who knows something of the perplexities of exact science, of the mistakes and daily confessions of her staff, feels inclined, after reading such pompous stuff, to exclaim with the malcontent of the Bible: *Tradidit mundum ut non sciant.* Verily —"the world was delivered to them that *they* should never know it."

How likely the scientists are to *succeed* in this direction may be inferred from the fact that the great Humboldt himself could give expression to such erroneous axioms as this one: "Science begins for man only *when his mind has mastered* MATTER!"[2] The word "spirit" for "matter" might perhaps have expressed a greater truth. But M. Renan would not have complimented the venerable author of the *Kosmos* in the terms he did, had the term matter been replaced by spirit.

I intend to give a few illustrations to show that the knowledge of matter alone, with the quondam "imponderable" forces — whatever the adjective may have meant with the French Academy and Royal Society at the time it was invented — is not sufficient for the purposes of true science. Nor will it ever prove efficient to explain the simplest phenomenon even in objective physical nature, let alone the abnormal cases in which physiologists and biologists at present manifest such interest. As Father Secchi, the famous Roman astronomer expressed it in his work,[3]

> If but a few of the *new* forces were proven they would necessitate the admission in their domain (that of forces) of agents of *quite another order* than those of gravitation.

"I have read a good deal about occultism and studied Kabalistic books: I have never understood one word in them!" — was a recent remark made by a learned experimenter in "thought-transference," "color-sounds," and so on.

Very likely. One has to study his letters before he can spell and read, or understand what he reads.

Some forty years back I knew a child — a little girl of seven or eight — who very seriously frightened her parents by saying:

"Now, mama, I love you. You are good and kind to me today. Your words *are quite blue. . . .*"

"What do you mean . . . ?" asked the mother.

"Your words are all blue — because they are so caressing, but when you scold me *they are red* — so red! But it is worse when you fly in a passion with papa, for then they are orange — horrid — like that."

And the child pointed to the hearth, with a big roaring fire and huge flames in it. The mother turned pale.

After that the little sensitive was heard very often associating sounds with colors. The melody played by the mother on the piano threw her into ecstasies of delight; she saw "such beautiful rainbows," she explained, but when her aunt played, it was "fireworks and stars," "brilliant stars *shooting pistols* — and then — bursting."

The parents got frightened and suspected something had gone wrong with the child's brain. The family physician was sent for. "Exuberance of childish fancy," he said. "Innocent hallucinations. . . . Don't let her drink tea, and make her play more with her little brothers — fight with them and have physical exercise." And he departed.

In a large Russian city, on the banks of the Volga, stands a hospital with a lunatic asylum attached to it. There a poor woman was locked up for over twenty years — to the day of her death in fact — as a "harmless" though *insane* patient. No other proofs of her insanity could be found on the case-books than the fact that the splash and murmur of the river-waves produced the finest "God's rainbows" for her; while the voice of the superintendent caused her to see "black and crimson" — the *colors of the Evil one.*

About that same period, namely in 1840, something similar to this phenomenon was heralded by the French papers. Such an abnormal state of feelings — physicians thought in those days — could be due but to one reason: such *impressions* whenever experienced without any *traceable* cause, denoted an ill-balanced mind, a weak brain — likely to lead its possessor to lunacy. Such was *the decree* of science. The views of the piously inclined, supported by the affirmations of the village *curés,* inclined the other way. The brain had nought to do with the "obsession," for it was simply the work or tricks of the much slandered "old gentleman" with cloven foot and shining horns. Both the men of learning and the superstitious "good women" have had somewhat to alter their opinions since 1840.

Even in that early period and before the "Rochester" wave of spiritualism had swept over any considerable portion of civilized society in Europe, it was shown that the same phenomenon could be produced by means of various narcotics and drugs. Some bolder people, who feared neither a charge of lunacy nor the unpleasant prospect of being regarded as wards in "Old Nick's Chancery," made experiments and declared the results publicly. One was Théophile Gautier, the famous French author.

Few are those acquainted with the French literature of that day, who have not read the charming story told by that author, in which he describes the dreams of an opium eater. To analyse the *impressions* at first hand, he took a large dose of *hashish.* "My hearing," he writes,

> acquired marvelous capacities: *I heard the music of the flowers;* sounds — green, red, and blue — poured into my ears in clearly *perceptible* waves of *smell* and *color.* A tumbler upset, the creaking of an arm-chair, a word whispered in the lowest tones vibrated and resounded *within me* like so many claps of thunder. At the gentlest contact with objects — furniture or human body — I heard prolonged sounds, sighs like the melodious vibrations of an Aeolian harp.[4]

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

1. *Bulletin de la Société d'Anthropologie, 3 fasc.*, p. 384.

2. *Kosmos,* Vol. I, pp. 3 and 76 (with same ideas).

3. *Delle Forze*, etc.

4. *La Presse,* July 10, 1840.

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No doubt the powers of human fancy are great; no doubt delusion and hallucination may be generated for a shorter or longer period in the healthiest human brain either naturally or artificially. But natural phenomena that are not included in that "abnormal" class do exist; and they have at last taken forcible possession even of scientific minds. The phenomena of hypnotism, of thought-transference, of sense-provoking, merging as they do into one another and manifesting their occult existence in our phenomenal world, succeeded finally in arresting the attention of some eminent scientists. Under the leadership of the famous Dr. Charcot, of the Salpêtrière Hospital in Paris, several famous men of science took the phenomena in hand — in France, Russia, England, Germany, and Italy. For over fifteen years they have been experimenting, investigating, theorizing. And what is the result? The sole explanation given to the public, to those who thirst to become acquainted with the real, the intimate nature of the phenomena, with their productive cause and genesis — is that the sensitives who manifest them are all HYSTERICAL! They are *psychopathes*,[5] and *neurosists*[6] — we are told — no other cause underlying the endless variety of manifestations than that of a physiological character.

This looks satisfactory for the present, and — quite hopeful for the future.

"Hysterical hallucinations" is thus doomed to become, as it appears, the *alpha* and the *omega* of every phenomenon. At the same time science defines the word "hallucination" as "an error of our *senses*, shared by, and imposed (by that error), upon our *intelligence*."[7] Now such hallucinations of a sensitive as are objective — the apparition of an "astral body" for instance — are not only perceptible by the sensitive's (or medium's) "*intelligence*," but are likewise shared by the senses of those present. Consequently the natural inference is that all those witnesses are also *hysterical*.

The world is in danger, we see, of being turned, by the end of this century, into one vast lunatic asylum, in which the learned physicians alone would form the *sane* portion of humanity.

Of all the problems of medical philosophy, hallucination seems, at this rate, the most difficult to solve, the most obstinate to get rid of. It could hardly be otherwise, for it is one of the mysterious results of our dual nature, the bridge thrown over the chasm that separates the world of matter from the world of spirit. None but those willing to cross to the other side can appreciate it, or ever recognize the *noumenon* of its phenomena. And without doubt a manifestation is quite disconcerting to anyone who witnesses it for the first time. Proving to the materialist the creative faculty, the *potency* of man's spirit, *naturalizing* before the churchman the "miracle," and *supernaturalizing*, so to say, the simplest effects of natural causes, *hallucination* cannot be accepted yet for what it really is, and could hardly be forced upon the acceptation of either the materialist or the believing Christian, since one is as strong in his denial as the other is in his affirmation.

"Hallucination," says an authority quoted by Brierre de Boismont,[8] "is the reproduction of the material sign of the idea." Hallucination, it is said, has no respect for age or for merit; or if a fatal experience is worth anything —

> a physician who would give it too much of his attention or would study it for too long a time and *too seriously*, would be sure to end his career in the ranks of his own patients.

This is an additional proof, that "hallucination" was hardly ever studied "too *seriously*" as self-sacrifice is not quite the most prominent feature of the age. But *if* so catching, why should we not be permitted the bold and disrespectful suggestion that the biologists and physiologists of Dr. Charcot's school have themselves become *hallucinated* with the rather one-sided scientific idea that such phenomenal hallucinations are all due to *Hysteria?*

However it may be, whether a *collective hallucination* of our medical lights or the impotency of material thought, the simplest phenomenon — of the class *accepted* and verified by men of science in the year 1885 — remains as unexplained by them, as it was in 1840.

If, admitting for argument's sake, that some of the common herd out of their great reverence — often amounting to *fetish worship* — for science and authority, do accept the dictum of the scientists that every phenomenon, every "abnormal" manifestation, is due to the pranks of *epileptic hysteria*, what shall the rest of the public do? Shall they believe that Mr. Eglinton's *self-moving* slate pencil is also laboring under a fit of the same epilepsy as its medium — even though he *does not touch it?* Or that the prophetic utterance of the seers, the grand inspired apostles of all ages and religions, were simply the pathological result of hysteria? Or again that the "miracles" of the Bible, those of Pythagoras, Apollonius, and others — belong to the same family of *abnormal manifestations*, as the hallucinations of Dr. Charcot's Mlle. *Alphonsine* — or whatever her name — and her erotic descriptions and her poetry — "in consequence *of the swelling with gases of her great bowel*" (*sic*)? Such a pretension is likely to come to grief. First of all "hallucination" itself, when it is really the effect of a physiological cause, would have to be explained — but *it never has been*. Taking at random some out of the hundreds of definitions by eminent French physicians (we do not have those of the English at hand) what do we learn about "hallucinations"? We have given Dr. Brierre de Boismont's "definition," if it can be called one; now let us see a few more.

Dr. Lelut calls it — "a *sensorial* and *perceptive* folly"; Dr. Chomil — "a common illusion of the sensorium"[9]; Dr. Leuret — "an illusion intermediary between sensation and conception" (*Psychol. Fragments*); Dr. Michéa — "a perceptive delirium" (*Delusion of the Senses*); Dr. Calmeil — "an illusion due to a vicious modification of the nervous substance" (*Of Folly*, Vol. I); etc., etc.

The above will not make the world, I am afraid, much wiser than it is. For my part, I believe the Theosophists would do well to keep to the old definition of hallucinations (theophania[10]) and folly, made some two thousands of years back by Plato, Virgilius, Hippocrates, Galen, and the medical and theological schools of old.

> There are two kinds of folly, one of which is produced by the body, the other is sent to us *by the gods*.

About ten years ago, when *Isis Unveiled* was being written, the most important point the work aimed at was the demonstration of the following: (a) the reality of the *Occult* in nature; (b) the thorough knowledge of, and familiarity with, all such occult domains amongst "certain men," and their mastery therein; (c) hardly an art or science known in our age, that the *Vedas* have not mentioned; and (d) that hundreds of things, especially mysteries of nature — *in abscondito* as the alchemists called it — were known to the Aryas of the pre-Mahâbhârata period, which are unknown to us, the modern sages of the XIXth century.

A new proof of it is now being given. It comes as a fresh corroboration, from some recent investigations in France by learned "*specialists*" (?) with regard to the confusion made by their *neurosists* and *psychomaniacs* between color and sound, "*musical impressions*" and *color*-impressions.

This special phenomenon was first approached in Austria in 1873 by Dr. Newbamer [Neubauer?]. After him it began to be seriously investigated in Germany by Blaver and Lehman; in Italy by Vellardi, Barregi, and a few others, and it was finally and quite recently taken up by Dr. Pedronneau of France. The most interesting accounts of *color-sound* phenomena may, however, be found in *La Nature*,[11] in an article contributed by A. de Rochat who experimented with a certain gentleman whom he names Mr. "N. R."

The following is a short *résumé* of his experience.

N. R. is a man of about 57 years of age, an *advocate* by profession, now living in one of the country *faubourgs* of Paris, a passionate amateur of natural sciences which he has studied very seriously, fond of music, though no musician himself, a great traveler, and as great a linguist. N. R. had never read anything about that peculiar phenomenon that makes certain people associate sound with color, but was subject to it from his very boyhood. Sound of every description had always generated in him the impression of colors. Thus the articulation of the vowels produces in his brain the following results: The letter *A* — appears to him dark red; *E* — white; *I* — black; *O* — yellow; *U* — blue. The double-voweled letters: *Ai* — chestnut color; *Ei* — grayish-white; *Eu* — light blue; *Oi* — dirty yellow; *Ou* — yellowish. The consonants are nearly all of a dark gray hue; while a vowel, or a double vowel forming with a consonant a syllable, colors that syllable with its own tint. Thus, *ba, ca, da,* are all of red-gray color; *bi, ci, di,* ash colored; *bo, co, do,* yellow-gray, and so on. *S* ending a word and pronounced in a hissing way like the Spanish words *los campos,* imparts to the syllable that precedes it a metallic glittering. The color of the word depends thus on the color of the letters that compose it, so that to N. R. human speech appears in the shape of many colored or variegated ribbons coming out of persons' mouths, the colors of which are determined by those of the vowels in the sentences, separated one from another by the grayish stripes of the consonants.

(TO BE CONTINUED)

5. A Greek term coined by the Russian Medical Faculties.
6. From the word *neurosis*.
7. *Dictionnaire Médical*.
8. *Hallucination*, p. 3.
9. See *Dictionary of Medical Terms*.
10. *Communication with gods*.
11. No. 626, 1885, pp. 406 *et seq.*

The Theosophical Address at Isis Theater

AT Isis Theater last evening, at the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, a most interesting address was given by Mrs. W. A. Dunn on the subject, "I Came not to Destroy, but to Fulfil." Mrs. Dunn is the Directress and Principal of the Râja Yoga Academy at Point Loma, and has been closely associated with Katherine Tingley's educational work ever since the establishment by the latter of the Râja Yoga system as the practical application of Theosophy to the needs of the young. Following is a portion of Mrs Dunn's address:

"I came not to destroy, but to fulfil."

These words were spoken, according to Matthew, by Jesus to his disciples on an occasion when they had followed him to the mountains, whither he had withdrawn from the multitudes of people who were coming out of the cities to swell the throng about a man who proved his words by curing their diseases of body and mind. To the multitude he gave in the way they could understand, and to his disciples, from whom he never concealed the truth that his inner teachings could be imparted only to those who had pledged themselves, he gave definite instruction concerning the spiritual life. Madame H. P. Blavatsky says that the Initiate from whose character that of the historical Jesus was drawn, was not necessarily a pure blooded Jew, but in these words Jesus is addressing himself to disciples who were Jews, and it is presumably for this reason, or may be because Matthew is relating it, that he here refers to the Mosaic law and the prophets saying, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil." Having thus linked the work he is to do with what had been done in the past among the Jews as a nation, he proceeds to unfold to them an interpretation of the spirit of the old law. This interpretation, if accepted by them and manifested in their lives, would lead to the fulfilment of all which that old Law enacted, and so much more that the "new commandment" brought by Jesus, "Love one another," might now take the place of the old, and express his message to the world. . . . — San Diego *Union*

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A Bewitched Diamond

A CONTEMPORARY relates the history of the famous Hope diamond, appending a commentary by Professor Rice of Columbia University. Just as a certain mummy case in the British museum (recently alluded to in these columns) brought (and brings) calamity upon whomever crossed its trail as it were, or camped thereon, so this diamond. Its history begins with its theft from the trappings of a Hindû image by one Tavernier, and, up to now, is as follows:

Jean Baptiste Tavernier, who stole it from a Hindû god and sold it to King Louis XIV — torn to pieces by wild dogs.

Madame de Montespan, who wore the jewel — abandoned by the King.

Nicholas Fouquet, intendant of France, who borrowed it — disgraced and died in prison.

Queen Marie Antoinette, who begged it — beheaded.

Princess de Lamballe, who wore it — torn to pieces by a French mob.

Louis XVI, who owned it — beheaded.

Wilhelm Fals, who recut it — ruined.

Hendrik Fals, his son, who stole it from his father — a suicide.

Francis Beaulieu, who sold it — died in misery and want.

Henry Thomas Hope, who bought it — suffered a long series of misfortunes, including death of favorite son.

Lord Francis Hope, his grandson — bankruptcy, scandal, and unhappy marriage.

May Yohe, his wife, who wore it — scandal and unhappiness.

Simon Frankel, New York broker, who bought it — financial difficulties.

Jacques Colet, another owner — madness and suicide.

Prince Ivan Kanitovski, next owner — killed by revolutionists.

Mlle. Laurence Ladue, to whom he loaned it — murdered by lover.

Simon Montharides, who sold it to the Sultan of Turkey — thrown over a precipice while riding with his wife and child; all killed.

Abu Sabir, who polished it — tortured and imprisoned.

Kulub Bey, the Sultan's chief harem-keeper, who guarded it — hanged in the street by a Turkish mob.

Keeper of its vault — strangled.

Selma Zubayba, the Sultan's favorite — shot by her master.

Sultan Abdul Hamid, who owned it — dethroned.

Selim Habib, who bought it from the Sultan — drowned in wreck of steamship *La Seyne* off Singapore.

M. Rosenau, of 9 Rue Chaucat, Paris, now owns it.

Here we have, says Professor Rice, "a series of facts, which, to say the least, strike us as rather uncanny." And then he produces a theory to account for them.

The theory is *suggestion*. Tavernier thought that supernatural vengeance would follow his sacrilege. This thought was passed on from one to another of the jewel's recipients, exerting its influence upon them "even without their conscious knowledge."

The explanation seems inadequate. Supposing it to cover for example the suicide of Fals, how can it cover the killing of Kanitovski? The revolutionists who murdered him probably did not know that he owned the diamond, still less were influenced by any belief (*in his subconsciousness*) that it was bewitched. For such cases as this latter the theory must be extended so as to make the subconscious belief answerable for part of the conduct which led to the retribution. The belief bewitched the conduct and the conduct led to the calamities. Or, better, that it brought more quickly to the surface certain tendencies of character which would have ultimately gotten out anyhow — unless nipped in the bud by some ethical transformation of the temporary owner's nature. There are some things which it is a man's destiny to *suffer* and experience; but since he has always free will there are no acts which in that sense it is his destiny to *do*.

It is as yet no use for psychology or professors of it to make theories designed to cover cases like this. The subtler forces working in the total field of human conduct are too little understood. The very existence of some of them is unsuspected. While it is questioned whether will may not be an illusion of consciousness, how can the further reaches of its work be studied? Will went to the making of the Hindû image; the will and imagination of perhaps thousands of temple-goers created into a psychic entity the god or nature-force it was supposed to represent, an entity capable of enduring for centuries in some sort of magnetic connexion with every part of the trappings, and playing a part (under the eye of Karma) in every life that crossed its own. It might expedite calamity — not necessarily bad Karma for those incurring it; and it might expedite the coming of latent tendencies to the surface — perhaps for their swifter correction. The evil intent of the doer of an act — to have in due course its full punishment — may yet work out in good for him who receives it, must do so if his face is in the right direction. STUDENT

The Old Thought and the "New Thought"

THEOSOPHY is the Old Thought. The strongest argument for Theosophy is its actual ability to solve problems both theoretical and practical. But next to this comes the argument of antiquity. Theosophists can take the records of the ancient Egyptians, the ancient Hindûs, or the pre-Incan and pre-Aztec Americans, and point to the identity of the doctrines and beliefs. They can go back of Christianity and show its origin in the ancient Wisdom-Religion or Secret Doctrine; they go back of all religions. Theosophy is indeed the Old Thought.

Contrasted with the Old Thought we have the "New Thought," so-called. The beautiful Yerba Santa of Western America sends its roots abroad beneath the ground; and sometimes you may see springing up from those roots multitudes of little parasitic growths, like a kind of fungus, with miniature flowers aping the violet blue of the Yerba Santa blossoms. The "New Thought" is chiefly characterized by the multiplicity of its sects — at least so one gathers from an article written sympathetically thereto, which enumerates a few of them. Each sect is small and gathers around some personality.

There is a plan afoot to form a New Thought Trust — we quote the actual expression used; an article on it appears in the *Boston Sunday Post*. It is said to be financed by a banker and proposes to gather together disciples of all the different New Thought phases into one great trust. The great obstacle which the promoters deplore is the lack of unity. The trust aims to bring together New Thoughtists, "theosophists" (of the grotesque kind?), psychologists, metaphysicians, "Vedântists," Sunrisers, Spiritualists, "followers of Confucius," "followers of Buddha," and believers in cults varying as widely as possible from one another. Dozens of leaders of New Thought cults have sprung up in Boston, and each leader has obtained a personal following that has become so positive as almost to exclude any possibility of amalgamation. Other names mentioned are the Metaphysical Club, the New Thought Alliance, the Church of the Higher Life, the New Thought Church, the First Thought Society, and the First Church of Applied Thought. One fails to notice in this list the Society of Jesus.

One does not gather whether the proposed amalgamation will likewise center around a personality, but one can understand that the attainment of such a post might be an object of keen ambition to many a man; but he would have to be a mighty big personality. Short of dominance by an overpowering personality, there does not seem much that is likely to cement the union. Imagination fails to depict the strife that would be apt to arise between some of these numerous leaders. The CENTURY PATH, as doubtless other papers, often receives through the mail periodicals of certain cults which are frankly and undisguisedly after dollars, and which print pages of letters from correspondents, which must either be spurious or else the work of simpletons. Between this extreme and that of the most sedate of the cults there is every gradation; it will be an invidious task to discriminate.

The basis of union, according to the proposals, is to be that which the cults have in common, if there be anything. The one thing they have in common, we believe, is the *worship of the personality;* so we may call it a *personality trust*. We do not predict much harmony as the outcome of that worship!

The teaching of Theosophy is *subordination of the personality and realization of the true Self* — the only road to Freedom, Knowledge, and Happiness, as all the old Teachers of Wisdom have pointed out. This is the Old Thought. THE OBSERVER

Swedish Friends

THE lectures on The Eastern Coast of the Pacific Ocean, which have been given in Gothenburg on Tuesday nights by Mr. Carl Ramberg, closed yesterday with the picture of a journey through Southern California. Beautiful colored views of the orchards, forests, and gardens, were shown. The lecturer spoke especially of San Diego and its environs and the Râja Yoga School at Point Loma, now so well known in America, and he treated in detail the method of education in the School.

All the lectures have been much appreciated and attended by a crowded house. (From a Swedish newspaper, Dec. 8, 1909.)

GLASS which conducts electricity is made of silicate of soda, borax, lead oxide, and antimoniate of soda. It is used to make electrometer-discs and to replace gold leaves in electroscopes.

AMONG recent seismic disturbances must be counted the behavior of Teneriffe, a volcano which has been dormant for over a century, but is now showing such activity that people are moving from their homes on its slopes; while a lava stream half a mile wide is advancing down the side.

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Art Music Literature and the Drama

Acting and Character

IN a lecture delivered in Liverpool, England, last September by Mr. Martin Harvey on "Character and the Actor," may be noted many of the views maintained in the CENTURY PATH and by Katherine Tingley through other channels. This may be welcomed as an instance of the way Theosophical ideas are permeating the thought of the world.

The lecturer began by defending the view that acting is an art, against certain critics of the kind who seem, unconsciously to themselves, to lack some of the customary human perceptions. One of these, a sort of amiable philosopher who writes books of "dicta," had defined acting as follows: "The art of acting is the art of mimicry, or the representation of feigned emotions called up by sham situations"; and another had referred to an actor as "something less than a man." These definitions showed the shallowness of some people's minds. There are many people of great so-called intellectuality, who can form no conception of the meaning of the word "art," whether poetical, dramatic, or graphic, and who are therefore obliged to put it into their mental category labelled "sham," like the great Macaulay, who, in spite of his many excellent qualities, defines poetry as the art of producing an illusion upon the mind. But the lecturer held that man has many "personalities," elucidating his meaning by a reference to those psychic phenomena in which a person exhibits multiple selves. When the actor impersonates a character, he calls up one of these latent selves and vivifies it before the spectators. He is not shamming; he is but bringing forth something real out of his own nature and holding it up before the audience as a specimen of what is in their nature. In fact, so real is the thing to him and so far from sham, that he may lose himself in the character to the extent of actual tears or other appropriate expression. Yet behind all these ever-changing personalities lies the true self of the actor, calm and critical, playing the part of spectator, supervisor, and guide to the whole.

As regards the influence of acting on the character of the actor, the lecturer held that the impersonation of evil characters did not affect the character of the actor for bad one whit, and cited instances. But the impersonation of noble characters did affect the actor's character for good; Irving had said he never acted Becket without feeling a better man after it.

Next the lecturer considered the influence of the character of the actor on the spectators. Character is of greater importance than art, he said. It was a right instinct which urged people to seek for the man behind the artist. He even ventured the remark that when a man began to exercise his art "for art's sake" only, decadence of character had already set in; the art then became exclusive and the public became "the herd." The kind of Bohemianism which formed coteries of the elect was a protest against the realites of daily life and indicated some weakness in the character. Shakespeare was resolutely faithful to the facts of life, and sympathy with ordinary humanity is his dominant note.

The cultivation of character was of more importance to the actor than to any other artist. The loss of character was the loss of self-discipline, a quality pre-eminently necessary in the actor's busy public life. Betterton thought a strict preparatory discipline of character essential before adopting the stage as a profession, for

to hear virtue, religion, honor, recommended by a sinner, an atheist, or a rake, makes them a jest to many people, who would hear the same done with



OKU-NO-IN (TOMB), NIKKO, JAPAN

awe by persons of known reputation in those particulars.

In spite of arduous training and consummate technique, heart-breaking failures had attended those who had neglected this truth; their unbalanced real character obtruded itself through the impersonation and spoiled it.

The power of an actor of well-disciplined character over his audience was immense, and had been described as "divine in its origin." It was the secret of Irving's great influence on his audience.

Thus far the lecturer. Commenting on the above, one would point to the Theosophical view that the Drama is not an evolved form of amusement but the survival of one of the most important functions of the ancient Divine Mysteries. That function was to *teach,* to represent symbolically and graphically the great essential truths of life, to recall man, in the midst of his worldly distractions, to a recollection of the sublime realities of the Soul-life which underlies all external life. Hence the Drama is the highest form of Art. And it is scarcely necessary to say that Art is not a foolish mimicry or attempt to imitate. The function of Art is to speak to our Soul within us in language that surpasses the power of words. It is true that Art arouses the feelings and emotions; and in natures whose feelings and emotions are out of tune or not of the best, the effect of an appeal made thereto may be of an undesirable kind. We hear of people, for instance, in whom the works of great musicians arouse, so they say, feelings of sensuality; nor do such people always have the perspicacity to allot the blame in the right quarter. Though there may be many other people like unto themselves, to lend color to their view, there are also many people in whom the works of the masters do not excite such feelings, but other feelings, unknown, it would seem, to these critics.

Again, there are cases where the spirit and technique of Art are perverted into a deliberate purpose of appealing to our lower emotions; but should this fact be taken as a condemnation of Art itself?

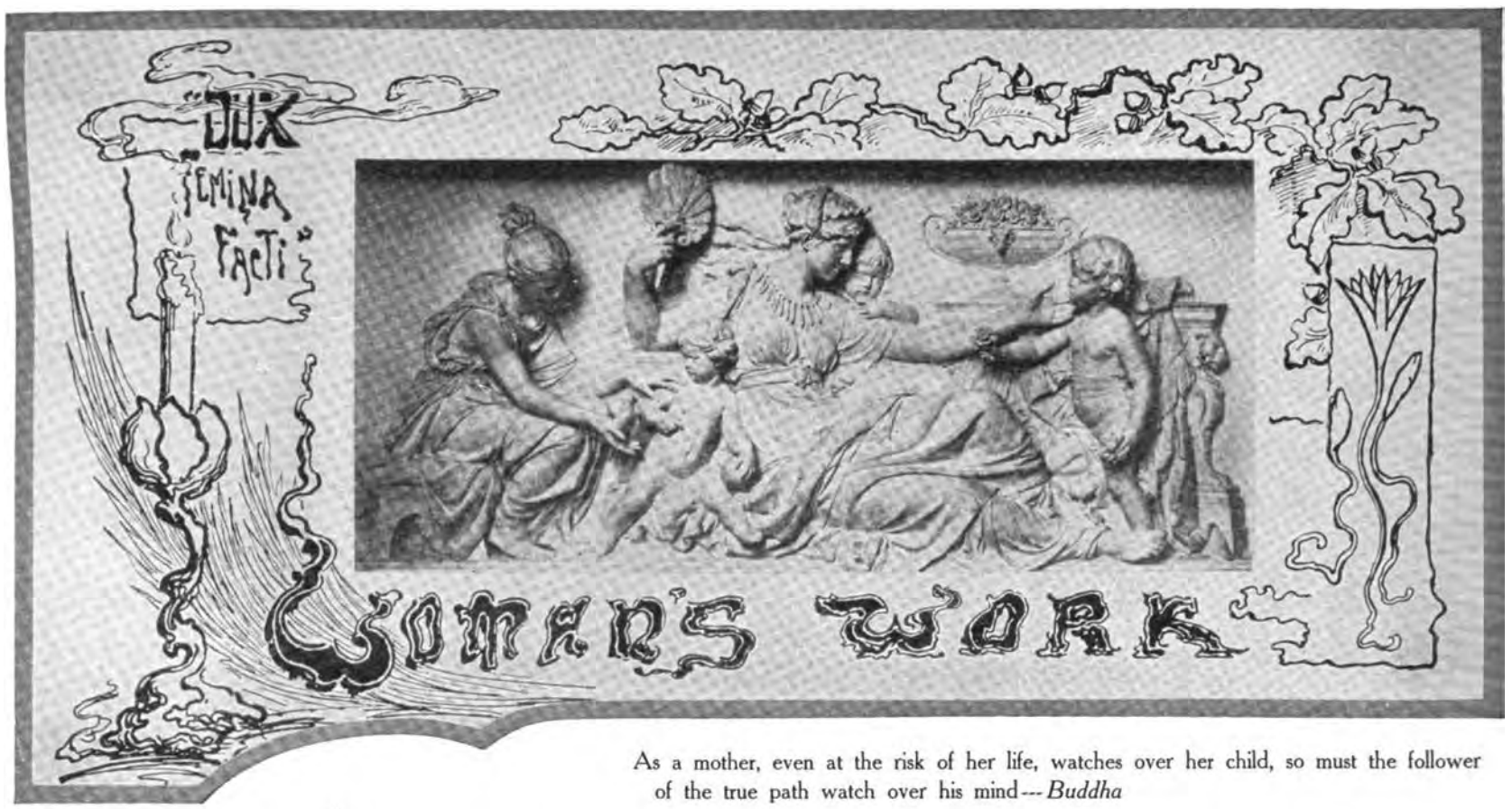
As to the character of the actor, great as its direct perceivable influence is, the unperceived influence is even greater. Most people admit nowadays the reality of unseen influences passing from mind to mind. The actor stands on a pinnacle of power, whence his slightest feeling is reflected in a multiple mirror and intensified in its effect; and the while he is speaking with voice and gesture he is influencing the audience very subtly by the effect of his personality, unknown both to himself and to them.

We are fast getting to a stage where we recognize that everything in life is sacred. The theater is a temple, the actor's role is that of a teacher, his life off the stage is a sacred obligation.

But though the writers and speakers in the world may reach out in the right direction, they need Theosophy and its teachings to complete their views. They can carry us up to a certain point, and then they come to a deadlock, because the world has no philosophy of life. How is the actor to perfect his character? Is not that the greatest problem before the world today — how to touch the mainspring of motive in the human heart? What ideal of life will the actor hold before himself? To what goal would he lead his audience? These questions Theosophy must answer.

The lecturer just quoted outlines a picture of an actor endowed with balance of character and noble ideals, but it is vague. A few such there may be; we can scarcely imagine a company of them. A dramatic company of the necessary kind would have to be all *united* in their high ideals and standards — a practically impossible condition in the world as constituted today. It will be the same in acting as in other kinds of teaching — the actor and teacher must be endowed with the faith and knowledge that Theosophy gives, the company must be one united in that unity of purpose and belief that Theosophists have. STUDENT

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As a mother, even at the risk of her life, watches over her child, so must the follower of the true path watch over his mind --- *Buddha*

Difficulties of the Future

A LARGE amount of disturbance, mental and moral, comes from our anxiety over future difficulties. And yet they are the ones which really need never concern anyone. The picture of an enormous hill, which gradually appears to level itself as it is approached until the pedestrian wonders what has become of it, is a familiar one to all, and its moral application is a common one. Yet, further than this, the future cannot be foreseen, and even if the hill should be a mountain, and the mountain a veritable rock of Gibraltar, no one can see the sudden turns in the road which may lead around the obstacle or indeed in another direction.

The utter folly of weeping over or cringing before a difficulty which has not been reached has found expression in many homely adages, yet thousands go through life courting suffering in advance, and very likely hugging the memory of that which is already past. And so they lose the only time which ever belongs to anyone — the present. The truth is, there would never be any insurmountable difficulties if each one were met in its proper time and place.

In an ideal civilization, a Golden Age, we can imagine that all would feel themselves perfectly balanced in the universe. No one would feel unduly the pull below, because the support above would equalize it. No one's responsibilities, however weighty, would be overpowering, but rather would be but a pleasant exercise of strength. In the mental and moral world, the human climbers to the Light could be likened to the Alpine climbers bound together by the ropes of protection. Only in the greater ascent of the Soul, the upper end is held securely by unknown hands of infinite strength and compassion.

But it is not necessary to wait for a Golden Age to find the place of balance. All the great Teachers have urged each one to find this for himself, and have given assurance that with perseverance in right effort this could be done. It is found, they say, by constant attendance to the present duty, into which is to be put one's heart and soul and strength.

Each one is a stone-maker and a stone-layer



Lomaland Photo. and Engraving Dept.

THE ROYAL FOREST, VISINGSÖ, SWEDEN

of the wonderful mosaic of Time. No one can guess the mighty pattern which is to be worked, nor understand the meaning of the design, though he be part of it. Yet each *could* know enough to lay aright his little stone at the time when, and in the place where, it belongs, would he but concentrate his whole thought and feeling upon the effort itself.

Yet how many thousands, millions, of these stones have been torn to pieces by the forces of nature because the layer, having his mind on the future, dreading its difficulties, and without trust in the Law, laid the stones of the present at haphazard, with no sense of dignity in the doing of it. They were out of place and time and thus obstructors rather than formers of the great design.

In a Golden Age, each one in peace, contentment, and joy, would do his daily part as it should be done, and the beautiful pattern would grow so that all could feel its beauty and forget themselves in its grandeur. And no doubt a Golden Age will be produced, when men resolve to produce it. STUDENT

Visingsö

"The Island of the One Who Leads the Way"

BEFORE you have set foot on Visingsö, the island in the heart of Sweden, you are filled with expectations. Not that there is anything startling in the scenery; on the contrary, there is a singular sense of peace in the beauty of Lake Vettern and its high tree-clad shores; there is a clearness of air and of water that gives rise to tones of color you never dreamed of before; there is the atmosphere which we expect to find in a sacred place where the higher realities of life reveal themselves so clearly to the mind that you wonder how you could ever again become submerged in the petty affairs of every-day life. You drink it in with every breath while crossing the lake in the little steamer, which for its special mark has a golden five-pointed star on the bow. And you feel young and refreshed and eager to penetrate the mystery of that atmosphere which radiates from the lake and from the island that is seen swimming in its light blue water. Certainly there must be something on this quiet and serene spot that you never encountered before.

You are not to be deceived; if your mind

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is open you will pass several stages of initiation into its beauties and secrets, and you are sure to leave it as, in some respects, a new man, as one who at least for some hours has risen to some perception of the possibility of leading a higher life. Is it due to the trend of thoughts that carry you farther and farther back, until you find yourself standing on sacred ground, where your forefathers, illumined by real knowledge and wisdom, lived and worked in ancient times? Is it the jeweled setting, in the most beautiful frame that nature could ever bestow, of the ruins from olden days? Has something of the very life of more glorious days been preserved in the simple and pure lives of the islanders, so that not only ruins and stones but a living link is still to be found by him who has the key? However that may be, your mind, even unknowingly, is searching for that link. And there comes to you a sense of pure joy such as you used to feel as a child.

The steamer has entered the little harbor, and immediately you find yourself in new surroundings. Some of the kind-hearted islanders are there with their strange carriages, to offer you a ride over the island. But you are already in the midst of historical landmarks dating from the last time Visingsö shone as a light. The harbor is part of the one built by Earl Per Brahe, and the walls around Visingsborg extend almost to the water. Dominatingly rises the picturesque ruin of the castle amidst flourishing bushes and trees. From it you see on the mainland the little town of Grenna, established by Per Brahe, and high above it on the steep rocks another ruin of one of his many castles. You are carried back to the seventeenth century, the intensely active and practical time of Gustav Adolf, when so much was accomplished for the building of the nation, and when one of his noblest co-workers, at this very spot, carried out many of the ideas of the great king. The touch of that time is the introduction to the island, and the question naturally comes to the mind: Are not the same possibilities, even upon a grander scale, present today, only waiting for the right men to develop them?

With such thoughts you drive on until, within a few moments, you arrive at a simple little country church where the only thing that attracts your attention is the portal in sandstone, bearing the arms of Per Brahe and his wife, and, at a distance, the wooden bell-tower, old-fashioned and venerable with its heavy logs. But in stepping over the threshold you are almost startled and you wonder if this can be really a church and not rather some place sacred to memories of historical times. Certainly it looks more like a museum than a church. It is well built, with massive columns and vaults, the latter adorned with ribbons painted in blue and furnished with inscriptions. Around the walls, on the columns, and in fact everywhere, are objects of art, sculptures, paintings, metal-work, wood-carving and jewelry. In the cut can be seen marble statues of Per Brahe and his wife, a glimpse of the beautiful carving, and hanging on the columns framed bas-reliefs in silver. There is a very good life-size wooden statue of Saint Birgitta, who belonged to the Brahe family, and also a painting representing her with seven monks at her right and six nuns at her left, handing a book to each group. Here the atmosphere of the seventeenth century is still more apparent; all these various objects from the home of Per Brahe are imbued with it. This little church, rebuilt by him upon the walls of another older church which dated from the time when Christianity first reached Sweden, has served another purpose than the one intended. For the thoroughly practical and wholesome spirit of the seventeenth century has banished the atmosphere that is usually met with in a church.

After having remained awhile you are better prepared to meet the memories from older times. The toiling world has lost its usual hold upon you and you breathe more freely. Driving south through woods of oak and beech which stand in regular rows and form natural arches, the home of all kinds of singing-birds and constantly ringing with their silvery tones in summer-time, you begin to enjoy life in a new way — you feel the blessing of rest, true rest. In a wood of stately pines you observe, hill by hill, in an ever increasing number, mounds from ancient days containing the ashes of our forefathers; and a more fit resting-place could hardly be found.



Lomaland Photo. and Engraving Dept.

INTERIOR OF THE BRAHE CHURCH
VISINGSÖ, SWEDEN

Suddenly the Royal Forest comes to an end and you have an open view over the lake, the same scenery you enjoyed on board the steamer though now viewed with changed eyes. To the right is an open place protected by the Royal Forest on three sides — the Place of Promise, where all the old memories will be linked with the great future to come. It is the place where the Art of Living will be once more re-established in knowledge and wisdom among growing children, when the Râja Yoga School with its true international and true national character opens its doors and links Visingsö with that sacred spot in the Golden West, Lomaland, where the New Life has become a reality, and where children grow up to a higher manhood and womanhood.

After having thus touched in thought upon the future, you visit the ruins of King Magnus' castle on the southern point, a witness from the thirteenth century, one of the most active epochs in the history of Sweden, when two worthy rulers, father and son, brought order out of chaos. Returning to the north you find stones and mounds that carry you back to the dawn of history and still farther. And everything is surrounded by this singular beauty and peace, as if only the purified essence of ancient deeds and thoughts were left, ready to be used in the new epoch to come.

And everything fits into place so naturally as a step towards enlightenment, and so leads up to the present time, that you feel how ready is the environment to echo and re-echo the new note that will awaken not only the Swedes but be borne by them out into the world.

Visingsö, "the island of the one who leads the way," will be worthy of its name when happy children are growing up into strong and pure manhood and womanhood in its serene and inspiring atmosphere under the care of Katherine Tingley, the Leader who once more has brought the Art of Living to the earth in the Râja Yoga system of education.

A SWEDISH STUDENT

Jottings and Doings

(From a Student's Note Book)

AN event marking the New Year and destined to be wide-reaching in its effects was the introduction of a bill into the United States Senate providing for the presence of government surgeons, special inspectors, and matrons, on all vessels carrying immigrant or emigrant passengers between the United States and foreign ports. Recent investigations brought to light shocking revelations of the ill-treatment of women passengers in the steerage quarters of certain vessels, resulting in needless and extreme suffering on the part of many women and children, and in some cases in gross immorality. The causes, as usual, were found to be primarily rooted in human avarice and nourished by human irresponsibility and unbrotherliness.

AUTHORITIES are not yet agreed as to who wrote the first modern novel and inaugurated that surprising revolution in the world of modern literary effort. One writer contends that the honor belongs to Mme. Lafayette, not the wife of the Marquis de Lafayette, although she was also a woman of literary gifts and an author, but the daughter of Aymar de la Vergne, Governor of Havre de Grâce.

In 1675, when but thirteen years of age, the gifted girl who later became Mme. Lafayette wrote *The Princess of Cleves,* a work which gave a picture of society and human life that was in its form a startling prototype of the best in the modern novel.

Richardson's *Pamela* was written in 1740, and Fielding's *Joseph Andrews* in 1742.

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OUR YOUNG FOLK

The Boaster—A Northern Myth

IN a far-away land of snow and ice, there lived, once upon a time, a youth famed for his singing. His songs were very pleasing indeed to all who heard them, but alas for him! he imagined himself to be the sweetest singer in all the world.

One day the whisper reached him of another singer, living still farther away to northward, whose songs of ancient heroes, tales of times forgotten, and stories of the beginning of the world, touched the hearts of all men with their wisdom and sweetness.

This was a severe check to the vanity of the youthful minstrel. He could not bear to think that anyone surpassed him in song. Envy of the famous Bard of the North crept into his heart and this held the door open for hatred and anger.

"I will go north and seek out this rare singer, this peerless musician," he declared to himself, "and challenge him to a contest of song. I will show him who is the better man!"

This boast restored the youth's feeling of superiority and he hurried home to tell his aged parents of his purpose.

"Do not go, my son," advised his father kindly. "The singer will cast the spell of the North about you," warned his mother; but the youth held to his own way.

"I will sing stones upon his feet, mountains upon his shoulders, stone gloves upon his hands, and a stone helmet upon his head," he boasted to himself as he leaped into his sledge and struck his fiery charger. Away the animal plunged, and for three full days bore the youth swiftly northward.

Now it chanced that the famous Bard of the North, then an old man, was driving peacefully along the high-way in the quiet of evening, when along the road from the opposite direction dashed the young minstrel. Without reining in or turning aside he drove, full speed, into the sledge of the older man.

"Now who are you, rude youth, who come rushing down the high-road? Where do you come from? From what race are you sprung?" asked the aged Bard indignantly.

Proudly the young minstrel told his name, adding, "And what may your poor name be?"

The great Bard gave it, and gently asked the youth to turn aside and let him, the elder, pass. "This is no time to speak of elder and younger," haughtily cried the youth. "Whoever has the most wisdom, who proves himself master of song, let him hold the way. If you are indeed the far-famed Bard, prove it by beginning to sing."

"Little know I of song and other arts," sweetly answered the old man. "From early youth I have seen only these waste fields and heard only the cuckoo's song. Do you speak, and tell me what you know more than others."

The youth straightway began to recite all his garnered store of knowledge, all his hoard of ancient legends, and boasted besides, that he was present when the world was created and helped to raise the roof of heaven, set the sun and moon and seven planets in their courses, and sprinkle the sky with stars.

When the ancient Bard protested against this false boasting, the youth cried out, drawing his sword, "If you do not find truth in my words, you shall find it in my sword!"

"Little care I either for your sword or your words," calmly the Bard made answer.

"Then I will sing you into a swine, and drive you into a sty," cried the youth, losing control of himself.

With dignity, the aged Bard arose, and breaking the silence he had imposed upon himself, began to sing his magic song. Oh, the enchantment of it! The sea arose in mighty billows, the earth trembled, and the mountains shook to their deep foundations.

Now, alas for the vain boaster! His sledge was sung from under him and fell like broken twigs upon the ocean, the fiery charger dropping as a stone into the torrent. His sword leaped from the scabbard and hung as lightning in the sky. His bow was sung to driftwood, while his feathered arrows, taking flight as eagles flew away screaming. The youth himself sank down, down until he stood to the waist in mud and water with stones upon his feet, and every attempt to free himself dragged down deeper.

At last the boastful youth knew how empty his boasts were. He recognized how small his learning was and how weak his song compared with the wisdom and magic of the true Bard whose manly singing all Nature obeyed, because he was one of her Helpers. Through pain and defeat he learned a great lesson. Is there not a better, sweeter way to learn?

UNCLE OSWALD



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THREE MERRY FINNISH GIRLS

GOING SOUTH

IT is ever so far away
For the swallow to fly;
And she peeped from an English thatch
At a round of sky!

But the elders have told her tales
Of the sister blues;
And she starts at the wink of dawn
On her windy cruise.

She can tell her path in the void,
Though her native sod
Was here in a Warwickshire lane;
For her pilot 's God.

Norman Gale—"Orchard Songs"

The Study of the Migrations of Birds

THE German Ornithological Society has established at Rossitten, a little fishing village on the Baltic, a station where is carried on an important and effective study of the migration of birds. Rossitten and its vicinity, surrounded by high dunes and thus a much sheltered spot, contains woods, meadows, sands, ponds, marshes, shores, and also tilled ground—a country adapted for the nourishment and maintenance of birds of a great many varieties. Birds are here captured and marked in such a way as to give the place and date of their capture, and are then set free. The Society has interested many persons fond of nature all over Europe in co-operating by taking special note of the date and place at which they may come across birds bearing the Rossitten mark, and by sending the information to them. In this way much useful data is secured in regard to the course and length of the migrations of birds. For instance, eight per cent of the mantled rooks tagged at Rossitten are reported at other spots; and from twelve to seventeen per cent of the gulls. As the public becomes more awake to the value of this work, a larger percentage of the tagged birds will be noted in foreign lands. Storks tagged at Rossitten have been noted in Palestine and in Basutoland, South Africa.

So great has been the interest aroused by the German Ornithological Society that organizations have been established in Hungary, Denmark, Scotland, and England, to co-operate with the efforts of the German Society, and also to carry on independent investigations of their own. In this way scientists all over Europe are brought together in a very practical study of bird life. There is, however, one grave danger which must be guarded against; and that is, that many birds are killed in the efforts of private persons to aid ornithological organizations by noting tagged birds. The German Ornithological Society does not kill the birds it captures, but, as stated above, after marking them, sets them free. For certainly, if we are to study birds, we must have birds to study. True science never destroys life, but conserves it.

STUDENT

NOTHING is so indicative of deepest culture as a tender consideration for the ignorant.

HE bids fair to grow wise who has discovered that he is not so.—*Selected*

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THE CHILDREN'S HOUR

The Borrowed Birthday

ARTHUR was eight years old and his little mates who had come to enjoy his birthday, had gone. He turned from the street as the last one went round the corner and threw himself on the lawn near Uncle Lorne. Uncle Lorne was a great favorite with all children, and had enjoyed the afternoon quite as much as they. He was one of the men who had not forgotten his childhood, its trials and pleasures and the lessons which every day come to all.

"Uncle Lorne, I have had the best time I ever had, and all the children seemed so happy. Mamma said if all went happily I could have one next year. So I am sure of that, but it seems a long time to wait— a whole year."

"Yes, a whole year is a long time, but I don't see any help for it, unless you can borrow one."

"Borrow one, why, Uncle Lorne, how could I borrow one?"

The telephone rang with a call for Uncle Lorne and Arthur asked as he went, "Do you think you could borrow one for me?" Uncle Lorne smiled and said as he turned away, "I will see about it."

When Uncle Lorne said he would attend to anything, everyone knew something would happen, and Arthur sank back on the grass very content to dream about his happy day. From early sunrise, which he had greeted with joy, until then, every moment had been a happy one, and he said to faithful Rover, "I wish you could have a birthday, Rover, I would give you a good time." In the romp with Rover which followed, and the telling his father all about the day, the borrowed birthday slipped out of his mind.

Uncle Lorne started that night on one of his long trips, but about a month after his birthday he sent a message to Arthur saying, "Be ready at two o'clock, I have borrowed a birthday for you."

Such a state of delight as he was in! A borrowed birthday, how funny! and—oh well —what was the use in wondering about it? Uncle Lorne was always doing good things, and when he asked mamma how she supposed he did it, she only smiled. Mamma and Uncle Lorne were a very happy sister and brother; a perfect comradeship seemed to exist between them.

As they took seats in the automobile a large lunch hamper was brought out and Arthur said "I believe it is a picnic." They wheeled along rapidly and at the office Uncle Lorne joined them, while Papa added two packages to their load.

"Arthur, I hear you have borrowed a birthday; did you hear Grandma say yesterday 'those who go borrowing go sorrowing'?"

"Yes, Papa, but I don't feel very sorry yet." He saw a smile go round the group; no one looked very sad, and away they went. At last they turned into a part of the city where Arthur had never been and soon came to a little cottage and stopped.

Arthur saw a group of children on the veranda, eight boys and girls, with eager expectant faces. In the center sat a frail, pale-faced boy in a rolling chair. His poor little body was so misshapen that he had never been able to walk a step. Uncle Lorne greeted them. "Here we are Armstead; this is my nephew Arthur, to whom you kindly loaned your birthday." Just a moment Arthur stood, not knowing what to do with himself; then he went to Armstead and said, "I thank you so much; let us have a good time." In five minutes all were talking freely and playing such games as Armstead could join in.

Uncle Lorne was the manager as usual, and for two hours their pleasure was something those children recalled with bright eyes for many weeks. This family and the families of the visiting children were people employed by Arthur's father and uncle, and Uncle Lorne made it a part of the business to know how the people lived who worked for them. Armstead had many times been remembered by him and had received from him books, his rolling chair, and medical attendance which his parents could not afford.

After their lunch as they were about to go, Arthur saw that there would be just a game apiece for each family and so was able to leave each a little gift. Armstead thanked him for coming and told him it was the happiest day he ever lived, and the other little guests chimed in, saying, "Ours too." "And I am happier than all of you; this borrowed birthday is the best one I ever had. Good-bye."

As they rode away he was thinking he could be quite sure to borrow Armstead's again. "Grandma, I did go borrowing, but I do not feel sorry, and why was it I felt all those children were our children? I never saw them before and I did not feel so on my other birthday with the children I knew."

"The difference is that on your birthday you wanted the children to come so you could have a good time; today you were helping these children whom you did not know, and had never seen, to have a good time. It is in helping and sharing that *true brotherhood* and *true happiness* come."

With head full of borrowed birthdays — for he had asked all the children when theirs came, and hoped to borrow them all — the happiest boy in the city fell asleep. O. D.



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A LESSON IN BOTANY: RÂJA YOGA ACADEMY, POINT LOMA

For Little Blind Racers

DID you ever stop to think how little blind boys must miss a good run, and how little pleasure they can have in active exercise for fear of running into things and getting hurt?

In England some one has thought about it and has planned out a race-track where wires are stretched along the course, about three feet from the ground. A metal ring to which is tied a cord slides on each wire. The cord is held in the hand of the blind boy who wishes to run, and, sliding along the wire, acts as a guide to keep him in the right track.

The goal is marked by a cord suspended from above, and hanging from this are many loose pieces of cord two or three inches apart, so that when the blind boy feels the cords he knows that he has reached the end of the race.

He would be obliged to know how far his competitor is ahead or behind by the sound of his feet, but most blind boys have a very keen sense of hearing. E. P.

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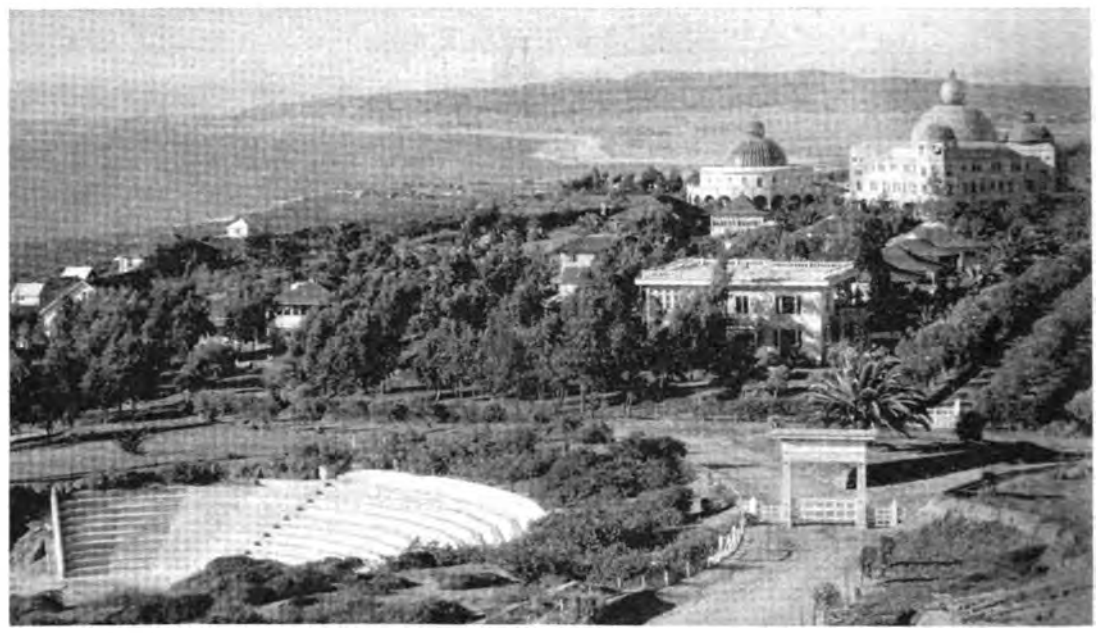
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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 13

CONTENTS

Pages 2, 3 — EDITORIAL
Practical Evolution
Prehistoric Grandeur
American New Race
X-ray for Dentists
Aluminium Cloth

Page 4 — TWENTIETH CENTURY PROBLEMS
The Nodes of Consciousness
"Art for Art's Sake"
Misguided Lights

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
The Baths of Caracalla
Ancient Science of India
Ruins of the Baths of Caracalla (*illustration*)
Circle, Crescent, and Cross

Page 6 — TWENTIETH CENTURY SCIENCE
The Blood of Plants
The Common Cold
Substance and Matter

Page 7 — NATURE STUDIES
Feeding Plants on Lava
An Old Roman Bridge (*illustration*)

Pages 8, 9 — STUDENT'S PATH, ETC.
Education and Evolution
Basket Work of California Indians (*illustration*)
Undeveloped Lives (*verse*)
Cantre'r Gwaelod (*verse*)
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Occult or Exact Science?

Page 11 — GENERAL
The Theosophical Address at Isis Theater

Page 12 — GENERAL
The Development of Machinery
The International Map of the World
Eating with a Fork
The Ark a Leyden Jar!
Concrete Poles
Electrical Gearing in Marine Turbines

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
The Supreme Work of M. Auguste Rodin, the greatest Sculptor of the Present Day
The Lion Mound on the Field of Waterloo (*with illustration*)

Pages 14, 15 — WOMAN'S WORK
Preventive Treatment
As the World Goes
Scene in Amasia, Asia Minor (*illustration*)
Jottings and Doings

Page 16 — OUR YOUNG FOLK
Giants
A Râja Yoga Forestry Class (*illustration*)
San Diego County
Preparing Cans for Seedlings (*illustration*)

Page 17 — CHILDREN'S HOUR
The Queen Sends for the Child
Two Swedish Tots (*illustration*)
Pictures for Little Blind Tots

Pages 18, 19, 20 —
Meteorological Table; Advertisements; Book List

Practical Evolution

THE words *evolution* and *growth* imply the interrelation of two factors — something interior which is manifesting itself, and something exterior through which the former is manifesting itself. Without this duality it is impossible to form a definite idea of evolution and growth. We cannot understand the evolution of man unless we regard man as a duality, a changing outer form, and a moving spirit that is causing the changes. Nor can we conceive the evolution of a race unless we distinguish the changing outer form from the racial spirit which is manifesting itself through that form.

It is a neglect of this fact that leads to the confusion we find regarding individual and racial evolution. One says there is continuous progress, another that there is no progress. Some say that the human race progresses, others that it retrogresses, others again that it moves round and round in cycles.

In a wave of the sea, the water rises, and falls again; but the wave moves on. On earth we may see races rising and falling, but that which is within them may pass on. The human souls that manifested through a low race may pass on to manifest themselves through a higher race; thus the mass of souls progresses though the external races may rise, fall, and pass away.

The Man within the Environment

Again, we must not judge progress entirely by externals, nor measure welfare by material accommodations. The condition of the man amid his surroundings, his adjustment to outer life, is surely at least one-half of happiness. If this be so, we cannot even classify existing races in a scale of progress; for nations that we consider less civilized than ours may be more advanced in the essentials of life.

How little we know about life, its meaning, and aim! Is it likely that the cosmic purpose limits itself by our understanding? A temporary suspension of the physical functions lands us at once upon another shore, where all is different, whence only the few can bring back any recollections, and even they fail to describe them.

Man's Proper is his Greater Self

The goal of human attainment is *self-knowledge;* for what we now understand by life is relatively an illusion and we may one day know what we are and whither we are going. The weaving of vast theories is usually a profitless occupation; we find ourselves in a world where much is out of adjustment. We can put our shoulders to the wheel and occupy our faculties with the tasks to which they are adjusted. We may pass from bootless dreaming to happy self-forgetfulness in following the promptings of the higher nature which bid us succor pain wherever we find it. And in pursuing harmony as the greatest good we can perceive or conceive, we may rest secure that knowledge will come whenever we are fit to receive it.

The truly practical man waits not to be told about his destiny or whither the human race is tending; but accepts his life as a fact and makes full use of his opportunities while he has them. In that way he finds reality, though he may not be able to throw his experiences into the form of a magazine article. Instead of discussing evolution, let us evolve.

STUDENT

Prehistoric Grandeur

IN the twentieth century of our era scholars will begin to recognize that the Secret Doctrine has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas. — H. P. Blavatsky, in *The Secret Doctrine*, vol. I, p. xxxvii.

We are now finishing the first decade of the afore-mentioned century, and who can deny that already it has distinguished itself above all its predecessors by a phenomenal growth of interest in the records of the past?

The CENTURY PATH is in receipt of *Engineering Wonders of the World*, edited by Archibald Williams (writer of several interesting boys' books on similar subjects). This periodical, printed in large clear type and richly illustrated, opens with an article by the editor on "Ancient Engineering"; and the way in which the subject is treated, and the admissions made by the writer, when compared with what would have been said only a few years ago, prove the advance that has been made in the ideas of the classes which will be reached by this popular publication. The very first words are:

> It has been well said that a characteristic of modern thought is the increasing desire to look backwards, and appreciate the work of generations which have long passed away, thereby checking any inordinate pride that might be bred by a self-satisfied concentration on the immense advance made, during the last few decades, in all branches of science.

Just below this, the writer calls the times in which the ancient monuments were built "the historical infancy of the human race." We congratulate him on the happy phrase. Not "infancy," be it noted, but "historical infancy." The writer was apparently not prepared to stand for "infancy," so he puts in a qualifying epithet. But what can the phrase

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now imply, if not that the race was not really in its infancy, but is merely said to have been so by historians?

A bit lower we come upon this:

With the revival of learning, greater political stability, the invention of gunpowder, and the re-discovery — for as such it must be regarded — of many principles of natural physics, engineering awoke from its long sleep.

But the sentence continues:

And now we have to our hands such mechanical appliances as the ancients could hardly even have dreamed of.

One naturally asks, "How do you know?" The whole thesis of the writer is to show that these ancients were consummate builders and artists; the logical inference would seem to be that they must have had tools and machines; and that in proportion as their works were greater than ours, so must their appliances have been better. To refute this presumption a great deal of strong evidence to the contrary is needed. And the opposite presumption lands us in difficulties certainly not less than that of attributing the use of machines to the ancients. For:

Considering the difficulties which even the modern engineer encounters, notwithstanding these appliances, the work performed by men who had at their command little else than a bountiful supply of cheap labor and, as is likely, comparative freedom from galling contracts, may well make us think highly of those great ones of old whose engineering achievements have perpetuated the memory of empires long passed away.

The writer certainly gives his readers some conundrums to answer. If people can do things without tools which we cannot do with tools, why could they not have made tools? Farther on we are told that the dolmens were transported and erected by men quite ignorant of the use of iron — a negative assertion well-nigh impossible to prove, and involving the conclusion that they knew of something better than iron. We do not know whether these very ancient builders had machines like ours; but we do know that they got along very well with what they did have. Perhaps their machines and metals will be among our future re-discoveries in natural physics.

But very possibly this is what the writer expected his readers to infer. At any rate he gives them plenty of facts. The fragments of one granite pillar in Brittany show that when upright, it towered 67ft. into the air, and weighed over 350 tons. At Carnac in Brittany, for a distance of two and a half miles, stretch eleven more or less parallel rows of huge up-ended stones, 3000 or so in number. The largest must weigh upwards of 40 tons, and all together cannot fall short of 12,000 tons.

The fallen statue of Rameses II in the Ramesseum at Thebes was cut from a red granite monolith 60ft. high, and its weight has been computed at 887 tons (Engl.). The block must have come from the Aswân quarries. We may wonder, says the writer, what force could have *overthrown* such a colossus. The remains of an even larger colossus were discovered by Flinders Petrie at Tanais. The mere chips that he found weigh several tons each, and from them he reckons the weight to have been 1200 tons and the height with pedestal 125ft.

One cannot pause over the Great Pyramid, with its 6,840,000 tons of masonry, many stones weighing from 40 to 60 tons each, fitted together with the nicest care, after being hauled to the site and hoisted hundreds of feet above the base. Still larger stones have been used in the temple of Baalbec in Syria. In one of the walls, at a height of 19ft. above the ground are three blocks, all over 63ft. long and 13ft. high, the width being unknown. In a quarry near Baalbec lies another stone, hewn, but not entirely separated from the rock; it is 69ft. long, 14ft. thick, and 17ft. high, weight about 1500 tons. And the squaring of these enormous stones is so true that the fit is exact. Dr. W. M. Thomson, author of *The Land and the Book,* is quoted as saying of these ruins:

I was at first entirely deceived, and measured two as one, making it more than 120ft. long. The joint had to be searched for, and, when found, I could not thrust the blade of my knife between the stones. What architect of our day could cut and bring together with greater success gigantic blocks of marble more than 60ft. long and 12ft. square?

The temple of Diana at Ephesus had 127 columns, each over 60ft. high and 7ft. in diameter, shaped from single blocks of marble, and hauled eight miles.

How did the Egyptians hew, square, and carve their granite pillars and colossi? asks the writer:

Very few traces of iron have been discovered among their monuments, yet it is difficult to imagine that any other metal could have served to shape so hard a material as granite. How did the old Britons cut the tenons and mortises for the great trilithons of Stonehenge?

Coming to more recent times, we find the Romans had quite modern tools, of which specimens exist in the museums. Is it not then probable that these more ancient peoples also had good tools, which have rusted away in the earth? It is surely a very reasonable inference that people who were so pre-eminent in building were equally pre-eminent in other matters. Should we not take their prowess in all we can discover about them as an indication of their general standing? If so, we must think they were as much our superiors in other matters as they were our superiors in building. The article concludes with a quotation from Dr. J. Elfrith Watkins:

If the demands of what we are pleased to call our higher civilization were to exhaust our mines of coal, our wells of oil and gas, and our beds of ore, so that steam and iron should no longer be the slaves of man, could a modern engineer erect so magnificent an edifice as Karnak, bore so wonderful a tunnel as the Grotto of Posilippo, or construct such a satisfactory system of water supply as Rome enjoyed during the Augustan age?

The writer has not mentioned the cyclopean architecture of Peru, but this is at least as marvelous as, and probably more so than, anything in the Old World. Its existence is evidence of the existence in the New World of the same kind of people as the mighty builders of the Old. The whole together is surely conclusive evidence of the fact that ages ago, in times we call prehistoric, there were on earth civilizations far greater than ours *has yet become.* No mind unbiased by preconceived opinions could hesitate to accord them the corresponding prowess in other matters besides building. A sense of proportion demands it; and besides, we have the wonders of ancient Hindû astronomy, the Calendar stones of the ancient inhabitants of Central America, and many other testimonies of the knowledge of science and art possessed by these races.

One power, in which modern nations are conspicuously wanting, may possibly have been at the disposal of some ancient nations — *the power of unity.* Lack of unity is the great destroyer. The power that might result from a union of divers wills and diverse minds is inconceivable. The only method we seem to know of securing unity is by uniformity — many wills subjected to one; but this is not the same thing. Unity of separate independent wills in a common high purpose, wherever it has been manifested, has always achieved wonders. What if it were the rule instead of the exception? Would it not exalt a race to a level of knowledge that could render it supreme in every undertaking? Suppose that our wasteful self-destructive competitive system were replaced by such a true unity? What could we not achieve? If these stupendous works that have survived the hand of time for so long are evidences of the height of attainment reached by former races, they are also a promise of the height that may be reached by future races. In recognizing the greatness of the past we emerge from a valley to a level which gives us also a view of future possibilities. The Divinity of Man, his infinite prospects of development, are foreshown by these records of his glory in the past.

H. T. EDGE, B. A., (*Cantab.*)

American New Race

INVESTIGATIONS among immigrants, carried on by an expert of the Immigration Commission, show that the American-born children of the long-headed Sicilians, together with those of the round-headed East-European Hebrews, have an intermediate head form which is nearly the same in both. This has set the papers speculating about the existence of an American racial type, strong enough to assimilate every other type that may be introduced. Probably it is not so much climate as social surroundings that thus mold the children; for a large number of people dwelling together with fixed habits produces a powerful molding force. The influence of postnatal conditions is seen to be very great by comparison with prenatal heredity. Undoubtedly this continent is a melting-pot, into which are cast materials from all sources for the making of a new type. But we should do well to bear in mind that if we leave the process entirely to the "laws of Nature," we shall be shirking our duty as *makers of those laws.* That molding power is in our hands; we can mold the immigrants this way or that according as we shape our own lives. Z.

X-ray for Dentists

X-RAY outfits for the use of dentists are now available. Pictures of the inside of the mouth and of parts impenetrable to ordinary light can be taken, so that the dentist can locate the seat of the trouble. The use of these finer forces of nature bids fair to inaugurate a finer order of surgery. To be able to scrutinize the body and study conditions without dissection would be a great boon. Y.

Aluminium Cloth

ALUMINIUM, owing to its ductility and resistance to corroding influences, can be spun into fine threads and woven into textile fabrics, either alone or crossed with silk. It is used chiefly for decorative effects. Aluminium coins are to be introduced in France. X.

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Some Views on XXth Century Problems

The Nodes of Consciousness

THE correspondent of a scientific paper relates an experience of his own from which he is inclined to generalize a law of consciousness. Putting on a pair of empty spectacle frames he fitted into it ovoids of blue and red glass respectively for the two eyes. On the theory that the eyes see simultaneously and that the brain combines the images, he supposed that everything would look purple. But a sheet of paper became alternately blue and red in a slow rhythm which he believed to be uniform. No purple appeared. Is that the way of ordinary vision, that the eyes become positively active in alternation, that the brain alternately attends to the two? *The British Journal of Photography* tells us that this has been advanced as a theory by Du Tours and others, but that it has not been proved. The eyes see all moderately near objects at two slightly different angles, and from the combination of the two pictures we get the perception of solidity. This is the principle of the stereoscope. It is usually assumed that the brain combines the two in one continuous act. But alternating attention would perhaps suffice to explain the final perception. The *Journal* suggests that the brain combines when, as in ordinary vision, the two pictures are very nearly alike; but alternates when, as in the case of the two glasses, the two are rather markedly dissimilar.

> When we meet with two witnesses who spin quite different yarns, and both talk at the same time, the only thing to be done is to separate them and make each tell his tale by himself; and it is quite reasonable to assume that this is what the brain does when its two scouts, the eyes, contradict one another.

The observer whom we have quoted, thinking it possible that consciousness always acts in a rhythmically broken manner, tried a rough experiment or two. Sitting in his study and looking at the opposite wall he called up the mental picture of the wall of another room. For a moment it was quite clear and the wall actually opposite him vanished. Continuing the effort he found a rhythmic alternation between the two walls, consciousness seeing first one and then the other. The rate of the rhythm was, he thought, about the same as that which he had noted in the case of the two colors. And again a thought upon which he tried to hold his mind needed replacement in about the same rhythm. He speculates whether the normal action of consciousness may not be rather like that of a chain of links than a continuous rope. In persons of concentrated mind each link concerns itself with the same thought as the previous one; in other persons, whose power of concentration is feebler several links concerned with extraneous matters intervene between two concerned with the matter in hand. But in both there is a moment of discontinuity between all the links.

A question arising out of the theory would be, whether in the infinitesimally short speck or corpuscle of time intervening between two links consciousness may not enter another state altogether, and whether in some profounder mode of its working it might discard the links and explore the higher dimension of time between them.

Upon that question, however, he does not enter. STUDENT

"Art for Art's Sake"

TOLSTOY is of opinion that the chief — perhaps the only — thing to be properly considered about a work of art is, Does it subserve the interests of morality and religion?

Mr. Balfour, snatching a moment from the budget, used it in elaborating the more usual view that such a consideration is totally irrelevant, a view summed up in *Art for Art's Sake.* With extraordinary superficiality he divided the emotions into two groups: Those that do, and those that do not, influence conduct. The aesthetic emotions, those aroused by the various arts, belong to the *do not* group:

> If we enjoy a picture, or a poem, or a symphony, our enjoyment does not go beyond itself; it does not drive us into the practical world at all.

If that were true, which it is not, it does not therefore follow that when in the practical world we should not be influenced by emotions we had previously had from a poem or symphony. The contention really is that a force can play without producing any effects, that a state of feeling can pulse through consciousness without leaving any trace.

The other group, which does lead to conduct,

> extends over the whole area of conscious life. At the higher end of the scale they rise to the greatest feelings of which human nature is capable — the love celestial and terrestrial, the love of God, of humanity, of country, of family.

Which means, for example, that the state of consciousness answering to the words *love of God,* or *love of humanity,* cannot be induced by and is in no relation to any state that can be induced by music or poetry. A man's future conduct is nowise affected by his having assimilated the soul of Beethoven's Ninth symphony; it simply worked upon his aesthetic emotions, which are in an airtight compartment of his consciousness! The French armies never fought the better for the *Marseillaise!* Sensual poetry never conduced to the sensuality of the lives of its readers!

Leaving poetry aside, where the contention is too obviously absurd, is it not nearly the same with music? Is there not, after all, some music which is palpably sensual? Is there not music which rousing the highest states of feeling makes easier for all time to come the attainment of that state in which self is forgotten in universal love of humanity, forgotten in the cognition of the indwelling presence of Deity? Is there not music which induces that very state? Music during the composition of which the composer was in that state *must* indeed do so. Music during whose composition the composer was consciously sensual must similarly arouse sensuality in the hearer.

We reject Mr. Balfour's groups altogether. Any state of feeling capable of expression in good music, poetry, or painting, has a place somewhere in the moral scale; that is, leads sooner or later, to conduct criticisable from the moral standpoint; that is, again, aids or delays the evolution of him who has it. And as any piece of real art work, musical or other, is blooded by the state of feeling of the man who made it, so is it of ethical import.

STUDENT

Misguided Lights

IT is an infinite pity that men of the type of Ferrer, lovers of their kind, lovers of human freedom and progress, in their revolt from ecclesiastical dogma so often pass over into an equally impossible extreme of denial. If they want to fight the Church, let them fight it; but why, because they reject the infallibility of the Pope, must they maintain that man is nothing but a mass of protoplasm? Why, because they think the Church plays politics for its own hand, are the laws of sexual morality effete survivals? Why, because they get beyond the idea of a personal God, is there no divinity at all? Undisciplined reaction may be as much a sign of weakness as complete credulity.

These men have over-read the message of their own hearts. The message simply is, to revolt against the power that would fain fetter men's minds. So they mass together indiscriminately all the teachings from that source, making no distinction between such as are impossible or degrading and those that may merely need correction or addition — and throw away the whole. Thus Ferrer assured us that we must "not probably but surely" throw away the ideas of divinity, of future life, and of the soul:

> These ideas proceed from the crazy hope that contrary to all known facts, a certain resultant of energy, observed solely in certain organisms in activity, will persist in the same form when those organs shall have ceased to function and even when they shall have decomposed. It is easy to show that the existence of the individual is strictly limited to the period between fecundation and death.

The result of the utterance of this kind of nonsense is that the rest of the philosophy of such men, often of the noblest character, tends to be associated in the public mind with it. Their best work is sterilized. They may splendidly preach freedom — but perhaps also anarchy. They may chant their vision of man's rise from height to height as the ages go by — but perhaps also tell him that he has no soul. They may finely panegyrize brotherhood — but assert that feeling is only an aspect of protoplasmic chemistry. They may glorify love — but make the word include lust and *free*-love.

And so on. Thus they fail in their message and in their own lives, discrediting other and purer presentations of such truth as they really had. And sometimes their own minds and characters become perverted and almost wrecked by the carrying out of practices founded on the pernicious elements of their total doctrine. Humanity loses much at the hands of such men, however well, when too late, they may see their own mistake. But middle lines are hard to keep. STUDENT

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Archaeology Palaeontology Ethnology

The Baths of Caracalla

THE Baths of Caracalla are the finest and best preserved of these remarkable institutions of the later Roman Empire. The central portion, which could accommodate 1600 bathers, was about 830 feet in length by 300 feet wide, and composed of many magnificent and richly decorated halls. This building was surrounded by a garden enclosed by porticos, lecture-rooms, gymnasia, reservoirs and furnace-rooms, ranges of private bathrooms, and a semi-circus or *theatridium,* 530 feet long where youths contended in athletic exercises. The ground-plan of the complete establishment was a square of about 1155 feet each way, and even now the sorry remains of the former grandeur are of the greatest interest to archaeologists and architects.

The Roman baths were built of brick, covered with stucco, but the Romans were such masters in the use of these materials that the effect was very fine. The central Hall of the Baths of Caracalla was roofed by interlacing girders of iron cased in bronze. Tons of the fragments have been found, showing the sound mechanical principles upon which the ceilings were built. The heating apparatus also displays the great skill and scientific knowledge possessed by the Romans.

The bathing establishment was only a portion of these vast *Thermae,* for they contained art galleries, public libraries, gymnasia, and meeting-rooms of all kinds. They were really combinations of institutions which are kept separate in our day. As might be expected from the uses to which the stately halls of the Baths of Caracalla were put, art treasures of the greatest rarity have been rescued from their ruins. The *Farnese Hercules,* and the *Farnese Bull,* the *Venus Callipyge,* and many other Greek statues or Roman copies, have been excavated, and one of the magnificent granite columns originally standing in the Great Hall now forms the pedestal for the Statue of Justice in the Piazza S. Trinità, Florence. STUDENT



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RUINS OF THE BATHS OF CARACALLA, ROME

Ancient Science of India

FROM a note in the *English Mechanic* we gather that "Historicus," in the *Vedic Magazine,* gives instances of modern astronomical theories formulated by Hindû Rishis before the European nations were born. As to gravity, he says, Âryabhatta taught that the earth possesses gravity, for everything which we throw falls through the agency of this force. As to the tides the *Vishnu-Purâna* says that in the ebb and the flow tide the water of the ocean is not decreased or increased, but only appears to be so on account of the attraction of the moon in its different phases, like the water fuming and rising in a heated dish.

Solar spots and optical instruments: when we find an explicit mention of "Swiya Kalank" even in some of the Purânas, and a somewhat detailed account in the *Vrihat Sanhita* of the learned Baraha Mihir, the irresistible conclusion is that the ancient Aryans did possess five [? fine] optical instruments. The discovery that the earth's orbit is elliptical, and the earth's axis is inclined at a certain angle to the line joining the centers of the sun and the earth . . . is attributed to our Rishis by Professor Colebrook.

Indian Rishis first propound the theory of the infinity of the celestial bodies. It asserts that just as this earth, its satellites, and all other planets of the solar system revolve round the sun as their center, so the sun with this solar system moves as a whole round another sun called Maha Surya, and this, in its turn with all its planets revolves round a third sun called Virat Surya, and so on.

How many modern astronomers have studied *Sûrya-Siddhânta,* which has been translated into English and can be found in the British Museum Library, among other places? In that ancient work are given the periods of the planets and of their nodes and apsides with perfect exactitude. (Among them the revolution of the *sun's* apsis! a period expressed in tens of millions of years.) Whence came this profound and accurate knowledge?

It is really absurd that modern science should not pay more attention to this indisputable fact, which even Proctor (see *Encyclopaedia Britannica*) admits, for the usual doctrines as to ancient attainments are made quite foolish by it. Yet these doctrines are continually repeated. Nor is this case of Indian astronomy an isolated case; for an impartial study of the evidence in favor of great knowledge among the ancients amply proves, and would convince a fair mind, that this earth has witnessed, in times we call prehistoric, civilizations far more progressed than ours is at present. We must recognize that progress moves in cycles; and that though we are farther along in the line of evolution than the ancients, and are destined to attain a higher point than they did, we have not by any means attained it yet. And until we do, we can more fitly show our intelligence by recognizing theirs than by assuming the attitude of conceited children who think themselves wiser than their sires. The general conditions of civilization and the chaos of speculations show that our knowledge is nothing to be overproud of; and our greatest asset is an interior feeling that the past must have witnessed, and the future must promise, a life more worth living.

But letting the future alone, it is open to anyone to step at once into a larger, nobler life by opening up the shutters of his mind and letting in a little of the air and sunshine of a greater faith in human nature. STUDENT

Circle, Crescent, and Cross

THERE is a symbolic trinity represented by the Solar circle, the Lunar crescent, and the cross, representing respectively Spirit, mind, and body; the whole being summed up in the symbol for Mercury— an emblem of the perfect Man. Christianity appears to have chosen for its symbol the cross of matter — hence perhaps its materialism. Islâm has the lunar Crescent, in which is seen a star which was sometimes used in place of the sun. Relics of ancient Sun-worship are found in America, surviving even among the so-called aborigines; and there is the evidence that they survive in Europe too. Thus has the ancient Wisdom-Religion split into many fragments and its sacred symbols become the signs of various superstitions and ecclesiastical symbols. H.

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The Trend of Twentieth Century Science

The Blood of Plants

THE more the plants are studied the less deeply may the line be drawn between their bodies and ours. A botanist writing in *Prometheus* gives them the equivalent of blood, developing the parallel between the oxidation processes in the two cases. The child, as he says, has red cheeks and the plant a colored flower for the same reason.

When oxygen is drawn into the blood through the lungs it is not accepted as such by the tissues. It is forcibly seized by the molecules of the red coloring matter of the blood, made to combine therewith, and then by them yielded up to the tissues. The point of this arrangement is that oxygen, when just freed from a compound, "nascent," is much more active than when it has been free for some time. The tissues get the benefit of this activity as the gas is born from the red coloring matter, the haemoglobin.

But physiology has never noted the obvious fact that the extra amount of energy for work possessed by the liberated oxygen must have been *conferred* upon it by the haemoglobin-containing cells of the blood. Where did they get that? The tissues get *their* energy by burning food, burning consisting in permitting it to unite with the energetic oxygen brought by the blood cells. But where did the blood cells themselves get the energy which they conferred upon the oxygen for the use of the tissues? If you stand on my left side and take money from my left hand pocket, I can enrich you by transferring money from my other pocket to that one. But a man will never enrich *himself* by transferring money from one pocket to the other. The red blood cells evidently have an electric secret which they have not yet told, which they have not even been asked.

A red blood cell gets redder for charging itself with oxygen. It is paler and bluer after yielding it up to the tissues. In a corresponding process lies the secret of the colors of flowers. The colors are due to substances which play the role of haemoglobin in storing oxygen. When not at work in this way and containing no oxygen for liberation they are yellowish. They are continuously being produced and stored up until called upon, stored in the form of a special combination with sugar. As wanted, they are called out from this combination, allowed to store oxygen, energize it, and then yield it up to the tissues. Whilst they hold the oxygen its presence gives them various colors, the colors of the flowers. Ordinarily the oxygen is removed from them as fast as they get it, so that they have no time to exhibit these colors. In the case of the flower, their absorbing activity runs so high as to be in excess of need, notwithstanding the vital work going on in flowers — shown by their heightened temperature. The colors of dying leaves, often so gorgeous in autumn, are due to these bodies, "chromogens" as they are called.

This introduces us to another point. Protoplasm, real living stuff, never (so far as we know) does any work itself; it delegates all work to the mysterious substances known as ferments. By means of a ferment the protoplasm of the red blood cells and of the chromogen cells fixes the oxygen; by means of a ferment discharges it; by means of a ferment the protoplasm of the cells prepares the food stuff it possesses for burning. Some of these ferments will go on acting after the protoplasm which produced them to serve it is dead. It is this which happens in the case of autumn leaves. The oxygen-fixing ferment goes on acting, causing the chromogen to take on colors; and of this the dead cells are now absorbing none. Says Dr. Graef:

> Often one ferment or enzyme destroys another, as if the servants of protoplasm were quarreling after the death of their master.

When the master, the protoplasm, is alive,

> the living cell, like a thrifty housewife, keeps its chromogen locked up, giving it out in small quantities as required for oxidation, so that very little is in evidence except in spring. This wise guiding principle, the soul of the plant, dies with the plant and can be paralysed by cold or chloroform.

STUDENT

The Common Cold

THE *British Medical Journal* calls the common cold *the scourge of the North* and comments upon our remediless condition with respect to it. "No really effectual remedy is known." Microbes, of course, come into the discussion, and a vague hope is afforded us from a vaccine invented by Dr. Benham;

> but unfortunately the microbe is not always the same, so that it would be necessary first to discover the name of the enemy or to use a mixed vaccine.

The mixed vaccine proposition has already been made. Any kind of germ ever caught in the act of causing a common cold is to be attenuated, made into a vaccine, mixed with all the rest and poured into you at the first sneeze.

But the *Journal* does not consider a point that might induce us to call this success, if attained, a misfortune. What is the difference between a person capable of catching cold and one not — or between the condition of the same person at two periods in one of which he is susceptible and in the other not? The cold is here treated as it were medievally, as a mysterious and causeless visitation of Providence.

A gouty subject who can keep his malady in abeyance by means of a strict diet, knows that he can induce an attack in a few hours by one indiscretion in diet. Invite him to partake in a half pound of candy with you and hear his reply.

The common cold has never been studied from that point of view. Let the man who catches one easily do a little regulation of his diet on the same lines. For one thing he might induce his cook *to forget the existence of sugar*, maintaining the same oblivion himself at the meal table. For another he might drink a fair amount of water, warm or cold, half an hour before each meal. And for a third he might examine himself so as to ascertain after which meal he feels heavy — and then alter and reduce that meal until he does not.

One who will not do this can regard the colds as beneficent. Waste matters get stored up in various places in the body. After a while the common cold effects a clearance, a burning up. But if it is checked with a vaccine the accumulation will continue — up to a certain point. At that point something must certainly happen of considerably greater moment. The moral is, to attack the colds before they come.

The drug stores do a great business in "uric acid solvents," the public diagnosing for itself the presence of this acid. At one end of the counter the solvent is on sale; at the other the ice-cream and candies. At one end preparation is made for future visits to the other. Half way along are the "tonics." M. D.

Substance and Matter

IS our old friend "caloric'" trying to return, the old heat-substance? The current conception of *substance* is about the same as that of *matter*, including the element of mass. But if we define substance as an existent something capable of *causing effects*, both light and heat become substances. So does consciousness; whilst matter becomes an ideal or imaginary receiver and manifester of substance or the substances. The real being, substance, turns out to be subjective, and the universe, on its many planes, consciousness. Men's minds would open very much if they could get that idea into them.

But as to caloric. A recently published book by an English F. L. S. and F. G S. contends that

> there is a fluid which is under ordinary conditions invisible to the naked eye, and which permeates everything. This fluid is in differential motion; this motion, acting upon those very minute objects called molecules, causes them to assume the solid, liquid, gaseous, and incandescent forms. . . . Low temperature means molecules almost entirely devoid of ether.

Liquid air is air whose molecules — and the intervening spaces—have been reduced in volume by the abstraction of ether, which thus clearly assumes the qualities of the old caloric. Increase or diminution of heat means greater or less presence and flow of ether, ether in this special sense.

This ether must not be a mere very fine and subtle *matter* or else *its* motions have to be accounted for. The *substantive* ether, which does things to or in matter, must not be even potentially objective to the five senses or any one of them. The real ether, in this sense, must be made up of subjective forces, aspects presumably of one force. Ether *in the ordinary sense*, is sometimes called luminiferous, light-*bearing* or manifesting. The light is that which it bears, which throws it into waves, a substance in fact, and subjective. Because of its subjectivity it is capable of appealing, through matter, to our subjectivity. "Matter" may be regarded, if desired, as a creation of our senses for their own convenience. C.

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Nature Studies

Feeding Plants on Lava

IN the *Technical World Magazine* for January there is an article on "Making things grow with Lava," which describes what claims to be an epoch-making discovery in agriculture.

John J. Ruegg, of Clifton, N. J., was originally a silk manufacturer, but abandoned that business to devote himself to scientific agriculture. Having observed, as a young man in Switzerland that the vegetation in the neighborhood of volcanic mountains was luxuriant, he inferred that lava was the right food for plants. He also argued that the right way to free a plant from diseases and parasites is to give it constitutional strength to resist them by feeding it properly. He therefore buys a poor farm of ten acres, amid the ridicule of the neighboring farmers, who tell him he will never be able to raise a decent crop on that land. Arguing that the poverty of the soil was due merely to exhaustion, he analyses it, obtains lava from a volcano, and mixes various kinds and proportions of lava with his manure.



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AN OLD ROMAN BRIDGE

The result has been the most wonderful crops: twelve foot corn with ears of abnormal size and weight, tomatoes almost big enough to fill a quart measure, flowers, fruits, and shrubs that put the best nurserymen to the blush, vegetables larger and sweeter than any other farmer can grow; and all free from insects, parasites, scale, blight, and every other pest.

Good soil, he argues, contains potash, soda, lime, magnesia, iron, manganese, phosphorus, sulphur, silicon, chlorine, fluorine, and carbon; and it is the deficiency of these that makes the soil poor and the plant sick and prone to ravages by pests. So he analyses the soil and adds powdered lava in the proportions necessary to provide these constituents. He will perform his analyses before your eyes, and point to plants grown under the same conditions, except that one lot has lava and the other has not, to show the contrast between the two.

It would appear from this that our boasted science of fertilizers has been all wrong; and that in dosing the unfortunate plant with phosphorus and ammonia, we have been drugging it, as one might drug a man by feeding him on syrup of phosphates and denying him nourishing food.

A most important part of Mr. Ruegg's theories is that *the health of the different kingdoms of Nature is interdependent.* Feed the plant properly, and you get healthy vegetation; that makes healthy cattle; and healthy meat means healthy men. On the other hand, starve the soil, and you make the plant sick, and the beast is sick, and the man is sick; disease and parasites prevail in all three.

Another important point is this: manure has been greatly over-rated; and why? Because the beast when he eats and digests the plant, extracts from it the most valuable constituents to build his own organism with; and what he returns to the soil of course lacks these constituents. Have we not been foolish to imagine that the beast could receive its nourishment from the soil, and yet return that nourishment to the soil?

Has this man made such a discovery as he claims, or are his results due to some personal quality? The experience of others must decide. At all events his arguments sound reasonable. But is it not a commentary on the reliability of some of our most prized and notable theories? If theories about manure and plant food can be so scientifically reasoned and so tenaciously held, and yet be so easily upset by arguments that sound perfectly logical and obvious — ?

Theosophists will welcome the ideas about the interdependence of life and the importance to man of a proper care for the interests of the lower kingdoms. This point has been recently enforced in other ways; we have been assured that frightful diseases are due to careless disregard of cleanliness and considerateness.

Theosophists, believing so thoroughly in the interdependence of all life and in the universal reign of law, have always declared that the evils from which man suffers are due to his own mistakes. And often, in advocating this, they may have seemed to be advocating a kind of supernatural action. But, as we all know, the word "supernatural" merely stands for things we have not yet traced out; and, when we have traced them out, *the miraculous element vanishes.* It sounds "miraculous" to talk about the thoughts of man influencing the mineral kingdom, the vegetable kingdom, and the animal kingdom, or causing earthquakes and plagues and insect pests; but it is miraculous so long only as we cannot trace the links in the chain of causation. Discoveries like the above furnish some of these missing links. By them we are enabled to see how the conduct of man may poison the earth and all that breathes on it.

What an illustration of the law of Karma! Depend on it, every slightest thing a man does sets causes in motion and the influence, for good or ill, travels on until it returns to him again. "Cast thy bread upon the waters, and it shall return to thee after many days." "Whatsoever a man soweth, that shall he also reap" — true, even to the literal meaning of the metaphor. If we sow corruption, we reap corruption.

There are plenty of people who can tell us that the proper care of the soil and of other sources of human welfare depends on unity of action, and that the main obstacles in the way of carrying out recognized and needed measures arise from the interference of personal "interests" and personal indifference. So here the connexion is obvious again.

Truly the greatest triumph of science is its demonstration of the unity and interdependence of all Nature and of the intimate relation between conduct and destiny. Divine Providence? Do you suppose Providence wants to breed a perpetual race of helpless nurslings, deploring their ignorance, indulging their indolence, and praying for aid? Did not Providence endow man with the free will in order that man might become something more than a higher animal? Then let man use his intelligence and demonstrate the Divinity by action which is the best kind of prayer. Let us fix in our minds the important truth that if we abuse Nature, by the same act we abuse ourselves also.

STUDENT

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Students' Path

Education and Evolution

WHEN we go along a road, whether it be in the city or in the country, we meet with all sorts of objects that are more or less familiar to us and also more or less unintelligible; for these two conditions familiarity and intelligibility are not quite so nearly related as we often allow ourselves to imagine. A city man finding himself on a country road is distracted by the absence of familiar objects, and he will find that whereas he may be accustomed in his daily journey to his place of occupation to think of whatever topic has at the moment taken possession of his mind, without so much as noticing the countless obstacles, persons, vehicles etc., to be met and avoided, the dangers and difficulties of the road and the multitude of demands made upon his attention by advertising devices — on the country road he is quite unable to follow his usual mode of mental preoccupation. The countryman finds himself in a similar predicament in the city. Why?

It is certain that in a little while each of these men will be able to get back to his former habit of mind, having accepted the new conditions. If asked he would probably say that at first he was anxious to understand the meaning and use of the unfamiliar objects; but this is not entirely true, for as soon as even the strangest phenomenon becomes familiar, we cease to trouble about its explanation, "we know all about it," which really means that we have no longer any desire to know anything about it; it is familiar, that is enough.

Humanity as a whole, or a nation as a whole, does the same thing in going along the road of life. The Teachers of the human race, who guide its evolution, try to lead men's minds to a perception of the real laws of life; and to do this, they offer in each succeeding age a new presentation of the eternal truth. At first people are distracted by these new objects on the mental road and try to avoid them or in some way get back to the old line of life; but gradually becoming familiar with the new form of thought they accept it and return to their old habit of drifting along the current of their personal desires, their own loves and hates. They may have changed the form of their religion or their social customs or their ethics, but their *motives* remain the same.

The more the past is opened up to us by archaeology the more we are impressed with this apparent stability of human ignorance, and those who can see no farther may well be excused for being pessimists. But history past and present shows us that along with this condition goes another, a current in an ocean as it were; we see men who are eternally seeking for light, for truth, for freedom, for beauty, in fact for understanding or spiritual enlightenment. And though these may be very few they are surrounded by a larger number of those whose ignorance has been stirred by contact with the true searchers for the light, and these make much show of following the same faith; but the cynic sees the self-deception that they practise and is confirmed in his pessimism.

Further, we find a persistence of tradition, even in orthodox history, relating to those who have actually achieved, to a greater or less degree, this spiritual enlightenment that brings real understanding of life. Some of these have left their traces; but many, according to tradition, passed at once to higher planes and out of contact with mankind on earth.



EXHIBIT OF BASKET WORK
OF CALIFORNIA INDIANS

If the condition of our earth-life is, as it were, one stage in our career, like a term at some educational institution, then it would be quite intelligible that those who have mastered the lessons of that degree should pass on to the next; and the classes in that institution might appear to remain eternally unchanged, the same round of studies, the same struggles, the same mistakes, the same discipline and apparently the same students, with the same characters, the same ambitions, jealousies, rivalries, and the same jokes even.

But in another sense the classes would be always new because the students are not the same. There may be many days in a term and many terms in an educational course, and each day may be a lifetime, an incarnation; but the students do progress and a few are constantly rising to real scholarship which is comparable to real wisdom on the larger scale of the comparison.

Until final illumination is attained, education is not complete; but as familiarity with objects of study is not the same as real understanding, it is necessary constantly to change the appearance or form of the problem and so the form of the teaching is different in each new period of education. In our own lives do we not find ourselves when we are full grown, even in old age, too often still fighting with the same weaknesses in our character as those we had to struggle with in childhood? but the whole form of their presentation may be changed. We may not be heartbroken because our doll is stuffed with sawdust, but — have we learned that lesson yet? or have we become so familiar with the phenomenon that we "know all about it" and so shut off all possibility of learning its lesson?

Because familiarity conceals ignorance and protects it, change is necessary; and because Truth is eternal, therefore all true religions and philosophies have the same foundation. Because all evolution consists of the attainment of wisdom by experience, which is education, therefore history will continue to show humanity apparently in the same state of repetition of experience, while in reality the progress has been continuous, those who had become too familiar with those conditions to be able to learn from them will have passed on to try again in new conditions. R. M.

UNDEVELOPED LIVES

NOT every thought can find its words,
Not all within is known;
For minds and hearts have many chords
That never yield their tone.

Affections whose transforming force
Could mold the heart anew;
Strong motives that might change the course
Of all we think and do.

Oh half our being lies in trance,
Nor joy nor sorrow brings,
Unless the hand of circumstance
Can touch the latent strings.

We know not fully what we are,
Still less what we might be
But hear faint voices from the far
Dim lands beyond the sea.

W. E. H. Lecky (*Selected*)

THEOSOPHY is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child. It is wisdom about God for those who believe that he is all things and in all, and wisdom about nature for the man who accepts the statement found in the Christian Bible that God cannot be measured or discovered, and that darkness is around his pavilion. Although it contains by derivation the name God and thus may seem at first sight to embrace religion alone, it does not neglect science, for it is the science of sciences and therefore has been called the wisdom religion. For no science is complete which leaves out any department of nature, whether visible or invisible, and that religion which, depending solely on an assumed revelation, turns away from things and the laws which governs them is nothing but a delusion, a foe to progress. — *William Q. Judge*

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CANTRE'R GWAELOD

WHITE waves lap and white waves leap
Over Cantre'r Gwaelod's sleep;
Yet the bells at eve ring clear
From the realm of Garan Hir.

Reeds and rushes wave and sway
Where old bards and monarchs lay,
Yet 'tis songs by those bards sung
Keep the ancient mountains young.

Hero-hearts that broke of old
Bloom in broom and sunset gold.
Though her children may forget,
Old Earth holds them priceless yet.

Prophets murdered long ago
Give the hills their purple glow;
Though it seemed they died in vain,
In their death they stole men's pain.

Evil thoughts in secret born
Add to every rose a thorn;
But what heart would help or save
Curbs some wind or curling wave.

And the bells at evening ring
From beneath white wave and wing,
Though the sea is rolling deep
Over Gwyddno's hall and keep.

Kenneth Morris

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question In continuation of our previous conversation (see CENTURY PATH vol. xiii, no. 8), will you explain to me what Theosophy is and what it includes?

Answer I shall be glad to do so, and will first call your attention to the etymological meaning of the word. *Theosophy* is derived from two Greek words: *Theos* — God, and *Sophia* — Wisdom. It can therefore be rendered as God-Wisdom, god-like wisdom, or divine wisdom. However, as explained by Madame Blavatsky in *The Key to Theosophy*, a work written especially for students, it is not wisdom given or revealed by God, but rather wisdom such as that possessed by the Gods.

Q. Do you mean to say, that living in a Christian land, you believe in more than one God? Are you not a monotheist as I am? There is but one God, as taught in the Bible.

A. As for that, with all due respect for your belief, I would say that the Bible does not teach one god only.

Q. You shock me. Where is your proof? I do not claim to be a biblical scholar or a deep student, but surely that is the commonly accepted belief of the Christian world. Is it not the boast of Christendom that it is monotheistic?

A. That is true, but it is due to ignorance on their part. Yet all biblical scholars and most of the ordained ministers, know for instance of the two accounts in *Genesis*, the Elohistic and the Jehovistic. In the former of these the word which in our accepted translation is rendered "God," as for instance in the passage, "In the beginning God created the heavens and the earth," is in the original Hebrew, *Elohim*. This word Elohim is a plural noun, which must therefore be translated "Gods" or "Creators."

Then Jesus, referring to an older scripture, says: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken," etc. (*John* x, 34, *et seq.*) Also Paul says: "There be gods many and lords many." And while some may say that Paul refers to false gods, the same cannot be said of Jesus, or of the statement in *Genesis*. And so even granting your belief in One God, it must also be said that even according to the Bible and the words of Jesus himself there are many Gods.

Q. If, as you say, all this is known to the Ministers of the Gospel — for instance in regard to the Elohim — what reason have they to hide the truth and say that there is but one Creator?

A. As for that, that is best answered by themselves; it certainly is not my place to answer for them.

Q. How, then, would you explain your definition of Theosophy, which you say is Wisdom possessed by the Gods? Who or what are these Gods?

A. According to the teachings of Theosophy, these Gods are ourselves, as Jesus also said.

Q. Do you mean to tell me that *we*, you and I, are Gods?

A. What other explanation can be given to the words of Jesus? You, as a professing Christian surely must accept his words!

Q. Yes, indeed, I do; but there are so many mysteries into which we have no right to inquire.

A. In that I do not agree with you. I hold, and this is the teaching of H. P. Blavatsky, of William Q. Judge, and of Katherine Tingley, our teachers in Theosophy, in other words it is a teaching of Theosophy, that it is our duty to inquire, reverently, certainly, but that this is in part what man is here for, and that the injunction of the Delphic Oracle, "Man, know thyself," is a supreme command.

Q. Yet surely, it would be blasphemy for you or me to proclaim himself as God or as a God!

A. That is just what the Jews said of Jesus. Listen, this is what they said: "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God"; to which Jesus gave the reply quoted above.

Q. But that is different. We know that Jesus was the Son of God.

A. Yes, and so too he said that all are sons of God, and John said the same, and Paul spoke of our being equal with Christ, joint heirs with him. And more important than all, Jesus said: "Be ye perfect, even as your Father which is in heaven is perfect."

Q. But knowing myself as I do, it would be blasphemy to proclaim myself as God; and I say the same for you too.

A. And in that I hold that you are both right and wrong.

Q. In what way am I wrong?

A. May I suggest that perhaps you do not know yourself, that perhaps the best part, the true part of yourself, your real Self in fact, is all unknown to you?

Q. I don't understand, please explain.

A. It is one of the fundamental teachings of Theosophy, and I claim that Jesus showed himself to be a Theosophist in that he taught the same, viz., that man has two natures, one Divine, one animal; one the Angel, the other a "demon." Thus in his divine nature, in his real Self, as the Theosophical teaching has it, he is verily a God. Surely it must have been to this divine self that Jesus referred when he said: "Be ye therefore perfect, even as your Father . . . is perfect." The lower passional nature, the physical nature could never attain such perfection. That indeed would be blasphemy, and is it not because most men know nothing of their real selves, their divine natures, that the statement that "ye are gods" is so startling, once they stop to think about it? If it seems blasphemy to them, is it not that they have not the right view-point, that they do not know?

Q. But this divine center in man, is it in all men?

A. So Theosophy teaches. As said in *The Voice of the Silence*, from *The Book of the Golden Precepts*, given by H. P. Blavatsky to her students: "That which is uncreate abides in thee as it abides in that Hall" (the Hall of Wisdom) where, it is said, "all shadows are unknown, and where the light of Truth shines with unfading glory." It is the presence in all men of this Divine principle that is the spiritual basis of human and Universal Brotherhood, and it is this that makes it possible for all men to become as Jesus himself became, namely, Christos, one with the Father, perfect as the Father in Heaven is perfect.

Q. It is a wonderful teaching, very beautiful! If one could only be sure it were true.

A. There is only one way, as taught by all the World-Teachers — "Live the life and you shall know of the doctrine."

Q. Is Theosophy, then, this knowledge?

A. Yes, it is the knowledge about our real natures, and such knowledge, from the standpoint of our divine selves, is possible to us in its entirety. It includes all knowledge, all science, all religion, all philosophy. But of that we may perhaps speak another time.

Q. It is truly a subject for deep thought. I thank you for what you have told me, and hope to question you further at some future time.

A. I shall be most happy to assist you in any way possible. STUDENT

EMBRACING both the scientific and the religious, Theosophy is a scientific religion and a religious science.

It is not a belief or dogma formulated or invented by man, but is a knowledge of the laws which govern the evolution of the physical, astral, psychical, and intellectual constituents of nature and of man. The religion of today is but a series of dogmas man-made and with no scientific foundation for promulgated ethics; while our science as yet ignores the unseen, and failing to admit the existence of a complete set of inner faculties of perception in man, it is cut off from the immense and real field of experience which lies within the visible and tangible worlds. But Theosophy knows that the whole is constituted of the visible and the invisible, and perceiving outer things and objects to be but transitory it grasps the facts of nature, both without and within. It is therefore complete in itself and sees no unsolvable mystery anywhere; it throws the word coincidence out of its vocabulary and hails the reign of law in everything and every circumstance. —*William Q. Judge*

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Occult or Exact Science?

By H. P. Blavatsky

(Reprinted from *The Theosophist*, Volume VII, April and May, 1886)

This very interesting article by the first Leader of the Theosophical Movement, will run through several issues of this Review.

(CONTINUED FROM LAST ISSUE)

THE languages receive in their turn a common coloring from those letters that predominate in each. For instance, the German, which abounds in consonants, forms on the whole the impression of a dark gray moss; French appears gray strongly mixed with white; the English seems nearly black; Spanish is very much colored especially with yellow and carmine-red tints; Italian is yellow, merging into carmine and black, but with more delicate and harmonious tints than the Spanish.

A deep-toned voice impresses N. R. with a dark red color which gradually passes into a chocolate hue; while a shrill, sonorous voice suggests the blue color, and a voice between these two extremes changes these colors immediately into very light yellow.

The sounds of instruments have also their distinct and special colors: the piano and the flute suggest tints of blue; the violin, black; and the guitar, silver gray, etc.

The names of musical notes pronounced loudly, influence N. R. in the same manner as the words. The colors of a singing voice and playing depend upon the voice and its compass and altitude, and upon the instrument played upon.

So it is with *figures* verbally pronounced; but when read mentally they reflect for him the color of the ink they are written or printed with. The form, therefore, has nought to do with such color phenomena. While these impressions do not generally take place outside of himself, but perform, so to say, on the platform of his brain, we find other sensitives offering far more curious phenomena than "N. R." does.

Besides Galton's interesting chapter on this subject, in his *Inquiries into Human Faculty and its Development*, we find in the *London Medical Record* a sensitive describing his impressions in this wise: "As soon as I *hear* the sounds of a guitar, I *see* vibrating chords, surrounded by colored vapors." The piano produces the same: "colored images begin to float over the keys." One of Dr. Pedroneau's subjects in Paris[12] has always color impressions *outside* of himself. "Whenever I hear a chorus composed of several voices," he says,

> I *feel* a great number of colored points floating over the heads of the singers. I *feel* them, for my eye receives no definite impression; nevertheless, I am compelled to *look* at them, and while *examining* them I feel perplexed, for I cannot find those bright colored spots where I *look* at them, or rather *feel* them.

Inversely, there are sensitives in whom the sight of colors evokes immediately that of sounds, and others again in whom a triple phenomenon is produced by one special sense generating two other senses. A certain sensitive cannot hear a brass band without a taste "like copper in the mouth" during the performance, and seeing dark golden clouds.

Science investigates such manifestations, recognizes their reality and — remains powerless to explain them. "*Neurosis* and *hysteria*" is the only answer obtained, and the "*canine* hallucinations" of the French academicians quoted in *Isis*, have remained valid to this day as an explanation, or a *universal solvent* of all such phenomena. But it is only natural after all, that science should be unable to account at any rate for this particular phenomenon of *light* and *sound*, since their theory of light itself has never been fully verified, nor made complete to the present day.

Let then our scientific opponents play for a while longer at "Blind man's buff" amongst phenomena, with no ground to stand upon but their eternal physiological hypotheses. The time is not perhaps for off when they shall be compelled to change their tactics or — confess themselves defeated by even such *elementary* phenomena as described above. But, whatever physiologists may, or may not say, or do; whatever their scientific explanations, hypotheses and conclusions at present or in the future, modern phenomena are fast *cycling* back for their true explanation, to the archaic *Vedas*, and other "Sacred Books of the East." For it is an easy matter to show, that the Vedic Aryans were quite familiar with all such mysteries of sound and color. *Mental* correlations of the two senses of "sight" and "hearing" were as common a fact in their days, as that of a man in our own seeing objective things before him with his eyes wide open at noon.

Any student of Occultism, the youngest of *chelas* who has just begun reading *esoterically* his Vedas, can suspect what the real phenomenon means; simply — *a cyclic return of human organisms to their primitive form* during the 3rd and even 4th Root Races of what is known as the *Antediluvian periods*. Everything conspires to prove it, even the study of such exact sciences as philology and comparative mythology. From the hoary days of antiquity, from the very dawn of the grand civilizations of those races that preceded our *Fifth* Race, and the traces of which now lie buried at the very bottom of the oceans, the fact in question was known. That which is now considered as an abnormal phenomenon, was in every probability the normal state of the antediluvian Humanity. These are no vain words, for here are two of the many proofs.

In consequence of the abundant data gleaned by linguistic research, philologists are beginning to raise their voices and are pointing to some very suggestive, though as yet unexplained facts. (1) All the words indicative of human representations and conceptions of *light* and *sound* are *found to have their derivation from the same roots*.[13] (2) *Mythology* shows, in her turn, the evident law — the uniformity of which precludes the possibility of chance — that led the ancient symbologists to represent all their *sun*-gods and *radiant* deities — such as the Dawn, the Sun, or Aurora, Phoebus, Apollo, etc. — connected in one way or the other with music and singing — with *sound* in short — associated with radiancy and color.[14]

If this is as yet but an inference, there exists a still better proof in the *Vedas*, for there the conceptions of the words "sound" and "light" "to hear" and "to see," *are always associated*. In Hymn x, 71, verse 4, we read "One — though *looking, secs not the speech*, and the other *seeing* — does not *hear* it." And again in verse 7th, in which a party of friends is represented as emulating each other in singing, they are characterized by the double epithet placed side by side: *Akshavant* and *Karnavant*, or "one furnished with eyes" and "one furnished with ears." The latter is natural — the singer has *a good ear for music*, and the epithet is comprehensible in view of the musical emulation. But what sense can the *Akshavant* have in this case, with his good sight, unless there is a connexion and a meaning in it that are not explained, because probbly the hymn refers to days when *sight* and *hearing* were synonymous terms? Moreover, a philologist, a rising Orientalist,[15] tells us that "the Sanskrit verbal root ARC is used to denote two meanings — (a) 'to *sing*,' and (b) 'to *shine*,' to radiate beams or rays. The substantives *rc* and *arka*, derived from the root ARC are used to signify (1) *song, hymn*, and (2) *brilliancy*, ray, sun.... In the conception of the ancients *a speech could be seen*,"... he explains. What does the Esoteric Doctrine — that universal solvent indeed of all scientific difficulties and puzzles — say to this? It sends to us the chapter on the *Evolution of Races*, in which primitive man is shown in his special evolution advancing on the physical plane by developing a sense in each successive sub-race (of which there are seven) of the

12. *Annales d'Oculistique*, Nov. and Dec. 1882 — *Journal de Médecine de l'Ouest*, 4me. Trimestre, 1882.

13. *Introduction à la Mythologie de l'Odyssée.*— "Voyvodsky."

14. *Essay on the Bacchic cults of the Indo-European Nations.*

15. Professor Ovseniko Koulikovsky, the author of the Essay on "Bacchic Cults."

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

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1st Root-Race during the 4th Round on this globe.[16] *Human* speech, as known to us, came into being in the Root-race that preceded ours — the *Fourth* or the "Atlantean" — at the very beginning of it, in sub-race No. 1; and simultaneously with it were developed *sight* — as a physical sense — while the four other senses (with two additional — the 6th and 7th — of which science knows nothing as yet) remained in their latent, undeveloped state as physical senses, although fully developed as spiritual faculties. Our sense of *hearing* developed only in the 3rd sub-races. Thus, if human "speech" — owing to the absence of the sense of hearing — was in the beginning even less than what we would call a whispered speech, for it was a mental articulation of sounds rather than anything else, something like the systems we now see worked out for the Deaf and Dumb, still it is easy to understand how, even from those early days, "speech" became associated with "sight," or, in other words, people could understand each other and *talk* with the sense of only *sight* and *touch*. "Sound is *seen* before it is heard" — says the *Book of Kiu-Ti*. The flash of Lightning precedes the clap of thunder. As ages went by mankind fell with every new generation lower and lower *into matter*, the physical smothering the spiritual, until the whole set of senses — that had formed during the first three Root-races but one SENSE, namely *spiritual perception* — finally fell asunder to form henceforth five distinct senses. . . .

But we are in the 5th race, and we have already passed the turning or *axial* point of our "sub-race cycle." Eventually as the current phenomena and the increase of sensitive organisms in our age go to prove, this humanity will be moving swiftly on the path of pure spirituality, and will reach the apex (of *our* Race) at the end of the 7th sub-race. In plainer and *fuller* language — *plainer* and *fuller* to some Theosophists only, I am afraid — we shall be, at that period, on the same degree of spirituality that belonged to, and was natural in, the 1st subrace of the 3rd *Root-race* of the Fourth Round; and the second half of it (or that half in which we now are) will be, owing to the law of correspondence, on parallel lines with the *first* half of the Third Round. In the words of one in whom live Truth and Wisdom — however often His words may have been misunderstood and criticised, not alone by profane critics but even by some Theosophists — "in the 1st half of the 3rd Round the primordial spirituality of man was eclipsed, because overshadowed by nascent mentality." Humanity was on its *descending arc* in the first half of that round and in the last half on its ascending arc: *i. e.*, "his (man's) *gigantic* stature had decreased and his body improved in texture; and he had become a more rational being though still more an ape than a *Deva*-man." And, if so, then, according to that same law of correspondences—an immutable one in the system of cycles — we have to infer the following:— that the latter half of our Round — as shown to correspond with the 1st half of the 3rd — must have already begun to be once more overshadowed by re-nascent "primordial" spirituality, which, at the end of the 4th Round, will have nearly eclipsed our actual mentality — in the sense of cold *human* Reason.

On the principle of that same law of correspondences — as shall be shown and thoroughly explained in the forthcoming SECRET DOCTRINE — civilized humanity will soon begin to show itself, if even less "rational" *on the worldly plane*, at any rate more *Deva*-like than "ape-like" — as we now actually are, and that in the most distressing degree.

I may conclude with the remark, that since our natural and still "ape-like" propensities make us dread, individually and collectively, to be thrown by public opinion out of that region where all the smaller bodies gravitate toward the luminary of our social system — Science and her authority — something has to be done to remedy such a disastrous state of things. I propose to show therefore, in my next, that as we are still only in the 5th sub-race of the Parent race, and none of us shall live to see the 7th — when things shall mend naturally — that it is just as well not to hang our hopes on science, whether orthodox or semi-heretical. The men of science cannot help the world to understand the *rationale* of phenomena, which for a little while longer in this cycle it will be quite impossible for them to account for, even to themselves. They can neither understand nor explain it, any more than anyone else can, who has not studied occultism and the hidden laws that govern nature and rule mankind. The men of science are *helpless* in this case, and it is unjust to charge them with malice, or even with unwillingness — as has been often done. Their *rationality* (taken in this case in the sense of *intellectuality*, not of *reason*) can never permit them to turn their attention to occult study. Therefore it is useless to demand or expect from the learned men of our age that which they are absolutely incapable of doing for us, until the next cycle changes and transforms entirely their *inner* nature by "improving the texture" of their spiritual minds.

PART II

IT has already been remarked that neither the medical faculties nor the scientific bodies of physicists, could ever explain the *primum mobile* or *rationale* of the simplest phenomenon, outside of purely physiological causes; and that, unless they turned for help to Occultism, they would have to bite the dust before the XXth century was very old.

This seems a bold assertion. Nevertheless, it is fully justified by that of certain medical celebrities: that *no phenomenon is possible outside of physiological and purely physical causes.* They might reverse this statement and say *no final investigation is possible with the light of only physiological and physical causes.* That would be correct. They might add that as men of exact science they could not employ other methods of investigation. Therefore, having conducted their experiments to a certain boundary, they would desist and declare *their* task accomplished. Then the phenomena might be passed on to transcendentalists and philosophers to speculate upon. Had they spoken in such a spirit of sincerity no one would have the right of saying that they had not done their duty; for they would have done the best they could under the circumstances, and, as will presently be shown, they could do not more. But at present the neuropathic physicians merely impede the progress of real psychological knowledge. Unless there is an opening, however small, for the passage of a ray from a man's higher *self* to chase the darkness of purely material conceptions from the seat of his intellect, and to replace it by light from a plane of existence entirely unknown to the ordinary senses, his task can never be wrought to a successful termination. And as all such abnormal cases in order to be manifested to our physical as well as spiritual senses, in other words, to become objective, must always have their generating causes interblended between the two spheres or planes of existence, the physical and the spiritual, it is but natural that a materialist should discern only those with which he is acquainted, and remain blind to any other.

The following illustration will make this clear to every intellectual reader.

When we speak of light, of heat and sound, and so on, what do we mean? Each of these natural phenomena exists *per se*. But for us it has no being independently of our senses, and exists only to that degree which is perceived by a sense corresponding to it in us. Without being in the least deaf or blind, some men are endowed with far less acute hearing and sight than their neighbors; and it is a well known fact that our senses can be developed and trained as well as our muscles by exercise and method. It is an old axiom that the sun needs an eye to manifest its light; and though the solar energy exists from the first flutter of our Manvantara and will exist to the first killing breath of Pralaya, still, if a certain portion of that energy did not call forth in us those modifications which we name perception of light, Cimmerian darkness would fill the Kosmos and we should be denying the very existence of the sun. Science makes a distinction between the two energies — that of heat and that of light. But the same science teaches us that the creature, or being, in which the corresponding external actions would cause a homogeneous modification, could not find any difference between heat and light. On the other hand, that the creature, or being, in which the dark rays of the solar spectrum would call forth the modifications that are produced in us by the bright rays, would see light there, where we saw nothing whatever.

Mr. A. Butlerof, a professor of chemistry and an eminent scientist gives us many instances of the above. He points to the observations made by Sir John Lubbock on the sense of color in ants. It was found by that distinguished man of science, that ants do not allow their eggs to remain subjected to light, and carry them off immediately from a sun-lit spot to a dark place. But when a ray of *red* light is turned on those eggs (the larvae) the ants leave them untouched as though they were in complete darkness; they place their eggs indifferently under a red light or in utter darkness. Red light is a non-existent thing for them; as they do not see it, it is for them darkness. The impressions made on them by bright rays are very weak, especially by those nearest to the red — the orange and yellow. To such rays, on the contrary, as light and dark blue and violet — they seem very impressionable. When their nests are lit partly with violet and partly with red rays, they transfer their eggs immediately from the violet on to the red field. To the ant, therefore, the violet ray is the brightest of all the spectral rays. Their sense of color is therefore quite the opposite of the same sense in man.

(TO BE CONTINUED)

16. The chapter referred to will appear in *The Secret Doctrine*, which will shortly be published.

The Theosophical Address at Isis Theater

AT the Isis theater at the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, Mr. Kenneth Morris last Sunday evening lectured upon the question, "What think ye of the Christ?" This has been a question on which there has been much misconception in the part of the public and was well and clearly answered by the speaker. A few extracts are given:

Nowadays there is a very great deal of fiction devoted to the personality of Christ. This is significant in its way, because fiction is the form of literature that comes nearest home to the people of all classes, and represents the working, not so much of the intellects of men, as of their imaginations, of such aspiration and ideals as they may be possessed of; the most homely, human, and intimate side of them, for good or evil. It shows that we are wondering what would be the effect of the entry of a supreme force into the queer world in which we live today. It is a very good thing that we should be so wondering; only we want to have our ideas and mental pictures, shall we say organized a little? Our conceptions on the subject are too loose, and we are hampered by opinions learned in childhood; opinions that had been frozen into form through long generations when life was to a great extent different from what it is now.

Sometimes the idea is put forward that Theosophy does not teach the divinity of Christ. This is a great mistake. H. P. Blavatsky emphatically taught the divinity of Christ. She taught, and her successor, William Q. Judge, taught after her, and Katherine Tingley, the present Theosophical teacher, teaches now, that all men are potentially divine. . . . This was also the teaching of Jesus himself, who said that men are gods, that the kingdom of heaven is within us; and who commanded that we should make ourselves perfect. You see, these three great Theosophical teachers have done far higher honor to Jesus than the churches have done, for they, our Theosophical teachers, have taught that his divinity, his perfection, was won by his own effort during many lives; while the churches teach that he could not help it, and have robbed him of the whole merit of his splendid life. This is all due to the errors that have crept in from those who first imposed their creeds and man-made dogmas upon the credulous lovers of Christ.— San Diego *Union*

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The Development of Machinery

WHO would have expected a few years ago to find a note on the milking of cows in the "Engineering Notes" of a scientific paper? Yet what follows justifies its inclusion under that caption, as it also justifies the concluding remark of the editor that the agricultural laborer of the next generation will be mainly an engineer.

After this exordium, it will be surmised that the subject treated of is a machine for milking cows; and in fact the results obtained from the use of such a machine are duly recorded in an agricultural bulletin of one of our States. It is quicker and cleaner than the ordinary human machine, and does not hurt the cow.

The ancients used to employ female labor to milk the cows; and, so far from considering this a degradation, they held it in such esteem that many a poem was composed in honor of these "dairy maids," as they were called. Perhaps someone in our day will write a poem to the milking machine, and he might as well save labor and turn out a product free from germs by using a poetry-writing machine.

But is not a serious question raised by this encroachment of the mechanical upon so many picturesque and well-loved domains? We shall be told that in protesting we are but doing what every other old stick-in-the-mud has done throughout history whenever any innovation has been made. We shall be reminded of the ecclesiastical curse pronounced upon the lady who introduced a table fork into Venice, and of the maledictions issued against the impiety of steam-engines and telegraphs. Yet these protesters were not entirely without reason on their side; *they* may have dimly foreseen the farther reaches of the road on which humanity was entering.

That now rather forgotten satire, *Erehwon,* describes a race of people, who, having advanced much farther in machinery than we have, had been obliged to make all machinery illegal. Machines had developed so far that they turned men into their servants; and when finally the machines began to develop a reproductive power, it was deemed time to put an end to them.

What will be the end of mechanical development? Not content with drawing the population out of the country into the towns, it is now invading the country. Farms lit up with arc-light standards, fertilized by currents, and tilled by electrically driven machinery, are already the order of the day; and if cows can be milked by machinery, they can be fed by machinery and driven home by machinery; and all the farmer will have to do will be to sit in front of a switch-board and press buttons. What will the caricaturists do without a Hayseed? The market for blue jeans and top-boots will become extinct. Tired city folk will have nowhere to go for a healthful holiday; for it will not refresh them to go to a huge factory with patent hygienic pigsties and wheat growing by machinery. Shall we, too, be obliged to forbid machinery?

Or does the thing perhaps work in a cycle, passing from simplicity to complexity, and on in a circular curve to simplicity again? We have already found out some objections to electric light — it is bad for the eyes, for the nerves; gas is not very hygienic; shall we get round to the good old tallow dip again — and that, not by going backward, but by going forward in a circular march of science? Steam heat dessicates us, hot air is not beneficial; perhaps we may get round to the open hearth once more. Even trains and automobiles may develop some defect which the horse alone is free from, and we may have to use that old friend again. We are already getting simpler in our dwellings, and show a tendency to cultivate the advantages of sun and air; perhaps the roofless house will follow the wireless telegraph, and the dustless sweeper may be followed by the seatless armchair.

Speaking of the wireless telegraph sets one to thinking that we may eventually discard all the parts and telegraph without any machinery at all. That would be an instance of working in a cycle. Is not that suffix *-less* the key to the problem? Bedless sleep, cookless food, garmentless dressing! And we may even get to machineless working, and look upon it as a triumph of modern invention, causing our worthy fathers, who could not get along without machinery, to think we are flying in the face of Providence.

So this is the consolation — that machinery may finally solve its own problem. And this leads one seriously to ask the question whether there may be now on earth races who ——. But let us leave the suggestion unexpressed, merely remarking that we should perhaps do well to be a little less confident in contemning those who work with their hands.

IRRESPONSIBLE ROMANCER

The International Map of the World

READERS of current literature have probably seen something about an international map of the world which is being undertaken. An international conference met on this question in November at the London Foreign Office and appointed sub-committees to consider the various details and submit their reports to the whole conference, for transmission to the various countries concerned in the undertaking. The report agreed to by the Foreign Office conference, after hearing the reports of the sub-committees, provided for a map on a scale of 1 to 1,000,000 — 16 miles to the inch. The projection chosen was one permitting of the exact fitting together of adjacent sections — a modified polyconic projection. The map is to be hypsometric, showing the heights, and will have contour lines in brown; the spaces between will be tinted green for low altitudes, and then different shades of brown, gradually deepening, for higher altitudes, up to 7,000 meters, beyond which the map will be left white. The sea will be blue, increasing in darkness according to depth, and all other water will be blue. A system of symbols, with a legend on a separate sheet, will provide a mass of information. The place names are to be spelt in the manner of the countries where the places are, when the Latin alphabet is used; when the Latin alphabet is not used, a consistent system of transliteration will be adopted. Incidentally one may here express the hope that this map may become important enough to fix that vexed question and thus avoid the incongruity of having names transliterated from the Arabic into the French and pronounced by the English at random.

There will be special symbols for main and secondary roads, for railways built, projected, and in construction, telegraphs, post-offices, etc. The sheets, as divided by longitude, begin at 180° E. or W. of Greenwich, and are numbered from 1 to 60 increasing eastwards; the zones, reaching north and south to latitude 88°, are lettered A to V, and the Poles are each lettered Z. Z.

Eating with a Fork

ACCORDING to *Le Monde Illustré* (as translated in the *Scientific American Supplement*), Domenico Silvio, Doge of Venice from 1054 to 1096, was celebrated by reason of his wife, a Greek princess, whose peculiar habits made her an object of scandal. This unfortunate creature had brought with her a small two-pronged gold fork, with which she used to convey her food to her mouth. A general cry of indignation and horror arose, and the priests publicly invoked the chastisement of heaven upon one so impious as to refuse to eat with her fingers. Her sudden death not long after was regarded as a decree of heaven against her impiety, and was used as a text for three centuries afterwards. The use of the fork seems to have been several times introduced and met with extreme ridicule before it was finally adopted. Old rules permitted a common dipping in the dish, and etiquette consequently prescribed frequent ablutions of the hands. TRAVERS

The Ark a Leyden Jar!

IT is recorded in the Bible that one day when the children of Israel were moving camp, the Ark of the Covenant was seen to topple in its carriage, and that a certain individual who put forth his hand to prevent it from falling was thereupon struck dead by the Lord for his act of impiety in touching the sacred vessel. This story used to jar us, but it will scarcely jar some people worse than the explanation now forthcoming from an ingenious scientific commentator. That explanation is that the Ark was — a Leyden jar! It was composed of an insulating receptacle of acacia wood and two metallic coverings or gildings, one exterior and one interior. It was charged with atmospheric electricity through the metal conductors of the temple roof, and accumulated a charge sufficient to kill anyone rash enough to handle it. T. H.

Concrete Poles

CONCRETE telegraph poles are rapidly coming into favor. One form used is hexagonal and hollow through the center. It is cast in a form made in five-foot sections, the core being suspended by wires. A 35ft. pole is 16in. from corner to corner at the foot and 7in. at the top.

Electrical Gearing in Marine Turbines

A SCHEME has been proposed for simplifying the question of marine turbines by using an electrical installation as intermediary between the prime mover and the propeller. Turbines reach their highest efficiency at the high speeds of rotation, and there is a waste of power when they rotate at lesser speeds. Various attempts are being made to overcome this difficulty by means of mechanical gearing which would vary the ratio between prime mover and propeller. But it is thought that electricity will serve this purpose better than any mechanical gearing.

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Art Music Literature and the Drama

The Supreme Work of M. Auguste Rodin, the Greatest Sculptor of the Present Day

SCULPTURE is not a lost art. Notwithstanding the unfavorable environment of modern civilization, the art of sculpture, which, though it deals with ponderous marble or bronze, yet leads away from the materialistic and gross into the realm of the abstract and ideal, and perhaps the spiritual, has still its devoted followers. It is in America, and, above all, France, that the genius of sculpture seems to have most fully incarnated today, and the latter nation has the honor of possessing among her sons one who is generally admitted to be the greatest sculptor that has appeared for a long time, perhaps the greatest since the Renaissance.

Auguste Rodin, though sixty-eight years of age, is in the zenith of his powers; his energy, his imagination, and skill of hand, are undiminished, and his plans for the future are colossal. He is the Michelangelo of the twentieth century.

A great statue of Victor Hugo by Rodin was lately erected in the garden of the Palais Royal, Paris, and has produced a profound impression upon the artistic world; but this sculptor has a far more gigantic scheme in hand which has materialized to a large extent, and which promises to be the most remarkable monumental work of the century. Indeed we may not be able to find a composition so magnificent in design and execution with which to compare it unless we go back to Michelangelo's tomb of Pope Julius II, of which unhappily only a portion was ever finished, owing to the blind selfishness of those who failed to support the undertaking.

The subject of Rodin's masterpiece is "Labor and Universal Peace," and he seems to have no fear of offending that portion of the art world which believes in nothing but "Art for Art's sake," for he avows his desire to use his powers to teach and uplift mankind in a very definite manner.

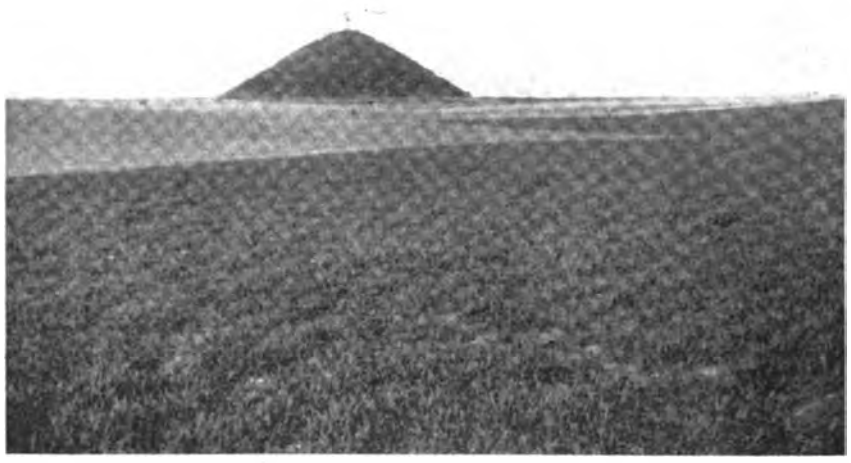
The lowest portion of the Monument is a gloomy crypt or hall, mysteriously lighted by electricity, and filled with groups representing the martyrs of labor: men, women, and children, whose lives are shortened and bodies maimed and minds stunted by the unbrotherly conditions of this age of heartless commercialism. The gateway to this basement is Rodin's famous "Porte d'Enfer," Hell's Gate, which has been waiting a fitting environment for over thirty years. It bears two hundred figures and groups in high relief representing the victims of the passions which consume mankind in the hell of its own making.

The main body of the Monument consists of a column surrounded by a spiral staircase, and surmounted by an open balcony containing a little temple of rose-colored marble, symbolizing the Dawn of Universal Peace and Brotherhood. Protecting angels with outspread wings form the crown of this unique design.

The sculpture of the upper parts is in striking contrast to the melancholy figures in the crypt. Antiquity, the Middle Ages, the Renaissance, and Modern Times, are represented by four colossal groups; and the reliefs on the stairway illustrate various classes of workers in the following order: sailors, field-workers, builders, physicians, lawgivers, prophets, and seers. The balcony provides room for statues of the greatest heroes of the ages. Rodin says:

> Each upward spiral of my stairway symbolizes the elevation of intellectual labor, the gradual ascent of humanity toward perfect happiness in its work — for work is the true glory of the race, the blessing, not the curse of God.

Committees have been formed in all civilized countries to celebrate the genius of Rodin in connexion with this stupendous creation. The American Committee includes the names of the President of the United States, ex-President Roosevelt, Mark Twain, John La Farge, Julia Ward Howe, Jacob Riis, J. P. Morgan, and others. This consecration of art to the upliftment and service of humanity, marking as it does the opening of the twentieth century, has a far deeper significance than appears on the surface. ART STUDENT



Lomaland Photo. and Engraving Dept.

THE LION MOUND — FIELD OF WATERLOO
(Photographed by a Student Traveler)

> THERE is a great wheel that ever revolves and no man can stop it. To imagine we can escape from any cause connected with us is to suppose that law and order desert the manifested universe. No such divorce is possible. We must work everything out to the last item. The moment we evolve a thought and thus a cause, it must go on producing its effects, all becoming in turn causes for other effects and sweeping down the great evolutionary current in order to rise again. To suppose we can stop this ebb and flow is chimerical in the extreme. Hence the great sages have always said we have to let the Karmic effects roll on while we set new and better causes in motion.
>
> *William Q. Judge*

The Lion Mound on the Field of Waterloo

JOURNEYING from Holland to Belgium in the early spring, we passed through much low flat country and saw many acres of tulips, hyacinths, lilies, and other bulbous plants in full bloom. No wonder the weavers of Brussels find inspiration for their carpets!

Only a little more than two hours' ride by train from Rotterdam and we are at Brussels and half way across the country. It is a small country indeed, but one of the most densely populated for its size in the world. It is rich and industrious also; mines of coal, iron, lead, zinc, and silver keep something like 100,000 men busily at work, while its farms and its industries such as weaving, lace-making, etc., are world famous.

Thirty miles from Brussels lies the famous Field of Waterloo, the great battle-field upon which Napoleon ended his career. The earth has been scraped together in the center of the field to form the Heroes' Mound, 200 feet high, upon the summit of which is a bronze lion. The original "lay of the land" has been altered somewhat by removing the earth to build the mound, an enterprising interference that has been deplored by those who wish to study the plan of action as followed at the great battle.

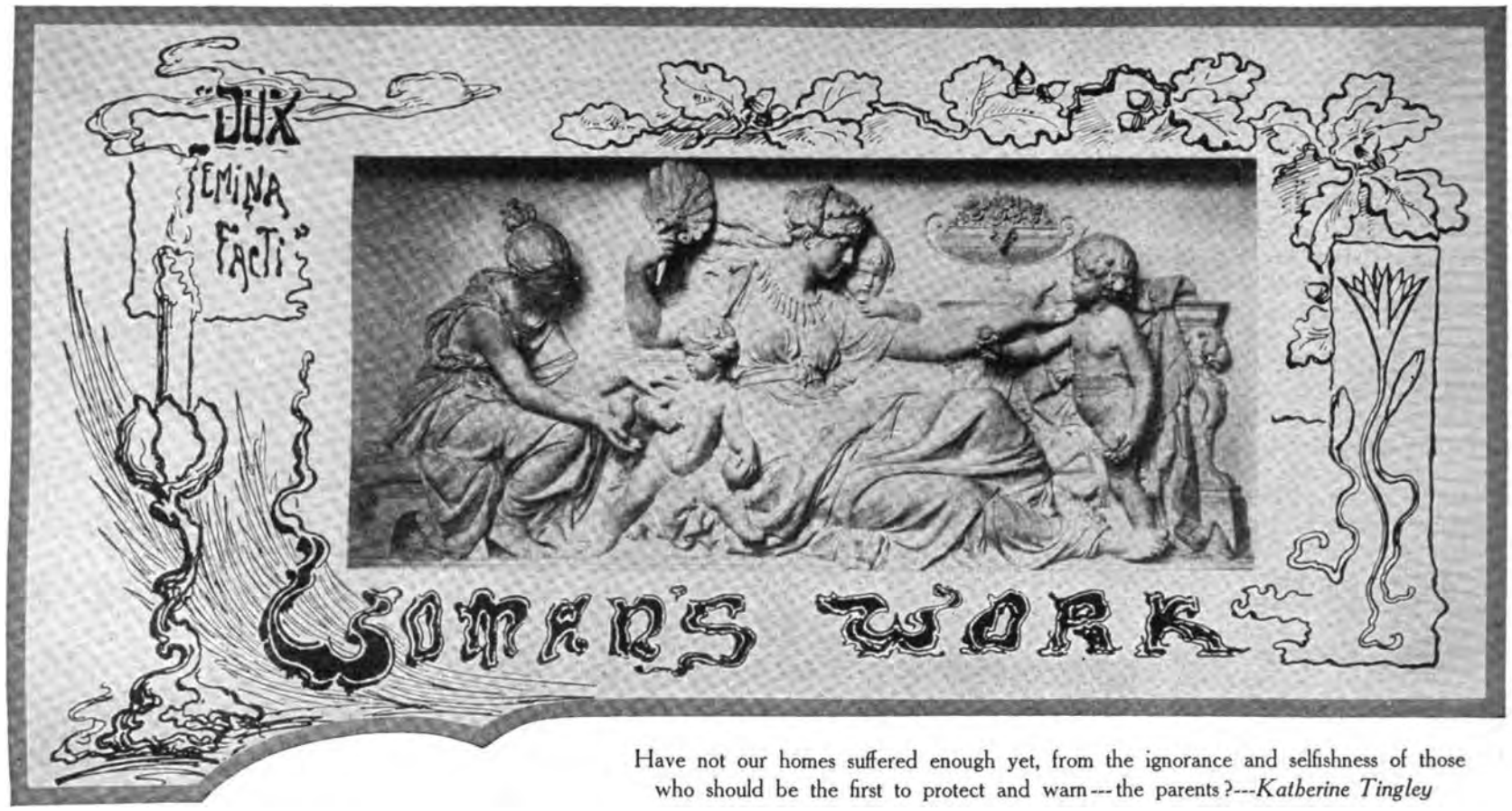
But in imagination one can get a vivid picture of the whole scene, aided by a good guide and a careful drive about the grounds, with visits to La Belle Alliance, the Emperor's headquarters, the farm, La Haye Sainte, and Château Hougomont. The bullet marks are still in the door-posts at the Château, the old well, and the shattered and battered stone wall which served as a rampart at one time during the fight.

As we drove over the famous sunken road, which according to Victor Hugo's account was what decided the fate of the French, it was hard to realize that nearly a hundred years ago this depression was, seemingly, the direct cause of the defeat.

But the real causes were far otherwise. They were the coming to bloom and fruitage of seeds planted long before, in the realm of thought and feeling, by one who was overmastered at the time by ambition and desire.

The wind blew softly and the waving grass which covered the field and grew all over the road with its bright spring freshness seemed to whisper, "The battle is over long ago. Let us cover all traces of it out of sight." And I thought of the many, many heroes here that day, and said to myself, "Why not do as the grass is doing, cover up the memory of the terror of that time, as we wave a salutation to the mound which has been raised in memory of the heroes who fell there? It would be the compassionate way." STUDENT TRAVELER

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Have not our homes suffered enough yet, from the ignorance and selfishness of those who should be the first to protect and warn---the parents?---*Katherine Tingley*

Preventive Treatment

WHEN an ingenious invention or some progressive scientific theory is practically demonstrated, the admiration it first calls forth is often followed by surprise that the idea had not been worked out before. Something of this feeling seems to prevail in medical circles regarding the systematic use of hygiene in the preventive treatment of tuberculosis. The results have been so gratifying that physicians are turning to like means for the prevention of other diseases and are taking steps toward popular instruction for the public upon matters of health and hygiene.

During the last decade the development of specialties, of bacteriology, and the progress of surgery, have tended to more accurate diagnoses in obscure troubles and to greater operative skill in serious cases rather than to the prevention of disease. Aside from the specialists' limited field in handling the classified sick, however, even the trusted family physician may now see, upon reflection, where he has missed many opportunities for conserving the vitality and perhaps prolonging the life of some of the patrons who depended upon his judgment in matters of health.

A similar feeling of having fallen short of the occasion will doubtless dawn upon many women who shall become more familiar with the value of physiological living as this campaign of education extends its work among the laity. If the mothers of the country were called upon to take a civil service examination upon the subject of children, and to classify their own according to type of constitution, giving both strong and weak points, how many would prove qualified by logical impersonal statements regarding the one case for which they are responsible?

Of all children born something like *fifty per cent* die before reaching five years of age, the most frequent cause of fatality being some digestive disorder. Others drag out a few more years and many grow up with constitutions crippled by the faulty nutrition of early life. To be sure, physicians have yet to say the last word upon infant feeding; but how many mothers have any clear-cut opinions upon the vital subject of dietetics or are enough familiar with the symptoms of malnutrition to seek medical advice regarding a case?

The advent of the baby is about the most important part of the domestic program; yet how many women are prepared to do justice to it? Do not the expectant mothers take far more pains to learn the dainty details of the little wardrobe than they do to understand the baby itself and the wants which have a lasting effect upon its welfare? How many of them take as much care to learn what is the normal standard of a growing infant and child as they do to study the conventional clothing for its age?

Parenthood is dealing with the serious business in life and yet it is practically controlled by those who are ignorant of its deeper meaning and responsibilities. The mother who points with pride to her large family is too often merely showing examples of the survival of the fittest. Who has not heard mothers dramatically relate a story of the baby's prolonged siege of faulty digestion, emaciation, and weakness, as though it were an inevitable but temporary matter, not realizing that it left constitutional defects to influence the usefulness of his whole life? The dietetic indiscretions and badly balanced food supply of growing children often fall short of making them definitely sick; but a body so handicapped with defective nutrition or excessive waste often falls short of its normal resistance to invading bacteria and readily succumbs to prevailing infections and contagions.

It is the forte of the feminine mind to deal with details, and the successful application of the general principles of preventive treatment devolves largely upon women. They hold the balance of power in the regulation of the home life, in dictating its conditions, and in directing the energies and habits of the children. They have a post of primary importance and when equal to their opportunity they can easily show that the work of health boards and of medical societies is secondary to their own work.

It is a hopeful sign of the times that this medical movement for prevention shows a healthy reaction from the reckless use of antitoxins, serums, etc. It would seem as though, having sought out many inventions, we are coming at last to seek the science of right living. This is the treatment which Theosophy has always advocated; and it is so complete a philosophy of life as to show that the contented, busy, useful mind and the kind heart will also prevent the mental and moral diseases which are rampant in our restless, unsatisfied, self-seeking generation. STUDENT

As the World Goes

THE public is becoming gradually awakened to the horrors of a certain business enterprise, one that is so awful in its wickedness that it is almost impossible to touch upon it at all. But with the compassion of a true surgeon, who knows that his patient's life cannot be saved while an ulcer is eating at the well-spring of it, a group of men and women in America have determined to extirpate this ulcer, which is feeding at the very heart of the home-life of the race, or die in the attempt.

Their methods may not all be the methods that a Theosophist would choose nor their conception of a proper remedy just what it will be after ten or twenty years of experience with human depravity and suffering. They may rely more than the case warrants upon the efficacy of merely better laws, not making sufficient allowance for the other half of any law's usefulness, which is, men of integrity and courage to enforce it. But they have *made a beginning*.

The White Slave Trade, which is the name of the commercial institution by means of

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which tens of thousands of young girls are forced and lured into a slavery that is far worse than death, has existed for many years. Spasmodic attempts have been made to expose it and to root it out, but after each one the traffic has settled itself comfortably down in the same old tracks and always perceptibly more formidable. The difficulty lay not in the matter of procuring evidence — that must have been forthcoming in abundance for the majority of these unfortunate girls are proven to have been held against their will — but in the fact that a certain "respectable" class wished the trade continued, as did also a large number of politicians and holders of political positions (in the police service, for instance). With so much lack of integrity among those who had the most direct connexion with this traffic and the power to stop it absolutely if they chose, the path of any reformer on this line was a hard one.

The subject is scarcely to be dismissed as "not our affair.'" It concerns every parent, every home in the world, for the victims are not of some alien and inferior race, transported to our great cities from Timbuctoo or another planet, but are the daughters of the middle class and the poor, in most cases very young girls from shop, factory, or school-room, whose ignorance of the world and of life is often the principal cause of their undoing.

This traffic, says a recent report:

> has local, interstate, national, and international ramifications. It has the complete outfit of a large business: large capital, paid representatives in various countries, well-paid agents everyhere and able, high-salaried lawyers in its service.

Could one paint the picture in colors more hopelessly black? Yet listen to this:

> the traffic has clearing-houses or distributing centers in nearly all the large cities. The buying price of a young girl is from $15 up, the selling price is from $200 to $800 or $1000. The syndicate controlling this traffic makes hundreds of thousands of dollars yearly and its victims include not only peasant girls from little European villages, girls who are lured to America by some agent's glowing recital of pleasant work, an easy life and good pay — never by a recital of the truth — but also our own farmer's daughters, some of them well-educated.

And yet when all's said and done, the *only* reform that will reform must lay its foundation stones in a knowledge of human nature. Where there is demand there will always be supply, or, if a supply of one kind be done away with, we may be certain that the evil back of the demand will merely find some other means, worse perhaps, of gratification. We will have in the moral world what we already have in the realm of physical disease, more serums, more antitoxins, more remedies and new ones, and at the same time more and more diseases clamoring for cures, and certain forms of the old diseases becoming less and less curable. There will come a time when a deadlock will be reached. What then?

Just this — men and women in their despair will turn to Theosophy as the only guiding-star, the only source in the world, of the wisdom and practical effort that alone can solve this problem. And in that day, not far distant, Theosophy will have touched human hearts everywhere with its divine fire. It will have its schools, its academies, its universities, all over the world; its local and state centers; its enormous and profound literature will be met with everywhere; it will have its teachers, lecturers, and — its Leader.

How far from what we know to be life seems all this nightmare of sin and greed! How far from even the humblest home it *seems* to be. Yet it *may* not be. Its contagion *may* reach any home in the world unless the guardians of that home know where the contagion lurks, what is its nature, and how to protect against it. How many guardians of homes know all this? How many, indeed, are aware that there is such knowledge and that it should be known? With proper respect to tradition and the ashes of our forbears, it must be said that of all failures the universe can show, *some* examples of fatherhood and of motherhood are the most egregious.



SCENE IN AMASIA, ASIA MINOR

The writer recalls well the case of two young girls of fourteen and fifteen, sisters, who left school with their parents' consent to go to a neighboring city to work as shop girls. Both are now dead and their names are never spoken in the family circle. Probably not a reader, as the world goes, but could recall similar instances.

Nor need anyone selfishly argue — so easy in these days of selfish cults and soulless "isms" — that it was "Karma." Shall we let the enfeebled by age, or the invalid, thrown helpless upon the waters of some quick flood, calmly float on down the stream to starve or drown? or shall we rescue them? If it be their Karma to be hurled suddenly into danger, and their misfortune, whatever the cause, to be helpless to protect themselves, it is ours to extend succor or we wouldn't be alive, strong, and on the spot at the critical moment.

Which does not mean, either, that we should rush out and away from present duties, to join in a hand-to-hand fight with this, or any other *particular* demon. Not at all. It is our business to do *our* duty, not another's, whatever it may be; and that duty, if rightly performed, may so act to safeguard our own home, even the homes of a whole community, that it will tip the balance to the side of safety, in the end, for thousands of lives. It *has* done so. Suppose Cornelia of old Rome had neglected *her* duty, or Boadicea *hers,* or Nancy Hanks *hers.* They had the secret, so simple, the magic key, so little and plain that we are always sure it cannot be the key for which we are searching. But it is.

Laws will come and laws will go, and evil will come and go, as lead stays lead for all our inquisitive "alchemy." Only he who possesses the secret, only he who holds the magic key of true knowledge and of the spiritual will, can ever hope to conquer this evil absolutely. And not until it is conquered can the energy and force of it be conserved for the building of good. But it is a knowledge that none may possess save he who *lives the life;* a key that none may inherit save he who keeps his shield.

STUDENT

Jottings *and* Doings

(From a Student's Note Book)

ONE wonders what women expect to accomplish by such methods as have been in vogue in England among a certain class who call themselves "militant," and which are now being tried upon the American temper by a group of excited women in New York State. It is difficult for the logical mind to see the connexion between laws in behalf of oppressed women wage-earners — and no one contends, be it emphasized, that such laws are not needed — and the locking up in jail of a score of excited girls for smashing windows, breaking furniture not their own, and biting and kicking policemen. Yet there are some who asseverate their belief in a connexion between these! There are others who, wanting excitement and lacking brains, join in. And behind them come the real sufferers, too befogged with the false philosophies dinned in their ears to see that such a course leads only to disappointment in the end.

A YOUNG sculptress, Miss Belle Kinney, has been honored by receiving the commission for the memorial which will be erected in all the Southern States by the veterans of the Confederacy in honor of the women who suffered during the dark days of 1861–65. The choice was the result of a careful examination of a large number of competing designs, by a committee representing twelve of the thirteen Southern States. The memorial will be of bronze and the principal group will consist of a symbolic figure representing Fame, ministering to a dying Confederate soldier, with a bowed and grief-stricken woman on either side. One hopes that some touch of uplift and joy will be given to the memorial as well.

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OUR YOUNG FOLK



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A RĀJA YOGA FORESTRY CLASS AT POINT LOMA

Giants

ANCIENT literature is full of tales about giants; every nationality has handed them down from time immemorial. Even such a modern nation as the English has traditions of giants still extant in such tales as Jack the Giant Killer, the valiant young Cornishman who slew the giant Cormoran.

Hebrew literature tells us of a race of men compared to whom the Jews were as grasshoppers. We have all heard of the mighty King Og whom Moses described as being over fifteen feet high, and of Goliath whom young David slew with a pebble and sling.

Scandinavian legends tell a great deal about giants, and Greek mythology teems with stories of the Titans and of the Cyclopes, the mighty one-eyed race. Polyphemus was one of these one-eyed giants; he lived in a huge mountain cave and devoured the companions of Ulysses until Ulysses put his eye out and used his wits to escape.

Enceladus was another giant whom the Titans bound and placed beneath Mt. Etna on the island of Sicily where he was doomed to remain throughout the ages. Whenever he gets very tired and cramped with the weight of the mountain crushing him, he stretches himself or turns on his side and the whole island quivers and shakes. Just last year he turned again and shook Messina to pieces.

Atlas was another mighty giant who was doomed to support the upper world on his broad shoulders. Every one of these old tales is full of meaning which we begin to see as soon as we learn something of the history of our globe and the races that have dwelt on it. Atlas typifies the sunken continent of Atlantis with its giant race which was doomed to support from the floors of the ocean, the new continents (the upper world) which rose to be the home of another (our present) race.

The belief in an ancient race of giants is universal and certainly proofs of it abound all over the world not only in legends and myths but in actual evidence. It may have been more than a million years ago that a race of giants lived, and most of the traces of them lie buried with sunken continents under the oceans; but we still have the Cyclopean ruins in Greece and the megalithic ruins of Stonehenge, Carnac, and of West Hoadley, which are forests of immense monoliths ranged in symmetrical order in alignments, circles, etc., to represent the planisphere.

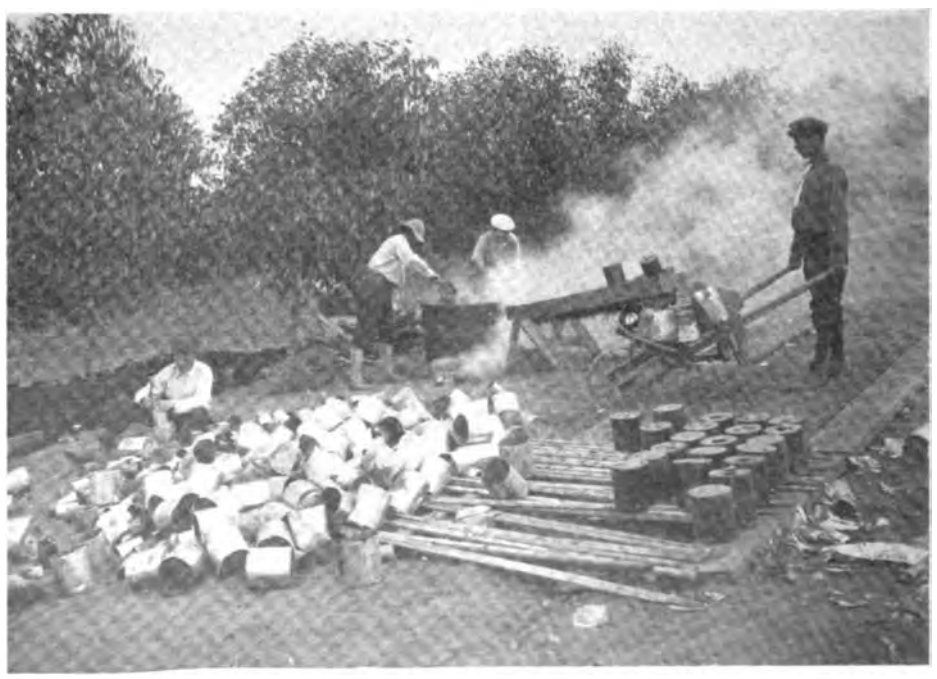
Some of the immense dolmens are called rocking stones because they are so poised that the slightest touch will set them rocking, but many men could not move one of them. Groups of menhirs, dolmens, and cromlechs are scattered throughout Europe, Asia, and Africa. We know that the pre-historic people who set them up for purposes of magic and prophecy, had no powerful machinery with which to move the stones, so who but giants — or magicians——could have moved them?

There were once giant animals too, mammoths, mastodons, ichthyosaurs, and pterodactyls or flying dragons, that have become extinct. The elephant is the only large animal left to remind us in a small way of the huge creatures that once populated the globe. The giant trees of California are the remnants of the giant vegetation that formerly flourished. Even today one sometimes sees on exhibit in a circus a small human giant, seldom more than eight feet tall but showing that nature occasionally reverts to the old pattern on which she used to make mankind. L. B.

San Diego County

SAN DIEGO County, in which is situated the Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, with its Academy and Schools, its Isis Conservatory of Music, its great publishing house and student homes, is very rich in natural products as well. For instance, the claim goes unchallenged that no other county in America can compare with San Diego County in the variety, quantity, and quality of the precious stones it yields.

As the years go by, Point Loma and its vicinity will be more and more widely recognized as a treasure-land, to be sought because of the abundance held there in the bosom of the earth, and also because it is a center of light and wisdom where those who seek may find the treasures of the Soul. V. M.



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PREPARING CANS FOR SEEDLINGS
RĀJA YOGA FORESTRY DEPARTMENT, POINT LOMA, CALIFORNIA

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THE CHILDREN'S HOUR

The Queen Sends for the Child

IN days of old it once happened that the Queen went across the sea to visit the island of the Wise One in the far North. There in the lake with the transparent crystal water, the island lay, covered with a dense wood of venerable trees, and the sounds of the elements never disturbed the higher spiritual silence that always reigned on this favored spot. Few were the men who lived around the lake and fewer still were they who crossed the lake to visit the Sacred Island. Pure in heart they must be, else the water soon was roaring and boiling around the boat and the fearful tempest threw it back on the shores again and again.

An old, mighty castle lay in the midst of the wood and every line whispered of power. Inside the walls everything had a touch of something warm and friendly that made everyone feel at home. The castle was ready to welcome the Queen to the North. And as soon as she had arrived, a new, stronger vibration seemed to issue from the island, as if nature really felt that a friend now trod the ground.

Soon after her arrival the Queen sent for one of the knights of her bodyguard and told him that she had to send him on a very important and dangerous errand. A child, only a few months old, lived in a simple little cottage on the mainland on the other side of the large forest. This child was of the greatest importance for the welfare of the country, and as the child was at present in danger, it must immediately be brought to the castle to be under her care. The parents would willingly give him the child as soon as a few words, which she gave the knight, were spoken. From them they would understand that the Queen had arrived in the North and that the child was going to meet its true destiny.

The knight started at once on his journey, crossing the lake and the dense forest on the mainland without any further adventure. It was easy for him to find the cottage from the hints given by the Queen, and, when entering, he rejoiced at feeling the rare atmosphere of a simple and pure life, colored by high aspirations in the doing of the small duties. The child lay sleeping in the cradle, watched by the loving eyes of the mother. The knight was met with a hearty welcome and the wife brought forth refreshments for him. With a simple gesture he refused to taste anything and made them understand that he had an important message. His eyes rested for a while on the sleeping child, a picture of celestial peace and safety, and another picture flashed to his mind, that of the dark woods through which he had to carry this treasure, and of all the perils lurking on his way. However, the sense of duty called him instantly back to the present moment. He looked deep into the eyes of the mother, met the look of the father, and pronounced the words, the message of the Queen. There was a change in the faces of the parents; illumined as by an inner light, their eyes met in understanding, and, drawing near the cradle, they lifted the child and laid it, still sleeping, in the arms of the knight.



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TWO SWEDISH TOTS

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LOOK for goodness, look for gladness,
You will meet them all the while;
If you bring a smiling visage
To the glass, you meet a smile.

Alice Cary

The knight hastened to mount his horse again and turned into the dark forest with his precious burden. All seemed to go well; a few minutes more and he would have left the wood and come to the shore. Then a distant howl arose, as from a pack of wolves in fierce and hungry mood. He put the spurs to his horse, but the horse had already heard the sound and was going at his greatest speed. Soon the howl was heard once more, this time nearer. The child woke up and began to cry.

It seemed only a moment till the beasts were at the heels of the horse. The knight let go the reins and drew his sword. Soon it became evident that the beasts did not care for the horse, nor for the knight, for they jumped and leaped furiously to reach the little child. At the head of them was a big, fierce animal who seemed to raise the fury of the others and urge them constantly to new attacks. Little hope there seemed indeed to be in fighting scores of the fiercest beasts with a little child in his arms! But the knight did not let despair enter his mind; it was his simple duty to fight to the end.

Presently he found a certain hesitation in the attacks and some of the beasts were left behind. Wondering about the cause, he heard a hissing as from a big snake coming nearer and nearer. The effect on the animals was instantaneous, they became paralysed and fell behind, one after the other. Only the big chief was still attacking, his rage being greater than ever, and the knight must lift the child high to protect it from the bloody teeth. But now something strange happened; a large yellow snake appeared at the side of the horse; the horse halted at once, and at a sharp hissing the beast was forced to give his attention to the snake. He tried to avoid it but could not. His eyes met those of the snake, he became paralysed, and at a strange, quick movement of the head of the snake, he fell dead to the ground.

It took only a moment, and, before the knight could realize what had happened, the snake was lying quietly on the ground at the feet of the horse. A feeling of safety came over him, he looked tenderly at the child, again quiet. He started with slower pace and looking around he saw the snake follow. The lake came into view, and, descending the steep hill, the knight found the boat ready to carry him over. When he had placed the child safely, he found the snake lying at the bottom beneath it, as if it still wished to guard the treasure.

The calm of the sacred lake was a sharp contrast to what the knight had just witnessed. On the island the snake followed him up to the castle, entered the gate with the knight, and even the hall, where the Queen came to receive the child. When he had handed it over to her and she had met the eyes of the knight with that smile which was more than sufficient thanks for every hardship, he turned around to tell the Queen of the snake — but no snake was to be found. It had disappeared at the very moment when the Queen touched the child!

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M.

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17	29.956	55	47	48	44	0.10	NE	5
18	29.889	54	45	48	40	0.00	S	4
19	29.836	58	43	46	41	0.00	SE	4
20	29.931	59	47	59	46	0.00	E	3
21	29.852	70	56	64	49	0.00	E	5
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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 14

CONTENTS

Pages 2, 3 — EDITORIAL
Passing on the Light
A Universal Stone Age Contrary to the Evidence
Savagery cannot Evolve Unaided
Whence the *Seeds* of Thought?
Only Thoughts can Hand on Thoughts
Great Teachers Always
Twentieth-Century Patriarchalism
The Birthplace of Jesus

Page 4 — TWENTIETH CENTURY PROBLEMS
Why be Healthy?
The Secret of the Logos
Our Right to an Ideal

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Central Asia the Missing Link in History
Street Scene in Old Cairo (*illustration*)
A Phoenician Settlement Explored

Page 6 — TWENTIETH CENTURY SCIENCE
Playing with the Buzz-Saw
Chance or System?

Page 7 — NATURE STUDIES
Evolution and the Life-Power
Black Rock, North Wales (*illustration*)
Procrastination (*verse*)
Himâlayas on the Move

Pages 8, 9 — STUDENT'S PATH, ETC.
To Shakespeare (*verse*)
The Unrest of the Age
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Occult or Exact Science?

Page 11 — GENERAL
The Theosophical Address at Isis Theater

Page 12 — GENERAL
Scientific Items
True Religious Unification
Concrete Suburbs by the Mile

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Western Misconceptions of Eastern Art
Song (*verse*)
The *Fortuna* on the Waters of San Diego Bay (*illustration*)

Pages 14, 15 — WOMAN'S WORK
Woman's Work in Conservation
Mirage (*verse*)
An Interesting Test Case in Russia
Râja Yoga Forestry Department (*illustration*)

Page 16 — OUR YOUNG FOLK
A Poet's Story of a Greek Hero
A Foot-Race in Lomaland (*illustration*)
A Fact in Nature

Page 17 — CHILDREN'S HOUR
The Fairy Queen
A Râja Yoga Tot (*illustration*)
From *Little Boy Blue* (*verse*)
Olle

Pages 18, 19, 20 —
Meteorological Table; Advertisements; Book List

Passing on the Light

RELICS of that primeval age, when the cave man hunted the mammoth with flint-headed arrows through the Thames Valley and lunched luxuriously upon the jawbone of a woolly rhinoceros while he chipped stone axes in an Essex cave, have been deposited by the London County Council in the Horniman Museum.

An age of at least 50,000 years is assigned to these relics, which were found with mammoth, woolly rhinoceros, red deer, and great ox; London was a little hill in a great swamp, and ice flowed over the land.

What primeval age was this? one may ask. Quite an imaginary one, apparently. England may have been under the ice at the time, and habitable only by cave-men; but what of other parts of the world? In short, what evidence have we of the existence of an *age* at all? It may be true that in rocks beyond a certain age, we no longer find traces of civilization; but who could expect to do so? A civilization whose relics last 5000 years has to be a pretty good civilization; can we expect relics to last 50,000 years? We have, however,

A Universal Stone Age Contrary to the Evidence

those mighty monoliths, and their age will be found to be older than is now imagined. Is it not likely that the flint weapons and bones are the only things that last, and that this is the reason why the older strata contain them alone, the metals and fine stone articles having disintegrated?

But let us take a look at the theory of evolution here suggested. The idea is that man has risen to his present level by passing up through various stages from savagery, and perhaps beyond that again from bestiality. If this should be granted (which it is not), what does it imply?

In order to be able to evolve, must not man have possessed the *potentiality* to do so? Obviously, on any comprehensible theory of evolution, he must have possessed it. Evolution, growth, is the entering of a spirit into a form, by which process the spirit manifests itself and the form expands. We cannot even begin to think of growth without imagining this duality. To speak of forms evolving themselves is only a mental subterfuge.

Savagery Cannot Evolve Unaided

So much for the reasoning; and what of the facts? Look at savage races on earth today; do they evolve? Most of them stagnate or slowly decline. Here and there such a race takes a new lease of life; but always we find that there is some great leader or some external influence from a higher race brought to bear. A child, looking at a railroad train, may imagine that the wheels give motion to the cars. Is not a certain class of anthropologist a child who thinks that the evolution of a race can make it evolve? The child thinks the revolution of the wheels makes them revolve.

Let us people the primeval earth with cave-men by all means; but now, to make those cave-men evolve! Let us put stones in the ground and wait for them to become oaks. We need *seeds*. What is a seed? Something which contains the whole potentiality of the oak. So the primeval men, if such there were, must have contained the whole potentiality of that into which they were to evolve. They must have been seeds.

Whence the *Seeds* of Thought

We can never get along without matter and spirit under some name. Call them Fire and Water, Mind and Space, God and Chaos, Force and Matter, Energy and Inertia — anything you will — they must be there. And so we must supplement our primitive human race with Gods or Forces or something. If they evolved *our* mind, they must have possessed the parents of that mind.

But, even supposing that a race could grow of itself, what does this imply of the future? Evidently the ever-present possibility of future growth. If we evolved our mental vehicles yesterday, what may we not evolve tomorrow? This materialistic doctrine is most spiritual in its promise; it defines no limits to the possibilities of growth. It makes man more wonderful than ever. Taking away all Deity and Spirit, it gives them back again with usury; it makes man a complete universe with creator and all.

The anthropologists may seek to minimize the importance of man by representing him as

Only Thoughts Can Hand on Thoughts

being a product of evolution from barbarism; but it only makes him more wonderful. Those experienced in dealing with actual human beings know well that a stupid backward child does not usually evolve if left alone, but continues in his lumpishness or degenerates towards idiocy. He needs education; he needs the help of a teacher. This teaching, this *passing on of the light*, is the key to the process of evolution. All through history we find the light being passed on from race to race. To take the case of that same Britain, when did it receive the light that raised it from the barbarism of the early centuries? It gathered in that light from all surrounding nations; great men appeared and focussed the rays upon the growing nation. Messengers traveled thither

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from all quarters and settled down and *taught*. Whence are certain old nations now receiving the light? From contact with Western civilizations. So the light is passed on from race to race all through the ages. Men have always had Teachers.

Great Teachers Always

Those historical traditions which have so often proved to be more reliable than written history speak universally of Divine Teachers as being the original founders of races. Divine Instructors bring the arts. All through history we find that Great Men have appeared, some of them religious founders, others great apostles of art or learning, others great conquerors. These appearances are only sporadic and occasional in the *Kali Yuga* or Dark Age; but in earlier ages Divine Instructors have dwelt on earth among men. Science may discuss as much as it pleases the physical heredity of the human race; but it still leaves the question of spiritual heredity open. Whence the Flame that animates the clay? The discoveries of archaeology tend more and more to confute the believers in the animalistic theory of development and to bear out the teachings of the Secret Doctrine that there have been ages of great spiritual enlightenment in the past.

STUDENT

Twentieth-Century Patriarchalism

A REVIEWER of Baron Kikuchi's recent book on "Japanese Education" suggests that we should not be misled by Japan's adoption of Western methods and culture: "she is still in the patriarchal stage of civilization."

Well, what is this hypothetical patriarchal stage which marks those who are in it as "still" touched with barbarism? It might turn out, after all, to be an essential civilization.

The Japanese belief respecting themselves, ineradicable by — however overlaid and hidden by — any amount of Westernism, is thus given by the Baron:

> From the first Emperor, Jimmu, there has been *an unbroken line of descent* to the present Emperor. This unique character of our Imperial dynasty, together with the fact that all Japanese (with the insignificant exception of the subjugated aborigines and naturalised Coreans and Chinese) are regarded as either descended from the Imperial family or from those who came over with it from Taku-Maga-Hara, may be said to constitute the fundamental character of our nationality, as distinguished from other nations.

Hence, he adds,

> our nation is, as it were, one family, of which the Emperor is the head or patriarch, and this relation has subsisted from the first foundation of our Empire down to the present time.

It is therefore possible for the government, which, in its various departments is still felt as the detailed expression of the beneficent will of the Emperor, to issue such exhortatory pronouncements as this:

> Owing to the long continued bad habit of regarding learning as a matter for those above Samurai rank, there are not a few who consider that since their learning is for the sake of the State, they need not learn unless they are supplied by the State not only with expenses necessary for study, but also with food and clothing, and so by neglecting learning spoil their whole life. This is a great mistake; henceforth such vicious customs must be done away with, and people in general, leaving all else aside, must make every effort to apply themseves to learning.

The learning to which they will apply themselves may come straight from us; but the feeling underlying their effort will certainly not do so.

Suppose that retaining the feeling of their nation as a family and of their Emperor as its head, they acquire all that we have or give: our science, art, and invention, and thus, in all that we count as marks of civilization, stand equal with us; will they because of that underlying feeling be behind us or ahead?

The question lapses, may be the reply, inasmuch as with the adoption of our culture and so on they will also adopt our — *absence* of the national feeling of comradeship, brotherhood, self-sacrificing patriotism, *absence* of the belief of each individual that anybody can be nobler or greater than himself.

The implicit definition of civilization is very interesting.

But the reply is a libel. The Japanese do not understand patriotism or teach it to their children as we do. Do we always, or ever, distinguish between *vanity* on account of our country, and *love* of it? Which variety of patriotism, the vanity sort, or the love sort, is implicitly and explicitly taught in our school books? Which variety do the young men exhibit?

The Japanese child is carefully taught *love* of his country, with the easy corollary that love implies readiness to sacrifice himself for it. And he is still taught the truth that if his sacrifice is of life itself, his love of country will remain undiminished and he may continue active in the national mind and heart, part of his people's protection and inspiration. The multitudes who are Buddhists also accept the further truth that profound and self-sacrificing love for country involves — is rewarded by — rebirth, when the time comes, within its borders, to take up again the high ideal of citizenship. If these truths *are* truths, and if this sort of education continues to be given to the children, the Japanese nation, undiluted from without, will remain a family.

Westerners teach of course none of that, and such an ideal of nationality and true civilization is lifeless with us. Have we yet to rise to an ethical plane which another nation has never left? H. CORYN, M. R. C. S.

The Birthplace of Jesus

THE editor of *The Open Court* has an article on the birthplace of Jesus, in which he says that the legends of the pre-Christian saviors affected the story of Jesus Christ, and that the traditions of the life of Jesus were re-told and interpreted according to the prevalent conception of the ideal of mankind, of the God-man, the Christ. Jesus was called by tradition the son of David, and it was assumed that he must have been born in Bethlehem, the native town of David. The date finally adopted as his birthday was that of the birth-festival of Mithras, celebrated at the winter solstice, and Chrysostom says:

> On this day the birthday of Christ was also lately fixed at Rome in order that whilst the heathen were busied with their profane ceremonies the Christians might perform their holy rites undisturbed.

Many other occurrences were attributed to Jesus because he was worshiped as the Christ. If pre-Christian saviors had done or suffered one thing or another, it was but natural that the same should apply to Jesus, and these are most in evidence in his passion and his nativity.

Before Mithraism, the pagans had celebrated the nativities of Zeus, Dionysus, Heracles, etc. Sometimes the mother is on a journey or flies before her enemies. The birth of the divine babe takes place amid rural surroundings, among herdsmen, and in a cave. He is cradled in a trough or a winnowing fan. But he is greeted with joy. Tradition still holds that Jesus was born in a cave, and the grotto of that nativity was localized in Bethlehem at an early date; Constantine erected a basilica at the spot, and it still exists, after many rebuildings.

If Jesus was not born in Bethlehem, neither was he born in Nazareth. We search in vain for any place called Nazareth in his time, and he was called a Nazarene because he was a member of the sect of Nazarenes [Nazarites]. Capernaum was probably his birthplace.

In conclusion the writer says:

> Christmas is celebrated by believers and unbelievers. Similar festivals have been celebrated in pre-Christian times among pagans, as yuletide or the weird sennight, when Wodan and his host pass by; as the nativity of Dionysus, the birth of Horus, etc.; and it is probable that Christmas will continue to be celebrated as the festival of the child in the manger, whatever critics may have to say about the place or date of the birth of Christ.

One may agree with the writer that true religion is not a question of historical facts but of truths; but man has leaned upon historical traditions during times when it has been able to formulate to itself the essential truths of religion. Perhaps the time is coming again when the race as a body will be able to apprehend these truths and so have a firm basis for religion that will be independent of dogmas.

The rebirth *of the Christ* means the reawakening of the spiritual consciousness in a race. It is typified alike by the rebirth of the sun and by the festivals held on that occasion.

STUDENT

KANYÂ — *Virgo*, the sixth zodiacal constellation, reminds us that there are six primary aspects of force: (1) the powers of light and heat; (2) the powers of intelligence and memory, both when associated with and dissociated from gross matter; (3) will-power; (4) the creative or formative power of thought; (5) the life-principle, of which electricity and magnetism are partial manifestations; (6) the power of sound. They are synthesized in the Âkâśa (at its lower pole the astral light), called by Kabalists "the heavenly or celestial virgin." In Egypt, when the sun was in Virgo (the woman clothed with the sun) it symbolized Isis (Queen of Heaven, etc.). In the Arabian, Persian, and Syrian zodiacs this constellation was represented by a Mother with her Child. It represents the Virgin Matrix of Kosmos — the egg-shaped zero — the immaculate Mother who gives birth to the form that combines all forms. It gives the keynote to all the other later divine sons from immaculate mothers. Thus Anna, "mother of the Virgin" is derived from the Chaldaean Ana, heaven, or Astral Light; whence the wife of Śiva is also called Annapûrnâ, and Kanyâ, the Virgin; Umâ-Kanyâ being her esoteric name, and meaning the "Virgin of light" — astral light in one of its many aspects.

As Virgo thus refers to the seven principles within every unity, there is a glyph which belongs to it naturally, the double triangle, or interlaced triangles, and a crown. D.

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Some Views on XXth Century Problems

Why be Healthy?

"FLETCHERISM," abstractly admirable as a practice, has like all other food reforms, an enemy within itself. These may draw upon the mind in between whiles, fill the imagination, and give the food question an altogether disproportionate relation to the other affairs of life. The ideal diet is not the end of life but one of the means of unhampering life. The man of most ordinary dietetic habits, who when his meal is over thinks no more about the matter, may have a far fuller and richer and humanly worthier consciousness than the perfected Fletcherist or starch-scorning fruitarian. The latter may be, and not infrequently is, nothing but that. He is on his perfect diet, sitting at his immaculate table, every minute of the time. He is at it in the street when he greets you: Fine morning isn't it? On a diet like mine one can appreciate such a morning as this!

The old ascetics thought to get the body out of sight, out of their spiritual path, by torturing it. The modern dietest might have the very same ideal even though his method be exactly opposite — to get the body out of sight by making it perfectly healthy and clear of toxins. But he might as well have the toxins as the continuous thought, How healthy I am getting! What an admirable diet is mine! The latter is in fact more in his intellectual and spiritual way than the others and produce a smaller man.

Nothing is strictly worth while doing unless it serves the most worth while thing of all. Get all the health you can conceive of, but still the day must come when it will leave you and you will die. You might nearly as well not have had it as not have used its opportunity to generate something in yourself which its departure does not affect. The same applies to mental acquisition, which with some is an end in itself. What essence of it have you distilled that you can keep?

The one really worth while thing for which to use health and mental acquisitions, is universally radiating good-feeling, compassion, boundless desire for the world's welfare. It is the key to all the treasures of all other minds that are or have been, and to happiness permanent, the only key. If that sounds like a pietistic truism, it must be the fault of the pious books and tracts, not of the splendid fact. For if all men took up that relation to each other, all minds would be presently unlocked. The musician reaches a very high state of feeling and manages to distil a symphony out of it. *He* cannot keep it, in most part because of the confusion and darkness of the world's atmosphere. *We* can hardly keep it longer than the endurance of the piece, and have no other access to the rich stores latent in the composer's feeling than that piece.

Each man is connected by a fine channel from his inner nature to the infinite wealth of the Oversoul. The musician is letting something come down his channel, something very valuable to all the rest of us. But even whilst he gets it and before he writes a note it should be pulsing out as an inspiration to the world. That it hardly does so is because he has not trained himself to go out in good-feeling, brotherhood, to the world; and the other men, also untrained, do not go out to him.

Every man has such a channel, prepared to let down light into him and then out to his fellows, light peculiar to him, not absolutely gettable by anyone else. Ideally, we are all and each unique organs for expression of the Oversoul. But the channel is blocked, often nothing whatever comes down. If he who has some gift would use it with the thought of its outgoing potency it would act as a help and stimulus to other men to find and work their own gift.

Wherefore the most worth while thing to do is to open out consciousness to the world in the spirit of universal compassion and fellow-feeling. The return from the world begins at once, a return in the shape of the entry into the soul of those acquisitions from the Oversoul that other men have made; and in the shape of a facilitation of the man's own acquisitions from the same source. Both these processes begin, though it may be some time before they are fully recognized. Health of mind or body should be gotten or aimed at with a view to the loosening of the wings of compassion. Otherwise it is nearly useless. The purpose of it should be held until it becomes automatic, a fixed presence in consciousness.

STUDENT

The Secret of the Logos

AS symptom of the growing interest in mysticism, or feeling after mysticism, which our days exhibit, the Johannine gospel and especially its doctrine of the Logos, begins to receive a new study.

When Theosophy speaks of brotherhood as a fact in nature, it means much more than is ordinarily understood. It does not mean, in human nature only. Yet, in crediting nature with brotherhood, it does not mean that each plant or animal acts in what we call a brotherly way to every or necessarily any other.

Theosophy speaks of two facets or aspects of that changeless absolute root which because of its utter inconceivability is sometimes referred to as the "unconscious," space, darkness and other negations. Picturing it as a field of darkness, some of the old books figure the dawn of the manifesting universe therein as a white point, potentially spirit and substance, ideation and the material upon which ideation will work. Using the word Manvantara for the entire cosmic drama from its beginning to its end, H. P. Blavatsky says:

> Manvantaric impulse commences with the re-awakening of Cosmic Ideation (the "Universal Mind") concurrently with, and parallel to the primary emergence of Cosmic Substance. . . . Then absolute wisdom mirrors itself in its Ideation; which, by a transcendental process, superior to and incomprehensible by human Consciousness, results in Cosmic Energy [for which she uses the Chinese term Fohat]. Thrilling through the bosom of inert Substance, *Fohat* impels it to activity, and guides its primary differentiations on all the Seven planes of Cosmic Consciousness.—*The Secret Doctrine*, vol. I, p. 328.

In the figures the primary white point is the apex of the triangle, throwing downward the two sides, substance and Ideation. The cross line at the base, passing from the latter to the former, is Fohat, Ideation and its Energy. If we call the white point the first Logos, Fohat — the collectivity of the first and highest cosmic beings in creative activity — is the second.

What feeling impels them to action? What is Fohat on its subjective side? On its *objective*, working downward upon the concreting degrees of substance and giving them form it finally reaches our own fully objective plane and is then the forces known to science, and some not known. Man has it within him on the subjective side as he has it without him, objective, in the forces of his own body. On the subjective side it is intense love for all that lives, the desire to raise them, help them, an intense thrill of unity with them; in fact, brotherhood, compassion. "Fohat in his capacity of Divine Love, Eros, the electric power of affinity and sympathy," (defines H. P. Blavatsky) trying to raise the latent subjectivity of substance into consciousness of Divine Ideation, all that that implies and confers. "Eros" has of course been degraded; she is using it in its highest sense.

This means that compassion, as an intensely active force, is the keynote of nature; and that all other feelings in nature or man which lead to advance, which serve evolution and formation and construction, are as it were its fractioned aspects. The secret of the elevating power of high music is there.

And it means also that if the Logos is to be understood and its secret brought into consciousness, compassion must be continuously accentuated, made a flame that does not fade. It will illuminate the intellect, show it how to work and make its acquisitions living lights upon the dark places of life and cosmos. Only by this path does the philosopher really acquire anything.

STUDENT

Our Right to an Ideal

A NEW proposition, serious or not, is that the British Censor shall refuse his warrant to books dealing with the private lives of men of genius. All that the public is concerned with is the *product* of genius, not the man. The man was not genius all the time; and with him when not so we have no more concern than with the private life of another man who is never so. The writer quotes Macaulay:

> There is scarcely any delusion which has a better claim to be indulgently treated than that under the influence of which a man ascribes every moral excellence to those who have left imperishable monuments of their genius.

In other words we instinctively collate genius of any sort with moral elevation. We still retain some memory of the truth that genius is a ray of the soul and expect it to keep the purity of its source. And we are shocked when we find its personal-human recipient allowing it to be dimmed and contaminated by other and opposite contents and forces of his consciousness.

STUDENT

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Archaeology Palaeontology Ethnology

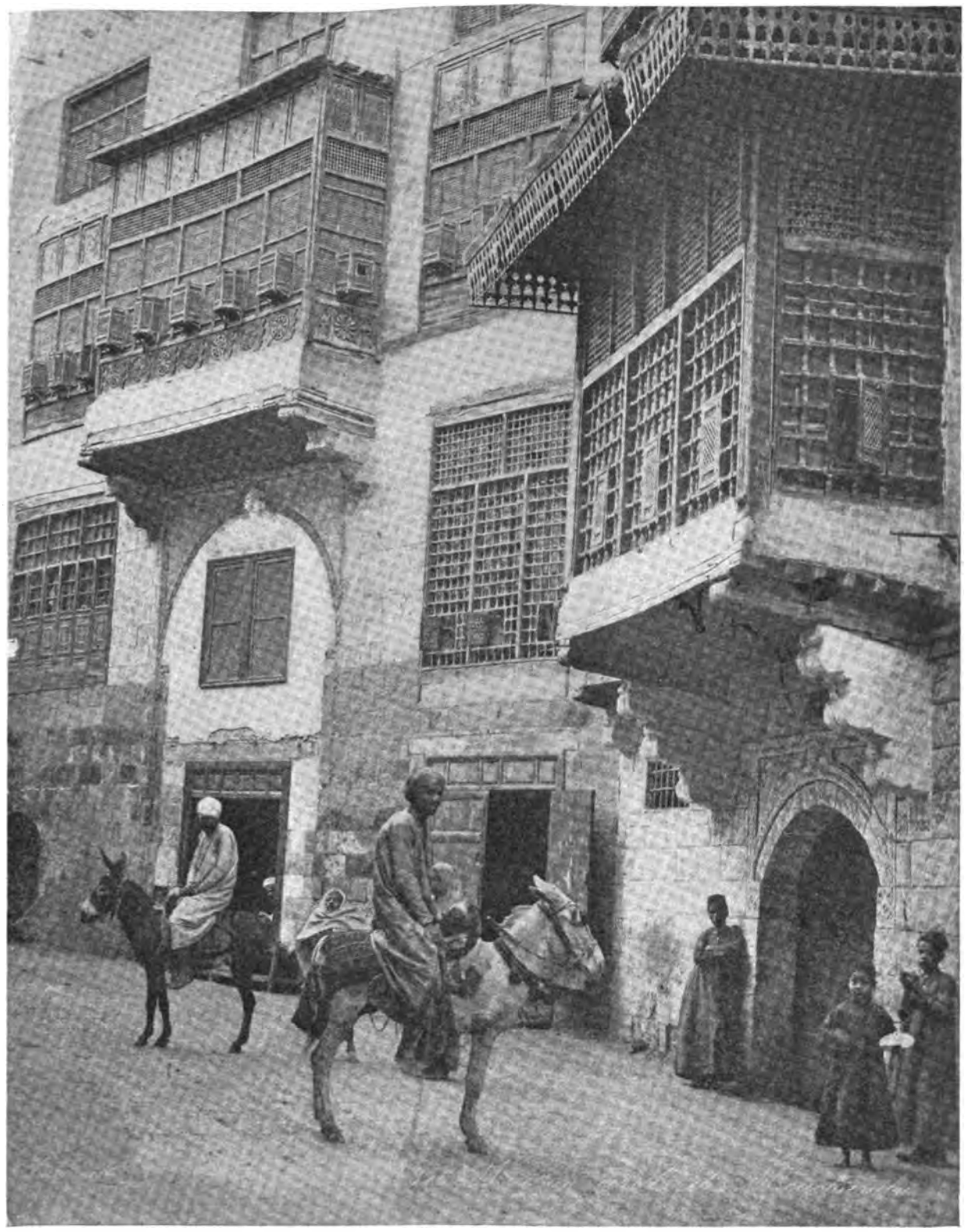
Central Asia the Missing Link in History

THE discovery of India, with its intelligent people, its voluminous ancient philosophies and records, and its profound astronomical and mathematical knowledge, was a great surprise to Western civilization; and so was the exploration of Egypt. The discovery of ancient ruins and symbolic sculptures in America, together with religions resembling in many essential points the Christian, was another surprise. The history of modern discovery has been a chronicle of such surprises, which seem to be, as it were, only just beginning, in comparison with what seems likely to come in the future.

The fact that the present Root-Race of humanity, the Fifth, is yet at a low point of its cycle, while preceding Races had reached their zenith, accounts for the fact that there have been in the far past civilizations greater than any that flourish at present; for progress is cyclic and periodic; though ever advancing, it does so by successive ebbs and flows.

We need a connecting link to connect the history which we know with that more ancient history; and this link is destined to be found under the sands of Central Asia, where lie the vestiges of great civilizations intermediate between the mighty ones of the far past and what we know as ancient history. Many archaeologists are investigating these regions and their discoveries bear witness to the affirmations of H. P. Blavatsky in *The Secret Doctrine*. But each archaeologist or society limits his speculations to the limits assigned by his own discoveries, so that we get but a fragmentary picture unless we collate them all with each other. And the attempt is still made to fit the discoveries into the superstitions about the origin of man, the various "ages" of stone and metals, etc.

A record of a Carnegie expedition to some mounds near the ancient city of Anau in Turkestan has recently been published. The site lies across a mountain range from the site of the Babylonian and Assyrian culture. The builders seem to have had the custom of building, not upon new foundations, but upon the leveled walls of old buildings, so that in course of time the structures rose on mounds above the ground level. Some attempt has been made to estimate the date of buildings by assigning a value to the rate at which these mounds arose; but it is of course extremely uncertain. The beginning of the earliest mound is made by these explorers to go back to 8000 years before our era, the next period is placed at about 6000 B. C., and there are other later periods. An attempt is made to trace a supposed order of evolution in culture; but whether this represents such, or whether it merely indicates that the older the site the fewer articles are found in it, is open to conjecture. In the oldest stratum, copper and lead were found, but, "strange to say," no weapons, not even arrow heads. It is altogether an open question to what extent the different layers represent different ages; while even if primitive people occupied the site at certain times, this does not prove that civilized people did not occupy other sites at the same time. These discoveries should be watched, for they will confirm the teachings of Theosophy and surprise archaeologists. STUDENT



STREET SCENE IN OLD CAIRO

A Phoenician Settlement Explored

AN ancient Phoenician city is being explored in Sicily. This is Motya, now represented by the island of San Pantaleo, close to the western shore in the shallow lagoon between Marsala and Trapani. This island is only a few hundred acres in extent, bounded on the west by the Isola Lunga, a long narrow spit once connected with the mainland, and on the west by Sicily at the distance of a mile. The lagoon is only from two to five feet deep; it is crossed by the remains of an ancient mole, which is still used by carts. This is the mole which was cut through when the city was attacked by Dionysius of Syracuse in 397 B. C., and which that tyrant afterwards rebuilt to enable him to bring his war engines up to the city walls.

The ancient city walls are in Cyclopean style with a northern and a southern gate and two staircases descending to sea level; also a small inland harbor built of stone. A necropolis was found, showing two forms of sepulture side by side, urn-shaped cavities in the rock, with cremated remains in them, and sarcophagi. There are many buildings yet to be excavated; Diodorus describes them to have been numerous, magnificent, and of unusual height. Doubtless the discoveries will tend, as usual, to confirm the accounts of ancient historians rather than the depreciatory conjectures of those farther separated in time from the events than were the ancient writers. TRAVERS

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The Trend of Twentieth Century Science

Playing with the Buzz-Saw

A CORRESPONDENT of *Science,* a member of the Massachusetts Institute of Technology, calls attention to what he regards as the value of deep breathing. Four minutes of it enabled him, he found, to hold his breath for three and a half minutes. There are of course certain cases, such as of fire and the necessity for diving, in which that ability would be useful. But it constitutes no recommendation for the regular practice of the trick. He goes on:

> The effect as a mental stimulant is very pronounced. I have noticed in my own case that mental fatigue may be postponed, far beyond the usual point, by two minutes of rapid deep-breathing at half-hour intervals. . . . I have never noticed any reaction as in the case of most stimulants, and altogether it seems to me very satisfactory.

As a muscular stimulant he found it to have similar results.

If the will could get at the heart we should no doubt have experimenters proclaiming to the world the value of doubling the rapidity of the beats every little while.

The action of the lungs is correlated by nature with the need of oxygenation of the blood, in its turn mainly correlated with muscular needs. We have the power of dislocating this correlation and are informed that the dislocation is good. Does it not occur to the experimenters that this forcible separation of two adjusted cog-wheels, done a sufficient number of times, must sometime result in these two slipping apart of themselves — with eminently undesirable consequences? Why may not the correlation once deranged take to deranging itself? Imagine a case of pneumonia occurring to a man whose respiratory center had been habitually thrown out of relation with needs! It might just as well happen to decide to cease acting as to act with unnecessary energy.

The benefit which the experimenter got from his two or three minutes every half hour was to draw stagnant and exhausted blood from the brain down the great veins into the thorax and heart, replacing it with fresh. This he could have achieved just as effectively and with permanent benefit to *all* his organs and to his general health by the same length of time spent in muscular exercise of the neck, arms, and trunk, preferably in the open air. The respiration would have responded normally to this normal demand and there would have been no dislocation, no initiation of a habit perhaps as injurious in the long run as a little dose of strychnine every half hour.

It is worth remarking here that most or all the troubles of a sedentary life would disappear if three or four minutes of the above suggested exercise were taken through the day, and a longer period of it in the early morning and at bedtime. To go to bed with the brain full of stagnant blood is an excellent prescription for attaining early old age.

A somewhat similar text is afforded by the various modes of mind-healing so rapidly multiplying. They all rest on the fact that the body has a marked degree of dependency upon mental states. But this relation should be as automatic as that between muscular exertion and respiration, never directly manipulated by the will. If the mind is made to force itself artificially into and upon the body, according to the methods of any of these systems, improvement of bodily health may ensue. But the relation of mind and body has now been rendered so close that when the infirmities of the latter prevail over every attempt to better them — as by its very constitution they must some time — there is nothing left of mind to stand up in the confusion; the rout is immediately complete. Mind, instead of having been trained to *stand in its own nature,* to maintain itself about its self-consciousness, its soul, even during any degree of physical disturbance, has been exactly oppositely trained into response to every bodily feeling — whether it "denies" these, wills them away, calls them "error," or makes affirmations. It is ever on the look-out for the faintest premonitory symptom of disturbance in order to bring its curative machinery instantly into play.

That the relation between mind and body may work normally to the best advantage, let the mind attend to its own business and the body will do *its*. And the first business of mind is to will away, that is, replace by their opposites, all detrimental feeling — fear of anything, hate of anybody, unbrotherliness, uncharity, snarling or scornful criticism, greed, and all the rest of the troop. The one synthetic thought or feeling which is the opposite of all these, held constantly, is the path physiological and spiritual. For the rest, study hygiene and see a doctor. His medicines will act with threefold efficiency. STUDENT

Chance or System?

PROFESSOR Chamberlin (of the planetesimal theory) has been examining our chances of continued existence on the earth, finding them much better than those suggested by the nebular theory. For according to that the globes condensed from a white-hot fluid and that from a fiery gas. Heat is steadily being radiated into space and in time all the globes must be as cold as the ether into which they radiate. Life, being a phenomenon only possible over a small extent of this descending temperature scale, began relatively recently and relatively soon will cease. That follows from the nebular theory unless we assume that life can gradually accommodate itself to any gradually coming-on conditions.

But geology, as the professor points out, offers great difficulties to the nebular theory. Study of the geological ages, as revealed by the sedimented rocks, gives no suggestion of once universal fiery heat. In order to concrete the picture he assumes 75,000,000 years, which he divides into fifteen periods of 5,000,000 each, since the first sedimentary rocks began to be laid down.

In the earliest of these periods, according to the nebular theory, only a portion of the oceanic water had been precipitated from the vast atmosphere of hot steam. There could have been no evaporation; all the trend was the other way. Yet as he points out further:

> extensive deposits of salt and gypsum are found in the Salt Range of India, in strata of the Cambrian period, the earliest of the fifteen. . . . They challenge at once the view that in those early ages the earth was swaddled by a dense vaporous atmosphere from pole to pole.

Coming forward to the third of the fifteen

> we find that underlying the basin of the St. Lawrence in New York and westward there stretch great sheets of salt and gypsum many thousand square miles in extent. . . . If we pass on to the Permian and Triassic periods, near the middle of the geologic series, beds of salt and gypsum are phenomenally prevalent on both the eastern and western continents, reaching through surprising changes of latitude. . . . There seems no tenable way to interpret these remarkable facts of the middle periods except by assuming an even greater prevalence of aridity than obtains at the present time.

The entire evidence points to alternating periods of aridity and moisture, and of heat with glaciation.

Similar oscillations occur in the relations of land and water. The nebular theory requires that water should gradually settle down over a sphere of solid. But

> at no time in the history recorded by clear geologic testimony is there proof of the absence of land, and certainly at no time is there a hint of the absence of an ocean.

The land area was at all times, thinks Professor Chamberlin, not very different from what it is now, though constantly changing its location. Land would be rising here at about the same rate as the water was eating it away there — or perhaps submerging it in large continental blocks.

So there are three oscillations or reciprocal movements: Evaporation and precipitation of water alternating in various places; heat and glaciation; continental upheaval and disappearance.

> These reciprocal movements appear to be dependent upon a balancing of the action of agencies that is scarcely less than a law of equilibrum. It is not too much to regard this as a regulative system.

Still considering the possibilities of our ultimate extinction he passes to larger matters. But he forgets that in these also "a regulative system" may be at work, one distinctly and consciously concerned with the perpetuation and evolution of life and only obliterating fields of life when they have yielded all their possible crop of consciousness, the latter then *re-appearing* elsewhere.

In the planetesimal hypothesis the planets grow from their nuclei by accretion from without. The materials for the accretion are provided by the fragments generated in the crash together of two cosmic bodies. May it become our turn or the turn of our sun to be one of such a pair of combatants? But "the distances between stars are so enormous that the contingencies of collision or disastrous approach are remote." It is computed that the life chances of any given sun or system are billions of years. So we are all right. But his discussion of the question suggests that the professor, despite his "regulative system," regards the universe as a blind mechanism, the regulation being as it were fortuitous, in no purposive relation to the evolution of life and applying only to the earth. STUDENT

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Nature Studies

Evolution and the Life-Power

IN a recent lecture, Professor Alfred Russel Wallace spoke on Darwinism and biology. He began by stating that there is no theory more widely and persistently misunderstood than Darwinism, though it is one of the most simple of comprehension in the whole range of science. Not the ignorant only, but learned men of science, misunderstood it. As far as one can make out from his exposition of the theory, the evolution of organic beings is brought about by the perpetuation of advantageous variations through natural selection. But in the conclusion of the discourse we get a glimpse of the architect. After summing up the marvels of Nature, he says:

> All of which have been brought into existence through the unknown but supremely marvelous powers of life, in strict relation to that great law of usefulness which constitutes the fundamental principle of Darwinism.

May not one of the reasons for the opposition to Darwinism be that some of Darwin's followers have sought to belittle the "unknown but supremely marvelous powers of life," and to represent all this wonderful Nature as a dull machine? Dr. Wallace himself says that the old-fashioned naturalists of Darwin's time went in for close observation and description, and that the misunderstanding of Darwinism is due to the specialization to which modern science is now addicted. Those, he says, who have devoted years to the almost exclusive study of anatomy, physiology, or embryology, and that equally large class who make the lower forms of life (mostly aquatic) the subject of microscopical investigation, are disposed to slight a theory which can dispense with their work.

The number of different species found in given areas is not proportional to the size of the areas. Great Britain contains about 2000 species of flowering plants, the whole of Europe 9000, the world 136,000. In the County of Surrey, 760 square miles contain 840 species, 60 square miles 660 species, 10 square miles 600 species, and 1 square mile 400 species. Darwin even found 20 species on a patch 4ft. by 3ft. in Kent.

An oak tree may produce some millions of acorns in a good year, but only one of these becomes a tree in several hundred years. A common weed produces three-quarters of a million seeds. Equally abundant resources of reproduction exist among the animals, especially insects. But here it might be remarked that if we choose to consider the whole output of seeds from one plant or animal in one season as a single act of reproduction, then we may fairly claim that that act is successful and nothing wasted. It is only when we consider the individual germs that there appears to be waste. And here is where a higher science would step in to elucidate the situation: what becomes of the "powers of life" that endowed the non-productive seeds? Is that wasted? Nay, whether the seed rots in the ground or passes into the craw of a bird, the life-power is equally preserved and passes to some other vehicle.

These enormous powers of rapid increase have, thinks the professor, insured the continuance of the various types of existing life from the earliest geological ages in unbroken succession. As to variation, it is found that the individuals of all species vary around a mean value, the more divergent variations being the less numerous. As to natural selection, we are told that no decided change of species has occurred since the glacial epoch. Species have acquired such adaptability that no lesser climatic change can dislodge them.

The professor's interesting description of the processes of adaptation to environment are singularly unsatisfying to the mind that seeks for causes. That mysterious "power of life" looms large before the imaginative mind; but the problem does not seem to bother the observing naturalist so much. All his interest is centered in the phenomena and in classifying them; a passing allusion to the mysterious power suffices.

But while acknowledging the greatness of Darwin's and Wallace's work in unfolding before us this panorama of Nature; while condoling with them over the pedantry that has misrepresented their aims; we cannot shirk the question as to what is the great cause operating everywhere in Nature to bring about these adaptations. The more Nature is revealed, the more do our souls thirst for this knowledge. We cannot rest content with saying that forms *automatically* adapt themselves; what does that word "automatic" imply? Self-moving; and we defy anyone to define any other kind of automatism than that of a conscious will. The naturalist may be content to trace things back to forces and affinities, but other minds will seek farther. What are these forces and affinities? It is impossible to define their essential nature in any other terms than those of consciousness. The whole world is conscious, endowed with mind, will, purpose. The marvelous handiwork of Nature implies the existence of mighty thoughts in mighty minds. The "argument from design" is indeed conclusive, not of the presence of a Jehovah, but of the presence of Divine Beings. The wondrous scheme of evolution is not the result of gravitating forces; it is superintended by minds. Some day we may have a higher order of science which will study Nature as mind reads mind, by sympathy and intimate relationship, so that we shall know what Nature is, not merely what she seems. But perhaps our civilization is not yet worthy of that higher knowledge. STUDENT



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BLACK ROCK, NORTH WALES

PROCRASTINATION

BE wise today; 'tis madness to defer:
Next day the fatal precedent will plead;
Thus on, till wisdom is pushed out of life.
Procrastination is the thief of time;
Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene.

Edward Young

Himâlayas on the Move

A GEOLOGIST is reported as having said at the International Geodetic Association at Cambridge, England, that the whole mass of the Himâlayas and Tíbet is believed to be being pushed southwards and to be wrinkling up a new range out of the alluvial soil. The survey authorities have recently established bench marks in order to test this belief. H.

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Students'  Path

TO SHAKESPEARE

THE soul of man is larger than the sky.
Deeper than ocean, or the abysmal dark
Of the unfathomed center. Like that Ark,
Which in the sacred hold uplifted high,
O'er the drowned hills, the human family,
And stock reserved of every living kind;
So, in the compass of the single mind,
The seeds and pregnant forms in essence lie
That make all worlds. Great poet, 'twas thy art
To know thyself, and in thyself to be
Whate'er love, hate, ambition, destiny,
Or the firm, fatal purpose of the heart,
Can make of Man. Yet thou wert still the same.
Serene of thought, unhurt by thy own flame.

Hartley Coleridge (*Selected*)

The Unrest of the Age

(Address given at Isis Theater by H. T. Edge)

IF one were to seek to express in a single word the chief characteristic of modern Western civilization, one could scarcely choose a better word than the word "Unrest." It is unrest that so markedly distinguishes us from Oriental peoples, simple peoples, ancient peoples.

This unrest we mistake for energy; but the truly energetic individual is a quiet self-contained person who appears to be taking it easy. The nervous restless person creates a great deal of fuss but wastes and fritters away his strength on profitless activities.

Most of the energy manifested by our civilization is squandered on useless competition and on the struggle to obtain things which do not bring happiness or progress.

Our restiveness is not due so much to energy and the desire for progress as to an unsettled condition of mind which makes us shrink in horror from the idea of being still.

If we divide society into those that work and those that are at leisure, we find that the workers are continually climbing a treadmill from which they cannot step down and on which they dare not cease; necessity drives them continually on; while the leisured people are as constantly driven by a restless itch to seek some new distraction. Repose is nowhere to be found. Such repose as we used to have in days less distracted by the whirl of mechanical industrialism and universal sophistication is fast disappearing until Wordsworth and Thoreau become dreams of a forgotten age. People are forsaking the country and coming to live in the towns; their farms are no longer homesteads but business enterprises run by machinery by people who do not live on them.

That this restlessness, which used to be considered a mark of progress, has now run to such lengths that it threatens grave disaster to our civilization is a matter the proof of which is found in the records of current news and thought. We read of the rapid increase of suicides, the figures for this crime showing an alarming acceleration of late years; and it is remarked that suicide is getting so common that people have ceased to be shocked by it, but just read the reports and dismiss them without a further thought. There are prominent men who have committed some crime and are on the verge of detection, disgrace, and punishment; they take their lives to escape the catastrophe. There are business men who have lost all their fortune. There are people who suffer from some painful ailment which they consider themselves unable to endure and for which they see no remedy; people who have come to a nervous wreck, the result of overwork or overworry, or perhaps of intemperate habits. And in some places we find an alarming increase of suicides among the young, chiefly as a result of overpressure in studies.

The figures for insanity are constantly going up in every country; and despite all the deductions that may be made owing to increased efficiency in the registration of cases and the recounting of chronic cases, there still remains an increase in the number of the insane proportionally to the population. The papers are always telling us of new diseases that have appeared in our midst; we read cases by twos and threes; and it seems as if, for every cure which medical science effects, several new diseases appear.

If we turn to social, political, and industrial conditions, we find that there is such a growing spirit of unrest in every rank and order that the cohesion of the body politic in every country is seriously threatened and cannot be maintained much longer if things go on as they are. Everybody wants something; no one is satisfied; everybody is afraid of everybody else and imagines himself to be the victim of persecution by some other person or class.

The state of the intellectual world is an absolute bedlam; all theories, doubts, questionings, wild conjectures, weird cults and crazes; religion a perfect chaos. Collective vice on an enormous scale, in which governing bodies participate, is rife everywhere; and there are private vices which are rapidly undermining all our health and principle.

No one who sums up the whole case comprehensively and impartially can come to any other conclusion than that the machinery of civilization is threatened with a breakdown unless something happens.

But when we speak of rest, we must not understand the rest that comes from exhaustion, the passivity that arises from lack of energy, the stagnation of ignorance. We must understand the rest that comes from poise and balance; this kind of rest is consistent with the greatest energy. Often people cannot remain still because they are too *weak* to do so; cannot sleep at night because the system actually lacks *strength* to sleep. A nervous restless person is one who lacks strength in his backbone, at his center, and whose machinery is therefore uncontrolled and apt to "race" like an engine without a governor.

Now what is the matter with the modern spirit, both in the individual and collectively, is that it lacks this central sustaining, balancing power and hence is in a state of consuming fever; it is racing like an ungoverned engine.

It is now being recognized among all thoughtful persons that all our education and inventions are running to wrong purposes for want of the great essential asset — character, efficiency in the individual. We admire our great ancestors for their stability, their unflinching purpose, their dauntless courage in all trials, their devotion to principle; but nowadays we, their sons, lack their stamina. We have nothing on which to base faith, devotion, and constancy. We find our old religious beliefs gone, and science has given us nothing competent to replace them.

We are living on our nerves — to use a common phrase; in other words, we are acting under the impulse of the lower and more external forces in our nature, following our whims and desires. In some quarters personal desires, the love of comfort, the worship of physical health, have been exalted into a kind of religion, and we have reinstated a degraded pagan worship of the gods of the underworld. The result has been a miasma of selfishness, suspicion, and insanity, as we can see by reading the accounts of the doings of people. But such doctrines cannot serve us as anchors in the storms of life; under stress they give way and the result is despair and often suicide. What brings so many to the verge of suicide? It is because all upon which they have hitherto relied has failed: health, money, friendship, intellect; and they see nothing left to live for.

People seek relief from the deadly dulness and hopelessness of life by hoping that there is a higher state of life to be reached by unfolding our higher nature. But while this is true, we have to be on our guard against false beacons. So many of the cures offered us under the name of higher life and self-development are poisonous drugs that narcotize us for a while and then leave us nervous wrecks more hopeless than before. We must distinguish between the false and the true.

There *is* a higher life, but it does not consist in the accentuation of *desire*. Desire is the great bane of life, the cause of all our woe. Insatiable, it leads us on in the ceaseless and hopeless effort to satisfy it, growing as it is fed, like a fire. It is the hell-fire spoken of by Jesus as consuming those who abandon themselves to their desires. Yet the cults, psychic, new-thought, mental healing, etc., all, really, bid us worship our desires and undertake to teach us methods of exalting our desires and emphasizing our personality by dwelling on the thought of "I," and so on. These practices of course can only result in increasing our unbalance, our self-consciousness, our nervous susceptibility, distress, and unrest.

The road to peace lies in the *subduing* of desire; it is the way pointed out by Jesus and other Teachers. Yet this will suggest to many minds images of monkish asceticism or puritanical gloom, for the dark ages of religious history have ever promulgated self-repression and avoidance of the world as the means of attaining holiness and salvation after death. But this false ideal of religious austerity is but one of two wrong extremes; it has always gone side by side with self-indulgence and laxity, the pair being twin characteristics of unspiritual ages. No more than license, does this false austerity and monasticism make for the progress and development of man; both phases degrade him and keep him back; both phases alternate and generate each other as man's lower nature reacts from extreme to

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extreme. It is no abandonment of the world, no selfish and fearful abandonment of the fight, no withdrawal, that is counselled. The lower nature is to be overcome, but not by attempting to crush it out; it must be *subdued* and relegated to its proper place. We must expand, not contract; replace lower interests by higher.

We have been bidden on high authority to contemplate the lives of the animals and plants, how they are not distracted by carping cares, nor filled with anxieties about themselves, but take what comes and live in a deep abiding peace, merged in the happy, care-free life of Nature. Is there, then, such a deep abiding peace for man? There is, and it is to be sought by laying aside selfish cares, even as Jesus taught.

But man has forgotten the very existence of the *great quest.* We can get a better idea of it by turning to the pages of knightly chivalry and romance than by thumbing the dog-eared pages of devotional books. *Masonry* may perhaps suggest a clue. Is there not still a great Quest, worthy of the steel of the knight, the same as that universally symbolized in ancient legend? Yes, for the path still lies open to the daring adventurer. The bride of Truth is still to be sought and won by the valiant knight who knows how to overcome the dragon of desire and resist all the wiles of the great enchantress Nature. The path before the knight is one of conquest and attainment, not one of self-debasement and abjection.

Mankind, as at present constituted, is the slave of Nature; for, though he may tame a few of the physical forces by his mechanical inventions, he still remains a prey to the subtler and stronger forces. He has not subdued his *own* nature — the greater nature as manifested in himself. His inventions do not abolish desire and his subserviency thereto; rather do they increase it by multiplying his wants and necessities.

Jesus has promised that if we attain the truth, the truth shall make us *free.* Free from unhappiness and the continual torture of doubt and unsatisfied desire. Theosophy declares that there is a state of such freedom and peace for all who can win in the great Quest — the search for Truth. This search means the seeking to unravel Nature's great secret, by which she controls us, but by which, when learned, we can control her — the riddle of the Sphinx.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Theosophists speak of the Law which rules all, does not this imply that there is a Law-maker?

Answer There is a wide difference between Law as spoken of by the Theosophist in connexion with Universal Law and those rules of conduct that are made by human authorities for the control of their fellows. Law in the first case means but the expression of the inherent nature of the universe, and so is quite different from a law which is the expression of a desire to control the conduct of other persons without regard to their wish.

It may be that human law, when wisely made, may approximate to the true law, but still it is different in that it attempts to force beings to act in a certain way by external pressure; whereas the true law acts from within through the nature of things.

Thus a man who is merely obedient to the laws of his country is different from the man who is wise in spiritual wisdom, and who acts according to the true law of his own higher nature; for while he violates no laws, he acts rightly as the natural expression of his own higher nature, set free from the control of the ignorant lower nature. In this way he becomes superior to ordinary human laws, being a true expression in every way of the higher law, of which human laws are but a poor imitation.

Thus he is free from all such laws only because he does all that they seek to bring about and a great deal more besides. There are some who think that the higher law permits the gratification of every desire that arises in the lower nature; this is of course a pitiful burlesque of freedom and a profanation of the name of the higher law. Man can not be free from the laws of common morality except by fulfilling them and passing on to higher and more strict observance of the requirements of the higher nature which is law.

How can such a law as this be said to require a law maker? The answer to this is simply that the mind cannot transcend itself, and that being limited to that mode of thinking that consists of a thinker, the thing thought of, and the thought, it cannot pass beyond into the region of first causes, or to the plane of undifferentiated being, or to the flame of pure consciousness beyond the world of cause and effect, the objective plane of consciousness. The higher nature of man which is beyond may illuminate the mind and so set it trying to express the inexpressible and to think about the unthinkable; but it is obvious that our mentality must express even the highest idea in terms of its own plane of consciousness.

Thus it comes that all attempts to give mental form and verbal expression to ideas concerning first causes must necessarily be either paradoxically or metaphorically stated; all dogmatic statements are just about equally true and false according to the way they are understood.

The ancients wisely forbade men to speculate upon the absolute; for they knew that until the mind and the senses are silent the higher consciousness cannot send its light down to illuminate the mind. In *The Divine Pymander* it is said "the knowledge of It is a divine silence and the rest of all the senses."

STUDENT

Question I have heard the charge made by some earnest Christian people that the Theosophists "belittle Christ." Will the Forum please reply to this?

Answer This is an old objection and and it arises from misunderstanding of Theosophical teachings. Perhaps it may be best illustrated by relating a conversation which occurred recently between two brothers in the privacy of family life. One was a constant attender at a Christian church whilst the other had joined the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

Q. Your ideas of God and of Christ seem to be different from those of most people. Do you believe that Christ is the Son of God?

A. Certainly I do.

Q. But how can you so belittle Christ as to put him on the same level with Buddha and Krishna and other pagan teachers?

A. Let me explain. We believe that God is that spirit which is the foundation of all religion both now and in the past. It is no man, yet it dwells in man, consciously, if he will have it so. This has always been the case since man became man. It is moreover the Great First Cause, the All-Father, the Great Architect of the Universe, the Spiritual Sun of many faiths and races of men. Yet it is the same under whatever name we call it. Long before the days of Jesus the Nazarene it was known and worshiped. The consciousness of this Divine Spirit in man is that which raises him to the knowledge of his own divinity, and whilst this has been known and taught from earliest times under many names, yet for some centuries previous to the appearance of Jesus, in the schools of the Essenes and others, this divine consciousness was spoken of in terms equivalent to the Greek Mystery-word "Christos.' It is the son or offspring of the Spiritual Father and is one with it. It is the son of God and the savior of mankind.

Q. Yet Jesus speaks of himself as the *Son of God.*

A. That is exactly the point which I wish to establish if possible, so that you will see it in a different way, which I conceive to be much more true than the narrow view now taught in the Christian churches and which does indeed belittle Christ. Read the teachings of Jesus carefully and you will see that he continually urges his hearers to find this divinity *within themselves* that they might also be sons of God. The Christos or divinity in man is not, nor can it be, divided. It is the divine soul which is common to all men. He that finds it within himself may become one with Christ.

Q. But was not Christ the savior of the world?

A. According to the Theosophical view Jesus the Nazarene was a man who had found the Christos, the consciousness of his own divinity, and it is *that* which is the savior of the world. He was by no means the only man who has done so. To argue otherwise would indeed belittle Christ, for if so, what has become of the countless millions of souls who lived in the great and glorious civilizations of the past. Such a view is so narrow that it is perfectly amazing anyone should accept it nowadays.

Q. I must confess that question has always puzzled me a little.

A. If you will carefully distinguish between Jesus the man who "perished on Calvary," and Christ the saving divinity potentially discoverable in all men, you will see that Theosophists do not, nor could they, belittle Christ. The Theosophical teaching that the real man is not the body at all but a perceiving consciousness, will help you to understand that the hard and fast lines of later ecclesiastical teaching can never be made to fit in with the true doctrines of the sage of Galilee.

Q. Well, I confess I see the matter in a new light and I will think it over.

A. And I would suggest that you read our Theosophical literature on the subject.

STUDENT

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Occult or Exact Science?

By H. P. Blavatsky

(Reprinted from *The Theosophist*, Volume VII, April and May, 1886)

This very interesting article by the first Leader of the Theosophical Movement, will run through several issues of this Review.

(CONTINUED FROM LAST ISSUE)

BUT this contrast is still more strengthened by another fact. Besides the rays of light, the solar spectrum contains, as every one knows, the so-called heat rays (for red) and the chemical (for violet). We see however neither the one nor the other, but term both of them *dark rays;* while the ants perceive them clearly. For, as soon as their eggs are subjected to the action of those dark rays, the ants drag them from that (to us) quite obscure field on to the one lighted by the *red* ray; therefore, for them, *the chemical ray is violet.* Hence says the professor:

> Owing to such a peculiarity, the objects seen by the ants must appear to them quite different from what they seem to us; those insects find evidently in natures hues and colors of which we have not, nor can have, the slightest conception. Admit for one moment the existence in nature of such objects as would swallow up all the rays of the solar spectrum, and scatter only the chemical rays; these objects would *remain invisible to us,* while the ants would perceive them very well.

And now, let the reader imagine for one moment the following: that there may be a possibility within the powers of men, with the help of secret sciences, firstly of preparing an "object" (call it *talisman* if you will) which, detaining for a longer or shorter period the rays of the "solar spectrum" on some one given point, will cause the manipulator of it to remain invisible to all, because he places himself and keeps within the boundary of the chemical or "dark" rays; and *secondly* — reversing it, to become enabled to see in nature by the help of those dark rays that which ordinary men, with no such "talisman" at hand, can never see with their natural, naked eye! This may be a simple supposition, or it may be very serious statement, for all the men of science know. They protest only against that which is claimed to be supernatural, above or outside *their* Nature; they have no right to object to the acceptance of the *supersensuous,* if shown within the limits of our sensuous world.

The same holds good in acoustics. Numerous observations have shown that ants are completely deaf to the sounds that we hear; but that is no reason why we should suppose that ants are deaf. Quite the reverse; for taking his stand on his numerous observations, the same scientist thinks it necessary to accept that the ants hear sounds, "only not those that are perceptible to us."

Every organ of hearing is sensitive to vibrations of a given rapidity, but in cases of different creatures such rapidities may very easily not coincide. And not only in the case of creatures quite different from us men, but even in that of mortals whose organizations are peculiar — *abnormal* as they are termed—either naturally or through training.[17] Our *ordinary* ear, for instance, is insensible to vibrations surpassing 38,000 a second, whereas the auditive organ of not only ants but some mortals likewise — *who know the way to secure the tympanum from damage, and that of provoking certain correlations in ether* — may be very sensitive to vibrations exceeding by far the 38,000 in a second, and thus, such an auditive organ — *abnormal* only in the limitations of exact science — might naturally enable its possessor, whether man or ant, to enjoy sounds and melodies in nature, of which the ordinary tympanum gives no idea.

> There, where to our senses reigns dead silence, a thousand of the most varied and weird sounds may be gratifying to the hearing of the ants.

says Professor Butlerof,[18] citing Lubbock;

> and these tiny, intelligent insects could, therefore, regard us with the same right as we have to regard them — as deaf, and utterly incapable of enjoying the music of nature, only because they remain insensible to the sound of a gun, human shouting, whistling, and so on.

The aforesaid instances sufficiently show that the scientist's knowledge of nature is incapable of coinciding wholly and entirely with all that exists and may be found in it. Even without trespassing on other and different spheres and planets, and keeping stricitly within the boundaries of our globe, it becomes evident that there exist in it thousands upon thousands of things unseen, unheard, and impalpable to the ordinary human senses. But let us admit, only for the sake of argument, that there may be — quite apart from the supernatural — a science that teaches mortals what may be termed supersensuous chemistry and physics; in plainer language — *alchemy* and the *metaphyics* of *concrete* not abstract nature, and every difficulty will be removed. For, as the same professor argues:

> If we see light there, where another being is plunged in darkness; and see *nothing* there,

17. The case of Kâshmiri natives and especially girls who work on shawls is given in *Isis.* They perceive 300 hues more than Europeans do.

18. Scientific Letters, X.

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

where it experiences the action of the light waves; if we hear one kind of sounds and remain deaf to another kind of sounds, heard, nevertheless, by a tiny insect — is it not as clear as day, that it is not nature, in her, so to say, primeval nakedness, that is subject to our science and its analysis, but simply those modifications, feelings and perceptions that she awakens in us? It is in accordance with these modifications only that we can draw our conclusions about external things and nature's actions, and thus create to ourselves the image of the world surrounding us. The same, with respect to every "finite" being; each judging of the external, only by the modifications that are created in him (or it) by the same.

And this we think is the case with the materialist: he can judge psychic phenomena only by their external aspect, and no modification is, or ever can be, created in him, so as to open his insight to their spiritual aspect. Notwithstanding the strong position of those several eminent men of science who, becoming convinced of the actuality of "spiritual" phenomena, so-called, have become spiritualists; notwithstanding that — like Professors Wallace, Hare, Zöllner, Wagner, Butlerof — they have brought to bear upon the question all the arguments their great knowledge could suggest to them — their opponents have had, so far, always the best of them. Some of these do not deny the fact of phenomenal occurrences, but they maintain that the chief point in the great dispute between the transcendentalists of spiritualism and the materialists is simply the nature of the *operative force,* the *primum mobile* or the power at work. They insist on this main point: the spiritualists are unable to prove that this agency is that of *intelligent spirits* of *departed human beings,* "so as to *satisfy the requirements of exact science,* or of the unbelieving public for the matter of that." And, viewed from this aspect, their position is impregnable.

The theosophical reader will easily understand that it is immaterial whether the denial is to the title of "spirits" pure and simple or to that of any other intelligent being, whether human, sub-human, or super-human, or even to a Force — if it is unknown to, and rejected *a priori* by science. For it seeks precisely to limit such manifestations to those forces only that are within the domain of natural sciences. In short, it rejects point blank the possibility of showing them mathematically to be that which the spiritualists claim them to be, insisting that they have been already demonstrated.

It becomes evident, therefore, that the Theosophist, or rather the Occultist, must find his position far more diffcult than even the spiritualist ever can, with regard to modern science. For it is not to phenomena *per se* that most of the men of science are averse, but to the nature of the agency said to be at work. If, in the case of "Spiritual" phenomena these have only the materialists against them, not so in our case. The theory of "Spirits" has only to

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contend against those who do not believe in the survival of man's soul. Occultism raises against itself the whole legion of the Academies; because, while putting every kind of "Spirits," good, bad, and indifferent, in the second place, if not entirely in the background, it dares to deny several of the most vital scientific dogmas; and in this case, the Idealists and the Materialists of Science, feel equally indignant; for both, however much they may disagree in personal views, serve under the same banner. There is but one science, even though there are two distinct schools — the *idealistic* and the *materialistic;* and both of these are equally considered authoritative and *orthodox* in questions on science. Few are those among us who clamored for a scientific opinion expressed upon Occultism, who have thought of this, or realized its importance in this respect. Science, unless remodeled entirely, can have no hand in occult teachings. Whenever investigated on the plan of the modern scientific methods, occult phenomena will prove ten times more difficult to explain than those of the spiritualisits pure and simple.

It is after following for nearly ten years, the arguments of many learned opponents who battled for and against phenomena, that an attempt is now being made to place the question squarely before the Theosophists. It is left with them, after reading what I have to say to the end, to use their judgment in the matter, and to decide whether there can remain one tittle of hope for us ever to obtain in that quarter, if not efficient help, at any rate a fair hearing in favor of the Occult Sciences. From none of their members — I say — not even from those whose inner sight has compelled them to accept the reality of the mediumistic phenomena.

This is but natural. Whatever they be, they are men of the modern science even before they are spiritualists, and if not all, some of them at any rate would rather give up their connexion with, and belief in, mediums and spirits, than certain of the great dogmas of orthodox exact science. And they would have to give up not a few of these were they to turn occultists and approach the threshold of THE MYSTERY in a right spirit of inquiry.

It is this difficulty that lies at the root of the recent troubles of Theosophy; and a few words upon the subject will not be out of season. The more so as the whole question lies in a nutshell. Those Theosophists who are not Occultists cannot help the investigators, let alone the men of science. Those who are Occultists work on certain lines that *they dare not trespass.* Their mouth is closed; their explanations and demonstrations are limited. What can they do? Science will never be satisfied with a half explanation.

To know, to dare, to will and to remain silent — is so well known as the motto of the Kabbalists, that to repeat it here may perhaps seem superfluous. Still it may act as a reminder. As it is, we have either said *too much,* or *too little.* I am very much afraid it is the former. If so, then we have atoned for it, for we were the first to suffer for saying *too much.* Even that little might have placed us in worse difficulties hardly a quarter of a century ago.

Science — I mean Western Science — has to proceed on strictly defined lines. She glories in her powers of observation, induction, analysis and inference. Whenever a phenomenon of an abnormal nature comes before her for investigation, she has to sift it to its very bottom, or let it go. And this she has to do, and she cannot, as we have shown, proceed on any other than the inductive methods based entirely on the evidence of physical senses. If these aided by the scientific *acumen,* do not prove equal to the task, the investigators will resort to, and will not scruple to use, the police of the land, as in the historical cases of Loudon, Salem Witchcraft, Morzine, etc.: the Royal Society calling in Scotland Yard, and the French Academy her native *mouchards,* all of whom will, of course, proceed in their own detective-like way to help science out of difficulty. Two or three cases of "an extremely suspicious character" will be chosen, on the external plane of course, and the rest proclaimed of no importance, as contaminated by those selected. The testimony of eye-witnesses will be rejected, and the evidence of ill-disposed persons speaking on hearsay accepted as "unimpeachable." Let the reader go over the twenty odd volumes of de Mirville's and des Mousseaux's works, embracing over a century of forced inquiry into various phenomena by science, and he will be better able to judge the ways in which scientific, often honorable, men proceed in such cases.

What can be expected then, even from the *idealistic* school of science, whose members are in so small a minority. Laborious students they are, and some of them open to every truth and without equivocation. Even though they may have no personal *hobbies* to lose, should their previous views be shown to err, still there are such dogmas in orthodox science that even they would *never dare to trespass.* Such, for instance are their axiomatic views upon the law of gravitation and the modern conceptions of Force, Matter, Light, etc., etc.

At the same time we should bear in mind the actual state of civilized Humanity, and remember how its cultured classes stand in relation to any idealistic school of thought, apart from any question of occultism. At the first glance we find that two-thirds of them are honey-combed with what may be called gross and practical materialism.

"The theoretical materialistic science recognizes nought but SUBSTANCE. Substance is its deity, its only God." We are told that practical materialism, on the other hand, concerns itself with nothing that does not lead directly or indirectly to personal benefit. "Gold is its idol," justly observes Professor Butlerof [19] (a spiritualist, yet one who could never accept even the elementary truths of occultism, for he "cannot understand them."). "A lump of matter," he adds,

> the beloved substance of the theoretical materialists, is transformed into a lump of mud in the unclean hands of ethical materialism. And if the former gives but little importance to inner (psychic) states that are not perfectly demonstrated by their exterior states, the latter disregards entirely the inner states of life. . . . The spiritual aspect of life has no meaning for practical materialism, everything being summed up for it in the external. The adoration of this external finds its principal and basic justification in the dogmas of materialism which has legalized it.

This gives the key to the whole situation. Theosophists, or Occultists at any rate, have nothing then to expect from materialistic Science and Society.

Such a state of things being accepted for the daily *routine* of life — though that which interferes with the highest moral aspirations of Humanity cannot we believe live long — what can we do but look forward with our hopes to a better future? Meanwhile we ought never to lose courage; for if materialism, which has depopulated heaven and the elements, and has chosen to make of the limitless Kosmos instead of an eternal abode a dark and narrow tomb, refuses to interfere with us, we can do no better than leave it alone.

Unfortunately it does not. No one speaks so much as the materialists of the accuracy of scientific observation, of a proper use of one's senses and one's reason thoroughly liberated from every prejudice. Yet, no sooner is the same privilege claimed in favor of phenomena by one who has investigated them in that same scientific spirit of impartiality and justice, than his testimony becomes worthless. "Yet if such a number of scientific minds," writes Professor Butlerof, "accustomed by years of training to the minutest observation and verification, testify to certain facts, then there is a *prima facie* improbability that they should be collectively mistaken." "But they *have* and in the most ludicrous way," answer his opponents; and this time we are at one with them.

This brings us back to an old axiom of esoteric philosophy: "*nothing of that which does not exist somewhere, whether in the visible or invisible kosmos, can be reproduced artificially, or even in human thought.*" "What nonsense is this?" exclaimed a combative Theosophist upon hearing it uttered. "Suppose I think of an animated tower, with rooms in it and a human head, approaching and talking with me — can there be such a thing in the universe?"

"Or parrots hatching out of almond shells?" said another sceptic. Why not? — was the answer — not on this earth, of course. But how do we know that there may not be such beings as you describe — tower-like bodies and human heads — on some other planet? Imagination is nothing but the memory of preceding births — Pythagoras tells us. You may yourself have been such a "tower man" for all you know, with rooms in you in which your family found shelter like the little ones of the kangaroo. As for parrots hatching out of almond shells — no one could swear that there was no such thing in nature, in days of old, when evolution gave birth to far more curious monsters. A bird hatching out of the fruit of a tree is perhaps one of those countless words dropped by evolution so many ages ago, that the last whisper of its echo was lost in the Diluvian roar. "The mineral becomes plant, the plant an animal, an animal man," etc. — say the Kabbalists.

(TO BE CONTINUED)

19. Scientific Letters, X.

The Theosophical Address at Isis Theater

LAST evening at Isis Theater, at the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, a most interesting address was given by Cranstone Woodhead on "Theosophy Points the Way to the Right Life." A delightful music program was rendered by the Râja Yoga quintet. Following are extracts from Mr. Woodhead's address:

"Theosophy points the way to the right life. The only way to live is the right way.

"Surely there are very few who would not acknowledge, in the privacy of their own hearts, that they wish to live in the right way. But in these days, when it has become out of fashion to talk about such things, there are some, who, if asked the question, would say, out of bravado, that they did not care. Yet at the moment of saying it they would feel a something within which would speak in another fashion. There are others who would admit their willingness to live rightly, with a fervor which would die away in a few minutes to a forgetful carelessness. Comparatively few would feel in their hearts the tremendous import of the question, for this alone would show a real and permanent desire to lead a right life. It will be at once evident that each man must decide this question for himself. He has a right and power to do this which nothing in the universe can take from him. What is the meaning of the statement in the Declaration of American Independence that 'all men are born free and equal'? It is the power of choice which distinguishes him from all other created beings. And it makes him man, by a power which is born of his own free will. This may act through the flame of the divinity within him which we call conscience, or it may turn toward the passing desires of the moment. . . .

"But someone may ask, Is all the past of no service then? Does it contain nothing which offers a sure foundation, nothing that points out the way? Where shall we find the clue to the truth amongst all this clamor and discussion and divided opinion?

"The reply to this very natural question is found in the title of this paper, 'Theosophy Points the Way to the Right Life.' . . . It brings to light fresh facts about 'man as he is.' That wonderful book, *The Secret Doctrine,* by H. P. Blavatsky, is full of them, from cover to cover. They are fresh facts only in the limited sense that they are almost unknown in our Western crystallized system of knowledge, because they have been hidden during the growth of modern Western learning. . . ." — San Diego *Union*

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Scientific Items

MAKING rain where there is no water is not yet a practical process; but rain can be made where there is water. You first send the water up and then let it come down. This is done by means of a farm machine which propels itself like a traction engine and also pumps water up towards the clouds. The power comes from a petrol engine, which actuates a high-pressure centrifugal pump delivering 250 gallons of water per minute and sending up two jets 120ft. high.

IT was pointed out recently in the CENTURY PATH (vol. xii, no. 46, p. 7) that the color yellow, which is the sacred color with many people and represents the sun and wisdom, has fallen into disrepute in Christendom, where it is associated with undesirable qualities. Making some allowance for the fact that the word "yellow" stands for different shades, this seems probable and has its symbolical significance. Yellow is the imperial color of China; and that of Britain is red.

We learn that tests carried on at Panama have resulted in the finding that yellow stands the climate best; that some of the leading trunk railroads in the United States have made yellow the standard color for passenger equipment; and that the Panama Railroad has adopted the same plan. Perhaps there is symbology here also.

ALUMINIUM is now being seriously considered as a substitute for copper in electrical conducting wires. It is already so used in a number of cases, as at Niagara for carrying power. The metal is at present cheaper than copper. The cables must be thicker than copper ones, and the tensile strength is considerably less; but the lightness of the metal diminishes the strain on it, so that it is calculated a saving results on the whole. There is difficulty in finding a reliable solder for aluminium but some very serviceable joints have been invented. The resistance to snow and wind action is about the same as that of copper.

ROENTGENOGRAPH is not a pretty word, its proper pronunciation is questionable, and, according to the hereditary blue-blooded peerage of words, it is inadmissible, being a bad hybrid. But it stands for something that marks the progress of a new hope:

> Some very interesting observations have been noted through roentgenographs, many of which entirely disprove statements made heretofore by investigators working on dead anatomic subjects.

Working on dead anatomic subjects, if it has hitherto been a necessity, has always seemed to many people a regrettable one, not merely on aesthetic grounds, but because the information thus gained must necessarily be imperfect. And when it leads up to working on living anatomic subjects, we feel still more that we are on the wrong tack. But above we have an indication of the possibility of methods far cleaner, more artistic, more humane, and more effective.

The power to see all over a living body, without disturbing its owner, and to peer into the remotest corners in search of disease or of knowledge useful in medicine — this is an ideal worth cherishing. May it be realized!

We ought to have faith enough to know that there must be something wrong about methods, which, like vivisection, involve a sacrifice of certain refinements and principles; but the next best thing is to have it demonstrated. And, if these newer paths of knowledge lead us to heights whence we can look down and see the error of our old wanderings, that demonstration will have been made. The name Roentgen may even yet come to be regarded as that of an avatâra of Venus-Lucifer, the Light-Bringer! Z.

True Religious Unification

> In whatever way men approach me, in that way do I assist them; but whatever the path taken by mankind, that path is mine.—*Krishna*
>
> I am the way, the truth, and the life: no man cometh unto the Father but by me. — *Jesus*

A CERTAIN untutored son of the desert, from Arabia, visiting Lomaland, expressed the wish to stay there and read the Korân, in return for which they could teach him "*their* bible." This is the true spirit of religious unity.

All over the globe we find religions. In those religions there are various classes, common to all the world, wherever there are men: the superstitous, the dogmatic, the indifferent, the sceptical, the true believer.

The dogmatist thinks his religion the only true one; he seeks to impose it upon other people. The superstitious is enslaved to its forms and its priests. There are always a few who in reality, though they may not know it, worship the true Deity, the universal Deity, whom all truly devout men worship — the God who is enshrined in every human heart. They are tolerant of the religions of all devout people. These people, of whatever race, are linked in a spiritual unity; they are on the road to a more all-embracing truth; their souls in this incarnation are at a halfway house.

The unification of religions and sects is much talked about; but usually it is the outward forms that men try to unify. A compromise is what they seek. If they had more of the real essence of religion, unity would not seem such a far-away ideal. It is no use trying to unify the indifferent and the dogmatic, the formal and the sceptical. We cannot unite religions on a negative basis. Indeed the very attempt to unite them indicates that the true binding force is lacking; it is like trying to do a clumsy job in cold welding; a vast amount of pressure is required.

Suppose two true hearts from distant races met; would they not recognize each other? Brothers, they, in the one true religion. They would not need to trouble about unifying their two religions. Bosom friends do not try to exact unanimity from each other; they cherish each other's opinions. Thus it is easy to see why religions are separate. It is because men are uncharitable. Whenever that is the case they set up opinions against each other.

Truly the child of the desert who is faithful to the religion of his fathers yet does not fail to recognize that all true hearts of whatever religion are his brothers, is a true devotee. He has a charity that will do more towards unifying religions than many parliamentary labors. Nay more, he has an intuitive wisdom, springing from purity of heart and simplicity of motive, that puts to shame the nice calculations of those who are not illuminated by that sacred fire.

A message to Christians: Follow the behests of your Master. He has shown you the Way. He who cherishes love and charity, thinking no evil of his neighbor, is on the road to enlightenment. He shall arise from the mists of doubt; to him the gates of the Kingdom shall be opened. Follow your Master, read your Bible; but, when your brother prays to Allah and reads his Korân, disturb him not; he may be better than you. Be the foe of evil and uncharitableness wherever you find it; but do not quarrel. Follow the Way and you may find the Truth, as others have done through *their* religions. But remember that the Truth is the Divine Spirit in the heart of man, and that the path lies *in yourself;* for there are those who will offer to purvey the truth to you and proclaim themselves divinely appointed intermediaries between God and man. Y.

Concrete Suburbs by the Mile

A PLAN is proposed for introducing the advantages (if that be the right word) of town living into the country, by the building of what may be called semi-community houses. To this architectural scheme has been given the name "Roadtown." Roadtown, it would seem, is something of indefinite extent which can be built in any given length; we may have a mile of Roadtown put up, or as many miles as we like. Roadtown has been compared to a sky-scraper lying down; it is a continuous house, providing its tenants with water, heat, light, power, and transportation. Instead of an elevator there is a noiseless monorail, a moving sidewalk, and provision for the mechanical distribution of parcels. Meals can be obtained ready cooked from convenient distributing centers, utilities will be much economized, and people will enjoy, while living in the country, the advantakes of living in the town. It would take too long to enumerate the urban advantages that may be enjoyed in this rural suburbia, but they include the delights of the theater and the conveniences of mechanism, while not depriving the resident of the joy of cultivating his garden patch. It is proposed to utilize patent methods of casting buildings in concrete. The architectural drawings which we are invited to inspect do not convey the pastoral or the rural any more than a very long, very straight, and very uniform building, with garden plots like a chessboard, could be expected to do; we miss the curves of Nature.

If we believe that scientific progress moves ever in lines as straight as those of Roadtown, we should be alarmed about our probable destination. But doubtless that progress moves now, and has moved before in past history, in returning cycles, so that mechanical artifice on one side and natural surroundings on the other mark the apogee and the perigee of a cycle and not the extremities of an endless line. If science should ever decree that what are now called the advantages of civic life are not so advantageous after all, its aim might become that of curtailing rather than extending them, and we may see plans for extending the advantages of the country into the city. Facilities for walking might be provided, and gas might be banished in the interests of those wishing to burn tallow dips. The use of telephones being injurious alike to privacy and the exercise of the lungs, they might be banished in favor of letters and visits. It may not always be thought scientific to take a ladle and pour out a cast town upon the face of the country; and a tour to the confines of civilization may become the *summum bonum* of future generations of Roadtownians. H. T. E.

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Art Music Literature and the Drama

Western Misconceptions of Eastern Art

THE calm assurance with which certain superficial thinkers appropriate for Europe and still newer America the glory of whatever seems to promise well in the arts, industries, and sometimes even the philosophies of the Orient, is very curious. One would think a little reading of history sufficient to dispel such an illusion. But these critics seem never to read, if one is to judge by what they write. One of their number has recently been bringing forward the old contention that India derived her art from Greece!

As a matter of fact, India was the home of an already classic art before the days of Periclean art or its precursors. It was to India that China owed the instruction and example that made her the most remarkable art center in the world between the sixth and twelfth centuries; and the influence of Indian art upon Japan's early school is one of the most fascinating, albeit elusive, of themes, one yet waiting to be handled in its completeness.

The highways between East and West were never closed from the earliest centuries of the Christian era; and one who doubts the influence of India upon European art and even architecture should study the early Byzantine paintings. No one questions the line of art heredity leading from Siena and Florence to Byzantium; but there is even less difference between Botticelli, Perugino, Raphael, and their ancestor on art lines, Cimabue, than between Cimabue and the sculptured Buddha figures of old Indian art. There is the same (to us) archaic stiffness of pose and seeming limitations in the handling. There is the same suppression of many anatomical details, not necessarily from ignorance, we hold, but perhaps because the ideal of the old artists was not ours of the twentieth century. The human figure may have had to them a usefulness higher than to furnish forth excuses for color and line over church altars or decoration for the domes of mortuary chapels.

An Indian writer in the Calcutta *Modern Review* asserts that the old Indian sculptors intended

> to suggest something finer and more subtle than ordinary physical beauty,

and that the attenuated, detail-less torsi of the Buddha figures are the result of a direct purpose in the mind of the sculptor, who therefore, one assumes, if he had possessed all the anatomical knowledge that the Occident now demands of its artists, would not have added the width of a sheet of paper to the *rectus abdominis,* the *serratus magnus,* or the *pectoralis major* of his statues.

There is a hint of the reason why, again quoting the Indian critic, who says that the Eastern artist aims to

> create a higher and more subtle type, and suggest that spiritual beauty which, according to his philosophy, can only be reached by the surrender of worldly attachments and the suppression of worldly desires.

And what is symbolic, even to the materialistic West, of the lower desires of all kinds if not the corporal stomach? The recognition of that, prodigal vestige as it is of the ancient true lore, has percolated through the art of the ages even down to the modern American cartoon! We can scarcely imagine a symbolic figure of Mammon or Moloch with the attenuated torso that we instinctively associate with figures symbolic of mastery over the coarser desires.

Not that the work of the old Indian sculptors satisfies the ideal even of a spiritually-minded cosmopolitan, for they swung a bit towards an extreme, doubtless. But that should make us the more conscious of our own patent limitations and more humble in our study of the art of a country that was hoary with age and already immortal in wisdom at a time when Europe was overrun with barbaric hordes, when her kings ate like Bedouins with their fingers and never dreamed of heating their palaces, and when America was a wilderness harboring the last dying remnants of mighty races that had been coeval with India in her splendor and had — perished.

The sculptors of modern Europe and America, most of them anatomy-mad and unconsciously psychologized by the modern physical and kâmic trend of thought, would profit to lay aside their conceit and in true poverty of spirit study the plastic work of the ancients, in India's rock-cut temples, in Java, and in Ceylon; in Egypt; in China and in Japan; in the ruins of Central America and Peru.

Provincialism, whether of mind or heart, cannot produce immortal works of art or immortal anything else. It has often tried to do so and failure has hoisted its banner over every effort. A broad cosmopolitanism alone can meet the demand of the imperishable. And this means somewhat more than a little of Paris, a little more of Rome, and then Athens. It means a deep, inner knowledge of the art of the ancients, Asian and American. H. H.



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THE *FORTUNA* ON THE WATERS OF SAN DIEGO BAY

SONG

THE boat is chafing at our long delay,
And we must leave too soon
The spicy sea-pinks and the inborne spray,
The tawny sands, the moon.

Keep us, O Thetis, in our western flight!
Watch from thy pearly throne
Our vessel, plunging deeper into night
To reach a land unknown.

John Davidson

"IT is of course true that every nationality, when it seeks to work out its artistic ideals, makes use of any agents, native or foreign, which happen to be within its reach. But the Greeks no more created Indian sculpture and painting than they created Indian philosophy and religion. Their aesthetic ideals were essentially different from those of India, and they never at any time imposed them upon Indian art, which, in its distinctive and essential character, is entirely the product of Indian thought and Indian artistic genius. . . . Some day, when European art criticism has widened its present narrow horizon, and learnt the foolishness of using the art standards of Greece and Italy as a tape wherewith to measure and appraise the communings of Asia with the Universal and the Infinite it will grant the nameless sculptors of Borobudur an honorable place among the greatest artists the world has ever known." — *E. B. Havell*

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Are not the world's great white rose-petals flung,
Petals of peace o'er land and sea and sky?
From "The Pillars of the World" in *Mysteries of the Heart Doctrine*

Woman's Work in Conservation

A GENERATION ago the word "conservation" would probably have been thought of by no one in other than dictionary terms, and even a decade since there was little knowledge and almost no interest in the movement now bearing this name as title and motto both. That women have played an important part in the battle to conserve our wealth of natural resources, particularly our forests, should be better known.

Women have worked, and are now working, alone and in legions, toward the ideal of conservation as a national policy. As an example of what one woman's persistent and almost unaided efforts can do we may cite the rescue of California's "Big Tree" groves from destruction at the lumberman's hands. As an example of what women can accomplish by united effort we may mention the work of the "Woman's National Rivers and Harbors Congress" which now numbers more than 30,000 members and which held its first national congress in Washington, December 8 to 11, 1908, conjointly with the conservation congress of the men. This was done in response to a cordial invitation from the members of the men's conservation congress, who not only welcomed their sisters as co-workers for the nation's good but voluntarily voted $500 for their expenses.

The immediate cause of the formation of this unique working body of women was the inundation of the city of Shreveport, La., by the rising waters of the Red River, a catastrophe which, owing to the reckless deforestation of lands farther up stream, had been for some years an annual occurrence. The flood of June, 1908, however, was more frightful than usual. Crops, even orchards, were literally wiped off the earth as writing is from a slate. Stock was drowned, and hundreds of families were left homeless. So urgent was the distress and so inadequate to meet it were the resources which the flood had considerately spared, that the government was appealed to for relief. Moreover, the people were worn out with the prospect of an annual repetition of loss of life, health, and property.

Mrs. C. C. Allen, President of the city's Civic League, on June 29, 1908, called together the League members to consider the matter of a remedy — for the cause was plain enough. At that meeting the Woman's National Rivers and Harbors Congress was founded by seven women, and Mrs. Tomkies was chosen president. All through the hot southern summer, made unbearable by the unsanitary conditions following the flood, Mrs. Tomkies and a little group of woman workers carried on an energetic siege by means of the post. They wrote letters to women throughout the country, urging them to unite in an effort to conserve our national resources and thus prevent both present and future distress.

This society, as may be gathered by the recognition of it by the national conservation congress, was soon recognized to be a power, one that the men not only permitted to work in their more especial field but invited to do so. Its object is, broadly, that of the whole conservation movement — the extension and preservation of our forests, the dissemination of knowledge as to the interdependence of waterways, forest lands and mineral wealth; the promotion of the improvement of inland waterways and harbors; in short, the conservation of all our natural resources.

In 1909 Mrs. Tomkies appointed vice-presidents in thirty-four States. At the Washington men's congress she was invited by the men to address their body, and upon the occasion of both her lectures received an ovation. Mrs. Tomkies is a descendant of Elder Brewster who came over in the *Mayflower* and it is plain that she possesses the staunch Puritan qualities that make for able leadership and build success.

No one who has ever lived in Europe, or even traveled through that Continent which, in spite of its conservatism and limitations, may teach younger America many a wise lesson yet, can have failed to observe the people's loving tenderness toward trees. From the peasant who almost nurses the saplings upon his land and who would no more deforest it recklessly — even if permitted to do so by law — than he would set fire to his barns, up to the councilmen of cities, the nobility and royalty, there is the same appreciation of the value of trees.

Europe has not known for almost centuries what it was to possess unlimited quantities of coal, minerals and timbered land, nor has she ever stood by calmly, as Americans have done in the past, while floods tore away the wealth of her farms. She early recognized the fact that forests should be conserved as carefully as one's health or one's credit and that a forest properly cared for will continue as a resourceful item during an indefinite future, improving instead of deteriorating.

Moreover, rivers that run through properly forested land never dry up in the summer nor turn into tempestuous torrents in the spring. Not only do the tree-covered slopes at their source, if that source be high up in the mountains, absorb and retain the water from melt-

MIRAGE

TREASURE the shadow. Somewhere firmly based,
Arise those turrets that in cloud-land shine;
Somewhere, to thirsty toilers of the waste,
Yon phantom well-spring is a living sign.

Treasure the shadow. Somewhere, past thy sight
Past all men's sight, waits the true heaven at last.
Tell them whose fear would put thy hope to flight
There are no shadows save from substance cast.

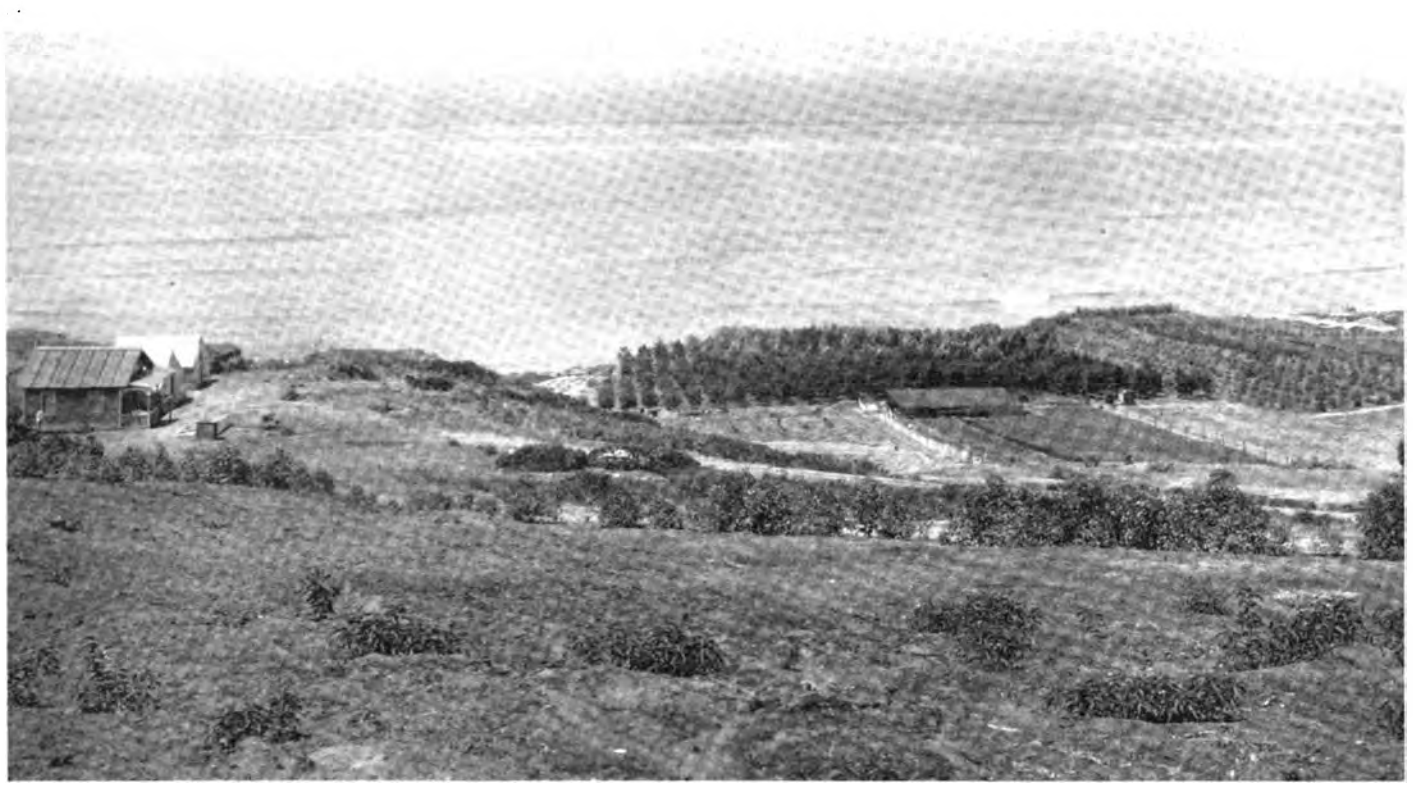
Edith M. Thomas

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ing snow at the spring "thaw," pouring it into the river bed slowly and gradually instead of in torrents and floods, but the rich top soil of adjacent cultivated lands is not washed off and down stream by floods, either to clog the stream and perhaps increase the damage by diverting its course, or be dissipated and lost.

But aside from this there is the aesthetic point of view. What is there in the world, as cities go, more beautiful than the stately tree-shaded avenues and boulevards of our European capitals? Paris has been called the most beautiful city in the world — and can one imagine Paris without its trees?

The nations which love the beautiful because there is in the heart-life of them a still unsmothered gleam of spiritual fire, are always nations which love and value fine trees. Who



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LOOKING WESTWARD OVER THE RĀJA YOGA FORESTRY DEPARTMENT TO THE PACIFIC FROM THE HEIGHTS OF POINT LOMA

that has visited the Royal Forest in the heart of England, or that has driven through the glorious Royal Forest of Sweden, does not feel the heart glow and the pulse beat faster?

What would Japan be like without its cherry and plum trees — cultivated there not for their fruit but for their blossoms — its gigantic cryptomeria, its pine, maple, ilex, mulberry, and giant camellia? What other nation can show a more glorious sight than that avenue of cedars and pines leading to the temples on Nikko hill, some of them sixty feet high? And is it not gratifying that prodigal America has finally awakened to the commercial value, if not fully yet to the beauty, of her ancestral oaks and beeches, her elms and maples, her cedars, spruce, and pine, her pepper-trees, live oak, and magnolias?

But, quite aside from conservation (of *trees*, that is) women everywhere may find a well-spring of commendable pride in the united, harmonious and effective methods of this woman's congress. Its members are a shining example to the members of certain other organizations whose energy is expended sometimes in actual quarreling. STUDENT

An Interesting Test Case in Russia

IT has been stated that professional women — physicians, dentists, teachers, chemists, engineers, artists, architects, etc. — are more numerous in Russia in proportion to the total number of women than in any other nation. And the statement is probably near the truth, for women students have had certain educational advantages in Russia far longer than in many other countries. For some years they have been allowed to attend the University Law Schools, attend examinations and receive diplomas; but the first woman to attempt to enter the field as a practising lawyer has met with a serious rebuff. This, in spite of the fact that the local Societies of Advocates, both in St. Petersburg and Moscow, admit women lawyers to membership, contrary to the action, however, of similar societies in Kieff and Kharkoff, which refuse to admit women. So Russia is not a unit on that question, among others.

The circumstances are briefly these: a certain prisoner selected as counsel to conduct his defense in the St. Petersburg court, a young woman lawyer, Miss Fleischuetz. She would have been the first woman to plead a cause before a Russian court if — but the if became very important — if the Crown Prosecutor, M. Nenakoromoff, had not intervened. Miss Fleischuetz protested that there was nothing in Russian jurisprudence which expressly forbade women to practise law, to which the Crown Prosecutor replied in effect that that fact alone constituted proof that their presence in a court in such capacity was inadmissible.

To cap the climax of his argument he cited the article of the code of laws which forbids a lawyer from appearing as such against his own wife, and argued that as there was no article which forbade a woman from appearing as a lawyer against her own husband the obvious conclusion was that the existence of a woman lawyer was not contemplated.

The Judge (an influential member of the Council of Empire and belonging to a family distinguished for its achievements along lines of jurisprudence) ruled that as a graduate of the university course with diploma of first class, Miss Fleischuetz may proceed with the defense of the accused Plantafiloff.

The Crown Prosecutor rose and after declaring that he must refuse to take further part in the court proceedings, gathered up his papers and started to leave the court-room. The Judge (M. Tagantzeff) stopped him, reprimanded him and insisted that he not leave the Court's presence except by the Court's permission. M. Adamoff, Miss Fleischuetz' colleague, hereupon argued (to which argument the Crown Prosecutor was directed to listen by the Court) that the Crown Prosecutor had by his act not only disqualified himself for further appearing in the case but had subjected himself "to severe disciplinary punishment," and that there was no alternative but a further wait in prison for the accused until a new prosecutor could be found.

To such dimensions had grown the problem by this time that all proceedings were stopped pending the drawing-up by the Judge of a protocol setting forth the facts, this being in due time delivered to the Minister of Justice.

The Minister, it is stated, did not advocate the widening of woman's sphere sufficiently to include such unpleasant possibilities as the one referred to and he lost no time in requesting the St. Petersburg Society of Advocates to send him a copy of the resolutions by which they admitted Miss Fleischuetz to membership. The Society, as it happens, is a self-governing body over which the Minister's official position does not necessarily exert any influence. The leaders of the Douma have expressed themselves, the public is interested, and the newspapers have taken up cudgels *pro* and *con*.

So much for the personal equation! H. H.

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OUR YOUNG FOLK

A Poet's Story of a Greek Hero

DOWN near the cypress hedge in the Lomaland Wild Flower Garden stands a stately reed-like plant some five feet tall. It has a fragrant, spicy odor, and if you bite into a bit of its feathery foliage you find that it has a pleasant, sweetish taste. It is fennel. Some vagrant wind, or may be a passing bird, dropped a seed into a shady corner and it germinated and grew into a graceful plant.

Fennel! What pictures of Greece it calls up! Greece, so like Lomaland in its deep blue sky, its mountains of varying hues, and the wonderful ever-sounding sea, whose music was always in the ears of the people. It is said that Prometheus brought fire to earth in a fennel stalk. However that may be, fennel did give its name to one of the great events in history — the Battle of Marathon. For the plain of Marathon, near Athens, where the great victory of the Greeks over the Persians was won, was a fennel-field, as the English poet, Robert Browning, reminds us in a stirring poem called *Pheidippides*.

It is the story of that Athenian youth, Pheidippides (in English "Faithful Feet"), the swiftest runner in the Greek army, who was bidden to run to Sparta, a distance of ninety miles, and implore the Spartans to remember their promise and hasten to the aid of Athens, for victorious Persia was at her doors. Two days and two nights, Pheidippides hurried over hills, under dales, down pits and up peaks, as he himself tells in the dramatic poem. So swiftly did he run that it was like a fire racing over a field of dry stubble. He reaches Sparta with just enough breath to say: "Persia has come! Persia demands tribute of Athens, earth and water, to show she bends the knee. Shall Athens, the flower of Hellas, drop in the dust and die while Sparta stands by idly looking on? What help will you give?" "Have no care of me," he cried with a wave of the hand as some would have come forward with drink and food, "my limbs still have lightning in them to bear your message back."

The Spartans temporize. Old jealousy of Athens stirs in their hearts. Pheidippides calls on Zeus to send his thunder to persuade them; he prays to Athena to swing her spear; he cries to Phoebus and his sister Artemis to clang out to the Spartans, Ye must! In vain! Slowly, deliberately, Sparta makes answer: "No warfare will we undertake, no matter how strong the need, until the moon, now a crescent, swings a full orb in the sky."

Aflame with indignation Pheidippides turns without a word. Again he races over hills and plains, through woods and streams, imploring the gods to succor Athens as he goes. Suddenly a stone bars his passage through a gap. A moment he hesitates. Which way shall he go? He looks about, when — oh, wonder of wonders! Whom should he see in the cool cleft of a rock but Pan, the majestic god of the woods. Back he starts with awe, but the god smiling kindly, cries:

"Halt, Pheidippides! Why art thou pale in my presence? How is it, Pheidippides," he graciously asks, "that Athens alone of all Hellas, rears no fane to me, holds no feast in my honor? In days of old, no god helped Athens more. Aye, even today I am her friend. Put Pan to the test. Go bid Athens take heart, taught Persia to scorn, have faith in her temples and tombs; and when Persia is cast into the sea, then let Athens praise Pan who made her cause his own. See, as a pledge of my faith I give you this herb," and he holds out to Pheidippides a feathery fennel stalk trembling with dew. "As for you — " but Pheidippides was away like the wind.

Back to Athens he fairly flew. "Pan for Athens!" he joyously cries dashing into the city and waving aloft the fennel. In the presence of the rulers of Athens he tells his story and adds, "Praise Pan, we are no longer on extremity's edge!"

"And what reward, thou best runner of Greece, has great Pan promised thee?" questioned Miltiades, the general of the Greeks.

"This," said Pheidippides, blushing, yet proudly, "that no meed of praise, no gift of gold be offered me, but the right to fight with the foremost wherever this fennel may grow."

And fight he did in the front ranks, on that famous day, when the eleven thousand Greeks, sounding their trumpets and chanting their battle hymn, rushed down the heights and ran across the fennel-field, the Plain of Marathon, bearing their level spears in a straight unwavering line, right upon the bristling hosts of the Persians, one hundred thousand strong.

Pheidippides, however, ran one more race. When Persia was low in the dust, "Run, Pheidippides," all cried, "run to the Acropolis and there shout 'Athens is saved!' thank Pan."

Pheidippides flung his sword to the ground, and like lightning sped away, burning the distance from Marathon to Athens as fire a field of dry stubble.

Into Athens he rushed, shouting, "Rejoice, we conquer!" and his heart bursting in excess of joy, he died, the glorious words on his lips.

The poet ends with:

So, to this day when friend meets friend, the word of salute
Is still "Rejoice!" — his word which brought rejoicing indeed.
So is Pheidippides happy forever — the noble strong man
Who could race like a god, bear the face of a god, whom a god loved so well;
He saw the land saved he had helped to save and was suffered to tell
Such tidings, yet never decline, but gloriously as he began,
So to end gloriously — once to shout, thereafter be mute:
"Athens is saved!" Pheidippides dies in the shout for his meed.

STUDENT



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A FOOT-RACE IN LOMALAND

HE WHO would lead, must first himself be led;
Who would be loved, be capable of love
Beyond the utmost he receives; who claims
The rod of power, must first have bowed his head,
And, being honored, honor what's above:
This know the men who leave the world their names.

Bayard Taylor

A Fact in Nature

"HERE is a touch of Brotherhood spirit among artists," said Beth, looking up from a book she was reading. "As long ago as 1774, a portrait painted by Sir Joshua Reynolds, that was taken to be hung in the Exhibition, was received with clapping of hands, as men applaud a successful musical performance, or the fine reading of a poem. Every Royal Academician then present — the scene must have been a very unusual one — stepped forward, and in this manner saluted the work of the President. They did so, not because it was his, but on account of its charming qualities. Imagine the painters, each in his swallow-tailed coat, his ruffles and broad cuffs, his knee-breeches, buckles, and long waistcoat, thus uniting in one acclaim."

"What was the subject of the picture?" asked Charlie.

"It was the beautiful portrait of Lady Cockburn and her children," answered Beth. "Reynolds was famed in the school of English portrait-painters which he founded, for using background effects in such harmony with his subject that it made pictures of his portraits, telling true stories of life. This one seems to bring out the idea of the unity of the home-life and the great universal life of Nature, in the happy grouping of the mother and three infants, and a glimpse that is given by the lifting of heavy draperies away from a massive pillar, revealing a bit of glowing sky and beautiful trees in the distance, while a most intelligent-looking parrot stands on the high base of the pillar like a link showing that all the kingdoms of Nature are connected. I believe the artists sensed this unity." E. W.

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THE CHILDREN'S HOUR

The Fairy Queen

MARGARET sat busily sewing near a window, her work-basket on the sill. Presently a half-grown, playful kitten, a household pet, came along and jumping up, caught the basket with its claws, throwing the contents, spools and what-not, all over the floor.

"Oh, you naughty kitten!" exclaimed Margaret, "and I am hurrying to finish this!"

"Never mind, sister," said little Hester, who was playing near by with her dolls, "I'll let my little fairies pick them up for you."

"Your little fairies!" repeated Margaret questioningly, not looking up from her work.

"Yes," answered Hester, "you didn't know that I'm a fairy-queen and have fairies to work for me, did you, Margaret?"

Margaret smiled and said: "Tell me about them, girlie," for she was used to her little sister "just pretinding" to be all kinds of wonderful things the story books tell about.

"Well," said Hester, "I have ten fairies who do anything I want them to do. You'll have to guess their names, Margaret, while I tell you about them."

"Finger-fairies," guessed Margaret.

"Yes, and two fairies carry me anywhere I wish to go."

"Feet-fairies," said Margaret.

"Good! and two-four-five," said Hester, counting, "tell me all about everything."

"Two Eye-fairies to show you how the trees and sky and everything look, and two Ear-fairies to tell you how the birds sing and the winds whistle, how the rain patters and the ocean roars, and what everybody you love says."

"That's only four! Go on!" cried Hester, gazing at her sister with beaming eyes of expectation.

"Oh! your Nose-fairy, who tells you how the flowers smell, and who feeds all your other fairies with fresh air."

"Good!" laughed Hester, clapping her hands. "Now those are my best fairies, who always help me and never give me any trouble unless they get hurt; but I have many others not so easy to manage — one especially."

"Tongue-fairy," guessed Margaret.

"That's right!" exclaimed Hester; "guess the others."

"Thought-fairies?"

"Yes. What a good guesser you are, Margaret! Then there are some that like things that are not good for my palace."

"Those must be the dwarfs in the stomach. But aren't they governed by the Thought-fairies?" asked Margaret.

"Oh, I hadn't thought of that!'" said Hester, as if a new phase had presented itself.

"*You hadn't thought?*" interrogated Margaret, smiling. "Do your fairies not do the thinking for you?"

Hester looked puzzled and sat silent for a few minutes, then said: "I'm all mixed up. You tell me how it is, Margaret."

"Well," answered Margaret, "you are the Fairy Queen and you live in your body-palace in which you have all these good fairies to help you to build up the palace, and also the dwarfs, who are always trying to tear it down. The Thought-fairies belong to everybody and they come and go constantly, but the Fairy Queen always has the power to drive out of her palace the bad Thought-fairies who encourage the dwarfs to hurt the palace, by creating new Thought-fairies which are good, and which will fly away to other kingdoms and help all the other good fairies wherever they go."

"It's hard to keep the bad Thought-fairies out always," said Hester, quietly.

"Yes, but if one keeps on trying, after a while they will not want to stay even if they do come, when they find they will not be entertained, while the dwarfs who live in the palace will become as useful as the good fairies, if they have no bad Thought-fairies to encourage them."

"Now I understand, Margaret. It depends entirely on the Fairy Queen what kind of a palace she lives in?" said Hester.

"Yes, and she must learn to use her magic wand — her Will — to help her to govern her fairies; and the most important thing to remember is: that she is responsible for the kind of Thought-fairies she sends to other queens' palaces."

What kind of a Fairy Queen are you, little reader? Do you always govern your Thought-fairies well? If you do you will soon find that you belong to the happy league of Râja Yogas, who are building fair palaces all over the world. J.



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GATHERING FLOWERS FOR MAMA

FROM

LITTLE BOY BLUE

LITTLE Boy Blue lost his way in a wood.
Sing apples and cherries, roses and honey;
He said, "I would not go back if I could,
It's all so jolly and funny."

He sang, "This wood is all my own,
Apples and cherries, roses and honey;
So here I'll sit, like a king on my throne,
All so jolly and funny."

A little snake crept out of a tree,
Apples and cherries, roses and honey;
"Lie down at my feet, little snake," said he,
"All so jolly and funny."

A little bird sang in the tree overhead,
Apples and cherries, roses and honey;
"Come and sing your song on my finger instead,
All so jolly and funny."

The snake coiled up; and the bird flew down,
And sang him the song of Birdie Brown.

. . . . . .

And Birdie Brown sang Twirrr twitter twirrr twee —
Apples and cherries, roses and honey;
Little Boy Blue has listened to me —
All so jolly and funny.

George MacDonald

Olle

OLLE is a little canary and he came to my home at Christmas. He lives in a fine white and gold cage in my tent. Once I opened the door to let him fly around and he was so happy. But after a few days he wanted to fly away into the wood which he sees through the window and I told him of all the dangers he would find there.

"There is a big cruel cat in the wood and he would like to eat Olle up," I said to him. "And the hawk has such sharp eyes, he will surely take you in his claws if he only catches sight of you, and you will never see your home again. You will also have to search and search all day long to find seed and food and you cannot take your bath when you like in clean water without having to fly around the whole country to find a puddle. And when night comes you will have to sleep anywhere you can out in the rain and the cold instead of sleeping peacefully in your cage with a big overcoat to keep you warm."

That was a long speech, but I think that Olle understands, and when he began to sing immediately afterwards, it sounded as if he wanted to say to me:

"I will never again try to leave you, no, not for all the apples in Oregon!" He knows well enough what I have in the bag on the table and where it comes from! So he went into the cage and I gave him a dainty piece of apple from Oregon and he looked perfectly contented.

"Olle," I said, "you must try to do your duty at home in the cage, and then you can live without fear, and help to make the whole world light with song."

And he sings and sings as if he were trying to make the whole world hear him and be as happy as he is here in his cage. M.

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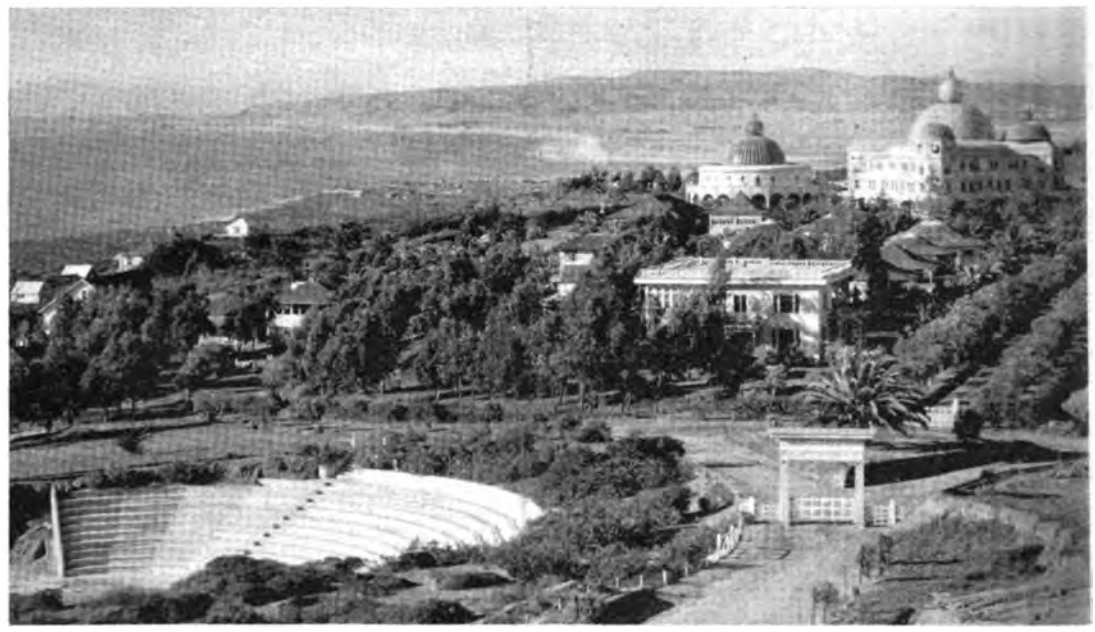
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the promulgation of

THEOSOPHY

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

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Edited by KATHERINE TINGLEY

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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 15

CONTENTS

Pages 2, 3 — EDITORIAL
Sacred Spots and Sacred Relics
Byzantine Records
More Spook Communications
The Number Five in Nature

Page 4 — TWENTIETH CENTURY PROBLEMS
A New Kind of Work
The Twentieth Century *Why?*

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Excavating a Dolmen (*illustrated*)
The Ancient Civilization of Siam

Page 6 — TWENTIETH CENTURY SCIENCE
The Ancient "Elements"
The Other Poles
The Earth's Nucleus
Idle Bacilli
Protective Mimicry

Page 7 — NATURE STUDIES
The Upper Atmosphere
The Breath of Immortality (*verse*)
Grasmere, Westmorland, England (*illustration*)
Man-Eating Plants
Radium in Yellowstone Park

Pages 8, 9 — STUDENT'S PATH, ETC.
The World's Treasures (*verse*)
Theosophy — the Only Cure for the Unrest of the Age
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Occult or Exact Science?

Page 11 — GENERAL
Occult or Exact Science? (*concluded*)

Page 12 — GENERAL
The Theosophical Address at Isis Theater
The Nickel Novel
Clipped from the Press

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Realism and Impressionism
The Cat's Cloister, Florence (*illustration*)

Pages 14, 15 — WOMAN'S WORK
The Heart-Touch of Compassion
A Lomaland Comrade (*illustration*)
Compulsion vs. Woman's Will
Alexandra, Queen of England (*portrait*)

Page 16 — OUR YOUNG FOLK
To a Redwood Tree (*verse*)
Some Curious Bird Notes
In the Nursery, Forestry Department, Point Loma (*illustration*)

Page 17 — CHILDREN'S HOUR
Where Autumn and Spring Meet
The Lomaland Path where the Seasons Meet (*illustration*)
Beautiful Things (*verse*)
Little Harmony

Pages 18, 19, 20 —
Meteorological Table; Advertisements; Book List

Sacred Spots and Sacred Relics

IN Japan there has recently been enacted a Shinto ceremony which has taken place every twenty-one years from time immemorial. It is the transference of the Imperial shrines at Ise to their new temples. The shrines of the ancestral deities, once built are never touched or entered; but an imperial commission is at once appointed to provide for the rebuilding of the shrines for the next removal twenty-one years later.

Every stage in the rebuilding is marked by sacred rites, from the felling of trees to the driving of the last nail; and the completion is marked by a festival of purification. Finally comes the great festival of removing the ancestral deities and sacred treasures to their new abode. No fewer than 40,000 persons were present at the spectacle, which takes place at night. The day opened with the appearance of a specially chosen virgin, who buried in the ground before the shrine a jar containing offerings to the god of earth. Later began a long procession of guardians, in robes of green and gold, chanting sacred stanzas to the sound of archaic music. This service, it is affirmed, has not changed during a thousand years. With the coming of night, a body of guardians, led by a princely representative of the royal house, entered the old shrines to inspect the relics before their transference.

The Nation's Sacred Center

Since the opening of this wonderful century we have begun to learn a greater wisdom and self-respect in our attitude towards the customs of other nations. Not long ago such a ceremony as this would have provided rich material for one of our musical comic operas. Now it is recorded, with at least some show of respect, in the columns of a great daily paper. Yet still a considerable tinge of the old flippant spirit remains; the reporter puts in many adjectives and turns of expression which reflect the old air of patronizing superiority, and which have in our account been duly omitted. For instance the CENTURY PATH finds it possible to allow readers to form their own impression of the ceremony without suggesting to them that it was "quaint"; and, by refraining from stating that it was a manifestation of "religious and political enthusiasm," one can avoid confusing it with anything called by that name in our own enthusiastic land. It is not necessary to describe the guardians of the sacred objects, in their ceremonial robes, as "priests in gorgeous robes," because this expression conveys the notion of ecclesiastical pomp with which we are so familiar.

A Serious and Real Ceremony

But Western nations, while prone to this patronizing and flippant criticism of foreign customs, are not able to avoid celebrating the very same rites themselves; and in this the world resembles a provincial town where the neighbors live in separate houses in separate garden lots, each family keeping to itself, and the relations between the various households being limited to the polite interchanges of thought that take place over the afternoon tea and the less polite reflections that occur to the several visitants after they have separated from each other. They are all members of the same nation, and all have the same habits; yet each household does things a little differently, and this difference affords a basis of mutual criticism and mutual exclusiveness.

Rites under other Names

In the same way, we nations are all members of the human race, however much we may try to forget it. And so, while criticising the customs of other nations, we celebrate those customs ourselves. When we erect a new institution, does not a member of the royal family, or some other august personage, come with silver trowel and lay the first stone? Do we not bury a vessel of coins at the foundation? Do we not anoint ships? Have we no processions and music? Is one day as good as another, or do we recognize anniversaries? Yes, we are all human, we have all the same customs, but some nations celebrate them more understandingly than others; for some nations have preserved a longer and more unbroken continuity of history from a wiser past. We find this Eastern nation doing the same things as we do when we inaugurate; but doing them with greater understanding. With us they are truly more a superstition; with them they are more like knowledge.

A Custom with a Meaning is not a Superstition

Why is it considered necessary to have a prince with a silver trowel, or to choose a particular day, or to have any one of the numerous other ceremonies? To answer that it is nice or fitting or customary is really to evade the question. The truth is that we blindly follow an instinct. That instinct is not present in the form of knowledge in our separate minds, but it exists in the racial mind in the form of knowledge, and filters down into our individual minds in the form of instinct. As a bird in the spring collects straws, so do we obey these instincts. The intelligence which guides the fowl is not manifested in that undeveloped brain, and it acts as a blind instinct; but the intelligence is present

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somewhere. Thus as a part of the human race we have knowledge that we do not possess in our personal capacity.

Race-Knowledge a True Science

Internally we know that such ceremonies are significant, and that they represent the procedures of a wider and more abstruse science than that which individual brains have formulated. Some of our remote ancestors doubtless comprehended this science more fully than we do — perhaps as a consequence of their greater unity among themselves; for is not personalism our keynote? The Shintoists would seem to have preserved this esoteric knowledge better than we, and therefore they are enabled to perform the rites more understandingly and with less of superstition.

It is impossible in the terms of modern language, to hint at the explanation of preserving relics, without belittling and vulgarizing the subject. To speak of the relics and sites as preserving an "influence" suggests astralism; to talk about waves and etheric emanations is worse. We can form no adequate conception of the meaning of the word "gods," or "ancestral deities." We must approach the subject cautiously and indirectly.

Why not Sacred Spots in Nature?

The sanctity of a natural spot is not so unfamiliar an idea. In advocating the preservation of Cheddar Gorge in England, now being quarried away, a writer says: "The ancients would have venerated this as a sacred spot." If we cannot quite do that nowadays, we at least have some sense of natural beauty left. We can take steps to preserve beautiful spots. Our appreciation may be limited to a sense of climatic salubrity and aesthetic enjoyment; but a step further might raise us to an appreciation of subtler and more sacred attributes in the spot. We might learn to repair to some natural site for the sake of the refining influence it could shed upon our soul; then we should mean much the same as what the ancients meant when they said, "This place is the abode of a god."

Jewels are objects of beauty and vanity to us; and we sometimes go so far as to assign a malign influence to certain jewels. A step farther, and we might find ourselves admitting the benign influence of gems and approaching to a truer conception of the meaning of the word "talisman." The book that the great man wrote his name in, the shoes Napoleon wore, Beethoven's harpsichord — such relics as these are devoutly cherished — and why?

Sacredness and its Distortion

Ecclesiasticism has not been slow to avail itself of these innate perceptions, and to divert man's faith into grist for its own mill; but why not rescue our faith from ecclesiastical hands? Why should we not worship in our own way?

One knows not by what name to call the ancient knowledge that has thus retreated into the background of consciousness, but one name would be *the science of the fitness of things*. At dawn of day to turn our eyes for a sacred moment towards the spiritual sun whose rays inform us; at the repast to reflect on the nourishment of the soul by experience; to purify our thoughts when we bathe our body; to preserve the sense of appropriateness and dignity in all our relationships; to be conscious of the subtle links that unite us with each other and with all Nature — these are what that higher science embraces. Let the scoffer, who cannot adjust the theories of his personality with the faiths of humanity, blame the limitations of his personality and strive to regain the faculties he has lost. STUDENT

Byzantine Records

THE connexion between politics and archaeology is intimate and significant. In the smaller world of domestic economy, the cyclic passage of the annual sun through the vernal equinox brings spring cleaning, and the broom brings to the light of day many things lost and forgotten. And larger cycles bring spring cleanings in the political economy of nations, resulting in similar discoveries. The dethronement of a Moslem monarch has enabled an Englishman named Willcocks to re-cultivate the "Garden of Eden" — a most unexpected conjuncture of circumstances; and it is confidently anticipated that the same event will lead to the discovery of a number of important historical documents.

The new government at Stamboul is engaged in the task of restoring its archives; and mosques and libraries throughout the country are being ransacked for materials. Searchers often find things they are not looking for. When Constantinople was captured four and a half centuries ago, it must have contained many precious Greek manuscripts; and though many of these have since been carried away, there are doubtless some left in places that were inaccessible to the plunderers. It is probable that there are secret underground passages in Constantinople, where scholars would have hurriedly secreted their treasures. Superficial excavations which have been carried on at times in connexion with building have resulted in the finding of Greek art and treasure, so that it is certain more extensive excavations would yield more of these.

Professor Mahmûd Bey is intrusted with the task of arranging the manuscripts in the old seraglio, and is interested only in the Turkish, Arabic, and other Oriental records; but after his work is completed Western savants will have the opportunity of gaining admittance. Says a report in the *Indianapolis News:*

> The documents in the old seraglio may perhaps cause as much embarassment to the shades of dead Christian monarchs as the documents in the Yildiz Kiosk are said to have caused to certain living monarchs, inasmuch as they will probably show how eager Christian and Most Christian princes have been . . . to obtain the assistance of . . . the Turk by betraying to him each other's warlike preparations against the common enemy of Christendom.

Perhaps, too, we may get on the track of earlier records bearing on the early history of Christianity, which sorely needs clearing up. For much of what is now accepted by devout Western Christians as most hallowed gospel was fixed up for them by schemers in those past days; and if we venerate the archives of that religion, we cannot very well go too far back in its history. Christians are often so devoutly thankful for what has been left them that they have no vacant corner in their hearts for anticipations of what they may have been deprived of. STUDENT

More Spook Communications

AT a certain London bureau of intercommunication with the spooks, an Italian gentleman presented himself for a séance; and, such is the psychic convenience of this agency, Lombroso and Garibaldi were on tap for his special benefit. Lombroso, however, was much flustered and very irritable. The Italian gentleman put him some test questions, at which he failed and took refuge in flight. When asked the Christian name of his favorite nephew, he replied that he did not want to be bothered with such questions; to the question whether he had left a volume of studies in crime among his unedited papers, he returned an irrelevant answer; and when asked what was the last book he wrote on a criminal trial, he was unable to say. He sent his greetings to his family, however; which was rash, for he gave the address as Milan, whereas his family reside in Turin. Garibaldi evinced an unmistakable truthfulness to his original on earth by begging that his Italian compatriot would devote himself to spiritualism, so that the great liberator could avail himself of his splendid psychic qualities and literary gifts! E.

The Number Five in Nature

A BIOLOGICAL writer shows that the five-fingered pattern of man's hand is matched in the animal kingdom. But does this necessarily imply that we derive our hand from the fin of the Devonian mud-fish? Mere similarity of type does not prove it, any more than it proves that we derive our legs from the legs of a piano. Mere order in time does not prove it, else the legs of the piano might have been descended from the human legs. We need evidence along the lines of reproduction. The same writer says we owe our decimal system to the fact that man has ten fingers. This is a favorite dogma, but it lacks confirmation. There are queer facts about numbers expressed in the scale of ten, in connexion with certain natural quantities, which cannot be accounted for on such a hypothesis. Far more likely the numbers five and ten are model numbers in creation. Do not many flowers seem to suggest this idea beautifully? STUDENT

TULÂ — *Libra:* the Balance, was so represented in the known Indian zodiacs, as well as in those of Esneh and Denderah, in Egypt. In its highest aspect it typifies the twelve triads of formative potencies, by means of which the ideal universe comes into being again, after a period of pralaya, as a universe of thought, ready to expand into objectivity symbolized by the next constellation. From the terrestrial plane, on the other hand, and by correspondence, it typifies that interior condition in man, which through a perfect balance of all the faculties, physical, mental, and moral, unlocks the portal to the forgotten oceans of higher being. It was in the Hall of the Two Truths, in ancient Egyptian Mysteries, that the heart of the aspirant was represented as weighed in the Balance.

There was a time, long ago, when the three constellations, Virgo, Libra, and Scorpio, formed but one "Sign," Virgo-Scorpio. The reason was profound; but there are important, and even obvious, clues to be found in *The Secret Doctrine* and *Isis Unveiled*. STUDENT

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Some Views on XXth Century Problems

A New Kind of Work

WHEN the current religion first used the word creation in reference to the soul, it had provided for its own failure. The philosophical difficulties, at first looming no bigger than a man's hand, were at last to darken the sky.

The word covered the *absence* of a philosophy. The failure came in that whilst, it may be, the ethical prescriptions were very well, intellect remained and remains unsatisfied. Imagination and intuition were given nothing to do. Man's speculation, pressing for the secret of his origin, came suddenly to an unbridged gap. On this side of it he knew himself to be; on the other side he was a void, a not-ness. Between the two, for him, nothing.

From the world of the gods, said all the old pre-Christian creeds, came the soul, a spiritual world where ideation and action were wholly different from sense-resting thought and ordinary material conduct. It came into the body and was instantly required to give its attention to the myriad pricks of sensation. In this body a new and secondary self-consciousness replaced the overlaid spiritual one; just as the musician at the table might have a self-consciousness as eater, absorbed in tastes of food and desire for them, entirely overlaying that *divine* self-consciousness of his when the inspiration is upon him, the two being incapable of full co-existence.

We cannot understand death because we have not been taught to understand birth, disincarnation because we have not studied incarnation. Failure to teach incarnation, and covering the failure with the word creation, has been the failure of current religion. And the failure will become complete and final unless it corrects the omission. It speaks of heaven and earth, but provides no Jacob's ladder for imagination to climb; yet such a ladder is embodied man's only hope of that peace which rests on understanding, the understanding which is wisdom. The exercises of religion would become his most favored occupation if he saw what imagination really was and what he could learn from its use. In this connexion it is spiritual memory energized into perfect order and vividity.

If one holds for some time daily the conception that he came into this body from a world of perfect light, separating, in a sense, from his own Oversoul, his "Father in secret," his Master, as he did so, he will ultimately see that the *instruments* of thought and of sensation-appetite are *his*, not *him*. He will watch them at their work and learn their guidance. He will gradually learn the power of retaining hold of his own nature as emissary of light and light himself, with greater and greater perfection and continuity, at last reaching a self-knowledge which no storm of life and no demand from below for sensation and no pain or trouble can blur. Quite self-mastered he will live whilst in the body, in light.

The philosophy of man and the world resting on this possibility has been made unreal and lifeless by current religion. It has made the possibility post-mortem only. It has not offered the embodied man this stimulus to spiritual effort. It has not shown true self-consciousness as the bridge across death. It has not taught man to live in full spiritual light behind the thick curtain of sensation. It has not taught that philosophy could be realized as well as thought, and that there is no joy comparable to the climbing of the golden ladder of daily fuller realization. It never taught that aspiration could pass into wisdom. Instead it made the ways of God unsearchable secrets.

From the omission all the rest has followed. Man will use his consciousness as fully as he can. If he is not given enough healthy spiritual enployment, he will *over*employ himself in lower ways. If he is not taught how to create himself spiritually he will create himself according to some lower form. He will let himself be brain-ridden, sense-ridden, passion-ridden, be somehow out of balance. So he has lost health, has little self-control, knows nothing of life and death, has little love of the divine or his fellows, and his life has only gleams of joy which he tries to supplement with pleasures.

Let those who want to serve their fellows get to work in a new way in addition to the palliative ways they are now often so self-sacrificingly pursuing. Let them set their imaginations to work in the construction or realization of the golden ladder down which the children of light — mankind — come into incarnation, forgetting whence they came. Imagination looking upward, energized by love of humanity, by sense of oneness with humanity, is the key. As soon as there are enough who know, humanity will feel a new hope in the air and make ready to be taught.

STUDENT

The Twentieth Century *Why?*

RELIGION is becoming more and more an affair of ethics only, and each step that it takes in that direction gives the advanced pulpits more and more trouble in answering the usually unspoken — but distinctly felt — question from the thinkers of the congregation, *Why* lead an ethical life? What promise do you hold out as the result of it?

There *is* a latent "passion for righteousness," rather widely diffused. But it has to justify itself in some degree before the spirit of the age; and if it be given full play it has to face reaction. Under the influence of a wave of feeling, men will sometimes try to reform their *lives* by a grand coup and in advance of reforming *themselves*. That may sound paradoxical; it means that men will lay out a program of perfect conduct, quite other than their present conduct, which they have not the strength to sustain. They try to build with bricks which they have not yet made.

Righteousness has to justify itself before the spirit of the age by showing what it offers. It must offer something.

Men go about conscious, vividly so, of course; and they intend to stay so. They know that their conscious states are, say, for the sake of argument, two-thirds of them ethically objectionable. It follows that to cut these out, simply, would, they think, leave them but one-third as alive as they are now.

An ethical propaganda, to succeed, must show that to cut out one state below means the acquirement of a new state above; that aliveness is at any rate not *lessened* by self-reform. It must show the *kind* of aliveness, what can be done with it, what can be learned with the extension of faculty that it would bring about.

Suppose a man decides that before making any very great amount of alteration in his conduct he will do the things he now does, but do them from another motive. Say he takes half-an-hour's athletic exercises night and morning for the benefit of his health. All the while he is thinking how healthy he is becoming; the personal idea is hardening. If he did every single act of his life in that spirit he would be a creature it would be difficult to say good morning to civilly. In a fevered attempt at reformation he might give up that half-hour, as the little Quakeress ripped off the bit of ribbon from her dress.

Why not continue it, but with the fixed glowing idea that he will use the health it brings in some way in the service of the world? Let him think *out* to the world of men, its darkness, pains, confusion, failure of duty in every direction, the well-nigh universal selfishness and oppression, and in that thought, with intent to help, to force some light into that darkness, take any proper measure he likes to better his health. Then let him turn round among his other occupations and see how many of them can be efficiently done under the same motive, trying little by little to detach himself from among the number of his actuating motives, trying to get gladness from the thought that he is increasing his power of service.

He will find the idea of service gradually increasing in energy, associating with itself an inner warmth and sense of approval as if a light were beginning to glow. He has found the thread which will lead to a transformation of himself; and by beginning wisely from within, by gradually molding conduct from within, he has no reaction. He does from day to day just as much as his strength allows. He is gradually letting go of that sort of self which seeks only itself, and creating another from the fragrant distillations of a stream of unselfish, outgoing thoughts.

The world does not know that this process can be carried on to an entire transformation of consciousness. Its center is now not where the ordinary consciousness is centered. Mind is now quickly losing its limitations; faith and hope are passing into knowledge; the presence and guidance of the soul, the transcendental ego, is becoming a certainty; bodily sicknesses, if any occur, are found to be losing their power to affect the new state; the impotence of even death to affect that state, to break the golden thread, is becoming quite obvious; fixed peace of a very positive character is the keynote, as well as an ever widening good will. Here is the *Why*.

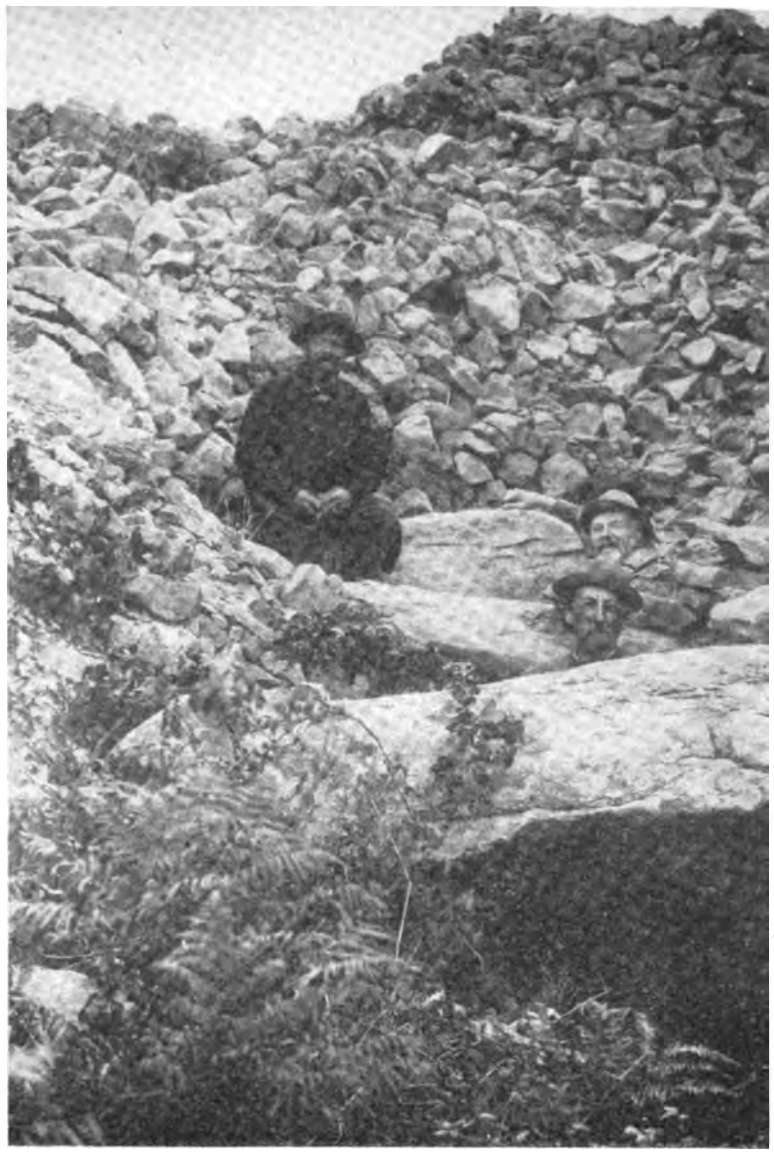
C.

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Archaeology Palaeontology Ethnology

Excavating a Dolmen

THE illustration shows the dolmen as it was discovered by excavation in the *galgal,* or artificial mound of stones, which for unknown centuries has crowned the little island in the Gulf of Morbihan. It is supposed that all dolmens were at one time similarly covered by tumuli or galgals.



Lomaland Photo. and Engraving Dept.

EXCAVATING A DOLMEN ON L'ILE LONGUE, BRITTANY

The Ancient Civilization of Siam

MENTION has from time to time been made in the CENTURY PATH of the wonderful ancient architecture of the southeastern corner of Asia, mainland and islands. Thus, in vol. xii nos. 50 and 51 will be found illustrated articles on the temples of Java; in vol. viii, no. 45, an article on the temples of Java; vol. viii, nos. 42, 43, Cambodia; and vol. x, no. 48, Cambodia. In *Harper's Monthly* for November there is an article on "The Older Siam," illustrated with photographs of some of this marvelous architecture, and well calculated to bear out the information given out by H. P. Blavatsky in *The Secret Doctrine,* that this part of the world was the site of a prehistoric civilization of great attainments, derived from some of the earlier races of humanity which flourished on the submerged continent in the southern ocean.

The writer begins by stating that the Siamese have very little authentic record of the history of their country beyond the present dynasty; what books they have are becoming rare, the government securing them for the national library; and these books seem to be comparatively modern. One might, however, point to the fact that unexpected stores of ancient manuscripts are constantly being found by archaeologists, and that such may well exist in the case of Siam, either known to the priests or perhaps unknown even to them.

Another people, entirely Cambodian in origin, lived in the country before the Siamese, and had a civilization with strong Indian affinities. Their carven records are often well preserved. They lived on the plateau of northern and eastern Siam, very little known even to this day. They have left behind them, says the writer, a civilization that would shame some modern cities, and yet have vanished utterly, like the builders of Central America. A line of ruined cities, reservoirs, and irrigation works stretches across the plain, "standing in mute majesty in the eternal silence of the insatiable and relentless jungle."

How these people lived, worked, and died is a mystery. No written record tells us the cause of their disappearance. We can conceive of a nation disappearing only through some great calamity.

And he suggests some great wave of invasion as a possible cause. The symbolic figures are Brâhmanistic rather than modern Buddhistic, showing their antiquity. This, one may remark, is in pleasing contrast to those who strive to make out that every statue is a statue of Gautama.

The Siamese government, under Prince Damrong, who is an archaeologist, is investigating and caring for the ruins. The writer accompanied him on a visit to some, among which were a few that no white man had ever seen before. Many of the people in the Laos country had never seen a white man. The journeys involved many hundreds of miles of travel through jungle, and parties had to be sent on months ahead to clear a path and to build sleeping places.

After much travel the explorers came out on the grassy plain which stretches for hundreds of miles north and south of the valley of the Korat River, the seat of the ancient Cambodian civilization. To the south was Angkor Wat, one of the largest ruins of antiquity (see CENTURY PATH, vol. x, no. 48), and daily they passed the remains of extensive irrigation works and the ruins of towns. Crossing this plain sixty miles, they came suddenly on an ancient city embowered in luxuriant vegetation. The river flows on one side, the three other sides having the ancient walls high and wide. Wide gates lead through the walls, and inside are the modern town and the ancient ruins.

Of the columns of massive granite, the individual stones, each weighing tons, fitted so closely together that after the lapse of centuries, in spite of tropical rains, a knife blade will hardly go between.

On the fallen walls grow great Bo trees, twelve feet in diameter, which have grown for possibly 1200 years since the walls fell. All around lie vast stones, statues, and broken columns. But for details the reader must be referred to the account quoted. The high civilization of the races that built these temples, in the Old World and in the New, is attested by the magnitude and grandeur of their achievements which have not been approached in any later age. They must have been able to command resources which we fail to command. And not the least of these resources must have been a wonderful unity among the people. The motive power of our present civilization is, or is generally believed to be, emulation, competition. Our great works are constructed by forced labor, though in later times the appearance of freedom is kept up by means of the system of wagedom. May not these older works have been the result of willing and enthusiastic co-operation? Above all, were they not the product of a living faith? We can point to our own crumbling medieval cathedrals as instances of what can be done by enthusiastic craftsmen; but now we can do no more than copy — when even we can do that much. Great architectural triumphs are the outcome of a great life among the people; in no other way could they have come about. The idea that their builders were supreme in this alone, while in other respects they were half-civilized, is simply absurd. Equally absurd is it to suppose that a civilization which, like ours, contains so much rottenness at its core could rival the achievements of races whose inner life was sound. For however much we may wish to appreciate the times we live in, we can never forget — say, the enormity of the "white slave traffic," illustrating the way in which woman, feminine humanity, is regarded by our civilization; or drink, a vice that corrodes the very source of all vitality and whose prevalence is fearful to contemplate; or the dark shadow of religious bigotry striving its utmost everywhere to throttle freedom and self-dependence, and linking itself with the agencies that perpetuate stagnation and retrogression. So long as we have these evils in our midst we cannot vaunt ourselves at the expense of antiquity. H.

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The Trend of Twentieth Century Science

The Ancient "Elements"

ANCIENT speculation is often considered to have regarded the actual visible earth, water, air, and fire, as elements, uncompounded simples. The uninstructed may have done so; the Initiates never. For the latter the elements were not physical, but the causes of the assumption by physical matter of the states in which we find it. In what they wrote this is not always clear; but sometimes it is absolutely so. It is so, for example in a passage in the *Vishnu-Purâna,* describing the destruction of the universe when the great cosmic drama has been played out and it is time for rest:

Then first the waters swallow up the property of earth . . . and earth *deprived of this property* proceeds to destruction and becomes fluid.

The universe is thus resolved into fluidity and then " its rudimentary flavor," its principle or " element " of fluidity,

is absorbed by the element of fire . . . on account of which the waters themselves are destroyed and become one with fire. The element of *air* then seizes upon *that rudimental property which is the cause of light*

and all becomes of the formless nature of " air." The next element, " ether," then

seizes upon cohesion, *the rudimental property of air,* by the loss of which air is destroyed.

And so the planes of substance, from the grossest upward, are pictured as having their elements or essential property or " rudiment " withdrawn successively, with a resulting entire change in, and simplification of, their sensible characteristics; so that the final result is the bare objectivity called Prakriti, protyle as we should call it. But their Prakriti was a much finer protyle than has yet been conceived by science, the very ultimate objective stuff of the universe — whose ensouling " element " was conscious spirit. This spirit withdrawing to its rest and there being no one therefore for the objective to be objective to, the latter was considered to cease to be — until once more called upon to work, ensouled and endowed again with that set of properties which give it existence as the matter we know.

Is all this so very unscientific? Have we not heard lately of something that very much suggests our old friend caloric? STUDENT

The Other Poles

FROM the work to be done by the new yacht *Carnegie* a corrected oceanic map of the earth's magnetic geography will be obtained. Into the construction of this little craft nothing capable of receiving magnetism has been admitted. Even the pocket knives of the crew will be of bronze.

The earth is usually called a magnet, but the irregularity of the surface lines of magnetic force somewhat suggest that she is a bundle of them. And the changes of the lines suggest also that the members of the bundle move among each other. It is the irregularity of the lines, their changes, and the alteration in position of the magnetic poles, which makes survey necessary.

The magnetic poles are not coincident with the geographical poles, and the magnetic equator is consequently not coincident with the other. And the magnetic axis, the line joining the magnetic poles, does not pass through the center of the earth, missing it by about 750 miles. There are also indications of a subsidiary axis.

The magnetic map would be simple and voyaging easy if the lines of magnetic force from pole to pole were true meridians, that is, regular half-circumferences of the globe. But the needle is continually turning east or west from the path by an amount which is not only different for different meridians, but which varies from time to time. There are more or less regular variations for the day; others for the year; and still others, very slow ones, of the whole axis with its poles, which have to be measured by the century. There are some of which no cause, time-period, or exact amount is known. Finally are those due to magnetic storms, connected inductively with sunspots. It seems possible that some of these changes may be due to actual movement of magnetized masses of material beneath the earth's crust or changes in the nucleus; others, apart from those due to the sun, to the influence of the moon and planets according to their relative angles of position.

But the first basis of a theory is the collection of a large amount of exact fact over a long period of time. And the *Carnegie* is going to help a good deal. STUDENT

The Earth's Nucleus

CERTAIN considerations connected with volcanoes lead to the conclusion that the earth's nucleus may be largely — perhaps very largely — hydrogenic instead of purely ferric.

It is practically known, despite the recent questioning of one geologist, that volcanoes emit enormous quantities of steam. Springs of hot water, even, have been known to issue from the sides of erupting volcanoes and continue to run for a year. Where does it come from?

It comes mainly from within and between the molecules of the molten rocks, forced to discharge it by the heat. A cubic mile of granite, for instance, sufficiently heated, will, says Armand Gautier, yield three thousand million cubic feet of water. How did it get there?

Water is a combination of hydrogen and oxygen. It has to be assumed that the hydrogen streams up into the crust from the nucleus, meeting with oxygen in the deeper layers. This oxygen may have come in through volcanic vents or may exist as metallic oxides and oxides of carbon. Water thus formed may get locked in and subjected to enormous pressure, pressure so great as to prevent the dissociating effect of high temperature. The phenomenon of red-hot water may occur, absolutely the universal solvent. It accordingly dissolves all the rocks it meets with as it is forced towards the surface. Hence the deeps of volcanoes must contain rock in solution in water, continuing so until nearly the moment of emergence. Some part of the lava and steam of volcanoes have only just parted company.

Chemists may sometime come to think that the nucleus may contain an element of which we so far know nothing, giving rise by decomposition to the elements we find in the crust. The " steel ball " is obviously a transitional hypothesis. STUDENT

Idle Bacilli

THE medical Health Authorities of Massachusetts have been making an extensive investigation into the prevalence of the diphtheria bacillus among school children, examining more than 8000 cultures from the throat and pharyngeal region. It appears that nearly one child in fifty has this bacillus as a guest — but a harmless guest. These children were harboring the cause of the disease without developing the disease itself.

Somewhat the same is true of the various bacilli of pneumonia.

Here opens a field of investigation which it would be unfair to call unworked but which might certainly get some of the attention now lavished on the bacilli and their products and work. We want to know more about the organism that is able to resist or disregard them and the conditions of the organism that enable them to settle in and do mischief. The body's lines of defense are many; what impairs their efficiency? When bacteria gain entrance into the blood a set of chemical bodies called opsonins is produced, very poisonous to them. After a bath of these poisons they are easily killed by the white cells. Under what circumstances do the opsonins fall below the proper quantity?

In other words we want more attention given to the field in which the bacilli multiply or are killed, than to the bacilli themselves. We want a deeper and subtler physiology. If, as has lately been shown, fruits and seeds contain the opposite electricities un-united, insulated, the insulation disappearing as they die, may not the vitality of white blood cells be also indexed by difference of sign between their nucleus and body? It is questions of this kind that physiology and medicine must betake themselves to. STUDENT

Protective Mimicry

PROFESSOR Beal, of the official Department of Economic Ornithology, in a recent pamphlet calls attention to a corrective that must be steadily kept in view in all our considerations of protective mimicry. Whilst on the one hand as a means of protection from birds, the mimicry of surrounding objects achieved by insects may become very close, on the other the sight and judgment of birds also become correspondingly keener. And so as a matter of fact it is found that the crops of birds do contain numbers of insects whose mimicry might have been thought close enough to deceive the very elect.

And anyhow, the word protective does not explain cases of very close mimicry that are useless, as where a night-flying moth imitates a day-flying wasp. The former's enemies have never even seen the latter! STUDENT

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Nature Studies

The Upper Atmosphere

IN a summary of data collected about the upper atmosphere, a British Association committee declares that the atmosphere is divided into two main regions, the average height at which the line of demarkation lies being about seven miles, but changing at different seasons and under different conditions. The lower ocean of air has also a lower and a higher level. The lower level, reaching to 10,000ft., is swept by winds determined by cyclones and anticyclones; its temperature decreases quite irregularly with the height and is often higher at high altitudes than at low. In this region are the rain and snow clouds. The upper layer of the lower ocean has still winds but they are more regular and move in obedience to a world-wide circulation. The storm clouds are below it and the cirrhus clouds in its upper regions. The temperature decreases much more regularly. In the upper ocean, above seven miles, the temperature, instead of decreasing, *rises with the height;* the atmosphere is still and arid; it floats on the lower ocean as oil on water; its exact constituents have not yet been determined.

It is evident we know very little about the higher regions of the atmosphere. Modern science claims to reach knowledge by induction from observation. What does this mean? It means a combinaton of observation with reasoning. If it were all observation and no reasoning, it would amount merely to a record or chronicle and could hardly be called science. Yet — and here is the point — the moment we begin to travel away from facts and endeavor to predict unknown facts by a process of reasoning, we are liable to serious error. What we have surmised about the temperature of the upper regions, from inference drawn from observed facts below, seems here confuted by our subsequent observations; yet, notwithstanding this, we shall find no difficulty in explaining the facts. The hotter air is lighter and gravitates upwards. Then why did we not predict this? The answer to this question may be suggested by an illustration. If you set out on a journey to some distant town and come upon a place where your road forks, you may not have the slightest indication which fork to take; but when you come back it is all easy enough. It is easier to see which of Nature's laws she *has* followed than which she *will* follow. It is easier to see how a problem has been solved than to solve it. It takes a great mind to predict Nature's probable course of action from a weighing of her various motives; but the result provides a ready and certain answer. Let us not dogmatize. Much has been said about the space between the planets, but very little is known; nobody has been there and no amount of inference can inspire much confidence. Whether it is hot or cold or full or empty, or what, we shall know when we can observe. As to the atmosphere, doubtless aerial navigation is destined to tell us many new facts and to show us that the nature of a gas may not be quite so simple and uniform as it appears to be when we do not see the details. TRAVERS

THE BREATH OF IMMORTALITY

EARLY had he learned
To reverence the volume that displays
The mystery, the life which cannot die;
But in the mountains did he *feel* his faith.
All things, responsive to the writing, there
Breathed immortality, revolving life,
And greatness still revolving; infinite:
There littleness was not; the least of things
Seemed infinite; and there his spirit shaped
Her prospects, nor did he believe,—he *saw*.
What wonder if his being thus became
Sublime and comprehensive! Low desires,
Low thoughts had there no place; yet was his heart
Lowly; for he was meek in gratitude,
Oft as he called those ecstasies to mind,
And whence they flowed; and from them he acquired
Wisdom, which works through patience.

Wordsworth, "The Excursion"



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GRASMERE, WESTMORLAND, ENGLAND

Man-Eating Plants

THE recognition of plants as living creatures undergoing experience is gaining ground, but takes a startling form when we are asked to anticipate the possibility of future humanity being in danger from the attacks of predatory plants.

Yet a writer in the *Scientific American* avers that not only is flesh-eating more common among plants than was formerly supposed, but that it is actually on the increase among them.

Is the baneful influence of our dark thoughts to extend even to the vegetable kingdom, or is this a reflection of our lurid imagination?

The sundews, we are told, are only the advance guard of an army of flesh-eating species. The largest sundew produces leaves about nine inches long. Magnify this to ten feet, and it would be formidable to man. And there are many palms whose leaves are bigger than this. The butterworts grow in bogs, spread their leaves, exude a sticky fluid, and capture insects. Imagine this species developing in size, and you have a bird-trap. Bladderworts capture small water creatures by means of little bladders on their stems, with trap-doors which open only inwards. If these grew big, they would catch fish and even bathers. Z.

Radium in Yellowstone Park

IN radium and radio-active substances has been discovered a new and most fecund fount of latent energy, which introduces into the scientific equations a new factor of great magnitude entailing considerable alteration in the value of the other factors. Calculations on the connexion between depth and temperature in the earth's crust may be upset; and we learn from a Geological Survey Bulletin that experiments have been undertaken on the thermal waters of the Yellowstone National Park to ascertain whether radio-activity can be credited with causing any degree of the local heat.

The results show that the underlying rock contains radium, and in some places thorium, in sufficient quantities to make the waters and gases decidedly radio-active; but though no exact calculations could be made, it is thought that more than one per cent of the heat required for hydrothermal action can be ascribed to the radium contents of the rock. T. H.

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THE WORLD'S TREASURES

STRUCTURES, raised by morning dreams,
Sands, that trip the flitting streams,
Down, that anchors on the air,
Clouds, that paint their changes there.

Seas, that smoothly dimpling lie,
While the storm impends from high,
Showing in an obvious glass,
Joys, that in possession pass.

Transient, fickle, light and gay,
Flattering only to betray;
What, alas, can life contain!
Life, like all its circles—vain!

Will the stork, intending rest,
On the billow build her nest?
Will the bee demand her store
From the bleak and bladeless shore?

Man alone, intent to stray,
Ever turns from wisdom's way;
Lays up wealth in foreign land,
Sows the sea, and plows the sand.

Edward Moore (*Selected*)

Theosophy—The Only Cure for the Unrest of the Age

THE teachings of Theosophy are a modern presentation of the ancient Wisdom-Religion, which embraced the whole range of knowledge, not being divided into the separate compartments of religion, science, metaphysics, poetry, etc. In place of this one light we have now only a multitude of lanterns, each throwing a fitful and deceptive glare for a small space around. Consequently we know next to nothing of our own nature or of the laws that govern the nature outside of us. Under these circumstances it is little to be wondered if we cannot steer our lives aright and have fallen into such a state of unrest as a consequence of our blunders.

Theosophy undertakes to explain the rationale of the moral injunctions found in scripture, and to show that unselfishness is actually the true basic law of life, the following of which brings wisdom and peace. Religion today fails to do this, and is fain to satisfy itself with mere pious exhortations. It can see no way of bettering life this side the grave, and so promises us a better life beyond. But Theosophy asserts that the place for action and the place for attainment is the life in which we *are*. The Soul is not a kind of refined survival of man, coming into action only after death, but it is the real man, here and now, waiting to be recognized and called upon.

This fact of the inner Soul-life is much speculated upon nowadays, but a great deal of twaddle is talked about it; people's ideas are so shallow and unambitious. A mere glorification of the personality and the material pleasures of life is all they seem able to imagine. Hence we have all the nonsense of the various cults, psychic and so on. But a study of Theosophy would lead the student into higher, nobler paths of thought and act.

The efficacy of Theosophy does not depend upon its theoretical value or upon any mere claims. It is proved by its results in practice. At the Theosophical Headquarters at Point Loma we have a body of students engaged in the expression of Theosophical ideals in daily life. They are not after any socialistic utopia of sharing goods and promoting physical comfort for all, and do not adopt strange habits and modes of life. They try to discover what are the real sources of discord, and what the real sources of harmony, among people; and they endeavor to apply the Theosophical teachings to every act of life.

Happiness is not to be attained by running after objects of desire, but by the acquirement of a state of health and balance. *Health* is surely the chief factor in happiness, and it is difficult to be happy without it. But what is health? Doctors and patients today seem to be concentrated on the purely *physical* side of the question; but *bodily* health does not necessarily imply interior health, nor is the continuance of bodily health possible without interior health; for the interior disease would inevitably bring about bodily ill-health sooner or later. We need health through balance of all the faculties. Theosophy alone teaches the real laws and conditions of health, for it renders us acquainted with the mysteries of our own nature, shows us where the evil lies, and how to remedy it. It makes the existence of the undying Soul, the real Self, ever more and more a sensible fact in our life; so that we realize more deeply that the personality is a subordinate part of our nature and that the real "I" is the immortal Spirit behind it. Thus, in times of trial, when all ordinary stand-byes fail, the Theosophist has something to anchor to; he trusts in the God within him and does not allow himself to be shaken off his balance by the trials.

If a knowledge of the simple truths of Theosophy were diffused among men, it would solve all those pressing problems for which people are so vainly seeking the solution—the problem of education, the problem of the social evil, the problem of unemployment, the problem of intemperance, the religious problem, the marriage problem. For the teachings of Theosophy *are* so simple. Theosophy, as William Q. Judge says, is unfathomable in its deepest parts, giving the greatest minds their fullest scope; yet so shallow at its shores that it will not overwhelm the understanding of a child. This is why the children of the Râja Yoga schools grow up with a knowledge of Theosophy; it is taught through acts; it is a part of daily life.

The reason for the failure of politicians and reformers of various kinds to grapple with evils is that they do not get at the root of the matter; they are mowing down the weeds and leaving the roots in the soil. Why can they not get at the roots? Because those roots lie imbedded in the soil of human character and they do not understand human character. They do not know how to get at the springs of motive in the human heart. For where shall we look for a Science of life that will tell us that? What do the churches tells us about the mysteries of our own nature? What does science know? For knowledge we must return to the simple old truths of Theosophy.

What is the real purpose of life? It is not the satisfaction of the personality, for that can never be satisfied, and the attempt to do so brings greater unrest. Life is lived for the purposes of the Soul. The Soul is the real liver of the life; its purposes are not our purposes; they remain hid from us so long as our minds are unawakened; by following our desires and our wrong notions, we continually thwart the purposes of the Soul, and are as continually checked by the reproving hand of adversity. It takes a good deal of this before we at last learn which way we are meant to go; and then we may, if we are wise, acquiesce in the great Will and Purpose that is guiding our lives, and cease making futile and painful resistance. The Will and Purpose of the Soul may become our own will and purpose, if we succeed in blending our mind with our Soul.

Theosophy would teach people to recognize the fact that the Soul is the real man, and to live in such a way as to strengthen the Soul-life in themselves, so that they might attain wisdom and harmony. If people instead of striving to satisfy themselves with pleasure or power or wealth, or instead of seeking merely to gratify personal desires, were engaged in trying to unfold in themselves a fuller consciousness of life, trying to get into touch with the harmonies of nature and to feel the presence of the universal Spirit, they would then have a common object capable of binding them together in a true and lasting solidarity.

Theosophy would dwell on the *essential values* of life and urge people to cultivate these as being the only things worth cultivating. As for *education,* it would bring children up in self-mastery and self-understanding, instead of leaving them a prey to their whims and weaknesses. Ordinary educators cannot do this because they do not know how to teach it; besides it needs people of faith and character to act as teachers. Surely the key to the social problems is to take care of the rising generation, the men and women of tomorrow. And this is exactly what ordinary powers seem most incompetent to do. The weaknesses that undermine character and stamina escape the attention alike of parents and teachers. The Theosophical methods alone get at them and deal with them. Theosophy, with its system of education, is the one hope of our civilization. Very soon, no doubt, affairs will come to such a deadlock that nations will be obliged to turn to Theosophy for aid, as being the only thing visible that has anything efficacious to offer. It needs no prophet to see that this must be so. The trend of circumstances goes in the direction of difficulty, not merely with continuous motion, but with accelerated speed. All the problems are continually and rapidly increasing in seriousness; nor does there seem any chance of remedy, as means after means is tried and fails. All methods need men, and hence all suffer from the same lack—lack of men of the right character to carry them out. Unless we can get at the moving-point of human nature and touch the mainspring, we can do nothing; the churches and sciences cannot do it; Theosophy alone can. For Theosophy enables man once more to fix his life firmly on the rock of an unconquerable faith—faith in his own innate Divinity and power to rise superior to all circumstances both without and within. It is the only cure for the unrest of the age.

H. T. EDGE

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THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Does Theosophy require any faith or belief of its adherents, or only a desire to approach nearer the truth?

Answer Does the questioner refer to Theosophy, or to the Society, the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, which was founded to promulgate the teachings of Theosophy? The answer will be somewhat different in the two cases.

First, as to the Society, we shall be helped towards an answer if we look at the requirements for application for membership in the Society. Every applicant is required to make the following declaration: "I accept the principal object of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, and promise to abide by its constitution." In the Constitution, the principal object is stated as follows:

Article II, Sec. 1. This organization declares that Brotherhood is a fact in nature.

Sec. 2. The principal purpose of this organization is to teach brotherhood, demonstrate that it is a fact in nature and make it a living power in the life of humanity.

From this it is clear that the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY does demand of its members a certain faith or belief, namely in Brotherhood as a fact in nature; and it demands more, it demands the putting of it into practice, the making of it a living power in the life of humanity. Most assuredly, its purpose in general is to approach nearer the truth, and surely it must be taken for granted that no honest person would seek to ally himself with the Society unless he was prepared to help forward the main purpose of the Society, and was in harmony with the great teachings of Theosophy. But it will be seen from the above that the Society has no creed nor dogmas of which it requires acceptance by its members. And furthermore in its Constitution is a very important clause:

Article X, Sec. 2. Every member has the right to believe or disbelieve in any religious system or philosophy, each being required to show that tolerance for the opinions of others which he expects for his own.

Let it be understood that the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY does not go out seeking for proselytes, though it

welcomes to membership all who truly love their fellow men and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress. To all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to do all in their power to make Brotherhood a living power in the life of humanity, its various departments offer unlimited opportunities.

Second: To take the question as it stands, in reference to Theosophy. Does Theosophy make any requirements of its adherents? What is Theosophy? It has been variously defined as Divine Wisdom, Truth itself, the truth about man and nature, the Wisdom-Religion,

because from immemorial time it has had knowledge of all the laws governing the spiritual, the moral, and the material. (W. Q. Judge)

What is an adherent? An adherent is one who sticks to, holds to, follows, accepts, or upholds. Does not adherence imply belief in that to which adherence is given; and in this case, not only "a desire to approach nearer the truth," but an assurance that the truth does exist and is attainable?

An adherent of Theosophy, then, we may define as one who accepts Theosophy and seeks to make it a power in his actual daily life, a seeker after truth, one ready to accept all truth, one without prejudice or bias, one whose eyes are turned to the light of Divine Wisdom, humble in the search, humbler still in the acquisition. As H. P. Blavatsky says in *The Voice of the Silence:*

Be humble if thou wouldst attain to Wisdom; be humbler still when Wisdom thou hast mastered.

Theosophy has no creed, it demands the acceptance of no dogma; but like the sun in mid heaven it shines gloriously, appealing to all to turn from the darkness of ignorance and selfish living to the light of knowledge and that which alone can be called life.

I would say that Theosophy does require the belief of its adherents. Without such belief, I maintain it would be impossible that they should be adherents. Yet there are degrees of faith or belief, as there are degrees of knowledge, and the former depends — at least unconsciously — on the latter. Theosophy requires, nay, it creates, or awakens, faith and profound trust and knowledge in one's own divinity, and in the power to do right and live right. For, as Katherine Tingley has said:

The knowledge that we are divine gives the power to overcome all obstacles and to dare to do right.

Theosophy awakens (I prefer this word, for do we not know in our souls that these things are true?) it awakens our faith and knowledge in the beneficence of nature, and a reliance on the Higher Law as guiding all things and creatures in their upward evolution towards perfection.

The inquirer may approach Theosophy simply with a desire to know more of the truth, but once he takes up the study honestly and with the sincere desire of knowing the truth, it is as though he had come out of the shadows and caught a glimpse of the sun. He can never more be ignorant of its existence though he may deny it; and as the sunlight demands that he take note of the things about him, so Theosophy, once he has turned to it, demands that he shall take note of the things of his own life first, and to help his neighbor also.

"Theosophy," as a word, has become familiar throughout the civilized world. . . . It is a word that has a power in it, sufficient in itself to change the tenor of a man's life, as experience has shown in more than one instance. . . . Once seen it will not be forgotten. (W. Q. Judge)

Yes, it demands and requires the highest of us; that we shall live up to that highest, that best, and use our powers and strength for the uplifting of the whole world. STUDENT

Question What is the connexion, relation, and comparison of Theosophy and Buddhism?

Answer As an answer to this question we cannot do better than to quote from the *Key to Theosophy,* by H. P. Blavatsky:

THEOSOPHY IS NOT BUDDHISM

INQUIRER. You are often spoken of as "Esoteric Buddhists." Are you then all followers of Gautama Buddha?

THEOSOPHIST. No more than musicians are all followers of Wagner. Some of us are Buddhists by religion; yet there are far more Hindûs and Brâhmans than Buddhists among us, and more Christian-born Europeans and Americans than *converted* Buddhists. The mistake has arisen through the confounding of the word *Budhism* with *Buddhism*, the religious system based on the teachings of Gautama the Buddha. *Budhism,* spelled with one *d* (from *bodha, bodhi,* "intelligence," "Wisdom") means the "Wisdom-Religion." And Theosophy, as already said, is the WISDOM-RELIGION.

INQ. What is the difference between Buddhism, the religion founded by the Prince of Kapilavastu, and *Budhism,* the "Wisdom-Religion," which you say is synonymous with Theosophy?

THEO. Just the same difference as there is between the later ritualism and dogmatic theology of the churches and sects, and the secret teachings of Christ, which are called "the mysteries of the kingdom of heaven." *Buddha* means the "Enlightened" by *Bodha,* or understanding, Wisdom. This has passed root and branch into the *esoteric* teachings that Gautama imparted to his chosen *Arhats* only.

INQ. But some Orientalists deny that Buddha ever taught any esoteric doctrine at all.

THEO. They may as well deny that Nature has any hidden secrets for the men of science. Further on I will prove it by Buddha's conversation with his disciple Ânanda. His esoteric teachings were simply the *Gupta-Vidyâ,* or secret knowledge, of the ancient Brâhmans, the key to which their modern successors have, with few exceptions, completely lost. And this *Vidyâ* has passed into what is now known as the *inner* teachings of the *Mahâyâna* school of Northern Buddhism. Those who deny it are simply ignorant pretenders to Orientalism. I advise you to read the Rev. Mr. Edkins' *Chinese Buddhism* — especially the chapters on the Exoteric and *Esoteric* schools and teachings — and then compare the testimony of the whole ancient world upon the subject.

INQ. But are not the ethics of Theosophy identical with those taught by Buddha?

THEO. Certainly; because these ethics are the soul of the Wisdom-Religion, and were once the common property of the Initiates of all nations. But Buddha was the first to embody these lofty ethics in his public teachings, and to make them the foundation and the very essence of his public system. It is herein that lies the immense difference between exoteric Buddhism and every other religion. For while in other religions ritualism and dogma hold the first and most important place, in Buddhism it is the ethics which have always been the most insisted upon. This accounts for the resemblance, amounting almost to identity, between the ethics of Theosophy, and those of the religion of Buddha. (Point Loma Ed. p. 14)

"Yet," Madame Blavatsky further says, "Theosophy is not Buddhism." No more than it is Confucianism, Shintoism, Zoroastrianism, or Christianity. Yet all of these derive whatever of truth they possess from the one fountain head, the Wisdom-Religion, — Theosophy. As the seven prismatic rays born of the one White Light, so the great religions of the world are born from the white radiance of Theosophy. STUDENT

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Occult or Exact Science?

By H. P. Blavatsky

(Reprinted from *The Theosophist*, Volume VII, April and May, 1886)

(CONCLUDED FROM LAST ISSUE)

SPEAKING of the evidence and reliability of the senses — even the greatest men of science got caught once upon a time, in not only believing such a thing, but in actually teaching it *as scientific fact — as it appears.*

"When was that?" was the incredulous question. "Not so far back, after all; some 280 years ago — in England." The strange belief that there was a kind of sea-fowl that hatched out of a fruit was not limited at the very end of the XVIth century to the inhabitants of English sea-port towns only. There was a time when most of the men of science firmly believed it to be a fact, and taught it accordingly. The fruit of certain trees growing on the sea shore — a kind of Magnolia — with its branches dipping generally in the water, had its fruits — as it was asserted — transformed gradually by the action of salt water into some special crustacean formation, from which emerged in good time a living sea-bird, known in the old natural histories as the "Barnacle-goose." Some naturalists accepted the story as an undeniable fact. They observed and investigated it for several years, and "the discovery" was accepted and approved by the greatest authorities of the day and published under the auspices of some learned society. One of such believers in the "Barnacle-goose" was John Gerard, a botanist, who notified the world of the amazing phenomenon in an erudite work published in 1596. In it he describes it, and declares it "*a fact on the evidence of his own senses.*" "He has seen it himself," he says, "touched the fruit egg day after day," watched its growth and development personally, and had the good luck of presiding at the birth of one such bird. He saw first the legs of the chicken oozing out through the broken shell, then the whole body of the little Barnacle-goose "which began forthwith swimming."[20] So much was the botanist convinced of the truth of the whole thing, that he ends his description by inviting any doubter of the reality of what he had seen to come and see him, John Gerard, and then he would undertake to make of him an eye-witness to the whole proceeding. Robert Murray, another English *savant* and an authority in his day, vouches for the reality of the transformation of which he was also an eye-witness.[21] And other learned men, the contemporaries of Gerard and Murray — Funck, Aldrovandi, and many others, shared that conviction.[22] So what do you say to this "Barnacle-goose"?

Well, I would rather call it the "Gerard-Murray goose," that's all. And no cause to laugh at such mistakes of those early scientists. Before two hundred years are over our descendants will have far better opportunities to make fun of the present generations of F. R. S. and their followers. But the opponent of phenomena who quoted the story about the "Barnacle-goose" is quite right there; only that instance cuts both ways, of course, and when one brings it as a proof that even the scientific authorities, who believe in spiritualism and phenomena, may have been grossly mistaken with all their observation and scientific training, we may reverse the weapon and quote it the other way; as an evidence as strong that no "acumen" and support of science can prove a phenomenon "referable to fraud and credulity," when the eye-witnesses who have seen it for a fact at least. It only shows that the evidence of even the scientific and well trained senses and powers of observation may be in both cases at fault as those of any other mortal, especially in cases where phenomenal occurrences are sought to be disproved. Even collective observation would go for nought, wherever a phenomenon happens to belong to a plane of being, called (improperly so in their case) by some men of science the fourth dimension of space; and when other scientists who investigate lack the *sixth sense* in them, that corresponds to that plane.

In a literary cross-firing that happened some years ago between two eminent professors, much was said of that now ever famous fourth dimension. One of them, telling his readers that while he accepted the possibility of only the "terrestrial natural sciences," viz., the direct or inductive science, "or the exact investigation of those phenomena only which take place in our *earthly conditions of space and time,*" says he can never permit himself to overlook the possibilities of the future. "I would remind my colleagues," adds the Professor-Spiritualist,

> that our inferences from that which is already acquired by investigation, must go a great deal further than our sensuous perceptions. The limits of sensuous knowledge must be subjected to constant enlargement, and those of deduction still more. Who shall dare to draw those limits for the future? . . . Existing in a three dimensional space, we can conduct our investigations of, and make our observations upon, merely that which takes place within those three dimensions. But what is there to prevent us thinking of a space of higher dimensions and building a geometry corresponding to it? . . . Leaving the reality of a fourth dimensional space for the time being aside, we can still . . . go on observing and watching whether there may not be met with occasionally on our three-dimensional world, phenomena that could only be explained on the supposition of a fourth-dimensional space. [In other words] we ought to ascertain whether anything pertaining to the four-dimensional regions can manifest itself in our three-dimensional world . . . can it be reflected in it. . . ?

The occultist would answer, that our senses can most undeniably be reached on this plane, not only from a four-dimensional but even from a fifth and a sixth-dimensional world. Only those senses must become sufficiently *spiritualized* for it in so far as it is our inner sense only that can become the medium for such a transmission. Like "the projection of an object that exists in a space of three dimensions can be made to appear on the flat surface of a screen of only two dimensions" — four-dimensional beings and things can be *reflected* in our three-dimensional world of gross matter. But, as it would require a skilful physicist to make his audience believe that the things "real as life" they see on his screen, are not shadows but realities, so it would take a wiser one than any of us to persuade a man of science — let alone a crowd of scientific men — that what he sees reflected on our three-dimensional "screen," may be at times, and under certain conditions, a very real phenomenon, reflected from, and produced by "four-dimensional powers," for his private delectation, and as a means to convince him. "Nothing is so false in appearance as naked truth" — is a Kabalistic saying; "truth is often stranger than fiction" — is a world-known axiom. It requires more than a man of our modern science to realize such a possibility as an interchange of phenomena between the two worlds — the visible and the invisible. A highly spiritual, or a very keen impressionable intellect, is necessary to decipher intuitionally the real from the unreal, the natural from the artificially prepared "screen." Yet our age is a reactionary one, hooked on the very end of the cyclic coil, or what remains of it. This accounts for the flood of phenomena, as also for the blindness of certain people.

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

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20. From the *Scientific Letters* — Letter XXIV, Against Scientific Evidence in the question of phenomena.

21. He speaks of that transformation in the following words, as translated from the Latin: "In every conch (or shell) that I opened, after the transformation of the fruits on the branches into shells, I found the exact picture in miniature in it of the sea-fowl: a little beak like that of a goose, well dotted eyes; the head, the neck, the breast, the wings, and the already formed legs and feet, with well marked feathers on the tail, of a dark color, etc., etc."

22. It is evident that this idea was commonly held in the latter half of the 17th century, seeing that it found a place in Hudibras, which was an accurate reflection of the opinions of the day:

> "As Barnacles turn Poland Geese
> In th' islands of the Orcades." — Ed.

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What does materialistic science answer to the idealistic theory of a four-dimensional space? "How!" it exclaims,

> and would you make us attempt while circumscribed within the impossible circle of a three-dimensional space, to even think of a space of higher dimensions! But how is it possible to think of that, which our human thought can never imagine and represent even in its most hazy outlines? One need be quite a different being from a human creature; be gifted with quite a different psychic organization; one must not be a man, in short, to find himself enabled to represent in his thought a four-dimensional space, a thing of length, breadth, thickness, and — what else?

Indeed, "what else?" — for no one of the men of science, who advocate it, perhaps only because they are sincere spiritualists and anxious to explain phenomena by the means of that space, seem to know it themselves. Is it the "passage of matter through matter"? Then why should they insist upon it being a "space" when it is simply another *plane of existence* — or at least that is what ought to be meant by it — if it means anything. We occultists say and maintain, that if a name is needed to satisfy the material conceptions of men on our low plane, let them call it by its Hindû name *Mahas* (or Maharloka) — the fourth world of the higher septenary, and one that corresponds to *Rasatala* (the fourth of the septenary string of the nether worlds) — the fourteen worlds that "sprang from the quintuplicated elements"; for these two worlds are enveloping, so to say, our present fourth-round world. Every Hindû will understand what is meant. Mahas is a higher world, or plane of existence rather; as that plane to which belongs the ant just spoken of, is perchance a lower one of the nether septenary chains. And if they call it so — they will be right.

Indeed, people speak of this four-dimensional space as though it were a locality — a sphere instead of being what it is — quite a different state of Being. Ever since it came to be resurrected in people's minds by Professor Zöllner, it has led to endless confusion. How did it happen? By the means of an abstruse mathematical analysis a spiritual-minded man of science finally came to the laudable conclusion that our conception of space may not be infallible, nor is it absolutely proven that besides our three-dimensional calculations it is mathematically impossible that there are spaces of more or less dimensions in the wide Universe. But, as is well expressed by a sceptic —

> the confession of the possible existence of spaces of different dimensions than our own does not afford us [the high mathematicians] the slightest conceptions of what those dimensions really are. To accept a higher "four-dimensional" space is like accepting infinitude; such an acceptation does not afford us the smallest help by which we might represent to ourselves either of these . . . all we know of such higher spaces is, that they have nothing in common with our conceptions of space.— *Scientific Letters.*

"*Our* conception" — means of course the conception of *materialistic* Science, thus leaving a pretty wide margin for other less scientific, withal more spiritual minds.

To show the hopelessness of ever bringing a materialistic mind to realize or even conceive in the most remote and hazy way the presence among us, in our three-dimensional world of other higher planes of being I may quote from the very interesting objections made by one of the two learned opponents.[28]

He asks:

> Is it possible to introduce as an explanation of certain phenomena the action of such a factor, of which we know nothing certain, are ignorant even of its nature and its faculties?

Perchance, there are such, who may "know" something, who are not so hopelessly ignorant. If an occultist were appealed to, he would say — "No; *exact* physical science has to reject its very being, otherwise that science would become *metaphysical.* It cannot be analysed — hence explained, on either biological or even physiological data. Nevertheless, it might, inductively — as *gravitation* for instance, of which you know no more than that its effects may be observed on our three-dimensional earth."

Again (1) "It is said" (by the advocates of the theory) "that we live *unconditionally* in our three-dimensional space! Perchance" (*unconditionally*) "just because we are able to comprehend only such space, and absolutely incapable, owing to our organization, to realize it in any other, but a three-dimensional way!"

(2) In other words, "even our three-dimensional space is not something *existing independently,* but represents merely the product of our understanding and perceptions."

To the first statement Occultism answers that those "incapable to realize" any other space but a three-dimensional one, do well to leave alone all others. But it is not "owing to our (human) organization," but only to the intellectual organization of those who are not able to conceive of any other; to organisms undeveloped spiritually and mentally in the right direction. To the second statement it would reply, that the "opponent" is absolutely wrong in the first, and absolutely right in the last portion of his sentence. For, though the "fourth dimension" — if we must so call it — exists no more *independently* of our perceptions and senses than our three-dimensional *imagined* space, nor as a locality, it still *is,* and exists for the beings evoluted and born in it as "a product of their understanding and *their* perceptions." Nature never draws too harsh lines of demarcation, never builds impassable walls, and her unbridged "chasms" exist merely in the tame conceptions of certain naturalists. The two (and more) "spaces," or planes of being, are sufficiently interblended to allow of a communication between those of their respective inhabitants who are capable of conceiving both a higher and a lower plane. There may be amphibial beings intellectually as there are amphibious creatures terrestrially.

The objector to a fourth dimensional plane complains that the section of high mathematics, known at present under the name of "Metamathematics," or "Metageometry," is being misused and misapplied by the spiritualists. They "seized hold of, and fastened to it as to an anchor of salvation." His arguments are, to say the least, curious. "Instead of proving the reality of their mediumistic phenomena," he says, "they took to explaining them on the hypothesis of a fourth dimension. Do we see the hand of a Katie King, which disappears in 'unknown space' — forthwith on the proscenium — the *fourth* dimension; do we get knots on a rope whose two ends are tied and sealed — again that fourth dimension." From this standpoint space is viewed as something objective. It is believed that there are indeed in nature three, four, and five-dimensional spaces. But, firstly, by the means of mathematical analysis, we might arrive, in this way, at an endless series of *spaces.* Only think, what would become of exact science, if, to explain phenomena, such hypothetical *spaces* were called to its help. "If one should fail, we could evoke another, a still higher one, and so on. . . ."

Oh, poor Kant! and yet, we are told that one of his fundamental principles was — that our three-dimensional space is not an absolute one; and that "even in respect to such axioms as those of Euclid's geometry, our knowledge and sciences can only be relatively exact and real."

But why should exact science be thought to be in danger only because spiritualists try to explain their phenomena on that plane? And on what other could they explain that which is inexplicable if we undertake to analyse it on the three-dimensional conceptions of terrestrial science, if not by a fourth-dimensional conception? No sane man would undertake to explain the *Daemon* of Socrates by the shape of the great sage's nose, nor attribute the inspiration of the *Light of Asia* to Mr. Edwin Arnold's skull cap. What would become of science — verily, were the phenomena left to be explained on the said hypothesis? Nothing worse, we hope, than what became of science, after the Royal Society had accepted its modern theory of *Light,* on the hypothesis of a universal *Ether.* Ether is no less "a product of our understanding" than Space is. And if one could be accepted, then why reject the other? Is it because one can be materialized in our conceptions, or shall we say had to be, since there was no help for it; and that the other, being useless as a hypothesis for the purposes of exact science, is not, so far?

So far as the Occultists are concerned, they are at one with the men of strict orthodox science, when to the offer made "to experiment and to observe whether there may not occur in our three-dimensional world phenomena, explainable only on the hypothesis of the existence of a space of four dimensions," they answer as they do. "Well" — they say — "and shall observation and experiment give us a satisfactory answer to our question concerning the real existence of a higher four-dimensional space? or, solve for us a dilemma unsolvable from whatever side we approach it? How can our human observation and our human experiments, possible only *unconditionally* within the limits of a space of three dimensions, serve us as a point of departure for the recognition of phenomena which can be explained *only if we admit the existence of a four-dimensional space?*"

The above objections are quite right we think; and the spiritualists would be the only losers were they ever to prove the existence of such space or its interference in their phenomena. For see, what would happen. No sooner would it be demonstrated that — say, a ring does pass through solid flesh and emigrate from the arm of the medium on to that of the investigator who holds the two hands of the former; or again, that flowers and other material things are brought through closed doors and walls; and that, therefore, owing to certain exceptional conditions, matter can pass through matter — no sooner would the men of science get collectively convinced of the fact, than the whole theory of spirit agency and intelligent intervention would crumble into dust. The three-dimensional space would not be interfered with, for the passage of one solid through the other does nothing to do away with even metageometrical dimensions, but matter would be probably endowed by the learned bodies with one more faculty, and the hands of the materialists strengthened thereby. Would the world be nearer the solution of psychic mystery? Shall the noblest aspirations of mankind after the knowledge of real spiritual existence on those planes of being that are now confused with the "four-dimensional space" be the nearer to solution, because exact science shall have admittted as a physical law the action of one man walking deliberately through the physical body of another man, or through a stone wall? Occult sciences teach us that at the end of the Fourth Race, matter, which evolutes, progresses, and changes, as we do along with the rest of the kingdoms of nature, shall acquire its fourth sense, as it acquires an additional one with every new Race. Therefore, to an Occultist there is nothing surprising in the idea that the physical world should be developing and acquiring new faculties — a simple modification of matter, new as it now seems to science, as incomprehensible as were at first the powers of steam, sound, electricity. But what does seem surprising is the spiritual stagnation in the world of intellect, and of the highest exoteric knowledge. However, no one can impede or precipitate the progress of the smallest cycle. But perhaps old Tacitus was right: "Truth is established by investigation and delay; falsehood prospers by precipitancy." We live in an age of steam and mad activity, and truth can hardly expect recognition in this century. The Occultist waits and bides his time.

H. P. BLAVATSKY

23. 1883.—*Scientific Letters* — published in the *Novoye Vremya,* St. Petersburg, already referred to, with regard to this "Space."

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THE THEOSOPHICAL ADDRESS AT ISIS THEATER

A LARGE and appreciative audience gave close attention to the interesting address and music program given last evening at Isis Theater by students of the UNIVVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. . . . The principal address was by Mrs. Estelle C. Hanson on "The Worldly and the Theosophical Life — a Contrast." In her opening remarks Mrs. Hanson spoke as follows:

"Day and night, sunlight and darkness, heaven and hell, are the pairs of opposites usually used to illustrate great contrasts, and they are not more strikingly divergent than the worldly and the Theosophical life.

"If one has only lived in sunlight, how can one judge of darkness and sympathize with those fearful ones who, 'crying in the night, with no language but a cry,' shrink from ever standing alone. If your life has been a hell, what idea have you of the joys of paradise?

"To properly make a contrast it is absolutely necessary for us to know both conditions and this is exactly why most Theosophists speak with confidence. They have lived at eventide with the approaching shadows, and they have lived in the sunlight with broad glimpses of the beaming radiance which sheds life and light.

"All over the world there is a religious upheaval taking place; a turning upside down and inside out of ideas and hopes and thoughts, and to the observing, unbiased mind Theosophy has had much to do with this. Materialism and false systems of salvation received a heavy shock when H. P. Blavatsky brought to the western world the Wisdom-Religion, Theosophy. 'I would rather starve in the gutter than take one penny for my teachings of the sacred truths,' said Madame Blavatsky. 'No Theosophist has ever spoken against the teachings of Christ. The day of domineering over men with dogmas has reached its gloaming. Our motto was from the first and ever shall be: There is no religion higher than truth.' . . .

A series of interesting extracts from the three Leaders of the Theosophical Movement — H. P. Blavatsky, William Q. Judge, and Katherine Tingley — were read by Miss Elizabeth Bonn, from which the following is quoted:

"There was a time when the acquirement of divine wisdom required the sacrifice and devotion of a man's whole life. It depended on such things as the purity of the candidate's motives, on his fearlessness and independence of spirit; but now to receive a patent for adeptship requires only unblushing impudence. A certificate of divine wisdom is now decreed and delivered to a self-styled 'adeptus' by a regular majority of votes of profane and easily caught gulls, while a host of magpies, driven away from the roof of the temple of science, will herald it to the world in every market-place and fair. Tell the public that now, even as of old, the genuine and sincere observer of life and its underlying phenomena, the intelligent co-worker with nature, may, by becoming an expert in her mysteries, thereby become a 'wise' man, in the terrestrial sense of the word, but that never will a materialist wrench from nature any secret on a higher plane — and you will be laughed to scorn. Add that no 'wisdom from above' descends on anyone save on the *sine qua non* condition of leaving at the threshold of the occult every atom of selfishness, or desire for personal ends and benefit — and you will speedily be declared by your audience a candidate for the lunatic asylum. Nevertheless, this is an old, very old truism. Nature gives up her innermost secrets and imparts true wisdom only to him who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality. . . ." — San Diego *Union*

The Nickel Novel

THE nickel thriller, the latest form of the dime novel, is the subject of an article in the *Boston Transcript*. Men of fifty, brought up in the country, remember "Beadle's New Dime Novels," with gorgeous covers, about Indians and trappers. These grew stale and the form has been varied several times. Now we have nickel stories, and they are called "Libraries," and their subjects are detectives, the Wild West, mystery, and crime. They have a conventional melodramatic morality. They are not scribbled off by incompetent dipsomaniacs, but painstakingly and conscientiously done by able writers.

This last fact may be regarded by some as a redeeming feature, but is it? If the influence of these novels is bad, is it good that talent and industry should be harnessed to the traffic? Would harmful drugs be any less harmful if sold by graduates in pharmacy? Or is it an advantage to have a questionable trade managed by skilled organizers?

In our civilization the best talents are thus yoked to the chariot of desire. Looking at that commercial world which is reflected on the advertisement pages that make up the bulk of our magazines and newspapers, we find that it consists of a vast league of persons who are making their living by catering to desires and indulgences, which they stimulate by every art they can command. Indulgence is the destruction of civilizations; in our civilization desires are not merely indulged but stimulated by the utmost resources of invention; strong brains are racked to invent new desires and to clamp them fast upon the community. What must this lead to?

The nickel novel is a narcotic. It is alluring. It has exactly the same dangers and the same plausible extenuations as morphine. We shall hear the plea that it is a godsend to the weary worker who needs relaxation after his toil and who is too solid to be injuriously influenced. We shall hear, on the other side, that it is read by the young and inexperienced, for excitement. We shall be told that it has sound morals; but do not baneful drugs have an attractive taste? Writers who have sought to introduce unsound morals, of the "woman who did" kind, into the nickel novel, have been turned down. Exactly; would the manager of any music-hall post up over his doors the notice: "Prurient suggestions provided; your morals corrupted for ten cents"? Would people resort to the saloon if the drink were served in a trough? In short, is not a dash of moralizing exactly what is needed? And this view seems confirmed by the statement in the articles quoted, that a certain nickel novel which contained bad morals and was therefore declined by the publishers, was then sold to a magazine which goes into our most respectable families. Do not people have self-respect? Of course they do, and this has to be catered for the same as the other qualities. What redeeming feature to save our face would there be in a nickel novel with a bad moral?

The people who write these "libraries" for the publishers are usually men of ability and experience won in the ranks of journalism; they may be men of experience in higher branches of literature; but great writers who have tried have usually failed in the nickel novel business. They are apt to forget themselves and put in a bit of character-study or philosophizing, which is too great a demand upon the reader. From the description given of the attributes required in the writer, one gathers that the tastes, desires, and weaknesses of the small boy are most carefully studied and subserved; a nice task for men of ability and experience to be engaged in!

If the effect of such literature is injurious on the whole to the life of the community, as it seems generally thought to be, then those people engaged in their production are, willingly or unwillingly, directly or indirectly, privy to the harm done. Our civilization is a great machine, in which respectable people can get their living by pressing buttons without looking to see the connexions; and at the other end is something which we all deplore.

Should not literature, together with so many other arts, be devoted to good service, instead of harnessed to the chariot of desire? If the powers of the writer, the dramatist, the artist, and the musician, now so largely used for the satisfaction of useless or even depraved tastes, could be used as instruments for elevation!

THE OBSERVER

Clipped from the Press

MR. PINCHOT ON FOREST CONSERVATION

DECLARING in emphatic terms that all personal differences should be forgotten and the present controversy entirely disregarded, Gifford Pinchot, in a stirring address which he delivered at the second session of the conference on uniform legislation called by the National Civic Federation at the Arlington Hotel yesterday afternoon, urged all friends of the conservation movement to put forth their best endeavors in the cause, and especially to urge Congress to act at once on the recommendations made by President Taft.

There was an outburst of applause when Mr. Pinchot appeared on the platform, and he was compelled to wait several moments before he could begin, so hearty was the demonstration. He spoke calmly, but there was an earnestness about him that led the delegates to interrupt several times with applause. He said in part:

"The policies now grouped under the name of conservation are of various ages. Some, like forest preservation, have been advocated by Americans for more than 100 years. Some, like the control of water power monopoly in the common interest, are younger than the present century.

"All of them today are in the valley of decision. We have come at last to the point of action, and we must either go forward or fall back.

"Here is a mighty field for uniform action and for co-operation between the States themselves, and between them and the nation.

"These conservation questions are today the overshadowing problems before the States and before all the people. How they are settled will affect every man now alive and every citizen of this nation as long as it shall endure.

"Public sentiment is prepared and awake. For the second time a President of the United States has indorsed these principles in a message to Congress. Most of the recommendations which the recent message contains are well known to the friends of conservation and well approved. If it has omissions or passages with which I disagree, I have no concern with them today. Specific bills have been prepared embodying the recommendations of the message. When they are made public, they will be the legitimate subjects for approval or criticism, and for careful scrutiny at every stage of their progress.

"All that will come in its proper time and place. Today the first consideration is this — that the friends of conservation must not be divided. The issues at stake far transcend every personal question. The plain duty of all the friends of conservation is to sink their differences, to unite on essentials, and to demand, with a unanimous voice that Congress shall act on the President's recommendations, and act wisely and without delay.

"The President urges that the measures he recommends shall be taken up and disposed of promptly, without awaiting the investigation which has been determined upon. I echo his desire.

"Our duty is clear to look beyond and above all lesser strife in a common effort to reach objects of such transcendent importance to all the people. Now is the time for all good men to come to the help of the conservation movement, without regard to party, or prejudice, or any personal consideration whatsoever. The public good comes first." (*From an unidentified newspaper.*)

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Art Music Literature *and the* Drama

Realism and Impressionism

ALL forms of portrayal should be as true to their original as possible. If this be granted at the outset, it will free one from any imputation of advocating inaccuracy or exaggeration. At the same time, however, it will leave open the further question — by what means can such truthfulness best be attained?

Many think that a close fidelity to detail and to what they call fact is the right way; these have been styled *realists*. But there are always others who feel that the truth may be far departed from in this direction, and that the realists give a restricted meaning to the word "fact," and thus preclude the due representation of certain other things that are as much, or even more, entitled to be reckoned as facts. *Impressionists,* these have been called.

Which would be the more faithful to fact, a printed stenographic report of a speech by a great orator, or a paraphrase designed to convey the impression he produced on his audience? The latter method would surely convey the speaker's meaning better, yet the reporter might be technically a liar. Photographs are famous for their unshakable loyalty to the truth; but do they not often, by that very loyalty, misrepresent the facts to the verge of mendacity? The portrait artist is not usually guilty of misrepresentation; the desire to convey a truthful impression of what he actually saw is what moves him. In a novel — say, on schoolboy life — we do not expect a diary or a set of minutes; such a thing would be the last possibility in boredom. We expect, and we get, a melodrama, with the incidents of many years crowded into one term, and types of character, which in actual life are spread thinly over a lot of people, concentrated in a few individuals. A drama on the stage gives us a truer picture by presenting a composite impression than it would if it gave us an exact copy of a section of life.

In historical delineation there are those who aim to give an account which they call faithful and their critics call servile, and those who consider that truth is better served by a faithfulness to impressions rather than to details.

We have the scientific and the artistic temperament, style and inspiration in poetry, technique and genius in various arts, and so on. The pendulum of taste swings between the two. Lately we have had a scientific age, an age of detail. Now we seem to be entering a romantic age. This is illustrated by a newspaper criticism of a musical and dramatic presentation, in which the critic seems to sneer a good deal at the freedom with which the subject was treated. He says:

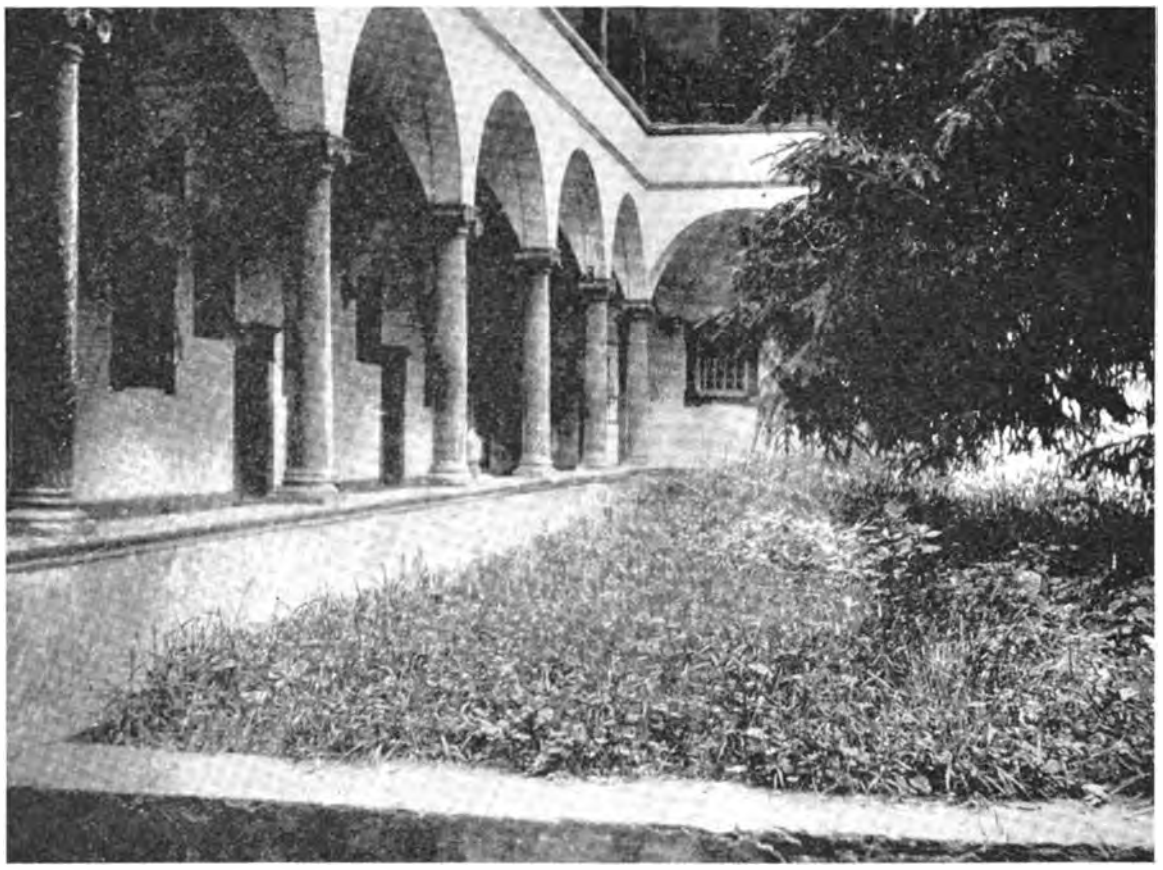
> Mr. Louis N. Parker's free adaptation of René Fauchois' *Beethoven* . . . is not a play or a drama, or anything but a musical pageant. . . . It is full of historical errors. . . . It does not pretend to be drama of course, but just gives us Beethoven at three different periods of his career. His love affairs have been smoothed out in an extraordinary way. . . . There is a low tremolo played by the orchestra when Beethoven refers to his deafness. Of course the great composer dies while the historical storm rages without. His last words are regret that he has no children. The stage darkens, and we see nine young women standing in a semicircle at the back. "We are your children, Beethoven," says one of them in an elocutionary manner.

This shows the way the public taste goes. It does not want Beethoven's gas-bill nor his statue nor a diary of his life in exact chronological order. It wants Beethoven, the master. It wants a glimpse of the more real and brighter Beethoven behind the imperfect form. Of course we know there never was any tremolo played by any orchestra when Beethoven referred to his deafness in actual life; and the nine young women, obviously, symbolize Beethoven's nine immortal Symphonies.

What should the drama — or the pageant, if you like — represent? Should it be true to life?

> Whether 'twere better, seeing life's a lie,
> To save one's honor, showing forth that lie,
> Or by a falsehood turn the false to true;
> To mirror forth deceptions line by line,
> Or hide what *is* behind what ought to be?

Are we more faithful to the truth when we show life as it should and could be, or when we show it as it is? If the behavior of people in ordinary life constitutes a living lie, how shall it be truthful to delineate it truthfully? Are we not thereby hammering in the lie? Actualities are one thing, possibilities another; the drama may have a creative function as well as a delineative. Possibilities may become actualities. Should not the drama faithfully represent the truth in life, that people's lives may be made more true? Are we actually forbidden to try to depict Beethoven's soul, or are we limited to his old slippers? That is the vital question at issue, after all.



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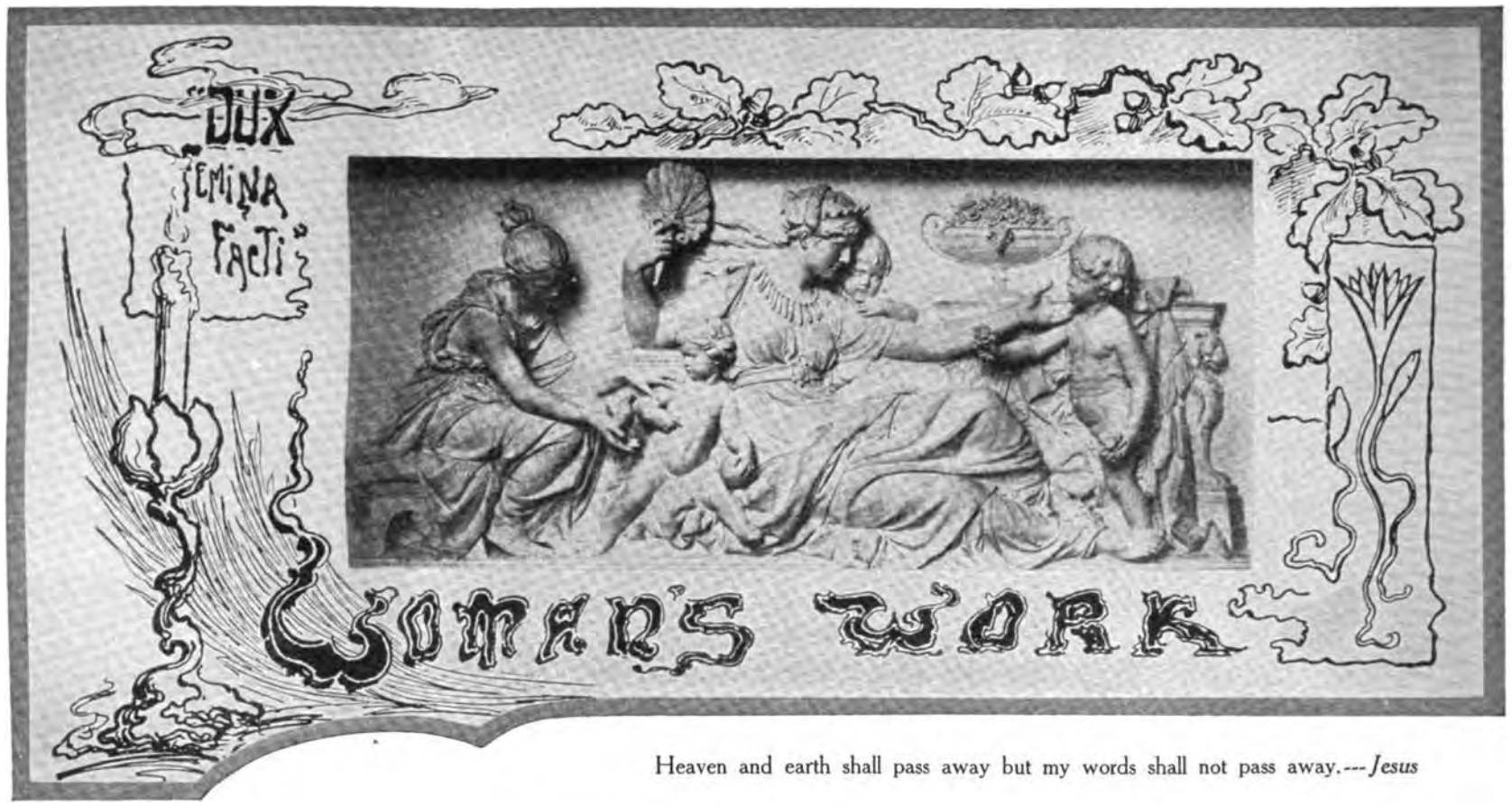
THE "CATS' CLOISTER" OF SAN LORENZO, FLORENCE

FLORENCE is called the cradle of the Renaissance; and it owes this distinction largely to the genius of the great architect Brunelleschi (1377-1446) who completed the dome of the Cathedral and built the Pitti Palace. The church of San Lorenzo is one of the most ancient in the world, having been founded in 390, but the picturesque cloister, a corner of which is here shown, is attributed to Brunelleschi. It is a restful spot in the center of the busy part of Florence. Daily at noon a curious and pleasing sight may be seen there; for many years ago a charitable person provided for the feeding of stray cats in this cloister. Shortly before dinner time the wandering felines come strolling in, and when the meal arrives there is always a goodly muster of hungry cats. STUDENT

In books on archaeology — say, a description of Egypt — we can have the exact but prosy details as to the measurements and materials of the monuments, or we can have a graphic account of the impressions produced on the beholder's mind by the sublimity of those memorials. One is true in one sense, the other is true in another sense.

Truthful to the facts of life? And what are the facts of life? The prosy details of the external sense-world, or otherwise? If there be weightier facts in life, why may not the drama strive to shadow them forth? and why may it not do this without being accused of "historical errors" and inaccuracy? STUDENT

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Heaven and earth shall pass away but my words shall not pass away.---*Jesus*

The Heart-Touch of Compassion

THERE is an ancient proverb of Iran which runs somewhat in this wise: *He who doeth a goodly deed is great, but he who telleth abroad the tale of it, so lighting men's minds, is great and generous.*

The January *Atlantic Monthly* contains a tribute to humanity's little four-footed friends that we would like to see published the world around, and few, reading it, could well resist the impulse to "speak and pass it on."

In its superb editorial (quoted below) the *New York Sun* of January 16, 1910 deserves all the acclaim written down as just in the proverb of ancient Iran. It is more than a perfunctory "review." It is a tribute to the heart of things as they are, and bears that touch of brotherliness and compassion which is seldom associated in our minds with the daily press. For that reason we quote it entire. We commend it to followers of that Church whose Head, a few years ago, refused sanction to a movement in behalf of kindness to our dumb friends, saying that "nowhere in his teachings did Christ particularize as to kindness to animals"! So much does depend upon the object of our search — and upon the point of view. But let us leave unpleasant themes and let our heart-strings vibrate in tenderness and gratitude for a time. To quote:

No man can write about the dog and do justice to him unless he has had a dog for a chum. That is why Robert Louis Stevenson wrote such a labored and paltry essay about dogs. Never could he have been on terms of sympathetic intimacy with one. When we read what Mr. Henry C. Merwin has to say about dogs in the January *Atlantic Monthly* we know that he has lived with them, loved them and cherished them, and that they have helped to educate and ennoble him as he has brought them up in the way they should go. The dogless, Mr Merwin feels for, the dog haters he commiserates, allowing that the aversion is in their blood. The most thorough paced and unrelenting dog-baiter he ever knew was a money lender, apparently a note shaver, who agitated against dogs in the press and constantly in his speech, as a man with an obsession. He never tired of telling how a terrier that did not know him leaped upon a street car and nipped him deep in the



A LOMALAND COMRADE

calf of the leg. "Probably this story," says Mr. Merwin, "strange as it may sound, was substantially true. The perceptions of the dog are wonderfully acute."

We think it was Dr. John Brown, he of the Rab classic, who said that every family should have a dog, as "it keeps them all young." Mr. Merwin submits that the dog has a mission: "to teach mankind that the universe is ruled by love." On his owner and all the folks about the house the dog lavishes a spontaneous, unlimited and uncritical affection that puts the love of man for man to shame. There would doubtless be better men and women, more of them, that is, if the keeping of eligible and lovable dogs were compulsory. Mr. Merwin points out that the dog not only loves man but loves other animals he is brought up with; this is more true than subtle. Thus, he has noted, a crow and a dog in the same family have been good comrades. The love for cats of dogs is well known. Even a fox terrier can learn to esteem a cat. During the present cold "spell" we have seen a cat curled up and sleeping snugly on the body of a thick-coated dog sprawled on a porch and also dozing, each drawing heat and comfort from the other's fur and affection. The need of some men for the example of an honest, unaffected dog Mr. Merwin illustrates:

"When a man invariably has money in the bank, and is respectable and respected, was graduated at Harvard, has a decorous wife and children, has never been carried away by any passion or enthusiasm, knows the right people, and conforms strictly to the customs of good society, and when this sort of thing has been going on for perhaps two or three generations, then there is apt to creep into the blood a coldness that would chill the heart of a bronze statue. Such persons are really degenerates of their peculiar kind, and need to be saved, perhaps by desperate measures. Let them elope with a cook; let them get religion of a violent . . . kind; or if they cannot do that, let them get a dog, give him the run of the house, love him and spoil him, and so, by the blessing of Providence, their salvation may be effected."

Therefore it is urged that not only correct people of enviable social standing, but also reformers and philanthropists should keep dogs — "that the spontaneous element may not wholly die out of them." Our philosopher humbly confesses that he hated a certain reformer until he discovered him one day, spectacles tilted on nose, combing with a beatific expression the coat of his spaniel. It was Sir Walter Scott who said: "The misery of keeping a dog is his dying so soon; but to be sure, if he lived for fifty years and then died, what would become of me?" Mr. Merwin puts it in this way: "If he lived to be fifty, he would know so much that we should be uneasy, perhaps

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terrified, in his presence." The intelligence of dogs, the receptivity and retentiveness of their minds, made a great impression upon Montaigne. He had seen the blind man's dog "by the trench of a town, forsake a plain and even path and take a worse only to keep his master further from the ditch." He mentions admiringly the dog of the "wise Hesiod" who convinced the sons of Ganistor of Naupactus that its master had been murdered, and cites the case of the dog who exposed assassins (afterwards executed) at a muster of King Pyrrhus' army. Later there was the avenging Dog of Montargis of familiar legend. Surely a dog of average intelligence acquiring wisdom daily and living fifty years could teach man many things if speech were vouchsafed it. Brief as is the dog's life, "it is impossible," as Mr. Merwin says, "to conceal any weakness of character from him; and if you are strong he will know that too."

Some one has said that a dog is what you make him. Mr. Merwin evidently does not subscribe to this view, nor do we. It implies that the man is always superior to his dog, when the contrary is sometimes the case. The large dogs — the Great Dane, the St. Bernard, the Newfoundland, the Collie — are often nobler and gentler and more thoughtful than the man with whom their lot is cast, and the small dogs have often more refinement and better manners. It is true, however, that the dog being imitative can be made a dog of peace and harmony by a good example and ready discipline. The pugnacity of a fox terrier can be toned down, the ferocity of a mastiff restrained. What Mr. Merwin has observed about the ethics that obtain among dogs — one authority said years ago there were 189 varieties — and about how little organized Christianity has done for the lower animals we have not time to follow. He is not sure but the dog has a soul, and in the doubt, after treating the question with reverence, he says:

"We do not know what or whence they are; but we do know that their nature resembles ours; that they have individuality, as we have it; that they feel pain, both physical and mental; that they are capable of affection; that, although innocent, as we believe, their sufferings have been, and are, unspeakable. Is there no mystery here?"

There is a touching story of Bismarck, the man of blood and iron, releasing himself from his eldest son, who was leading him away from his dying reichshund Sultan, and returning with working features to sit by the dog's side until the end came. Von Poschinger vouches for it. "Those old German forefathers of ours," said the great man when he could control his voice, "had a kind religion. They believed that after death they would again meet in the celestial hunting ground all the good dogs that had been their faithful companions in life. I wish I could believe that."

But humanity believes many things stranger than that — and often in the name of religion. STUDENT



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ALEXANDRA, QUEEN OF ENGLAND
WITH ONE OF HER LITTLE COMRADES

Compulsion vs. Woman's Will

A FORM of conscription to compel all girls to undergo a period of domestic training has been proposed by the German Woman's Evangelical League of Berlin. The proposal was advocated, it is said, by drawing a comparison between its (proposed) workings and the present method of compelling all young German men to serve in the army. It will necessitate an elaborate system of registration and police supervision, the introduction of a legal form of agreement between employee and employer, state provision for the training of domestic servants, and the creation of a Court of Arbitration for the adjudication of disputes between housewife and maid.

One wonders whether the American method has been tried and found to be a failure — the establishment in educational institutions generally, large and small, from public school on up to university, of Domestic Economy Departments. The record is that far from disdaining the opportunities of such study, the vast majority of American girls eagerly embrace them.

Only yesterday we read of a further step proposed, and, in fact, already taken, by Dr. Edna D. Day, Professor of Home Economics in the University of Missouri. Believing that a knowledge of how to care for babies is as necessary for women as a knowledge of food values and the chemistry of cooking, Dr. Day recently announced to her university class that those who desired would be given an opportunity to visit the hospital at stated times, in class, in order to learn how to bathe, dress, and feed babies properly. Every girl's hand went up and at the next day's — "clinic" shall it be called? — every girl was present. Dr. Day intends to establish shortly a day nursery in connexion with the university, the advantages of which will plainly extend in many directions.

There is not space to mention here Katherine Tingley's already established and well-known work along the line of home economics. Suffice it to say that many of the plans so far advocated have been long anticipated by her and that "compulsion" is a word not in her vocabulary. The idea of "compelling" women to acquire a knowledge which it is plainly a duty to acquire strikes the American temper as being a little away from the "line of least resistance," the only line that can be safely followed. There are two ways of doing everything — one from an inner impelling urge and awakening, and the other from fear of some outer penalty or scourge. The latter way may furnish forth results of a kind, but only temporarily satisfactory, at best. The former is the only way by which results are obtained that are permanent and resourceful.

No woman who has not gone through the agony of being literally "hurled into space" at the time of her marriage, because her training along lines of domestic economy had been neglected, can appreciate in all their fulness such opportunities as are now being offered by Katherine Tingley, and, in her wake, by many other educators. But let those who have not this deeper appreciation still be thankful. The added knowledge would be purchased all too dearly. The mysteries of a kitchen to one suddenly thrust therein, and totally unprepared! The obstinacy of the utensils, the strange and unexpected things that heat does, chemically, the inexplicable habits of vegetables —one deigning to "cook" in twenty minutes, another requiring four hours; the Cimmerian darkness around this huge question of a properly balanced dietary; worse than all, the fact that even recipe books do not give all the ingredients for making this or that. There seems always lacking the one that is indispensable — we might call it "judgment" or "intuition" or "experience" or "knack."

And the needless dread and worry experienced by the young mother who has made no real preparation for her baby's coming because she did not know how; because she had, perhaps, a vague notion that somehow motherhood itself conferred knowledge; perhaps because she supinely leaned upon her own mother or upon some elderly relative in the household. The percentage of babies that never live to grow up (fifty per cent of all deaths occurring before five years of age), the enormous proportion of men and women who do not grow to maturity in bodily, mental, and moral health, must stand as severe indictments of somebody and something.

The world is gradually awakening to the fact that new and serious demands are being made upon those who hold the position of educators. If they rise to the occasion and meet the demands in the right way their teachings will survive. If not, they will pass, as creed and dogma are now passing, and all the paraphernalia of ritual and sect. But "compulsion" will never speed their passing. In the end it will but prove but self-destructive. STUDENT

THREE sisters carried off the honors in the annual debate contest held between two of our Western colleges. The subject for debate was "Resolved that South Dakota should adopt the commission plan for controlling her public service corporation."

IT is stated that the first woman inventor to be granted a patent in the United States was Mary Kies, who in 1809 obtained a patent for "straw weaving in silk or thread." Since that date a goodly number of women have received similar formal recognition. M.

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OUR YOUNG FOLK

FROM

TO A REDWOOD TREE

O TREE of trees,
O monarch of the grove,
The mountains sound thy praises,
The birds declare thy glory,
The brooks proclaim thy wonder,—
And all day long the sweet springs sing
To thee their liquid lays,
And all the night they sob beneath
Thy broad protecting arms.

Thou watcher over birds,
Thou guardian of flowers,
Praise be to thee
For all thy tender care!
The white fog steals amid thy shade,
The sun streams dimly through,
The darkness falls about thy boughs;
The solemn night is near,
But through its slumbering calm is heard
Thy hymning strain on high.

Charles Keeler (*Selected*)

Some Curious Bird Notes

TO one living where birds merely sing or chirp, whistle or twitter, it seems rather strange that in some parts of the world there are birds that do such peculiar things with their voices. Take, for instance, the "bell-bird," the snow-white campanero, that lives in tropical America. "His note," says Waterton,

is loud and clear, like the sound of a bell, and may be heard at a distance of three miles. No song or sound from any of the winged inhabitants of the forest causes such astonishment as his. You hear his toll, and a pause for a minute; then another toll, and then a pause again; then a toll, and again a pause; then he is silent for six or eight minutes, and then another toll and so on.

The most remarkable songster of the Amazonian forests is the "organ-bird." His notes are as musical as the flageolet. It is said that his is the only song that the natives care for; but that they enjoy his music intensely.

Then in the forests of Peru there is the "organist." He is dressed very soberly in brown and black; but his song is so wonderful, it is said, that anyone who hears it stops in perfect amazement, forgetting all else in listening to his marvelous notes, forgetting even to seek shelter when a storm threatens; and a tropical storm is no light matter to ignore. The cilgero, in the mountains of Cuba, is almost his equal; the beauty of his notes being so great that a captive bird easily sold, at one time, for several hundred dollars.

In the forests of Peru is the black toropishu, that makes the thickets resound with his cry which is like the lowing of a bull. In the same forests is the fiery-red, black-winged tunqui, whose note might easily be mistaken for the grunting of a hog.

Perhaps no other bird sends out such a remarkable cry as the goat-milker. "Imagine yourself," says Waterton,

in hopeless sorrow, begin with a high, loud note, and pronounce ha, ha, ha, ha, ha, ha! each note being lower and lower until the last is scarcely heard, pausing a moment or two between every note, and you will have some idea of the mourning of this bird.

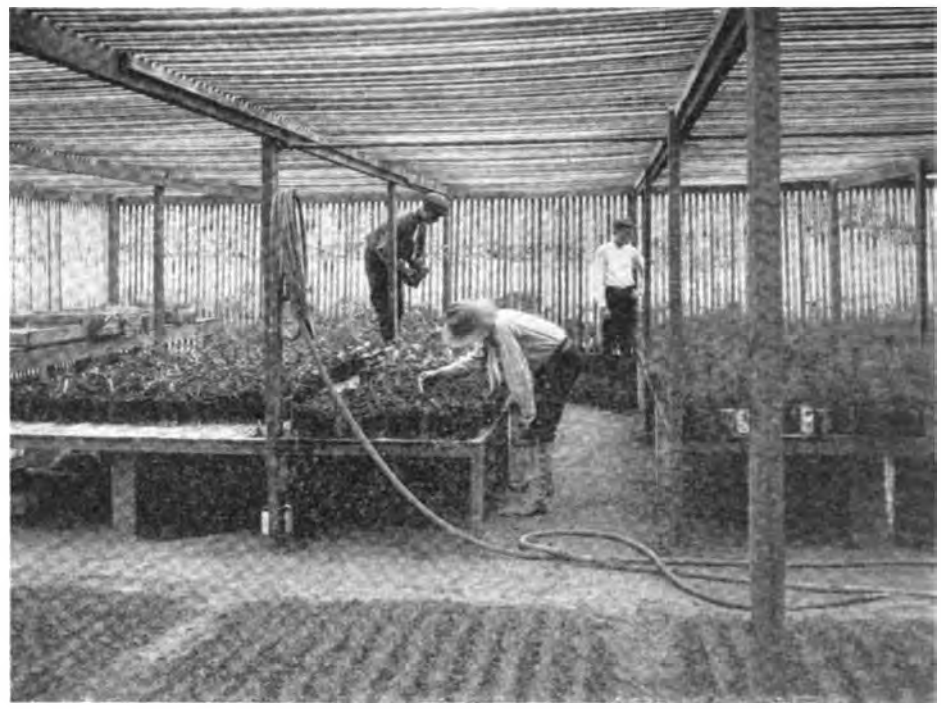
Four other species articulate words so distinctly that they received their names from the sentences they utter, and they bewilder the stranger on his arrival in those parts.

It is startling, to say the least, to a newcomer, to have a bird come and sit quite close to his door or alight near him when he is walking in the yard or street, and say, "Who are you, who-who-who-who-are-you?" And imagine lying in a hammock in the shade of a tree in the extreme heat of the day, and having a bird perch himself in your immediate neighborhood and call out, "Work away, work-work-work-away"! A third calls out, oh so mournfully, "Willy come go, Willy-Willy-Willy-come-go"! While a fourth advises you to "Whip poor Will, Whip-Whip-Whip-poor-Will"! I wonder if the "Will" of the fourth species is the "Willy" of the third. If he is, perhaps he is to be whipped because he won't "Come go."

In the tropical forests of the East there are some appalling bird cries. In the jungles of Ceylon one may hear the "copper-smith" whose din resembles the blows of a blacksmith who is hammering a caldron with all his might and main. Then there is the stroke of the orange-colored woodpecker as it beats the trees looking for insects, which is said to be startling to one not used to it.

But of all the yells one can imagine, there is none that can equal that of the Singalese "devil-bird." Its ordinary cry," says Mr. Mitford,

is a magnificent clear shout, like that of a human being; . . . but the sounds which have earned for him his name, and of which I heard but one, are indescribable, the most appalling that can be imagined, and scarcely to be heard without shuddering.



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IN THE NURSERY, FORESTRY DEPARTMENT, POINT LOMA, CALIFORNIA

Everyone knows about the talking of parrots. The gray parrot sometimes does most remarkable things in the way of talking. I once read of a gray parrot in Cape Town that was able to repeat the entire Lord's Prayer in Dutch! Each time he said this prayer, he would throw himself down on his back and fold the toes of his feet. Then there was another one that could repeat such a very long prayer that a certain Cardinal bought him, paying a hundred gold crowns for him; and still another that was fully able to perform the duties of a ship chaplain!

There is a small black and yellow bird, somewhat larger than a starling, that lives in the tropical forests of America and is called the "mocking-bird," (not our mocking-bird, which is colored differently). This bird is very fond of human society, and generally takes his station on a tree close to a house. There for hours he pours forth a succession of ever-varying notes:

If a toucan be yelping in the neighborhood he immediately drops his own sweet song and answers him in equal strain. Then he will amuse his audience with the cries of the different species of the woodpecker, and when sheep bleat he will distinctly answer them. Then comes his own song again, and if a puppy dog or a guinea-fowl interrupt him, he takes them off admirably, and by his different gestures during the time, you would conclude that he enjoys the sport.

STUDENT

PROPERTY left to a child may soon be lost; but the inheritance of virtue — a good name, an unblemished reputation — will abide forever. If those who are toiling for wealth to leave their children, would but take half the pains to secure for them virtuous habits, how much more serviceable would they be. The largest property may be wrested from a child, but virtue will stand by him to the last.

(*Selected*)

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THE CHILDREN'S HOUR



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THE LOMALAND PATH WHERE THE SEASONS MEET

Where Autumn and Spring Meet

COME along, Râja Yoga tots! We are not going to read a fairy-story today, nor tell one; we are going to see one and walk through it. We are not going to shut our eyes, to dream and imagine; we are going to keep them wide open to what is happening here in our real Lomaland.

It is in the month of November. We are going to take a walk from our home in the Râja Yoga Academy to the Woman's Exchange and Mart in Tent Village, where we go to try on our new coats and dresses. The story is about the children who went through all the seasons of the year in fifteen minutes.

We start. See! We are now in summer. Fresh green vines are twining themselves around the pillars of the Academy verandas and climbing the walls. Their tender shoots are peeping in through the windows of the schoolrooms and nodding to the children at their lessons. There are roses blooming in the garden outside; there are daisies, geraniums, carnations, heliotrope, and ever so many other flowers.

We walk down the avenue. There are palm trees on both sides. Their hundred arms wave friendly greetings to us as we pass by. The geranium plants on either side of the avenue are dotted with pink flowers which nod to us in the warm breeze. We pass, and come to the gate.

Now, tots, summer is gone! We pass on into autumn. The big gate closes behind us. We cross the road and go through a small gate on the opposite side, where our whispering path leads through the mulberry grove. But the whispering is no more to be heard. Yellow leaves hang on the trees. Dry leaves are fluttering to the ground and cover the path. They dance before the tots saying in a dry rattling voice: "Catch us if you can!" Some trees are all bare; some have a few dry leaves, and some have a good many. There, a little way ahead is a tree covered with dry leaves.

Ah! What magic is this? When we are just a few steps away from the tree — "tweet! tweet!" the leaves burst out singing, and rising, every single one, on wings into the air, they fly to another bare tree ahead of us, where they sit as dry leaves again until we approach. We are now walking through the season of autumn. Where shall we be next?

In winter. Whew! Our coats are thin, as we just passed the gate from summer five minutes ago; we have no woollen mittens; how can we meet winter?

No danger! Winter is tied with silvery ice-chains to the purple mountains over yonder; but we can plainly see his white cloak even where we stand.

Then where do we go? We open our eyes wide and look about. Ah! the dearest of all! Here is Baby Spring snugly nestling in the arms of Autumn, who had spread a brown cloak over the child; this was the reason why we did not see it before. Look! Each dry leaf had in its shelter a fresh light green bud. The dry leaf fluttered down; the bud opened its tender shoot, smiling a sweet baby smile to old Winter lying bound on the mountains.

Now, Râja Yoga tots! Let us go home. We shall write to the children about our fairy story, and when they read it they may open their eyes and see what wonderful things they can discover in the places where they live. Is there another path such as this? YLVA

BEAUTIFUL THINGS

BEAUTIFUL faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and with daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight at set of sun,
Beautiful goal with race well won,
Beautiful rest, with work well done.

Ellen P. Allerton (*Selected*)

Little Harmony

JESSIE was wondering why Dora and Doris talked so much about harmony. It seemed to be always in their thoughts. "It wouldn't be harmony," Doris said yesterday when Bob suggested running away from their baby sister; and only this morning Dora exclaimed, "It breaks the harmony!" when a little playmate refused to play because she could not get things all her own way. And here it was again in the story of "Prince Harmony" who woke the "Sleeping Beauty."

"What is harmony, Dora?" she asked at last, "I thought it was music, and I did not know that it is in people and stories."

"Yes," Dora replied, "it is music; but all the music of the world is not played on musical instruments like the piano, violin, or harp. There's a harmony of nature in which everything in the world strikes its note — birds and trees, fishes, insects, and animals, and the lovely flowers, and men, women, and children too! We all must strike our note; we cannot help doing it; but how we strike it means whether we make harmony or discord in the Great Song of Life."

Jessie listened with widely opened eyes.

"How do we strike a harmony note?" she asked.

"When we are bright and unselfish," Dora answered. "When we try to be helpful, then we are in tune with our heart-music; for there is always a song of joy deep down in our hearts, you know."

Jessie's mother came to take her home and it was a long time before she saw her cousins again; but she told her mother about harmony and that they were all notes in Nature's music, and how sad it was when they went out of tune.

"Mother," said she, "Don't you think we should try to make 'heart-music' all the time?"

Her mother kissed her silently, but Jessie felt it was an answer and now all her friends call her "Little Harmony," because she has tried and tried until she is a real sunshine girl and even if she has not "rings on her fingers and bells on her toes," still there is "music wherever she goes," as the old song says; for she never thinks of herself when there is a chance of making others happy; and that is the Râja Yoga way. ETHNE

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1	29.751	54	48	50	46	0.00	SE	4
2	29.801	53	40	41	39	0.04	E	3
3	29.964	56	41	48	38	0.00	E	1
4	29.932	55	47	50	40	0.00	NE	6
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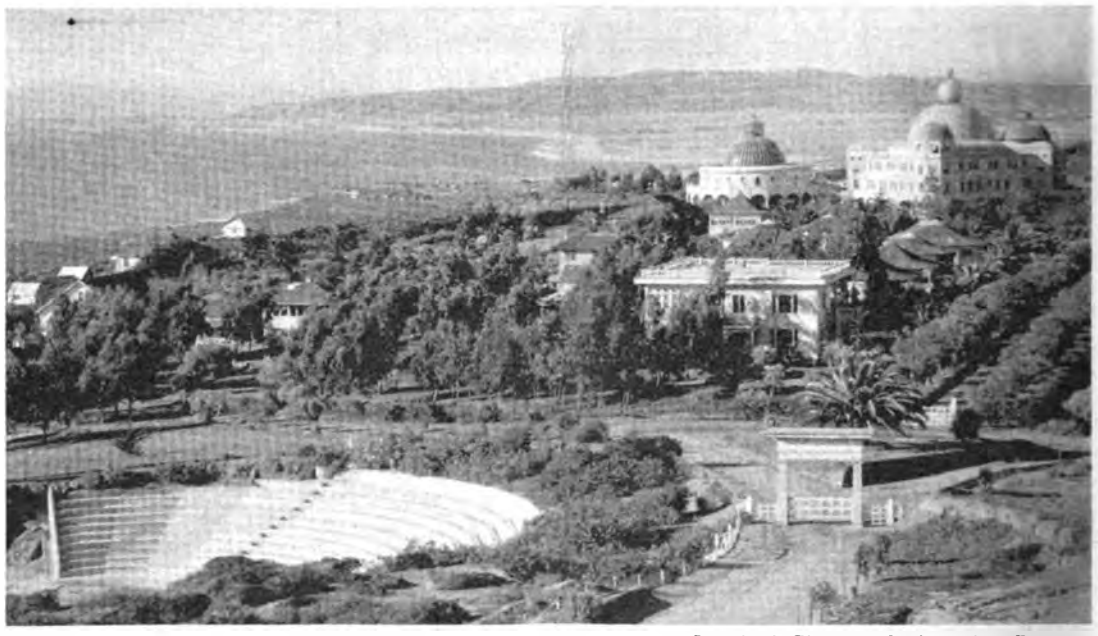
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the promulgation of

THEOSOPHY

and

The Study of Ancient and Modern

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Edited by KATHERINE TINGLEY

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Edited by KATHERINE TINGLEY

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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 16

CONTENTS

Pages 2, 3 — EDITORIAL
Theosophy in the Pulpit
A Truly Divine Incarnation
The Common Property of Mankind
Universal Religion
Resurrection of the Christ
The Death of Dogmatism
Paradoxes of Astronomy: Is there Life on Mars?
Signalling through Fog

Page 4 — TWENTIETH CENTURY PROBLEMS
A Proposed Reform
Truth and "Truth"

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Arch of Septimius Severus (*with illustration*)
American Archaeology
How did Diplodocus Stand?

Page 6 — TWENTIETH CENTURY SCIENCE
The Case for Meat
Tailor Mysteries
Blind Science

Page 7 — NATURE STUDIES
Extermination of Animals
Forests Destroyed by Insects
Halophytes and Land-Reclamation
"Salto del Soldado", Andes Mountains (*ill.*)

Pages 8, 9 — STUDENT'S PATH, ETC.
Sign Posts Along the Path
Theosophical Enthusiasm
Brotherhood — the Clue
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Comets
Cometary Matter

Page 11 — GENERAL
Katherine Tingley at Isis Theater
Menelik of Abyssinia

Page 12 — GENERAL
Some Mongol Myths
Science Notes

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Selma Lagerlöf's Poetic Indebtedness

Pages 14, 15 — WOMAN'S WORK
Selma Lagerlöf
Selma Lagerlöf as a Teacher
Selma Lagerlöf (*portrait*)
Jottings and Doings

Page 16 — OUR YOUNG FOLK
George Washington
Washington (*verse*)
A Historian's Estimate of George Washington
The Brotherhood of Man — Washington's Hope for Humanity

Page 17 — CHILDREN'S HOUR
American Heroes
Picture Books in Winter (*verse*)
In Brittany (*illustration*)
About Some Swans

Pages 18, 19, 20 —
Meteorological Table; Advertisements; Book List

Theosophy in the Pulpit

IN the January *Hibbert Journal* is an article by the Rev. K. C. Anderson, D. D., of Dundee, entitled "The Failure of Liberal Christianity." In it he says:

Liberal Christianity has been engaged in the search for the historical Jesus, and the conviction is being slowly forced upon all candid inquirers that very little can be known of him. . . .

Nowhere do we get back to a historic Jesus. Not only have we not a biography of Jesus, but we have not the materials out of which to make one. . . .

Suppose we say that Christianity was not "founded" by a single historical person, but was the synthesis of the factors that controlled the historical development of the time; that it was no new thing in the world, but the issue of the advance of the world for many centuries before the Christian era. . . . We have learned that the world was not so morally bankrupt in the first century as early Christian writers and some modern writers have assumed. . . . Suppose then that we begin with the assumption as a working hypothesis that Christianity began, not with a Jesus whom the early Christians were endeavoring to imitate, but with a Christ whom they worshiped. . . . It is significant that the first official notice of the Christians which we have — the letter of Pliny the Younger to the Emperor Trajan, which dates from 103-5 A. D. — states that the Christians sang antiphons to Christ "as to a God." . . .

A Truly Divine Incarnation

The suffering God in human form is found in nearly all the ancient religions of the world, and this conception was the center of the numerous "Mysteries" and "Passion Plays" which abounded in the Graeco-Roman world when the Christian theory was growing. . . .

As the Christ of the New Testament is not a human person, but a Divine Savior, the Son of God, the Conqueror of Death and Satan, the Worker of Miracles, the Giver of Life, and the Revealer of Immortality, so the essence of Christianity is no mere message of love to God and man delivered by a human teacher, it is what the Christian Church has all along declared it to be, *a drama of redemption*. . . . We have already learned that not one feature of the story of Christ that is told in the New Testament is original with it — the angelic annunciation, the virgin birth, the wondrous childhood, the meeting of the evil power of the universe face to face in the temptation, the struggling and fighting for self-mastery and winning self-conquest, the going forth to conquer all the evil forces of the world, his being put to death as a sacrifice to the principle of evil, the miraculous resurrection escaping the bonds of death, then the ascent to heaven, to be speedily followed by his second advent to earth to reign over both the living and the dead in a perfected kingdom of God on earth — all this

The Common Property of Mankind

is hundreds, it may be thousands of years older than Christianity. This fact ought to convince us that we are not in the presence of historical fact, but of one of those wonder-stories that the world has repeated over and over again — a world-wide myth which has been the *common property of all peoples from the very childhood of the race.*

And is the story of no value unless it be historically true? asks the writer, and answers that an ideal brings us nearer to the reality than the actual fact does; "it is truer than the fact itself, for it is the fact purified and transformed." Mankind will hold faster to what touches the inner soul of things.

The Savior of man must be within man, and sin must be crushed and subjugated by the rising up within him of the divine element which must be his true Redeemer.

These are tremendous admissions for a Christian clergyman to make — he is minister of a Congregational church. He goes on to outline the religion of the future as being a drama of the evolution of the Soul, terminating in man's becoming one with the Eternal.

Universal Religion

What becomes of Christianity? one may well ask. It is reduced to less than nothing. The vocation of all ministers, as such, is entirely gone. It is comforting to think that there are such fearless truth-lovers in the churches. If this man is allowed to stay in, it will surely be impossible to turn out anybody else for heresy.

Practically everything about the origin of Christianity for which Theosophists have contended is admitted by this Christian minister. For him Christianity was simply a phase of the ancient universal Mysteries, and Christ the chief symbol in the symbolic drama enacted in connexion therewith. What have Christian opponents of Theosophy to say, after this?

The great fact in human life, according to this clergyman, as according to Theosophy, is the evolution of the human being to his full Godhead. The Soul in every man is one with the Divine, and is ever seeking to express itself in a natural body, and to raise that body, with all its organs, senses, and functions, and the intellect, to a Divine perfection, to unity

Resurrection of the Christ

with itself. This is indeed a rehabilitation of religion, a resurrection of the Christ who has been buried for so many centuries in the tomb of dogmatism and superstition. With a religion like this we could go with confidence into foreign continents; and we could grapple with all the problems in our own lands. We could drive dogmatism and hierarchical bigotry from the face of the earth.

Will not Christians, following this minister, cease renouncing their manhood and womanhood, and *claim* their manhood and womanhood, recognizing the Soul as their Divine *alter ego* with whom they should seek commune here and now.

And how petty, beside this grand ideal for the whole human race, seem those crazy cults which have fastened like barnacles on the

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enervated body of Christendom — teaching in the sacred name of Christ various forms of emotional self-worship. How paltry seem those "powers" which these poor creatures hanker after in their ignorance and darkness.

The Death of Dogmatism

Christians would do well to reflect upon on what they have been deprived of, and what has been foisted upon them.

A correspondent of the CENTURY PATH, who is not a member of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, writes, with reference to the above article in the *Hibbert Journal:*

> The above is a great advance from the dry-as-dust doctrinal teaching of the scheme of salvation to which so many have been treated in the past; as it is, to say the least, an approximation to the Wisdom-Religion — which is the more remarkable, as it seems to come from within the Church, and from a study of the condition of thought prior to and during the formation of Christian teaching, and not from Theosophical writings. . . . It is the divine element within that must be the true Redeemer, according to the writer.

STUDENT

Paradoxes of Astronomy: Is there Life on Mars?

THE newspaper reader must obtain a curious idea of the science of astronomy, and of some astronomers, by the perusal of a number of sensational articles which have recently appeared upon the planet Mars while near the earth. Headlines such as "Martians all killed by Quake," "Mars is not the abode of Life," "How to communicate to Mars by signal," "Wireless messages received from the Martians," "Mars a waterless globe," "Rapid melting of the snowcap of Mars," etc., must produce a strange state of confusion in the public mind. The sensation-mongers of the press are, of course, responsible for most of this, for they misunderstand or wilfully distort the guarded speculations of scientists; but there have been some sensational statements made during the past year by eminent astronomers which differ so widely one from another that it is hard to understand how they can have been published, and which partly exonerate the "yellow" journalists.

By a comparison of some of these reported observations a matter of interest to the student of Theosophy has come up, which seems to indicate the presence of a factor which is not sufficiently, or perhaps not at all, recognized by astronomers, but which when understood will undoubtedly modify the accepted views upon the constitution of the heavenly bodies, in the direction pointed toward by H. P. Blavatsky.

It is well known that the earth's atmosphere has a modifying influence upon the light-rays coming into it from without, absorbing some and letting others pass unchanged. So powerful is the absorption of certain portions of the spectrum that it is generally believed that if the atmosphere were removed we should see the sun of a bluish color, and far more brilliant. Careful observations have been made, by means of the spectroscope, of various celestial objects when close to the horizon and when at a high altitude, with conclusive results. For instance when the Moon's light, which is only reflected sunlight, is examined through a great thickness of air, i. e., when the Moon is rising, the spectrum shows the well-marked bands or dark lines produced by the absorption of certain parts of it by the terrestrial vapor of water. As the Moon rises higher these bands dwindle and almost disappear, because there is less air for the rays to pass through.

Now suppose we examined the spectrum of Mars under precisely the same circumstances as those under which we are examining the Moon, i. e., at the same time, and at a time when the altitude of the two bodies is the same. If Mars showed any strengthening of the lines of humidity it would seem conclusive evidence in favor of the presence of water in the planet. The experiment has been tried by several trained observers lately and the results are singularly discrepant, but significant in the light of certain teachings of Theosophy.

Firstly, Professor Percival Lowell, of Flagstaff Observatory, Arizona, assures us that his observations and photographic records conclusively prove that the aqueous bands in the spectrum of Mars are far stronger than in that of the Moon, and that there can be no doubt that Mars has water vapor in its atmosphere, and that water exists in the liquid state though not in such a large proportion as on the Earth. It follows that (as the text-books say) the white polar caps are snow or ice, and that the "canals" are probably waterways or irrigated ground.

But now comes Professor Campbell of Lick Observatory, with a very different tale. Early in September he conducted a scientific expedition to the summit of snow-capped Mt. Whitney in California, to secure photographs of the spectrum of Mars from a point of vantage ten thousand or more feet above the terrestrial vapors. Professor A. McAdie of the U. S. Weather Bureau was in the party, and he says that the humidity of the earth's atmosphere during the two nights' observation being *nil* made it an ideally favorable opportunity for studying and photographing Mars.

According to these observers there was no practical difference between the spectrum of the waterless, airless Moon and the supposedly habitable Mars, the lines which are modified by the terrestrial vapors at lower levels not showing any extra thickening in the Martian spectrum. According to this, life, as we know it, would be impossible upon the planet.

Notwithstanding this, Professor Lowell reports in November, as quoted in the New York *Times:*

> In June and July the great evaporation [from the melting of the South Polar snows] caused a general dimming of the planet's features, due undoubtedly to the excessive spring haze. The haze corroborates the spectroscopic detection here of water-vapor in the atmosphere of Mars. The proof of this has been published, and is so evident that it can readily be seen by everybody, even in the reproduction of the plates, etc.

It seems therefore that at Flagstaff, which is only a few thousand feet above sea-level the spectral bands referred to are much stronger in Mars than in the Moon, while at the immense elevation of Mt. Whitney (about 14,000 feet) no difference between them can be detected!

If there be no serious error in the observations — which seems highly improbable — the mysterious fact becomes apparent that the layer of atmosphere lying below the level of Mt. Whitney, through which the Flagstaff observers have to penetrate actually, *warps,* so to speak certain rays when reflected from the surface of Mars, but leaves them unaffected when coming from the Moon.

It has lately become known that the Earth is radiating hitherto unknown forms of energy, and balloon observations by Professor Flemming of Berlin, have shown that at great heights there is a stratum of intense radio-activity. Is it improbable that certain rays which have passed through the crucible of the atmosphere of Mars may have obtained qualities which make them behave differently from the same rays when reflected from the Moon or other planets?

H. P. Blavatsky, in *The Secret Doctrine,* gives many suggestive hints to students of spectroscopy. Many of them seemed almost incomprehensible to some readers at the time she wrote that extraordinary work; but every recent discovery makes it clearer that she had the key to the situation, and that a careful study of her teachings relating to the causes behind physical phenomena will lead to results of great importance.

Another astronomical puzzle has arisen which tends to support the Theosophical position respecting the unsatisfactory nature of many scientific deductions from spectroscopic observations uncorroborated by any other evidence. It has just been shown by several observers that the characteristic lines of *chlorophyll,* are found in the spectra of Jupiter, Uranus, and Neptune. Chlorophyll is the green coloring matter in plants, and is not known (on Earth) apart from vital activity. If great quantities of this substance really exist in those planets, as claimed, all the theories as to their condition will be overturned. It is impossible that Jupiter can be a minor sun, blazing with heat, or that Neptune and Uranus can be in an Arctic state from their enormous distance from the Sun, and yet that they can bear a rich vegetation, which is the only explanation of the presence of chlorophyll in sufficient quantity to affect the light reflected from them. To think that those three great planets possess a temperate climate something like our own is revolutionary to theorists.

Time will prove, but at present the effect of the points mentioned above, and several others for which we have not space, is to prevent unbiased persons accepting as final every deduction from spectroscopic observation alone as to the constitution of bodies which are millions of miles away, and which are, perforce, only seen through our modifying atmosphere.

C. J. R.

Signalling through Fog

A METHOD has been invented by which a shore station can ascertain the distance of a ship at sea when it is invisible from darkness or fog. The method depends on the difference between the velocity of sound and that of Hertzian waves. The transmitter emits simultaneously a sound and a Hertzian wave; the wave starts a chronograph needle at the receiving station; and the observer then watches the chronograph until he hears the sound. The interval between the two, shown by the chronograph in seconds, gives the distance of the ship. If the receiver is on the ship, and the shore stations send out these signals continuously, then the ship can ascertain its bearings. If the transmitter is on the ship, the ship can signal to shore and get an answer by wireless.

H.

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Some Views on XXth Century Problems

A Proposed Reform

CONVERSATION, graceful allusive talk *around* a subject rather than far *into* it is sometimes regarded as one of the nearly lost arts.

But it is no more lost than that of discussion, the talk of two or more equal participants with the view of unveiling some truth.

The humble relatives of conversation, in no danger of following their aristocratic sister into oblivion, are chat, gabble, and gossip.

The surviving substitute for discussion is a proceeding for which there is no one-word name. It consists in the urgent airing of opinions, the laying down of law. The speaker may happen to have a real listener or two; he will if he can, for a reason we will consider in a moment; or the others may be merely waiting (with an impatience concealed or not) until he has finished his futilities and given them a chance for their wisdom.

It takes two to make a perfect thought, just as it does to make a quarrel; but in the former case the two may happen to be within one individuality. One of the two, the positive or creative, seems to require a recipient matrix. Hence your urgent opinion-airer is uneasy unless he can find a listener, a mind willing to play the receptive matrix role. He needs another mind in which to develop fully his own thought and then see it mirrored — but not that he may then ascertain whether it is a good thought. He knew that it was a good one before he began with it. Was it not his? Well then!

But in the lost art of discussion the two participants fairly and alternately lent their minds to each other. Both did their best to develop each thought, both alternately creating and matrixing, and both looking on to see whether the thoughts were stepping stones to the truth they wanted to reach.

Some say that the art of thinking has been lost. But then they are using the word thinking in a peculiar way. Only one individual was necessary for the old and (they say) lost art. The Soul did the creative ideation — does it yet, they say; this seed was matrixed — yes, we agree, a bad word — by the mind, which was held quite still for the purpose of reception and then made to work developmentally. But, they say, in that far off time mind was never allowed to behave as it does now. It does not now set itself to receive anything from the soul. The soul has to wait its opportunity and shoot in something, if it can, unexpectedly, hoping that that may develop. Whatever mind now thinks, that is of real value from a highly philosophical or spiritual point of view, is said to result from one of these shots.

A little creative power has, rightly or wrongly, come into the possession of mind. Some say the Prometheus soul gave it; some that the mind stole it; some that given or stolen, the mind's present way of using it keeps the soul as it were anaemic.

In all thinking every successive thought comes alive, comes present to consciousness, precisely because it has some of this creative power in it. In the sixteen hours thinking that we do between waking and sleeping there are perhaps some millions of thoughts, mostly — unnecessary, to be polite. The mind faces itself and does both creative and matrix work. Quite a lot of fine force *expended!* To say *wasted* would be impolite. Anyhow none of it is stored. Each drop as it comes is spent in one of those millions streaming forth into the air. That is not the worst. Each thought as formed, steals a little more and proceeds to *talk* — if there be a listener findable. So we have no reserve of creative energy. No thought has time to mature into wisdom; first because it is jostled by the one after; secondly because it rushes out in talk; thirdly because it was of the nature of foolishness or uselessness from the first. There is they say, now-a-days no real poetry or music or drama or philosophy being produced. (We merely quote that without prejudice.)

An extreme position has been taken up. We give it for what it is worth: that the mind should no longer be allowed access to the stores of creative force; that it should no longer be allowed at its will to create and then be matrix (for the necessary instant) to those millions per day of little nuisances or futilities sent out uttered or not into the air; that each man should do his own creating according to his will and good judgment, handing out to the mind such ideation as he wishes matured and confining it to that duty; that the power of mental silence should be gained, by practice at odd times during the day and also at some fixed time, the man then turning it so as to face himself — thereby through him falling upon it as upon a mirror the lights of the soul.

Translating the prescription into Theosophical terminology: the man, judger and will-user, becomes Buddhi; the soul, Âtman; the mind, Manas. But the terms might be used differently. STUDENT

Truth and "Truth"

WHOEVER has strength enough to live the life and stand up to the discipline, said the old philosophers, shall know the Truth.

It was admittedly hard work, making the last demands upon courage, will, and love.

Time went on and degeneration began. Philosophy and religion separated. Each dropped a part of the discipline. Neither hoped for the supreme gnosis. They went, the one the path of thought, the other that of devotion, forgetting the third that was both and more. But they still hoped for Truth as the crown of their *efforts*, efforts often great and noble.

Now comes Pragmatism. There *is* no Truth, nor even truth, no divine, no moral law, no transcendental, no inner fact about anything. Consequently there is nothing to reach by effort, intellectual or spiritual.

The thing is not put so crudely as that, of course. Mephistopheles puts on the academic dress and looks grave and philosophical. But he is doing his work all the same, pulling out the axle-pin of character, killing the will to think and struggle whilst patting it on the back, making minds *deaden themselves* by doubt, to the Eternal's call to "Come up higher" — for the Eternal is only a hypothesis useful (possibly) to you to believe in. And that is the definition and only being of truth — a hypothesis useful to believe in, or useful to you for others to believe in, your womenfolk for instance.

The magic lantern of each man's mind throws out colored pictures upon the white sheet of emptiness; whilst they happen to last they are "true" — for him. Truth is an affair of for him-ness and for then-ness; for him tomorrow and for another man now, another set of phantoms on the white of nothingness, these also "Truth."

This is Pragmatism, the supreme word of philosophy as some think; actually the last product, we think, of decadent intellectual and spiritual virility. It is a baseball game in which the bases "are" for each man where at that moment he finds it useful or agreeable to think they are. His momentary thought is the only actuality they have; that is the only meaning of the word actuality.

The Church said, *Thou shalt not think;* but the Pragmatist, *By all means think. The Truth is very accommodating and will be just what you determine — while you determine it.*

And behold, this is more effective than the Church's prohibition. One burned; the other merely puts "true" and "Truth" into quotation marks! But the burnings made *men;* the other way must unmake them.

That the pragmatist may be better than his philosophy, that he may desire men to create and hold such beliefs as will better their conduct, does not make him any the less an agent of the forces of retrogression and decay. For the people may be presently suspecting that their most trusted exponents of Truth, their spiritual leaders, are only expounding "Truth," something "good for them," the people, to believe in.

Here are two sentences from a well-known American pragmatist:

> If theological ideas prove to have a value for concrete life, they will be true, for pragmatism, in the sense of being true for so much.
>
> If there be any life that it is really better we should lead, and if there should be any idea, which, if believed in, would help us to lead that life, then it would be really better for us to believe in that idea.

Pragmatism is a reaction from the wrangles of the metaphysicians and logicians, but a reaction the wrong way. The right reaction would have been a return to the ancient discipline. Whoever would attain to clear vision of Absolute Truth, said ancient practical (or practised) philosophy, must first get rid of that blur of personal I-ness across his vision through which *we* see everything — and no thing. It could only be cleared away by that intense sense of oneness with all other beings which comes of making compassion and fellow-feeling the keynote sounding through every thought and act of every day. Only so could consciousness become a real instrument of philosophic and spiritual search. STUDENT

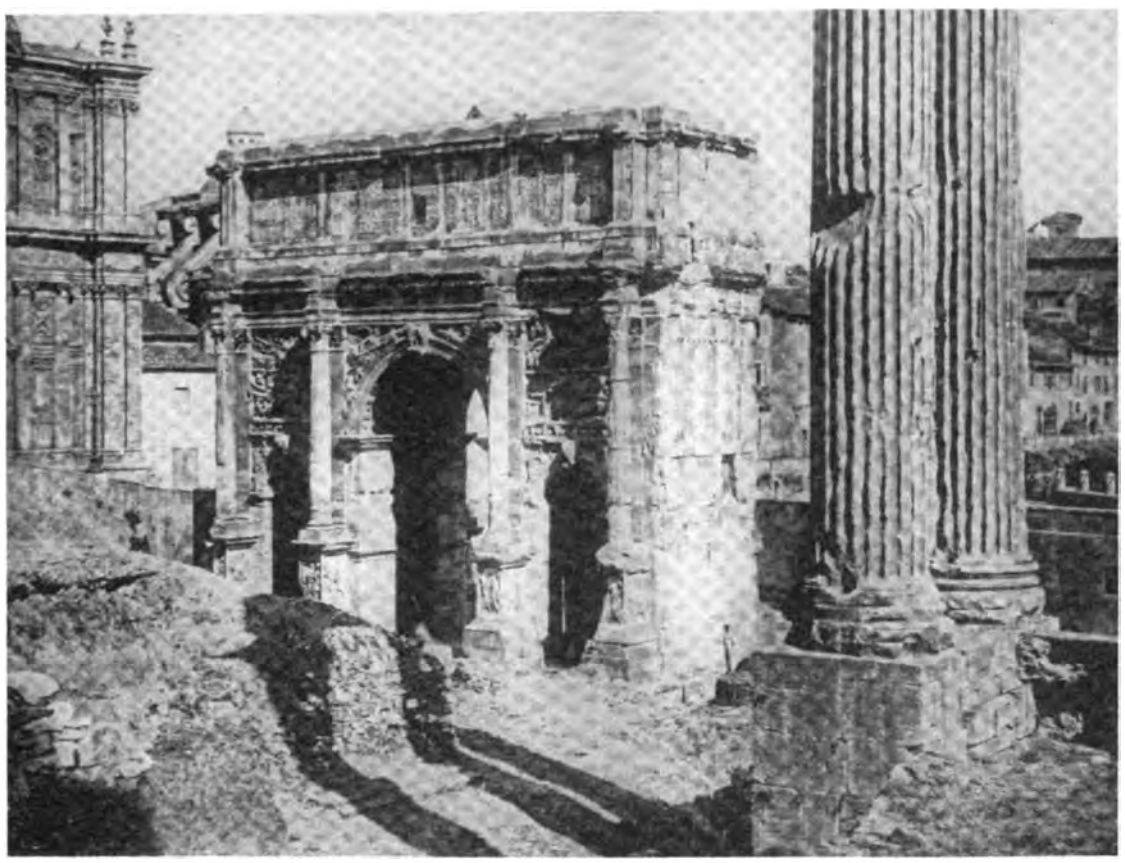
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Archaeology Palaeontology Ethnology

Arch of Septimius Severus

THE Triumphal Arch of the Emperor Septimius-Severus is one of the most conspicuous and magnificent monuments of antiquity in the Roman Forum. It is 72ft. high and is considered the finest specimen of the three-arched design. It somewhat resembles the Arch of Constantine, but it differs from that monument in being honestly original and not decorated with sculptures robbed from other structures. It has stood more than seventeen centuries, having been erected in A. D. 204 to commemorate the wars of Septimius Severus in Parthia and Arabia. It contains many carvings of scenes in the campaigns, and one of the goddess Roma receiving the homage of the conquered. The inscription on the attic is in honor of the emperor and his sons, Caracalla and Geta. The brothers hated each other bitterly, and after Caracalla had murdered Geta the name of the latter was obliterated, but marks of the erasure can still be traced. A bronze group of the emperor and his sons driving a chariot with four horses, used to stand upon the summit of the Arch.

We are told that Severus suffered so acutely from gout that he could not bear the fatigue of a Triumph, so he merely entered the city in state (A. D. 205) and to compensate the soldiers and the people he provided rich presents and highly elaborate games. It is believed that it was on this celebration that the first female gladiators were seen in the Amphitheater, as related by Spartianus. STUDENT



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ARCH OF SEPTIMIUS SEVERUS, ROMAN FORUM

American Archaeology

THE progress of archaeology is among the most striking signs of the times. The number of societies which are sending out explorations, and the number of people who are writing about them, must be enormous. The newspapers indicate that the public is deeply interested in the subject.

The honesty and care with which these investigations is carried out is commendable.

Yet there exists, in the domain of archaeology and anthropology a most extraordinary state of affairs. Eminent men of science are still hammering away at the old ideas of human evolution and claiming to find in the facts evidence of their views. And the public listens to their theories with respect. And all the time facts are being collected, from all parts of the world, confuting these theories; and the public is intensely interested in these facts.

If we examine scientific journals, we shall find that the learned societies are apparently able to carry on both these diverging lines of research and theory enthusiastically without a sense of inconsistency.

Yet the one line represents our ancestry as rising through stages of barbarism from a semi-animal and even animal prototype; while the other line of inquiry shows us that however far back we look, we always find evidence of great culture and refinement.

But it is safe to leave the decision in the hands of the facts; they can but demonstrate the truth. As time goes on the public will become more familiarized with the idea that humanity is sprung from a noble lineage, and the ape-theory will be relegated to the waste-basket.

In a British Association report, taken from *Science*, we read that:

Miss A. C. Breton described "Race Types in the Ancient Sculptures and paintings of Mexico and Central America." The different race types in the ancient sculptures and paintings found in Mexico and Central America form an important archaeological study. An enormous mass of material, evidently of many periods, includes sculpture, archaic stone statuettes, the portrait statues and reliefs at Chichen Itza, the Palenque reliefs and the series of magnificent stelae and lintels at Piedras Negras, Yaxchilan, Naranjo, Copan, Quirigua, etc.

In terra cotta or clay there are the hundreds of thousands of small portrait heads and figurines found at Teotihuacan, Otumba, the neighborhood of Toluca, and other ancient sites. . . .

Herr T. Maler's most recent explorations on the borders of Guatemala have given magnificent results in the finding of thirty-seven stelae at Piedras Negras, and at Yaxchilan twenty stelae and forty-six sculptured lintels. The superb figures of warriors and priests indicate a race of men of tall, slender stature and oval face, with large aquiline nose.

Another speaker said:

Nothing in the history of archaeology is more significant than the present condition of archaeological studies in the great universities as contrasted with that which obtained a few years ago. Until very recently the name of American archaeology was obnoxious because it was foreign to European civilization. Today in the same quarters the chief archaeological interest lies in the prehistoric period; and with a realization of the unity of all problems of human development comes a rapidly increasing interest in American archaeology as a subject of study.

As is well known, Theosophy encourages the unprejudiced study of archaeology, because this can only lead to a confirmation of Theosophical teachings. All kinds of dogmatism, whether religious or scientific, tend to promote the view that man's animal nature is predominant. Archaeology, if studied with an unbiased judgment, must upset the teachings of those anthropologists who hold that civilization and knowledge have never reached a higher level than at present, and overthrow those religious views which would make Christian ecclesiasticism the last word of everything in religion. The discovery that there was upon earth in the times we call prehistoric a mighty civilization endowed with great knowledge and power, can but help us to realize the possibilities that lie before us who are the heirs of this past, and to accentuate the fact of the Divinity of Man. A little less conceit and a little more pride would help us. STUDENT

How did Diplodocus Stand?

THERE is a dispute on hand between authorities as to whether the restoration of Diplodocus is in the correct attitude, and whether it ought to be made standing on straight legs like a mammal or crouching like a lizard. This Jurassic reptile was from 60 to 70ft. long, and it had four legs, ten or more feet long. Even the head, which was singularly small in proportion, was two feet long; the thick powerful tail was 30ft. long, and the animal must have weighed 25 tons. The skeleton was obtained from Bone Cabin Quarry, near Medicine Bow River, Wyoming, in 1899 and was nearly complete. E.

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The Trend of Twentieth Century Science

The Case For Meat

PROFESSOR WILEY, perhaps absorbed in his excellent campaign for pure food, seems to have let his anatomy and zoology get a little weak. Commenting on the no-meat movement he remarks that

> The human race has been a meat-eating race from the beginning. What it is physically has been made largely by its food.

And

> A race of mollycoddles will probably be produced by an abstinence from the use of meat.

We suggest that he reconsider each of the three sentences.

Beginning with the middle one and remembering that most of the meat-eating of the world is done in this country and in middle and western Europe, we would ask whether the physical condition of this part of humanity constitutes a valuable testimonial to its diet? Vitality is falling, evidenced by the increasing invasion of cancer, tuberculosis and some other diseases; evidenced also by a shortening life-length and perhaps by the decreasing birth-rate. The duration of life is, paradoxically, shortening underneath the lengthening. For the average lengthening is due to better feeding and care of infants, not to their greater vitality; to our understanding of infectious diseases and the way to ward them off, not to our better resistance to them; and to our better treatment of tuberculosis, not to our better resistance to its oncome or a diminution in the number of cases. Insanity is also rapidly increasing.

Turning to the first of the three sentences and remembering that the present apes, *according to present-day science*, stand far nearer than present mankind to the primary human type, we find that the teeth of the Old World catarrhine apes do not differ at all from ours, whilst those of the New World platyrrhines differ but little. The teeth of the meat-eating mammals proper are very different and adapted to the tearing and sawing which their diet demands. The zygomatic arch also differs, and the masticatory muscles connected with it. The relative lengths of the intestine in the apes and man, and the carnivores, tells the same story. Man's whole digestive system is as perfectly adapted to a vegetarian diet as is that of the apes, practically is the same as that of the apes. Anatomy and zoology therefore do not seem to be with the professor.

Nor will the mollycoddle contention do. The diet of the old Greek wrestlers and athletes, when in training, consisted, according to Rollin, of figs, nuts, cheese, and maize. Says Dr. Kingsford:

> In the palmy days of Greece and Rome, before intemperance and licentious living had robbed those kingdoms of their glory and greatness, their sons, who were not only soldiers but heroes, subsisted on simple vegetable food, rye meal, fruits and milk. The chief diet of the Roman gladiator was barley cakes and oil. . . . It was no regimen of flesh that inspired the magnificent courage of the Spartan patriots who defended the defiles of Thermopylae, or that filled with indomitable valor and enthusiasm the conquerors of Salamis and Marathon.

We are not arguing for a general adoption of vegetarianism. It is not everyone who can defy the tendencies and needs of heredity; nor among those who can and will benefit, can all do it suddenly. But there are many, now thinking meat a necessity and maintaining health upon it, who could get another, finer and more enduring quality of health — to say nothing of a finer quality of consciousness — if they would gradually pass over into vegetarianism wisely conducted. The neophyte usually overweights the nitrogen part of his program, especially in the matter of legumes; he forgets that nuts and fruit are food, not mere agreeable addenda after enough of other matters has already been eaten; and he usually begins at once to eat much more sugar than before. Keeping these points in mind and moving gradually, perhaps the majority could safely and beneficially drop flesh from their diet.

M. D.

Tailor Mysteries

THE characteristics of comet's tails would appear to suggest something which has nevertheless not been suggested. The theories of constitution are rather numerous, but they nearly all involve the suggestion in question.

The tail is supposed to consist of matter ejected from the head or nucleus in a constant stream, the stream being backwards away from the sun, repelled by the pressure of solar light. The comet is consequently losing matter, leaving it behind him in space. Where does he get the renewed supply? Not all comets are diminishing; there is no evidence that Halley's is smaller than it was two thousand years and more ago.

May it not be that the head or nucleus is generating it or integrating it as fast as, or perhaps faster than, the tail is losing it? That a comet is in fact a sort of digestor of matter in space, translating it down from some super-rarefied condition unknown to us into visibility — somewhat as a plant brings invisible carbonic acid gas into visibility as leaves and flowers?

A correspondent of an English scientific paper raises an objection to all current theories of the constitution of tails, one perfectly valid unless some such suggestion as this contains a truth. His difficulty arises, as he says, with each supposed type of tail. The hydrogen tail, for instance, is supposed to be repelled with a velocity of four or five miles per second.

> But no one seems to consider what vast quantities of hydrogen are wanted to keep up a supply at this rate — enough to provide a succession of tails, or to feed a single constantly dissipating tail scores of millions of miles in length and anything up to ten millions in diameter; and this not for a short time, but for weeks and months, and for apparition after apparition. . . . Now, a comet has no appreciable mass, and we may ask, How can so much hydrogen be held? — for it must be stowed away somewhere.

Then there is the hypothetical iron tail, open to the same criticism in much greater degree. According to this the tail is vaporized iron. But in addition to the difficulty as to the source of supply there is a worse. For even should the comet get so near the sun as to vaporize the iron, a very little recession would reduce the vapor to liquid. By the time the distance was as great as that of the earth the tail would be solid iron, though in dust!

Another theory makes the tail a mass of hydrocarbons — open to the same objection as to source of supply. According to another it "is a collection of brickbats about a mile apart," and still another—Professor Newton's — makes it a mass of particles the size of a pin's head "several hundred feet apart, each particle carrying with it an envelope of gas." Still another makes it carbon dust. But, objects the writer,

> It has been shown that two and one quarter cubic inches of carbon dust per cubic mile will suffice to completely hide the sun, and the smaller the particles the smaller the quantity required.

By the hypothesis they have to be small enough to be repulsed instead of attracted by the sun. How then, through the millions of miles of thickness of the tail can we manage to see any star whatever, or any planet?

There may be something in all the theories. There may be some meteoric "brickbats," some of Professor Newton's pinheads, a little carbon dust, some hydrocarbons and some hydrogen. On the next plane of tenuity there may be electrons, science's present ultimate matter. And on other and still finer planes there may be matter of which we cannot conceive, gradually integrating downward into states known to us.

STUDENT

Blind Science

IT is a pity that some popular lectures on science cannot be preceded by one on philosophy. For the audience, making itself properly receptive to the lecturer's knowledge of *facts*, is still receptive when he goes far beyond his domain. A Victoria Institute (London) audience recently listened to a professor of physics from Cambridge University. He told them all about the mechanism of the Universe. Motion and force, he said, were continually redistributing themselves, heaping up here, lessening there. The Universe was consequently different yesterday from what it is today and again from what it will be tomorrow. Then he gave his hearers a warning. They might suppose that this continual change and life and motion would go on forever into the future. Not so however. True the *quantity* of energy in the system would always remain the same, but it would at last come to be as it were evenly *distributed*, no longer flowing from one mass or molecule to another. Everywhere there would be the stillness of one uniform temperature and all life would have ceased.

Life is thus an incident appearing during a stage in the running down of a blind mechanism, and ceasing with the ceasing of that stage. That there may be causes, forces, intelligences, at work, of which science (that only yesterday learned of radium and the day before of electricity now knows nothing, was not hinted. Still less that the Universe may exist for the sole purpose of the evolution and ultimate perfecting of life and intelligence.

STUDENT

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Nature Studies

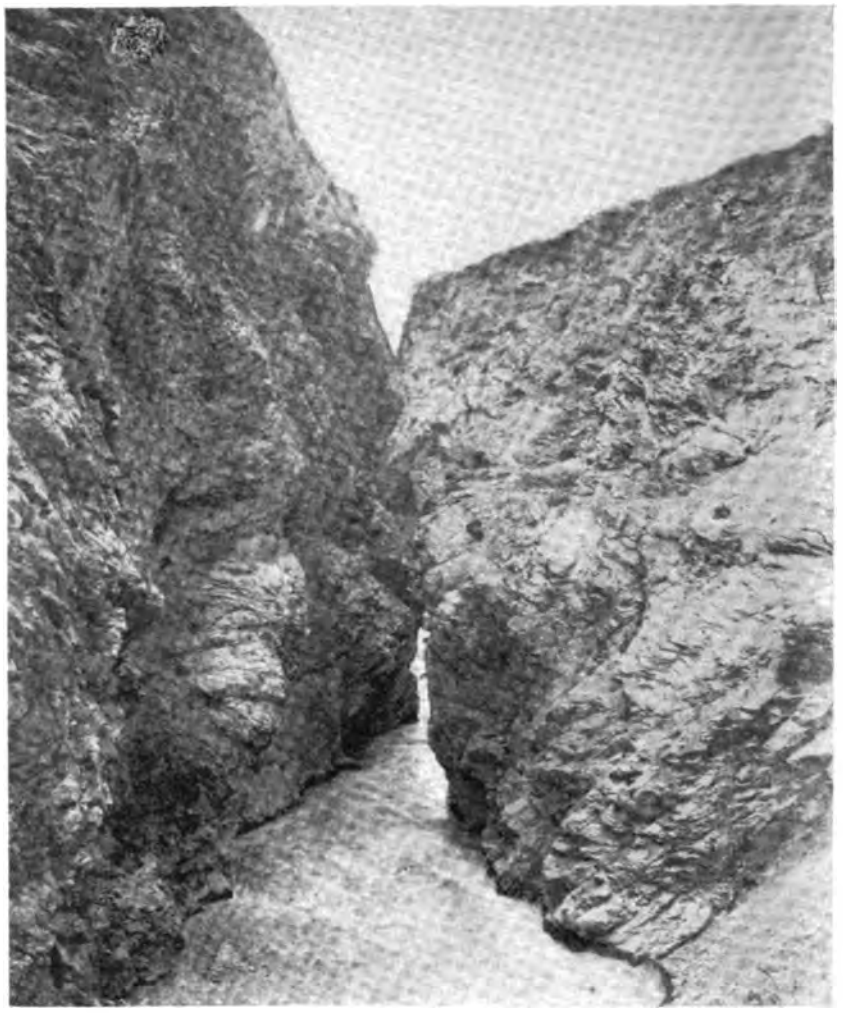
Extermination of Animals

IT is feared that all large wild beasts and strange wild animals will soon become extinct just as the buffalo and some others have practically become. Wherever civilized man goes he destroys them; the laws made against this are inadequate to stop the general trend. Moreover the fears of man militate against the safety of the animals; for a scare is abroad that they propagate diseases like the sleeping sickness.

An effort to prevent extinction has been made by a distinguished millionaire, who has purchased the island of Aldabra in the southern Indian Ocean, on which to keep rare specimens. On this coral atoll is a small colony of turtle fishers who assist in preserving the beasts. The gigantic land tortoise, native to these shores, has thus been saved from extinction, and the tortoise of the Galapagos Islands has been brought over and preserved. Large wading birds, both native and foreign, are kept there. The okapi of Africa, hippopotami, giraffes, and elephants, are among the residents. Lions, tigers, and the like, have jungles but are prevented from eating the other members of the colony.

It is evident that this enterprise will need keeping up generation after generation, if it is to be effectual; and even then there are possibilities against which no man can contend, such as epidemic diseases, sterility, or simply death. It has been found that the European bisons kept in Lithuania by the Emperor of Russia have lately been dying, and investigation showed them to be a prey to a trypanosome, one of those blood animalcules that produce sleeping sickness and other deadly diseases. So it seems as if animals kept in comparative confinement may succumb to diseases which in the wild state they would ward off. It is possible this cause may have hastened the departure of the American bison, after his habits had been interfered with by man with his guns and railroads. In fact it is rather a large assumption that races of animals will go on forever unless exterminated by artificial means. Both races of animals and races of men thin out and die eventually, their cycle being run; palaeontology shows us this in the case of the animals. Inability to withstand disease, and sterility, are two frequent proximate causes.

Whales are being most ruthlessly exterminated by man, and incredible waste is committed in the whaling industry. It is likely that this animal too will find life no longer worth living. The osprey has been protected by a five-years' ordinance against killing it issued by the British Government in Papua. This will curtail the supply of osprey feathers in the immediate future but safeguard it for later years. E.



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"SALTO DEL SOLDADO," ANDES MOUNTAINS

So called because of the distance covered by a soldier in jumping to escape a pursuing enemy

Forests Destroyed by Insects

FOREST fires, it is stated, wipe out in a single year the equivalent of a two-years' cut of pulp-wood. An expert of the Bureau of Entomology gives figures showing that the losses from the attacks of insects are of far more serious consideration than the destruction from the forest fires. Conservation, therefore, has a large and complicated problem before it.

Some insects injure and even kill trees by eating up all the leaves. A worse kind is that which bores the bark and kills the tree by girdling it. Besides killing trees, the insects leave the dead timber standing, and this is struck by lightning, causing fires which kill other trees; and dead trees, whether standing or fallen, afford a ready means of communication for fires. Thus insects are powerful agents in causing and promoting fires. Again, some of the wood scorched by fires would still be useful, if insects did not step in and finish it off. But the trouble does not end here.

After the wood has been cut and turned into lumber, it is still attacked by insects; and even after it is made into houses, it may be attacked by them, as we all know. Taking all together, the insects' bill foots up pretty high.

The number of different kinds of insects which destroy trees is very great, and their destructive power enormous. But it is believed that knowledge possessed by agricultural experts will, if thoroughly applied, greatly reduce the loss. H.

Halophytes and Land-Reclamation

A WRITER in the *Certificate Examiner* calls attention to the important work of *halophytes* in aiding the formation of new land by the shore-waves. Destruction of coast is often dwelt upon, but too little attention is paid to this constructive work which the waves do in conjunction with the *halophytes*. Halophytes are fleshy or succulent plants, adapted to flat, muddy shores and other soils impregnated with salt. On tropical muddy shores the mangrove tree is the commonest; in temperate regions there are herbaceous plants and a few under-shrubs. The most abundant on the shores of England and Europe generally are species of glasswort, so called on account of its ashes, which are highly impregnated with soda, having been used for making glass. It is practically leafless and has a jointed and very succulent stem; the flowers are extremely small; and in the autumn, while some species remain green, others fade to purple and scarlet, and others again to amber and gold.

The succulent nature is due to a large number of cells full of water. Dwellers on Point Loma will be reminded of the ubiquitous *Mesembryanthemum crystallinum*, or ice-plant, which Nature has provided in such luxuriant abundance on the shores of California, doubtless for beneficent purposes of which the farmer, who regards it as a pest, is unaware. These globules are the plant's store of drinking water. It cannot very well use the plentiful supply of salt water with which it is provided, and it stores up what fresh water it can get, much of it probably derived from the fogs at night. These plants aid greatly in the retention of sediment brought in by the waves, and thus contribute to the slow formation of new land. The whole of the northern portion of the Fen district in England, says the writer, has been formed in this way, as also the western portion of the Somerset levels; and there are many thousands of acres of drying-up salt marshes round the Wash. The use of succulent plants, by sowing them in places sparsely provided with them, is suggested as a means of aiding in the reclamation of land where the sea is encroaching. H.

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Sign Posts Along the Path

FOR the true interpretation of the last four verses of the genetic allegory about the supposed "confusion of tongues" we may turn to the legendary version of the *Yezidis* and read verses 5, 6, 7, and 8 in *Genesis*, ch. xi, esoterically:

> And *Adonai* (the Lord) came down and said: "Behold, the people *is* one (the people are united in thought and deed) and they have *one lip* (doctrine)." And now they begin to spread it and "nothing will be restrained from them (they will have full magic powers and get all they want by such power, Kriyâśakti*) *that they have* imagined."

And now what are the Yezidis and their version, and what is Ad-onai? Ad is "the Lord," their ancestral God; and the Yezidis are a heretical Mussulman sect, scattered over Armenia, Syria, and especially Mosul, the very site of Babel (see *Chaldean Account of Genesis*), who are known under the very strange name of "Devil-worshipers." Their confession of faith is very original. They recognize two powers or gods — Allah and Ad (or Ad-onai), but identify the latter with Sheitân or Satan. This is but natural, since Satan is also "a son of god" (see *Job* i). As stated in the *Hibbert Lectures* (pp. 346 and 347), Satan the "Adversary," was the minister and *angel of God*. Hence, when questioned on the cause of their curious worship of one who has become the embodiment of Evil and the dark spirit of the Earth, they explain the reason in a most logical, if irreverent manner. They tell you that Allah, being *All-good*, would not harm the smallest of his creatures. *Ergo*, has he no need of prayers, or burnt-offerings of the "firstlings of the flock and the fat thereof." But that their Ad, or the Devil, being *All-bad* cruel, jealous, revengeful and proud, they have, in self-preservation, to propitiate him with sacrifices and burnt offerings smelling sweet in his nostrils, and to coax and flatter him.

Ask any Sheik of the Yezidis of Mosul what they have to say, as to the confusion of tongues, or speech, when *Allah* "came down to see the city and the tower which the children of men had builded"; and they will tell you it is not Allah but *Ad*, the god Sheitân, who did it. The jealous genius of the earth became envious of the powers and sanctity of men (as the god Vishnu becomes jealous of the great powers of the *Yogîs*, even when they were Daityas) †; and therefore this deity of matter and concupiscence confused their brains, tempted and made the "Builders" fall into his nets; and thus, having lost their purity, they lost therewith their knowledge and magic powers, intermarried and became "scattered upon the face of the earth."

This is more logical than to attribute to one's "God," the *All-good*, such ungodly tricks as are fathered upon him in the Bible. Moreover, the legend about the tower of Babel and the confusion of *speech*, is like much else, not original, but comes from the Chaldaeans and Babylonians. George Smith found the version on a mutilated fragment of the Assyrian tablets, though there is nothing said in it about the confusion of *speech*,

> I have translated the word "speech" with a prejudice,

he says (*Chaldean Account of Genesis*, p. 163).

> I have never seen the Assyrian word with this meaning.

Anyone who reads for himself the fragmentary translation by G. Smith, on pages 160-163 in the volume cited, will find the version much nearer to that of the *Yezidis* than to the version of *Genesis*. It is he, whose "heart was evil," and who was "wicked," who confused "their counsel," not their "speech," and who broke "the Sanctuary . . . which carried Wisdom," and "bitterly they wept at Babel."

And so ought to "weep" all the philosophers and lovers of ancient Wisdom; for it is since then that the thousand and one exoteric substitutes for the one true Doctrine or *lip* had their beginning, obscuring more and more the intellects of men, and shedding innocent blood in fierce fanaticism. Had our modern philosophers studied, instead of sneering at, the old Books of Wisdom — say the *Kabala* — they would have found that which would have unveiled to them many a secret of ancient Church and State. As they have not, however, the result is evident. The dark cycle of *Kali Yug* has brought back *a Babel of modern thought*, compared with which the "confusion of tongues" itself appears a harmony. All is dark and uncertain; no argument in any department, neither in sciences, philosophy, law, nor even religion. But,

> Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness,

saith Isaiah. — From "The Babel of Modern Thought," by H. P. Blavatsky, *Lucifer*, vol. vii, p. 448.

Theosophical Enthusiasm

THE teachings of Theosophy are so hopeful that really and truly to study Theosophy is to become enthusiastic.

Because enthusiasm and fanaticism have been long confounded, should one continue to be called by the name of the other? Enthusiasm is not fanaticism and there is but the most remote relationship between them. The blessed sunshine compared to a destructive conflagration suggests this relationship.

Rightly explained, enthusiasm is godliness, and an enthusiast one-with-god. A fanatic was first one who frequented the fanes, or a church-goer, as we would now say. Here is the very distinction between the divinely inspired Christ and the interpretations of "Churchianity," through persecution and massacres. Contrast that ardent enthusiast St. Paul with the equally zealous fanatic Cyril, remembering that both torches were lighted at the same fire.

The history of famous reform movements has been that enthusiasts leading have had following them in large numbers unbalanced persons, firebrands, fanatics. These, mistaking violent passions for religious or political ardor, got beyond all control and went raging about devastating and murdering. Much of our modern so-called enthusiasm is a direct blood inheritance from that fiery fanaticism, and it needs close guarding lest it break out again to lay waste the earth and destroy its people in the name of God and the State.

The true enthusiast has always to kindle the light in others by example; that is, by becoming the light himself. The fanatic converts himself last. The theosophical enthusiast knows a heavenly secret about refining his earthly nature, which is also a pleasant reason for constantly attending to his own affairs exclusively. In the quiet of his own place he works to remove all shadow-casting obstructions, his evil propensities, and then the sun within him throws a brighter light ahead. This is the cause of Theosophical enthusiasm. Those who have lived closest to the teachings of Theosophy have been seen to become illumated, splendid, irresistible. They are the beloved leaders, the true Theosophists, *en theos* — that is to say, enthusiasts. They light up the darkness. By them we see the way.

STUDENT

Brotherhood---the Clue

AMID a tangle of undergrowth, thorny vines, stinging insects, climbing over hoary moss-grown rocks slippery with the decaying vegetation of centuries, stumbled a traveler finally to emerge into a waterless waste of sandy desert, stretching limitlessly before him. He sank down appalled at the awful prospect. Was it for *this*, he had toiled and suffered and striven, had lost his youth, that he stood now on the confines of that sunless region alone! The awful solitude of the place struck his Soul with a deadly chill, though the blazing sun lit up his gorgeous raiment and glittering jewels like a rainbow; but he shone — alone! No eye was there to see, no heart to feel with him there in the awful limitless desert.

From out the silence came a calm passionless Voice: "Thou hast gained thy sustained desire, why tremble?"

"My sustained desire," he gasped in reply. "This!"

"Yea, verily!"

"But," he falteringly began again, "*where are my fellows, where are the human hearts*," and as he spoke his heart stirred as it had not stirred for ages, and his glittering garments of isolation fell in tatters about his feet, leaving him robed in a plain short tunic of buff color, such as the boys of his country wore.

And in his new garb his eyes gained keener sight, and in the distance long caravans wended their way, and even the sound of singing reached his ears. He started up to reach them, but the garments he had worn took shape and intervened, the snakes of pride, jealousy, and ambition, writhed and mouthed, fear held him back; but the longing to go remained, nay, grew. He *would* rejoin his fellows, now that he recognized their existence, *come what might*.

"You have made a wise choice," said the Voice, *"carry it out in action, look to your heart for the way."*

And the man longed and longed to reach those distant caravans; he called and called

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* For explanation of Kriyâśakti see *The Secret Doctrine*, by H. P. Blavatsky.

† For explanation, see *The Secret Doctrine*.

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upon them to halt, to help him, but they seemed not to hear; and still the reptiles crawled and crept around him, while he battled fiercely with them.

Upon the horizon loomed up a great storm, and under cover of the lowering clouds, fierce beasts crept from their dens, bent upon the destruction of an approaching caravan.

Breathless the man gazed; the gay laugh of a little child was wafted towards him from among the doomed people. He forgot fear, pride, ambition, all the hideous horde lost in the one dominant feeling — *They must be warned!* He sprang forward, lost in his resolve, a giant in strength. . . .

And so he learned at last the missing clue was — *Brotherhood!*

To *do* and *dare* for *others,* not *himself.* For *that alone* will guide us through the dark valleys and desolate places of temptation to those fair lands, fertile, and glowing in the golden light of a true godlike life, safe and sane in joyful service of "all that lives." W.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Does not Christ's teaching give more comfort than the cold, hard doctrines of Theosophy?

Answer And is not pleasure more pleasurable than duty; and is it not more in accordance with our personal ease to loll and be luxurious, than to stand up, and *do* things like men? How long are comfort and satisfaction and smug complacency to be the standards of our spiritual aim?

What comfort, of the kind you mean, are you to find in the teachings of Christ? Put aside the accepted dogmas, and look at the teachings, as they stand in his own words: "Strait is the gate," he said, "and narrow is the way that leadeth unto life"; few there be that travel in it. The many lounge or riot along the broad road that leadeth to destruction. Is that "comfortable" doctrine? That one should wake up and rouse himself; that one should battle on, bruising his feet until that they are shodden with is worn in holes, and his own flesh torn and bleeding; that he should strain aching muscles and still force his way onward and be something of a hero in his day, contributing something to the world's store of fortitude — is that so soft and comfortable a teaching, or would you call it cold and hard? Yet it is Christ's indubitable teaching. Out with the truth: cold and hard it is — for that part of us which is innately a sybarite and a hypocrite; cold as the north wind on the mountains, and as free and glorious; hard as the granite, and just as stable to endure. Yet infinitely comfortable to the god in us; for that takes refuge in sureties, and finds peace only in the battle of the world.

When shall we realize that all this of offering lollipops of cheap hope and easy ways into salvation for our personalities, is not religion, but the mockery and abuse of religion? It is an insult to the spirit within us, a new and perpetual crucifixion of the Christ. For the soul of man is divine, compassionate, strong; and there is a certain pride in it that demands manliness. Consider: behind each one of us is a soul, native to the universe, whose laws are of its own nature; the eternal justice of things is the very breath of its being. So we are rarely so far gone as not to feel some echo of exultation within us, however remote, at the commission of heroic actions. We hear of them, and it is as if we breathed a familiar and yet intoxicating air; which is indeed not to be wondered at, since it is the ozone of our native and forgotten mountains. We were not spawned in the lowland swamps, for all they have been assuring us that we were.

You might liken a man to a city besieged; the brain-mind of him is the walls and defending army, and the soul beleaguers it. At some time the walls are to open, and the royal and rightful lord is to come in. We hold out, and live our own mean lives, sometimes without the least presentiment that the lines are being drawn ever closer around us; and again, we hug to our hearts strange, unclean auxiliaries; feed our hopes with the chatter of glib and miserable allies. We desire to go on so, foolishly and carelessly, undisturbed until death; to be sleek and comfortable with a due allowance of excitement; to live on with our pet little sins, and never be troubled with their consequences.

So religion (save the mark!) come to our rescue — *pay your tribute here,* it says, *and all shall be saved to you.* All its mime battalions fight under queer *labara* of their own; all its highly seasoned dishes are marked on the menu, *Teachings of Christ.* First of all we must get rid of justice, do away with decent law and order. We must live, in no splendid and equitable region where consequence flows inevitable from cause, and there is stable ground to stand on, and a reliance to be placed on the order of things; but in a mad, higgledy-piggledy topsy-turveydom, wherein you may sin and not suffer, wriggling through by an astute fecundity of the imagination, which we are pleased to dub faith. The value of it? Why, it is an immense resource for the beleaguered. With it one may put off indefinitely the hour of choice. There is always a chance; there is a foolish hope, where no hope ought to be. Things *may* come all right, with no effort of one's own. It is a whole legion of veterans on the walls, a magazine, and plenary storehouse of provisions.

And the soul waits without, realizing that there is no saving the poor fool in the city, unless that poor fool surrender.

Remember that this superb essence, the soul, is the deepest and only true thing there is about us; it underlies all, and is inevitable. the personality is only a growth upon it; only only a temporary excrescence and misrepresentative blossoming. Is it hard to believe that we are divine? With all our experience of human error, you say, it is very hard. Yet have we no other kind of experience as well? Have men never lifted themselves to heights that were godlike? Are there not splendid virtues to set against all this tale of pitiable meanness and vice? From what source are compassion and heroism? Have you come to disbelieve in these things? Does it seem impossible that they should ever have been? Yet their possibility still lurks within; give them play, give them play; and they will bloom out as far as the horizons of your being. They are from the deepest source in our nature; they are the real and the true things; they are certain and fundamental; and we might say, "the rest is lies."

Remember that the world has been trained for nearly twenty centuries in the belief that man is but a miserable creature, originally sinful, incapable of will or grace. We had gone so far wrong that it had become easier to accept degradation than to turn round and live such lives as our souls demand of us.

So the manly, Theosophic teachings of the Christ had to be turned and twisted from their significance, and made to serve the desires of the world. They were too hard, as they stood, for degenerates; too cold for those whose lives had been wasted in a hothouse of passionate and vicious living. To the warrior soul a life of transgression was a deep disgrace, a blot not to be born; his personality, not brave enough to wipe away the offense, was yet at first susceptible to the sting and degradation; their irksomeness became unendurable, and some means had to be found for allayment. What better means than this — *You cannot help being sinful; man is born in sin; sin is the condition of his being. You can only be relieved of it by* —

Oh, a matter of faiths and churches and creeds and a book, a paraphernalia of externalities; a drawing the whole attention away from the divine spark within which alone *can* save, and from the human, everyday life here in this world, which is the thing to be saved. Away from the will and the effort; away from strength and towards weakness. No doubt the sting of sin is gone, when you have come to believe that it is inevitable. No doubt such a doctrine is "comforting" enough — but never ought Jesus to be insulted with the imputation of having fathered it. "Ye are Gods," he said; as if he foresaw the falsehood that was to be spread abroad in his name.

But Theosophy *is* infinitely comforting; because, while it recognizes and does not palliate the condition to which we human beings have reduced ourselves, it proclaims the remedy; and shows clearly that each one of us has that remedy in his own hands to apply, and that no one can prevent him from applying it. We need trust to nothing haphazard; pin our faith to no offchances, for they will not happen. Here is the weapon in our own hands; it is, altruism for a motive, instead of selfishness; the will to be clean and to make the world clean, instead of lackadaisical laissez-faire-ism. You can do it; always you *can* and you *can.* One has perhaps come newly from a long period of letting things slide; one has perhaps a long heredity of the kind that was nourished on manhood-sapping creeds. There are doubtless, then, to be failures ahead, perhaps many and long failures; but there is no cure save effort; there is nothing to be done save to make the effort, and to go on making it, ruling self out of one's thoughts.

This blessed universe of ours does not in all its limits contain such things as spiritual royal roads, private entries, back-stairways or short cuts. It is an honorable universe, where right is divided from wrong; law, order, and decency are the governings of it. There is no fear or favor; whosoever will give, abundantly he shall receive; the heart of it is boundless peace and compassion. One can depend on it, if he can depend on himself; it will neither slay him in his rebellion, nor forgive him in the moments of his weakness. And how shall one depend on himself? Through the knowledge, which Theosophy gives, that we are divine. M.

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

Comets

BY WILLIAM Q. JUDGE

(From *The Path*, Vol. x, no. 1, April, 1895)

THE probable genesis, the constitution, the movements, and the functions of comets have engaged the greatest attention of astronomers. They very often appear to defy laws which apply to other celestial bodies. That the laws governing the heavenly bodies are not all known must be admitted upon very little reflection. Two things alone would raise doubts as to whether modern astronomers are acquainted with all those laws. The first is that although the great fixed stars are known to be moving at enormous rates—for instance, that Sirius is receding from us with great velocity every moment — yet for ages they all appear to stand in the same relative positions, and are therefore called "fixed" stars in comparison with the planetary bodies nearer to us, which move with apparently greater rapidity. The other is that some of the planets having one moon seem to have a different law prevailing over them, in that one of the moons will move in a direction opposite to the others. There are, in the first volume of *The Secret Doctrine* (first ed., pp. 203-204), two paragraphs which indicate some of the views of the Adepts in respect to comets:

> Born in the unfathomable depths of Space, out of the homogeneous Element called the World-Soul, every nucleus of Cosmic matter, suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages, it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling towards some given point or center that attracts it, trying to avoid, like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies that draw and repel it in turn; many perish, their mass disintegrating through stronger masses, and, when born within a system, chiefly within the insatiable stomachs of various Suns. (See *Comm. to Stanza IV.*) Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity.
>
> Some very critical readers will perhaps imagine that this teaching, as to the cometary stage passed through by all heavenly bodies, is in contradiction with the statements just made as to the moon being the mother of the earth. They will perhaps fancy that intuition is needed to harmonize the two. But no intuition is in truth required. What does Science know of Comets, their genesis, growth, and ultimate behavior? Nothing—absolutely nothing! And what is there so impossible that a laya center — a lump of cosmic protoplasm, homogeneous and latent, when suddenly animated or fired up — should rush from its bed in Space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe!

It is to be observed here that the same war which we see going on upon this plane goes on upon the cosmic planes also, it being stated that when a nucleus of matter begins life it does so under the most hostile circumstances. On this plane, the moment the soul leaves the body the never-ceasing life-energy begins to tear the particles apart and separate them into smaller lives. And it is known that the theory is held by the Adepts that during life one set of cells or points of life wars against another set, and that what we call death results from the balance being destroyed, so that the mass of cells which work for destruction, of any composition in nature, gaining the upper hand, immediately begin to devour the other, and, at last, turn upon themselves for their own destruction as composite masses. That is to say, not that there is one distinct quantity of cells which are destroyers, opposed by another distinct quantity which are conservers, but that the negative and positive forces in nature are constantly acting and reacting against each other. The equilibrium, or natural state, is due to the balancing of these two opposite forces. The positive is destructive, and if that force gains the upper hand it converts all those cells over which it has control for the moment into destroyers of the other, negative, cells. Hence a negative cell might at some time become a positive cell, and *vice versa*. After the balance is destroyed, then the positive forces accumulate to themselves more cells under their influence, and then again a division of the two forces takes place, so that a portion of the positive become negative, and in that way, continually dividing and subdividing, so-called death, as known to us, takes place.

It has not been understood what comets are, but these paragraphs indicate that the opinion of the Adepts is that they are the beginnings of worlds, *i. e.*, that we see in comets the possible beginnings of worlds. The sentence beginning the quotations — "Born in the unfathomable depths of Space," etc.—means that a laya center being formed, the homogeneous mass of matter is condensed at that point, and, the energy of nature being thrown into it, it starts up, a fiery mass, to become a comet. It will then either pursue its course in evolution, if it is accumulating to its matter from other masses, or will be drawn into them for their aggrandizement. The hint is thrown out that the parabolic moving masses, owing to their velocity, escape destruction because they are able to evade the attraction from greater masses.

In the second paragraph quoted a clue is given to those who would be likely to think that this theory would not be consistent with the other viz., that the moon is the mother of the earth. It is intended to be shown in the paragraph that the starting-up, as before suggested, of a mass of matter from the laya center is due to the energy propelled into that center from a dying globe, such as the moon is. This having been begun, no matter what may be the wanderings of the fast-moving mass, it will at last come back to the place from which it started, when it shall have grown to a greater maturity. And this is indicated in the last statement — "Why should not such a comet settle in life, live, and become an inhabited globe?"

This theory is as useful, consistent, and reasonable as any that materialistic science has invented in respect to comets or any other heavenly bodies, and, being perfectly in accord with the rest of the theories given out by the Adepts, there can be no objection raised to it, that it violates the general system which they have outlined.

THE essence of Cometary matter, Occult Science teaches, is totally different from any of the chemical or physical characteristics with which modern science is acquainted. It is homogeneous in its primitive form beyond the Solar Systems, and differentiates entirely once it crosses the boundaries of our Earth's region, vitiated by the atmospheres of the planets and the already compound matter of the interplanetary stuff, heterogenous only in our manifested world.—*The Secret Doctrine*, vol. I, p. 101

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

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THE THEOSOPHICAL ADDRESS AT ISIS THEATER

KATHERINE TINGLEY'S address at the Isis Theater last Sunday evening, is reported by the San Diego *Union* as follows:

Mme. Tingley in Forceful Speech Attacks Sociological Conditions

Audience is Electrified by Fearless Address of Theosophical Leader

GARBED in a simple white robe; embowered in a multitude of fragrant blossoms which were banked with masses of fern, palm and foliage; with every seat in the house and all standing room taken, Madame Katherine Tingley, Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, lectured at the Isis theater last evening, her subject being "The Nightmare of the Age; Theosophy the Awakener."

Madame Tingley ran the gamut of emotions, from the calm, dispassionate tone of the earnest feminine speaker, to the compelling, emotion-demanding tragedy of a Nethersole; carrying her audience with her always; swaying them at will; forcing them to heed and consider the words she volleyed at them across the footlights, and at times causing them to gasp the astonishment and admiration they felt at the daring she displayed in attacking the very cornerstone of modern sociological conditions. Unusual in her declamatory powers, Madame Tingley was a revelation to her auditors. A wave of the hand, a shrug of the shoulders, at times but a change of facial expression, completed and brought out the point she desired to make, without the use of spoken words. Never for one instant was her meaning clouded, yet much of her meaning was conveyed by a telepathic condition growing out of the magnetic quality and force of the speaker.

The almost mystical atmosphere that surrounded and took possession of Madame Tingley's auditors was heightened by the subdued, half-light of the theater, reflected from the maroon finishings of the house and by the wonderful rendition of the Allegro Moderato movement of Schubert's *Unfinished Symphony* as rendered by the full Point Loma Orchestra.

So remarkable is the enunciation of the speaker that much of her most beautiful conceptions were lost, it being doubtful whether any but the most expert stenographer could make accurate report of her address. Her lecture in part, however, was as follows:

"I promised numerous friends of mine if ever I spoke again that I should endeavor to give them a little light on my early childhood and what forces there were that started me on the path that brought me to my present position. And I think that as I go on possibly I can blend the two in a satisfactory whole.

"I always feel, when I meet an audience such as this, that the best must necessarily be left behind and remain unspoken, for the reason that an audience like this is not yet ready to receive the knowledge that can be imparted through an acquaintance with the teachings of Theosophy, and this is said in all kindness, with the greatest consideration, because we must remember, we do remember of course, that America is a very progressive country in many ways. There is certainly not a country in the world where there is so much literature published, nor do I think there is a country in the world where there are so many societies, and fads and isms, and yet there is much for the people — the masses — to learn. Theosophy has much for the masses. . . .

"So that Theosophy to be understood—to become a helpful factor in the lives of the people — must be read. It must be understood. It must be studied. Certainly no dream of even the most talented musician ever gained him any great knowledge of music without knowing something of the methods, the feeling, or without practice. Where do you find an artist — we have them occasionally of course — who can draw or paint without much teaching? The general way is to study and to practise. And this is the thing to do with Theosophy.

"To refer to my early childhood. I knew nothing of poverty; nothing of suffering. I had never really seen a human sufferer because I rarely went anywhere. I was really blessed in seeing harmony existent. In my immediate home I had no fear ingrained in my mind. My father dismissed the nurse for the younger children, who spoke of dark cellars and fearsome places. I was not taught the doctrine of going to heaven or hell, the doctrine of fear and eternal pain. Consequently I had never known of any condition of suffering.

"I do know of my inner feeling — something that was making my heart break — something that had to do with the sufferings of humanity. In my home surroundings such knowledge was kept from me. I was excluded from the family discussion of the business cares which come up in every family, yet there was a constant impression of familiarity with pain and suffering and the general conditions existent in the world of pain and sorrow.

"When I went out into the world I felt that all the confusion and all the suffering I felt in my childhood had no explanation. There was no one to tell me the things that Theosophy teaches today. There was my dear old grandfather. He was my helper. He was a Mason, a man with very advanced ideas, as I found out later. The first book I learned to read was a Masonic book. My first architectural drawing was from a Masonic book — an idea that I later put into realization in some of my buildings.

"Notwithstanding the love and comfortable home surroundings that had been mine, it was the brain-minds of the people that made it impossible for me to be successful and helpful. It never saved me unhappiness, so this experience I had was but another of the nightmares of life.

"Then came my work in New York's lower east side, and my experiences with the different workers in the slums. I found that those who were the more prominent in the work were often the least helpful. Those not the most prominent were the ones who did the real good. Those I refer to were not anxious to study human nature, they did not go down into those conditions with a desire to help the people.

"They reached out their hands and gave and gave and gave, and that was all. That work requires that one be a careful student of human nature, because there are many impostors, many coming with long faces, empty hands and sorrowful tales, while those who needed the most and were suffering the most were in the background. This is one of the nightmares I had to contend with down there on the east side.

"Another was the always antagonistic work done by the different denominations, the giving without system; the placing of a premium on pauperism, and worst of all the effect on the poor themselves by the conflict of ideas. On Monday a Baptist would call and on Tuesday a Presbyterian, and on Wednesday a Methodist, and so on, each with their own idea of salvation and hope for the future, and each denying the statements of their predecessors.

"Yet there was so much to be done. There was an ingrained fear in their minds. With the greatest of respect to prayer and those who pray, I say that there were prayers that did not encourage; prayers that pulled them down into a still lower condition. This fear, this fear of death, of pain, of starvation! They tried to have faith, to have trust, but their eyes told the story day by day. They knew they had to work and compete with the large organizations in order to keep the roof over their heads. They were forced to neglect their minds in order to secure the means to live from day to day and in order to exist again.

"This is another of the nightmares that had been haunting me all along the way, so perhaps you can imagine that the day had come for me to render royal service to humanity when I found Theosophy; when I found William Q. Judge, that royal, wonderful character, the successor of Madame Blavatsky.

"He said to me, 'This little work of yours down here is interesting. I know how you are struggling. I know and I understand also that you are struggling, and that these ideas that you say should be given to the masses and the world will some day reach them if you will take a new path.'"

Probably the sensation of the evening came when Madame Tingley advanced to the center of the stage apparently debating within herself as to whether or not her next statement should be what it proved to be. Then came the best illustration of the fearlessness of the Leader of the Theosophists. Calmly, dispassionately, yet with the quiet force of the born leader, she raised her right hand in a sweeping gesture and said:

"Marriage is a farce. Before I had reached the state of womanhood I had discovered that the whole world was in a state of nightmare. That marriage, the state the poets of the world had dreamed of, had talked and written of, that which the greatest teachers of the world have preached about as being so sacred — so powerful in the upbuilding of human life — I found it in a large degree — oh, let me talk plainly to you! I found it a farce—a farce! Human nature has not changed since that time, neither have conditions. Where there was one true marriage that had been entered into understandingly, sacredly, there are hundreds and thousands that have been entered into for selfish reasons, because of physical attraction or the desire of parents and friends. So a majority are on the wrong path — the downward path; building up a human race, daring to open the way for souls to come in on the basis of emotion and magnetism or self-interest or ordinary personal attraction or the social dictates demanded by the conditions of today.

"Therefore it is quite natural that we should have just that condition that we have today. It is quite natural that every court in our large cities should be crowded with the weak and criminal classes; quite natural that we should have women on the streets in a state of degradation; young boys, almost children, certainly not really men, standing on the corners with the marks of dissipation already showing on their faces. We have the prisons, of which I know so much through my own work in them and through the visits of my own people to their inmates.

"They tell us that they are tired of waiting for the salvation that comes to them through an absolute confidence in some other being. They want something that will lift them out of their condition. They want to be told and to know that Reincarnation is a fact and that they are to have another chance.

"These are the results of this false conception of marriage. They are progeny of the class of people that go into marriage without knowledge.

"Such as the parents of these move towards marriage with thoughtlessness, with no sense of obligation to parentage. As I talk I feel that my critics will say that I am presumptuous, and possibly it may seem like presumption to those who are self-satisfied; to some woman who has her home, her husband, servants, plenty of money to spend, who has her children and no cares. Maybe she will say I am presumptuous — I ask her: What has she done for humanity, and does she know who she is, and did she enter upon marriage with the right idea of the responsibility of bringing children into the world? This is a challenge to such persons, but a challenge with the kindliest consideration, for I marvel the world stays as it is with the faint light it has. It could not do so if it were not divine in nature. There is a divinity in that light — a divinity that keeps man from becoming worse than a brute.

"We do know that there are some men who are brutes, some men who are moral lepers — and women too. These pictures are a little irritating, I fancy, but as Madame Blavatsky says 'Facts are pitchforks.' I am bringing these pictures before you to try to set in motion some new current that those who are thinking of their eternal salvation can think a little more, a little deeper, and ask themselves who they are. Do they know their divinity? Do they realize their responsibility? Are they dead in earnest in their professions of truth?

"Now you young men and young women I see before me: You think that getting married is the biggest thing in the world. You do not understand yourselves or human nature. You are really, in these plans you are making, controlled by self-interest or emotion. You may be psychologized — influenced by others, or by your parents. I say to you, young men and women, 'Go slow.' Get acquainted with yourselves. Find out who you are. How do you expect to understand your companions if you do not understand yourselves?

"Study the meaning of life. If you do that you will find it is a serious study. You will find it will take up all your time. You will find that you cannot interfere with your duty. Your duties are YOUR duties. You would become so acquainted with yourself that there would be nothing new in life. Your higher self would be your companion. You would never be alone. You would find that divine light of the divine voice ever seeking to express itself. It is trying to help you, trying to lead you, but Mrs. Grundy, or accepted social conditions, are continually pulling, pulling you away.

"What a wonderful picture it would be if the churches could be open each day, or each evening,

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where the young women could go into one portion of them for the purpose of self-study — self-knowledge.

"Then would come the beginning of building and building righteously; building for the sake of others, so that when the time comes and a soul is to be born, conditions are there suitable. There is absolute love existing in such a marriage state. There is understanding — a spirit of comradeship manifest in every act. There is such love for one's fellows that one cannot be satisfied to love in a spirit of adoration, self-laudation, self-satisfaction. No; none of that."

Madame Tingley closed her remarkably daring address with a dramatically earnest appeal for the interest of her hearers — an appeal based on a desire to bring about the great regeneration, and it was not until she was nearly off the stage that the vast audience threw off the spell of her closing words and volleyed encore upon encore after her retreating form. — San Diego *Union*

Menelik of Abyssinia

THE *Boston Transcript* contains an interesting account of the life of King Menelik of Abyssinia, now believed (at the time of writing, November) to be nearing his natural end; and the narrative certainly justifies us in classing this potentate among the "ablemen" or "heroes" who from time to time appear, and die not until they have fashioned new nations and changed the map of the world and the chart of history for all future time. Like Alfred in England, he seems to have been an *avatâra* of the national spirit, concentrating in his one personality all the multifarious qualities essential to a leader destined to arouse a people from the slumbers of barbarism to a place among progressive nations.

He was fortunate in his physical descent; for the tributary king of Shoa, whose son he was, had contracted a morganatic marriage, thereby introducing fresh blood into the stock. When Menelik succeeded to the throne of Shoa, he made his influence so felt that civil war resulted between him and his emperor, King John of Abyssinia, lasting until the death of the latter brought Menelik to the imperial throne.

He found the task before him a difficult one, for his ambitions were nothing less than to raise his people to the level of progressive modern nations. The former king's son was disposed to dispute the throne, powerful feudal lords raised rebellion, and he was surrounded by hundreds of miles of railroadless table-land and a people as exclusive as the Tibetans. But his chief difficulty was the well-known tactics of Western nations, by which the thin end of a wedge is introduced into a foreign land, trailing after it the successive stages of assistance, protection, adoption, and assimilation. Recent history tells us the details of the campaigns waged between Menelik and a European power; and it will suffice here to recall that a difference of opinion arose as to the wording of a clause in a treaty. Though one will readily concede to the Western power every worthy aim to which it may lay claim, we must bear in mind that this "uneducated barbarian" had nothing to judge by but results as he saw them; and it is doubtless to his Oriental prejudice that we must assign the fact that he was unable to see eye to eye with his European neighbors. He may have feared that some unforeseen stroke of destiny would in the future neutralize the good effects of the proposed negotiations; and that in his as in other cases, the benevolent offices of his friends would, without the slightest intention on their part, end in being a wedge to split his realm asunder. He may have heard tales of results following upon European occupation; and, failing to appreciate the great advantages underlying the apparent drawbacks, he may have wished to outline another course for his own dominions. Be that as it may, Menelik proposed a wording of his own for the disputed clause, and was surprised, though by no means disconcerted, when, in spite of what seemed to him the reasonableness of his proposals, the foreign power refused assent.

The methods of peaceful diplomacy having been exhausted, our monarch now saw that the arbitrament of arms must decide. He was uneducated; yet so great was his natural intelligence and experience of men that he had been able to forecast events to the extent of having several years' accumulations of funds ready to meet the emergency. And now he appears as the strategist and military leader. Keeping the foreign army skirmishing with his outposts in the north, he retired to the south where he collected an army even more numerous than the great force sent to coerce him, and equipped it with the latest European arms. He was successful in the pitched battle; and now let those who would attribute his military prowess to the possession of barbaric virtues, pause ere they assign him the expected barbaric vices. For here comes in another side of this many-sided character, proving that he was no ordinary man. Instead of massacring the captured garrison, he only kept ten hostages and suffered the rest to fall back, while he again offered terms of peace. These being rejected, battle was renewed, and resulted in the final victory which left Menelik secure in the possession of his domains and free from interference. The warrior being no longer necessary, the diplomat succeeded, and kept at bay the various intrusive influences by weighing them against each other.

Then he turned his attention to endowing his people with the arts of peace. He introduced the railroad, the telegraph, the telephone, and the modern highway into an old and unprogressive land native to the lion, rhinoceros, and elephant. He had to harmonize and hold in check a population composed of Semitic Abyssinians, Hamitic Gallas, Somali Negroes, Falashas (of Jewish religion), Indians, Arabs, Greeks, Armenians, and a few Europeans.

His clemency is a characteristic least compatible with what many would expect. Stories are told of his merciful judgments and chivalrous pardons, by which he scandalized the officials who had been accustomed to much more ruthless and summary methods at the hands of an absolute ruler. His greatness is evinced by his marvelous moderation; surely the difficulty of keeping the balance and avoiding extremes in any direction is the greatest of difficulties, and its overcoming proves the greatest balance of character. We are told that he repealed his predecessor's edict against tobacco and refused to prohibit it even when he himself had been made sick by it. He requests European visitors to his court to light up in his presence. This ability to give way on minor points, while being firm on important matters, shows the able man.

Menelik reads the newspapers of the world and is much interested in machinery and everything modern and European. But there is one European invention which he has no use for — the missionary. The story is related that he once haled a missionary before him and asked:

Are there no Jews and heathen in your own country?

Yes; there are Jews and heathen in my own country.

And in the countries between yours and mine?

Yes; plenty there too.

Then, said the king, carry this man beyond the frontier and let him not return until he has converted all the Jews and heathen which lie between his country and mine.

It is not known what will happen under the successors of Menelik; but one cannot think that it can be in the law that such notable efforts and such triumphant success should fall back useless. Rather would one regard this awakening of an African nation under its leader as a part of the general process now taking place among so many of the older nations, by which they are entering on a new cycle of activity and preparing to modify the conditions which a universal predominance of Western civilization would impose upon the whole world.

Such men as this cannot be regarded as mere "products of evolution," unless by that species of inverted logic which would make the dough evolve the leaven, the oil the flame, or the brain evolve the great mind that plays upon its keyboard. They bring within forces from without; they are incarnations of a spirit which, if evolved from some prehistoric epoch of glory in the nation, has slept for all the centuries between. Menelik claimed to be a lineal descendant of "Solomon and Sheba" — a statement which we shall find it prudent neither to deny nor to affirm; but, without caring to discuss the question of his family tree, or whether these names represent single individuals, we may safely opine that a higher line of heredity than the physical brought to earth again some Soul that had toiled and hoped before, perchance among the same people and in the same land. But, leaving aside the question of individuality, such a character may truly be considered as the incarnation of a national spirit being reborn after ages of slumber.

It is events like this that give the practical answer to the question how races progress. They do not merely "evolve." Always we find the Leader appearing, bringing light from afar, acting as a focus into which flow streams of light from all available sources, to be concentrated on the field of action. It is the undying human Spirit that accomplishes the evolution of humanity; its agents are human beings; they derive their physical instruments from their natural sires, but their lineage in other respects is a matter that escapes the eyes of physical science. This is the ancient, the rational theory of evolution. The appearance of the great man. Every old nation has traced its evolution to heroes. Barbarous races remain unchanged or slowly degenerate for ages upon ages, unless suddenly some cycle is turned and there appears such an influence. Then the forces are gathered together from all quarters of the globe and focussed through the lens of some great man or men upon that race. It has received its Spiritual baptism; *now* it can evolve. STUDENT

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Art Music Literature and the Drama

Selma Lagerlöf's Poetic Indebtedness

(The address given by Selma Lagerlöf at the banquet following the bestowal upon her of the Nobel Prize and reported in full in all of the leading newspapers of Sweden. Translated by a pupil of Per Fernholm, Professor of Swedish Language and Literature, Department of Languages and Literature, Râja Yoga Academy, Point Loma, California.)

YOUR ROYAL HIGHNESS, Ladies and Gentlemen:

It was some days since that I sat on the train on the way to Stockholm. It grew towards evening; it was dark outside and quite dim in the coach. My fellow-travelers each slumbered in his corner while I sat still and heard the car's din as it roared onward over the rails.

As I sat there I began to think of all the times I had traveled up to Stockholm: most often it had been for something difficult. I had been there to attend examinations, and I had gone there with manuscript to look for a publisher; and now I was on the way there to receive the Nobel Prize.

It was not only that it was difficult, but, moreover, the whole autumn I had lived at my old home in Värmland in the greatest retirement, and now I should be obliged to step out among many people. It was as if from living and moving about in the solitude I had become shy, and so I was frightened at the thought that again I must come out into the world. But in reality it was such a wonderfully great joy to be able to receive the Prize and I tried to drive away my fright by thinking of those who would be glad over my success: there were many good old friends, there were my brothers and sisters, and first and foremost there was my old mother who stayed at home and rejoiced that she had been able to live to know of this great event.

With these I began to think of my father and I felt a great loss that he did not live so that I could tell him that I had gotten the Nobel Prize. I knew that no one would have been so glad as he. Never have I met anyone who harbored such love and veneration for poetry and for poets. And now if he were only able to know that the Swedish Academy adjudged to me a great poet-prize — it was a deep sorrow that I could not talk of it to him.

All who have traveled on a train in the night know that it can happen that for long moments the coaches glide forward remarkably still and without jolting; the noise and the clatter leave off and the continual din from the wheels transforms itself into calm and monotonous music. It is as if the railway coaches no longer moved forward over ties and rails, but glided away into space. Well, just as I thought I would like to meet father, something of this sort happened: the train began to hurry forward so noiselessly and lightly that I thought I could no longer be here upon the earth. And thus my thoughts began to play: "Suppose I could now go to my old father in heaven!" I remembered that I had heard that such a thing had happened to others, "why therefore could it not happen to me?"

The railway coaches continued to glide forward noiselessly and lightly, but wheresoever they went, they had a very long way to travel before they reached the goal, and meanwhile my thoughts went ahead of them.

"Now when I meet father," I thought, "he will likely be sitting in a rocking-chair on the veranda, and have in front of him a sunlit garden which is full of flowers and birds, and he will naturally be holding and reading Frithiof's Saga; and when father sees me he will lay down his book and push his eyeglasses up on his brow and then rise and come towards me and say 'good day,' and 'welcome,' and 'no, are you here?' and 'how is it with you, my girl?' altogether after the old way."

Then after seating himself comfortably in the rocking-chair he begins to wonder why I have hunted him up. "Is not everything well at home?" he questions abruptly. "Not that, all is well, father," I answer. I intend to speak of the news, but think to delay it a little, so I go at it in a round-about way. "I have only come to beg for some good advice," I say, and put on a troubled appearance. "It is true that I have fallen into great debt."

"I am afraid that you cannot get much help from me here," says father; "one can certainly say of this place, as of the old homestead in Värmland, that everything is found here except money."

"It is not for money that I am in debt," say I. "It is then worse," answers father; "tell now of everything from the beginning, my child."

"It is not unfair that you should help me," I say, "for it is much your fault from the beginning. Do you remember how you used to sit at the piano and sing Bellman for us children? And do you remember how you let us read Tegnér and Runeberg and Andersen twice at least each winter? It was in this way that I fell into my first great debt, for, father, how can I ever repay them for teaching me to love stories and heroic deeds and my native land, and mankind in all its strength and in all its weakness?"

When I say this, father sits back comfortably in the rocking-chair and a beautiful look comes into his eyes: "I am glad that I shared in getting you into this debt," he says.

"Yes, this you can be right in," I say, "but you must remember it is not ended with this; you must reflect that I have such various creditors. Think of all those penniless and homeless cavaliers who were accustomed to go about in Värmland during your youth and play '*kille*' and sing ballads; I stand in debt to them for mad adventures and tricks and fun without limit. And think of all the old people who lived in small gray cottages on the skirts of the woods and who told about the water-sprite, and goblins, and the mountain-maidens; it is they who taught me how poetry could be spread out over the rocky hills and the dark forests. Also, father, think of all the pale and hollow-eyed ascetics who have sat in dim cells and seen visions and heard voices. To them I stand in debt for the loan from the great legend-store which they had accumulated. And remember the men of Dalarne who went to Jerusalem. Am I not in debt to them in that they gave me a great deed to write of? And it is not only that I stand in debt to mankind, father, it is to the whole of nature also: there are the animals of the earth and the birds of the air and the flowers and the trees. They have all alike had their mysteries to tell me."

Father only nods and smiles when I say this, and seems not very worried. "You must surely understand that it is a great indebtedness, father," I say, and become all the more serious. "No one on earth knows how it will be discharged. I thought that you might know, here in heaven."

"Yes, we know it well enough," says father, and takes the thing lightly, as he is accustomed to. "There will be some help for your troubles; do not be afraid, child."

"Yes father, but notwithstanding, this is not enough," say I. "I stand also in debt to all who have cultivated the language, who have forged and formed this good instrument and taught me to use it. And stand I not in debt to all those who have told fables and written before my time, who have wrought it into a beautiful art to tell of human fate, who have given an uplift and shown the way? Do I not stand in manifold debt to those who in my youth chiefly upheld poetry: to those great Norwegians and to those great Russians? Do I not stand in debt that I have been able to live at a time when my own country's poetry has shown forth in its noblest flower, that I have been able to see Rydberg's *Roman Emperors in Marble;* Snoilsky's *Poetical World;* Strindberg's *Life on the Islands outside Stockholm;* Geijerstam's *Country Life;* Anne Charlotte Edgren's and Ernst Ahlgren's *Modern Life;* Heidenstam's *Orient;* Sophie Elkan's *History Made Alive;* Fröding's *Värmland's Airs;* Levertin's *Legends;* Hallström's *Thanatos;* and Karlfeldt's *Paintings from Dalarne;* and so much besides that urges to effort and is fruitful of dreams?"

"Yes, yes," says father, "you are right; you are in great debt, but we will find some help for you."

"I do not think that you rightly understand how heavy it is on me, father," I say, "you have not perhaps estimated that I also stand in debt to my readers. What all have I not to thank them for — all the way from the old King and his youngest son who sent me on my apprentice journey to the South, down to the small children who scribble down their thanks to me for *Nils Holgersson.* What would have become of me if people had not wished to know of my books? Neither must you forget those who have written of me. Remember the great Danish critic who found friends for me over the whole of his country with two or three little words. And think of him who is now dead, who mingled the bitter and the sweet in the draughts he gave, more artfully than any one has done for us before his time. Think of all those in foreign lands who have worked for me. I owe a debt, father, both to those who have praised and to those who have blamed."

"Yes, yes," says father, and I think that he does not seem so unconcerned. He certainly begins to understand that it will not be so easy to advise me.

"Remember all who have helped me, father," say I. "Think of my faithful friend Esselde, who sought to open a way for me when as yet no one else dared to believe in me. Remember the many who have defended my poetry and protected my work. And remember my good friend and traveling-comrade who not only went with me to the South and showed me all the wonders of Art, but who also made the whole of life brighter and richer. And think of all the love which has come to me — think of all the honor and distinction. Can you not understand that it behooves me to come to you that I may learn how one may pay off such debts as these of mine?"

Father sinks his head and seems not so hopeful as in the beginning. "I certainly think that it will not be so easy to find help for you, my child," he says; "but now it must surely be done."

"No, it has been before this truly more than I could bear," say I, "but now it becomes altogether worse, and so it is that I am compelled to come to you and ask for counsel."

"I cannot conceive that you could fall into worse debt," says father.

"O yes," say I — and so I tell of "IT" for him.

"Never can I believe that the Swedish Academy —" says father; but at this moment he looks on me, and then he perceives that *it is true!* And there begins a twitching in each wrinkle of his old face and tears come into his eyes.

"What shall I say to those who have decreed this thing, and to those who suggested me for the Prize?" say I; "for think on it, father, it is not only the honor and money which they have given, it is also this: that they have such trust in me that they venture to hold me up before all the world. How shall I wipe out this added debt of thankfulness?"

Father has sat down and beats his brains a little; but as he dries away the glad tears from his eyes, he shakes himself and then strikes his fist on the chair arm. "I will not sit here and longer muse over the things which no one, either in heaven or on earth, can give an answer to," says he. "Is it true that you have gotten the Nobel Prize — then I do not puzzle myself over it other than to be glad."

Your Royal Highness, Ladies and Gentlemen: As I received no better answer than this to all of my questions, it remains for me only to invite you to join me in a toast of gratitude which I have the honor to propose to the Swedish Academy!

THERE is no idleness for the Mystic. He finds his daily life among the roughest and hardest of the labors and trials of the world, perhaps, but goes his way with smiling face and joyful heart, nor grows too sensitive for association with his fellows, nor so extremely spiritual as to forget that some other body is perhaps hungering for food.

Anxiety is the foe to Knowledge; like unto a veil it falls down before the soul's eye. Harmony is the only passport to heaven, and the absence of harmony, which is discord, is the only passport to what Christianity terms hell.

William Q. Judge

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We will not admit that the people of today are incapable of comprehending woman, when woman alone can regenerate them. --- *From an ancient Hindû Script*

SELMA LAGERLÖF

THE bestowal of the Nobel Prize for 1909 upon a woman was telegraphed around the world. It is a signal honor, the acclaim of one of the most scholarly and noteworthy institutions in the world, the Swedish Academy. Mme. Curie, co-discoverer with her husband of radium, and Baroness von Suttner, whose book sounded a far-echoing trumpet-call in behalf of universal peace, are the only other women who have received the Prize up to the present time.

The Nobel Prize for literature is awarded by the Swedish Academy, those for chemistry, physics, medicine, and for efforts in behalf of peace, by other distinguished bodies, five being bestowed annually, each consisting of a purse of $40,000. It has been bestowed upon but one Swedish savant prior to Miss Lagerlöf's acceptance of it — Professor Arrhenius, noted for his research and discoveries in chemistry. That a woman should be the first Swedish writer to be chosen will seem to close observers as another evidence of the new era into which the world is rapidly passing.

Probably no Swedish worker for humanity — and Sweden has many, for it is a country of marked achievement and still more marked possibilities on spiritual lines — is more universally beloved by the people of Sweden than Selma Lagerlöf. She is known to high and low, rich and poor. For while her more scholarly works have won the unstinted praise of savants, others, "the children she loves best," are known in homes and schools all over Europe, not only in Sweden, but in Denmark, Finland, Iceland, Germany, France, Italy, Spain, Portugal, Holland, Bohemia, Poland, Hungary, Russia, Brazil, the Argentine Republic, and in England and America. For into the languages of all these countries have her works been translated.

One example of those rare works which show on Selma Lagerlöf's part a strangely intuitive knowledge of child nature and child needs — *The Adventures of Nils,* a fairy tale which absolutely recreates for the child both history and geography — is in use throughout Sweden in the schools, having been adopted as a text-book by the Swedish National Teachers Association. Among Miss Lagerlöf's other works are *Gösta Berling, The Miracles of the Antichrist, Invisible Links, Jerusalem,* and the *Christ Legends.* The latter were the outcome of material gathered in the libraries of Constantinople, and Alexandria, Egypt.

OH! that every atom in my being were a thousand pointed star to help men to see the divine everywhere, to know their limitless power, to feel while in the body the exhaustless joy of Real Life, to wake and live instead of dreaming the heavy dreams of this living death, to know themselves as at once part of and directors of Universal Law. This is your birthright of wisdom and the hour of attainment is *now* if you will. Tarry no longer in the delusion of the "Hall of Learning." Feel, Know, and Do.

Written in 1896 by Katherine Tingley

Jerusalem came to be written as the result of a journey to the Orient, undertaken by Miss Lagerlöf for the purpose of investigating the condition and environment of Swedish peasants who had emigrated there. Of this work Herman Hesse, the German poet, wrote:

Jerusalem is the greatest and certainly the most beautiful work which the newer Swedish poetry has given to the world. It is a book on the Soul of Sweden, many-sided and yet one whole, both mild and mighty, visionary and realistic. In it is pictured the soul-life of the Swedish people, and I know of no other modern book in which the soul of a people has found so true an expression.

Of the *Christ Legends* the same poet writes:

Where in the world is there to be found a writer who should dare to write about Jesus? Not symbolically with sociological allusions, not historically with critical details, not as if proselytizing, but purely, unaffectedly, as if the subject had nothing whatever of difficulties and abysses. Yet that is what Selma Lagerlöf has done.

Two years ago, when Miss Lagerlöf's fiftieth birthday was celebrated, a national festival was held, attended by scientists, statesmen, philosophers, writers, and educators from all over Sweden, and by the King himself. The year before this the University of Upsala bestowed upon her the degree of doctor of literature and the laurel wreath was placed upon her brow where she stood beneath the tablet of Linnaeus, father of botany.

In addition to receiving the Nobel Prize last year Miss Lagerlöf was the recipient of an honor from King Gustaf such as had been conferred upon a woman only once before in all the history of Sweden. Now it happens, according to the Swedish rules governing the various knightly orders, that they cannot be conferred upon a woman. But the King found a way out of the dilemma, by which a national ancient honor might be conferred, and yet the old rule respected. He bestowed upon Miss Lagerlöf the literary order, *Literis et artibus,* and then, by royal decree, the insignia of that order was suspended from the ribbon of the Order of the Seraphim. To Miss Lagerlöf this bestowal granted all the privileges accompanying its bestowal upon a knight of the realm. The Swedish woman thus honored previously was Jenny Lind.

After the royal banquet Miss Lagerlöf became guest of honor at another given by members of her own sex and at which all the guests were women, principally the wives of members of the nobility, statesmen, diplomats, and government officials.

Selma Lagerlöf — her own works would furnish proof by internal evidence — used her life as a means by which to do the simple,

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so-called humble duty *as it should be done.* She gave of her sympathies as well as of her mind, and she gave freely. Moreover, she was grateful for the chance to do it; grateful — think of it, in these days of globe-trotting, selfish luxury and ennui — for the chance to drudge at *s-k-o, s-o-m-r-a-r, d-ö-t-t-r-a-r,* etc., with the smoke and grime and deadening toil of a sugar factory and the grim, walled heartache of a prison for life-convicts as daily outlook and object lesson. Selma Lagerlöf is one of life's magicians, that is all, and let us thank Heaven that a few, here and there, have been left to us. She made of teaching an art.

It is characteristic of Miss Lagerlöf, that when presented with the Nobel Prize, she should feel, not the honor to herself, but only that it had made her more indebted to humanity, and that she should express this feeling in a little symbolic sketch instead of the usual stilted and personal address. This is given in full upon another page, and to Theosophists is its own best commentary. The keynote of gratitude rings — how potently clear above the jangle and din of the world's inharmonies. And between the lines one reads in it, too, the old, old advice given by the Sages and Teachers of all times — and disregarded by the Naamans of all times who think it cannot be true advice because it is so simple. How much of the symbolic is intended to be concealed by this simple story of a visit to the father in heaven, no one need conjecture; but at all events it is worthy to stand as one of our sweetest modern parables. It has the Theosophic touch that will make it live long after a vast deal of contemporary so-called literature is gone and forgotten, for it gives in symbolic form the actual secret of right living, the very key of conduct — sweet, grateful, impersonal joy.

And there is nothing the old world needs so much except — alas! that the exception is so formidable — except the sight to see that it is a key, and the *will* to fit it into life's old cobwebby, rusty locks. STUDENT

Selma Lagerlöf as a Teacher

(Translated by a Point Loma Student from a recent issue of the *Idun,* a woman's paper published in Stockholm. Written by a former pupil.)

PERHAPS there are those who think of Selma Lagerlöf as all poetry and imagination when she was a teacher. Far from that! It is true that she did not always follow the books, and that she was so unaffected that the shyest of us dared to ask her about everything. But I have never seen a teacher who tried to show us life *as it really is,* more than she did.

It was at the close of the '80's and many curious ideas were in the air. Even we children caught hints of Darwinism, Socialism, etc. And we went to Selma Lagerlöf with everything and got everything made clear. She never declined to answer us, with the usual reply that "we were too small to know such things," for she had so wonderful a power to describe that we at once understood. Much that has proven to be only false glitter lost even then its charm for us, and many things that had seemed to us horrible and wicked before, became beautiful and lovely.

The school in which she taught had just in front of it an old sugar factory, and from the windows we could see hundreds of men and women working there; a little farther away was the prison, reserved only for those sentenced for life. These two buildings were the horror of my childhood. Often my mind was torn by disquiet and anxiety at the thought of all the misery and suffering that I felt certain must be found within those walls. One day Selma Lagerlöf brought up the subject. She spoke beautifully of the life of a woman who is working for her sustenance, and showed us, too, how a true man can feel rich in contentment, satisfied, only when earning by his own work the livelihood of his nearest and dearest ones. She made us understand that even a prisoner can enjoy life if he only tries to forget his bitterness and instead brings forth from his heart-life the latent good things to be found within every man. When I went home that day from school thinking of how life was worth living even if one had to be a laborer or a prisoner, I felt stronger and happier than ever.

Thousands of such memories come to my mind while I am writing this. But I wish only



SELMA LAGERLÖF

to show how successful she was in strengthening us for the dark and difficult events we might encounter in life. She never tried to make things more beautiful than they are — that would have deceived us and made us afraid of life. But instead she taught us the magic formula by means of which we could change everything at our wish; she provided us with the magic key that can open fastenings even seven times locked.

It was not because she sometimes wrote verses that we school-children even then considered her a great author. It was simply on account of her way of teaching, the many high and beautiful ideas which we felt to be original and which she gave us in such a fascinating way that we sometimes forgot time and space alike, and took a deep breath when the bell told us the hour was at an end. I am still keeping one of our school-books, a history of literature, in which we children had written Selma Lagerlöf's name in the list of our living great authors. I don't say that we were prophets. The explanation must simply be that Selma Lagerlöf felt she could open her inner life to us children, and that children themselves are sensible to what is genuine and true. F.

Jottings *and* Doings

(From a Student's Note Book)

WINTER camping is now on the program of numbers of American women, some of whom enjoy it for enjoyment's sake while others undertake it for the restoration of health. A number are spending the present cold season camping in the pine woods of the Adirondacks, others in the less sheltered Rockies. Their camps are pitched in the snow and one enthusiastic woman writes of the beauties of a temperature of thirty below zero!

This is but one of many straws showing how far the tide has turned, not alone regarding ideals of womanly comfort, but on medical lines. It is but a few years back to the days when cold air and tuberculosis were considered to be the best of friends, conspiring whenever possible to hale their victims to that bourne from whence the truly orthodox were supposed never to return. Now cold air and consumption are known to be, in reality, sworn enemies, and medical men are curing formerly incurable cases of consumption by means of a proper diet *and* plain every day, clean, *cold* air to breathe. They are putting their consumptives into tents, are making them sleep out of doors, and one physician recently prophesied that as soon as the transportation problem could be solved, the North Pole would become the world's health resort for consumptives!

In Chicago an out-of-door school has been maintained all this winter on the roof of one of the largest school buildings. The pupils are all children who cannot be admitted to other schools because of being in the incipient stages of consumption. They are warmly clad in special garments, and with few exceptions their lungs are getting strong and well on a diet of cold pure air.

The initiation of this is due to the efforts of two women, and now hundreds of the well children who study in scientifically heated school-rooms are clamoring to get out of their warm rooms and be permitted to study in the out-of-door school! All this in Chicago, the city of cold and sleet and biting winds.

In espousing the cold air as a tonic women are really no more than going back to the old bracing conditions of New England pioneer life. The log huts put up by the Pilgrims during that first bleak, cheerless, freezing winter upon New England shores, were probably no less well adapted to a "cold air cure" than the modern tent. And the women of those days, brave souls, met courageously this hardship — for such it really was to them, unsupported as they were by any theory as to the prophylactic value of cold air, and often without the needed warm clothing. Many died during that first winter, but when the *Mayflower* returned to England not a soul went back with her. They had come to stay, and in an environment of which the present winter camp strives to copy many features, they reared a sturdy race of sons and daughters.

But with the passing of pioneer conditions and the dawn of an era of scientific inventions along the line of bodily comfort, came a change. Tuberculosis, neurasthenia, and ill-health generally were ushered in by the rocking chair and the steam-heated apartment house. And women, with their housed lives, were the first to succumb. We are fortunate that conditions did not become worse before the reaction set in.

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OUR YOUNG FOLK

George Washington

A man of mighty days and equal to the days

WHEN the 22nd of Febrary rólls round, bringing with it a national holiday, one wonders what it means to the thousands of American school children who celebrate it. All of them revere George Washington as the hero of the Revolution and the first President of the Republic; some regard him as a piece of history with perhaps a nearer feel but less of interest than the heroes of ancient and medieval times to whose personalities remoteness and the novelty of another age have added a charm. None are so well able as the Râja Yoga young folk to understand what fitted Washington to become our national hero. There must have been other men in the Colonies with just as much daring and courage and just as much patriotism; yet he alone was pre-eminently fitted to fill the position of Commander-in-Chief of the American Army and of the first President of the United States.

One possessing clear insight can watch the playground and tell which boy will be able someday to lead an army, to shoulder great responsibility, or to hold the reins of government. Character is not made in a day, and childhood is the most important time in its development.

In boyhood George Washington was noted for his fearlessness, truthfulness, and generosity. He learned to control himself before he ever disciplined any troops; he conquered his own strong passions before he ever conquered an army.

At sixteen he had finished school, having studied geometry, trigonometry, and surveying, thus fitting himself for civil engineering. He was at once employed to survey a wild unexplored region extending beyond the Alleghanies. His adventurous spirit took him joyfully into this wilderness, and think what self-reliance and endurance he must have learned from the perils and hardships of the forest, peopled as it then was with wolves, bears, and savage tribes of Indians. Sometimes a hospitable Indian would give him a night's shelter in his wigwam.

When Washington was nineteen he was one of the most prominent men in Virginia and was appointed Major of one of the districts into which Virginia was divided for protection against savage tribes. Washington set himself to study military art in order to fill this position. He soon had use for all he had learned, for war was threatening the country.

The French claimed the Mississippi Valley because they had navigated the river; the English claimed all the land right through the continent because of their colonies fringing the Atlantic sea-board; the Indians sent a deputation to the disputants to inquire where their lands were to be found. Washington volunteered to cross 500 miles of wilderness to the French fort on the Ohio to ascertain the strength, resources, and plans of the enemy. It was a hazardous undertaking to leave civilization in winter and plunge into the pathless forest with only eight men; but he accomplished his mission. At twenty-two he was appointed Colonel and served all through the French and Indian War. His duty was to protect the frontier which was being devastated by whirlwinds of Indian hordes.

Thus we see that the lessons of his youth engendered heroism, self-sacrifice, and judgment — qualities that proved priceless in the stormy days of the Revolution.

It is a relief to know that after the French and Indian war was over, Washington had some years free from struggle and warfare at his home at Mt. Vernon. The happiness and tranquillity of these years gave him time to find himself and strength to meet the weightier responsibilities yet to come. Here his life was that of an ideal country gentleman.

In 1775 Washington was unanimously chosen Commander-in-Chief of the American army. This was perhaps the most perilous office ever accepted. Think of the situation: commander of an army with neither resources, nor ships, nor forts, nor military supplies — the Colonies themselves being divided in their allegiance — to defy the might of England, then one of the greatest nations on earth. The American cause seemed utterly hopeless. We all know the story of the desperate struggle of the Revolution, of the terrible hardships and sufferings of the soldiers, and of the efforts made to destroy faith in Washington by flooding the country with libelous pamphlets. The American army was never strong enough to take the offensive and Washington was great and wise enough, in spite of the scorn and insults heaped upon him by friend and foe, to recognize this and constantly to refuse battle and retire before the enemy, to lead his army through campaigns of defeat to final victory. History records no more perfectly balanced character than Washington, and it was this balance and integrity that were indispensable in the crisis of the Revolution and in the guiding of the new born Republic. L. B.

WASHINGTON

GREAT were the hearts and strong the minds,
Of those who framed in high debate,
The immortal league of love that binds
Our fair broad empire, state with state.

And deep the gladness of the hour,
When as the auspicious task was done,
In solemn trust, the sword of power
Was given to Glory's Unspoiled Son.

That noble race is gone; the suns
Of fifty years have risen and set;
But the bright links those chosen ones
So strongly forged, are brighter yet.

Wide — as our own free race increase —
Wide shall extend the elastic chain,
And bind in everlasting peace,
State after state, a mighty train.

Bryant

A Historian's Estimate of George Washington

"IN civil as in military life, Washington was pre-eminent among his contemporaries for the clearness and soundness of his judgment, for his perfect moderation and self-control, for the quiet dignity and the indomitable firmness with which he pursued every path which he had deliberately chosen. Of all the great men in history he was the most invariably judicious, and there is scarcely a rash word or action or judgment recorded of him. Those who knew him well noticed that he had keen sensibilities and strong passions; but his power of self-command never failed him, and no act of his public life can be traced to personal caprice, ambition, or resentment. In the despondency of long continued failure, in the elation of sudden success, at times when his soldiers were deserting by hundreds, and when malignant plots were formed against his reputation, amid the constant quarrels, rivalries, and jealousies of his subordinates, in the dark hour of national ingratitude, and in the midst of the most universal and intoxicating flattery, he was always the same calm, wise, just and single-minded man, pursuing the course which he believed to be right, without fear or favor or fanaticism, equally free from the passions that spring from interest, and from the passions that spring from imagination. He never acted on the impulse of an absorbing or uncalculating enthusiasm, and he valued very highly fortune, position and reputation; but at the command of duty he was ready to risk and sacrifice them all. He was in the highest sense of the words a gentleman and a man of honor, and he carried into public life the severest standards of private morals. It was at first the constant dread of large sections of the American people that if the old Government were overthrown, they would fall into the hands of military adventurers, and undergo the yoke of military despotism. It was mainly the transparent integrity of the character of Washington that dispelled the fear." — Lecky (*England in the XVIIIth Century*)

The Brotherhood of Man --- Washington's Hope for Humanity

AS member of an infant empire, as a philanthropist by character, and, if I may be allowed the expression, as a citizen of the Great Republic of Humanity at large, I cannot help turning my attention sometimes to this subject — HOW MANKIND MAY BE CONNECTED LIKE ONE GREAT FAMILY, IN FRATERNAL TIES. I indulge a fond, perhaps an enthusiastic idea, that as the world is evidently much less barbarous than it has been, its melioration must still be progressive; that nations are becoming more humanized in their policy: that the subjects of ambition and causes for hostility are daily diminishing; and, in fine, that the period is not very remote when the benefits of a liberal and free commerce will pretty generally succeed to the devastations and horrors of war. — *George Washington*

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THE CHILDREN'S HOUR

American Heroes

"HUNDREDS of years from now," said Uncle Humphrey as the children gathered round him after a long delightful walk in the February sunshine, "children of nations not yet formed will be listening to stories about the first great republic of America — the United States. Can you put yourselves in those children's place and imagine now what the stories will tell?"

"Why, of course, Uncle Humphrey, they will be about George Washington," said Evan. "It can never fade out of the world's memory, even if no more history were to be written, that there was once a man so wise, so calm, so brave, that he could act as the father of a country where people of all nations could gather and make a new race. It is interesting to think that *somewhere* — I wonder where — the next great nation will be hearing about us, just as we hear about ancient times in Greece and Rome and study the lives of the heroes who lived then."

"What do you think the teachers and parents — and uncles — of the days to come will say to the little boys and girls about Washington?" said Uncle Humphrey, seeing eight-year-old Joyce's eyes turning earnestly from one speaker to another, as if she were trying very hard to understand all they said.

"I know," said Vincent. "They will always tell about his obedience — we all know people have to learn to obey before they can be great leaders — and do you remember that Washington gave up going on a sea-voyage in obedience to his mother's wishes? He might have lost precious time if he had gone, for every year at home he was learning just what he needed to make him the soldier the times required. Then I believe they will tell how high-spirited he was — no meek and mild milk-and-water kind of a boy, and yet captain of his temper, which he never allowed to get beyond control. I like him better because he had to *try* to control himself, and did it. If he did it, all other boys can make the same effort. Whenever I think of Washington I remember about self-control."

"I hope they will tell about Washington's dignity," said Elinor. "I have read that he loved all sports and lively games, but that he never was rough. I believe he felt himself *above* being rude or careless in anything he did or said. And he always was the one to settle quarrels and disputes among his playmates. Greatness seemed to be growing in him from the very beginning of his life."

"The children of the future must hear about Valley Forge and the hardships of Washington's army, and that he kept bravely on and held the patriots together until they gained their independence," said Evan.

"Then they must hear about Washington's comrade, Thomas Paine," said Uncle Humphrey, "for when Washington almost gave up hope, it was Paine who encouraged him. Washington was the general, the great leader of the people, to whom they looked; but Thomas Paine was the thinker, the teacher, who inspired and helped the people's leader. He was a soldier too, and shared the sufferings of the army. It was he who in his little tent wrote the words which fired the hearts of the patriots when their bodies were cold and hungry. The children of the future must hear about the comradeship of these two heroes, Paine and Washington. It lasted twelve years, and who can tell what brave words and wise counsel passed between these two?"

"Why do you call Thomas Paine a teacher, Uncle?" asked Vincent.

"Because he held great thoughts before all those who were near him, and in his writings he taught many things that helped the world to know about Brotherhood and Divinity. Thomas Paine believed that man is a Soul. He was the great Theosophist of his time. His whole life was given to the service of humanity. His great thoughts were seeds planted in the new nation. For a long time people did not know this, for Paine had many enemies who spoke evil of him; but nowadays he is better understood, and you know the ***truth*** must go on to the children of the future."

"A great general, father of his country, George Washington; a great teacher, who gave the world thoughts of Brotherhood and the Soul, Thomas Paine," mused Vincent. "And there were so many other great men then."

"January and February always remind us of them," said Elinor. "Benjamin Franklin and Thomas Paine were born in January, and Lincoln and Washington in February."

"Washington and Paine and Franklin and Jefferson were all living at the same time, but Abraham Lincoln stood alone," said Vincent.

"I believe Lincoln's strength was the fruit of the efforts of the early patriots," said Uncle Humphrey. "They helped to form the great Republic of the United States. They gave their service and their noble thoughts and then when another hero was needed, one grew up with all the strength and wisdom the new leader had to have. You see it was such a noble beginning that many great and good things for the world had to grow out of it."

"I wish," said Evan thoughtfully, "that when the children of the future speak of us, they might say that the Americans loved their heroes so much that they all *tried* to be like them."

M. W.



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Frosty mornings, tingling thumbs,
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Water now is turned to stone
Nurse and I can walk upon;
Still we find the flowing brooks
In the picture story-books.

All the pretty things put by,
Wait upon the children's eye,
Sheep and shepherds, trees and crooks,
In the picture story-books.

We may see how all things are,
Seas and cities, near and far,
And the flying fairies' looks,
In the picture story-books.

How am I to sing your praise,
Happy chimney corner days,
Sitting safe in nursery nooks
Reading picture story-books?

R. L. Stevenson (*Selected*)

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AROUND an old castle in England, there lies a moat where beautiful white swans swim about. These swans have been taught when hungry to ring a bell which is attached to the castle wall under a window, then some one feeds them from the window.

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E. P.

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8	29.903	55	44	47	46	0.00	SE	3
9	29.887	56	47	51	51	0.02	SW	1
10	29.865	58	46	49	47	0.00	NE	3
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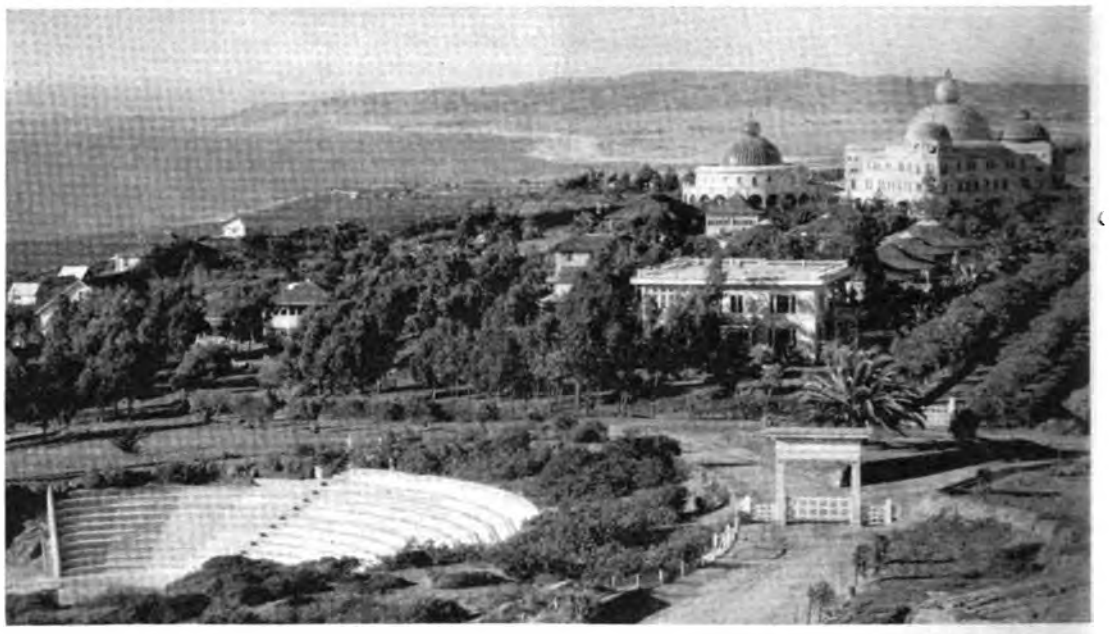
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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 17

CONTENTS

Pages 2, 3 — EDITORIAL
Swan-Song of Mechanicalism
The End of the World
Unpremeditated Wisdom
Respect for Age
"Trace" in Food

Page 4 — TWENTIETH CENTURY PROBLEMS
The Light of the Quakers
Dissipating Mâyâ
The Question of the Criminal

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
What Archaeology Doesn't Prove
Kestor Rock (*illustration*)

Page 6 — TWENTIETH CENTURY SCIENCE
The Magic of Minuteness
The Earth's Factory
The Moon at Meridian

Page 7 — NATURE STUDIES
Loss of Crops Due to Fungi
Lifting Power of Fungi
Eucalyptus Grove on Point Loma (*illustration*)
Black Diamonds

Pages 8, 9 — STUDENT'S PATH, ETC.
The Unexpressed (*verse*)
The Duty of the Moment
Cause for Great Joy
Thoughts from Marcus Aurelius Antoninus
The Silent Battles (*verse*)
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Evangelistic Busybodies
As Little Children

Page 11 — GENERAL
The Theosophical Address at Isis Theater
My Interview with Halley about his Comet
Some Mongol Myths

Page 12 — GENERAL
Queer Doctrines
The Ohio Juryman
Science Notes

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Swedish Wall-Decorations of the Sixteenth Century (*with two illustrations*)
Effect of Heat on Musical Instruments

Pages 14, 15 — WOMAN'S WORK
A Waste of Human Life
Up, My Heart, and Sing (*verse*)
Does a Nation's Greatness Depend upon the Quantity or the Quality of its Children?
A Distant Glimpse of the Girls' Department of the Râja Yoga Academy, Point Loma (*ill.*)

Page 16 — OUR YOUNG FOLK
Oscar the Soldier (*with portrait*)
The Motionless Heart

Page 17 — CHILDREN'S HOUR
The Sunlight of Trust
Little Râja Yoga Workers at Lomaland (*ill.*)
Big and Little Things (*verse*)
Little Miss Trot

Pages 18, 19, 20 —
Meteorological Table; Advertisements; Book List

Swan-Song of Mechanicalism

THE subject of ancient races and ancient beliefs is in the air. It forces itself upon the minds of people in a most striking way. It seems at times almost as though there existed a higher atmosphere of thought, which is gradually getting lower, so that the thinkers and writers, when they send up the feelers of their minds in search of inspiration, absorb a little of it and get it mixed up with the ink in their pens. Sometimes it would seem that the only excuse that can be found for airing the subject is that of an attack on the beliefs of the ancients; yet even in these attacks we often find that the writer gets more interested in his subject than in his attack.

In *Knowledge and Illustrated Scientific News* (London) for December, we find no less than three articles coming more or less under the above head. One writer, dealing with "Astronomical Superstitions," sets forth ancient beliefs in a way that is likely to arouse interest in them and to suggest that the writer has somehow been misinformed about them.

Criticism Based on Confusion

This lengthy survey of the alleged childishness of all historical time is capped by representing the present age as the climax of wisdom; and we are informed that —

> The astronomical errors of the past have arisen from attempts to explain the cosmos out of the inner consciousness, rejecting all scientific methods and substituting faith. While faith may supplement observation in the search for truth, we must not confuse supernatural faith with the natural faith of science. . . . The natural faith of science and of practical life is drawn from experience. Kant, Hume, Huxley, and Haeckel agree that all knowledge of the reality of phenomena is limited to that revealed to us by experience. Belief must rest on evidence. That belief which is not founded on evidence is both illogical and immoral.

But what is evidence? What is experience? Are these limited to the testimony of the physical senses? And what do these teach us about the reality of phenomena? It is admitted that the physical senses can give us no information about things in themselves or about causes.

The Absurdity of Self-Explaining Mechanics

The pseudo-philosophy of last century, built on a mechanical conception of the universe and on the limited evidence of the physical senses, is already passing away; the world is protesting against it and against the intolerable ideals (?) of life which it engenders. People are getting back to the belief in higher faculties of perception than the senses. They begin to suspect that the beliefs of pre-Christian antiquity have been badly misrepresented and will repay a closer inspection. If the ancient conviction that the planets are sentient Beings, whose motions are controlled by Divine Intelligence, is a superstition, what is to be said of the belief in "mechanical forces" which has taken its place? *What* are mechanical forces? A universe ruled and run by mechanical forces is the most awful superstition that can fasten upon humanity. One can but regard papers like the one quoted from as a kind of apology written by a protesting Soul against the ideas which it finds in its mind; as one should say: "Look what I believe; please prove me wrong!"

Degenerate Fragments of Ancient Science

The subject of the second article, "Astronomy and Astrology," is difficult to deal with, because it is necessary for Theosophy to discountenance the modern dabbling in astrology which brings such discredit on that ancient name. But the survey of ancient beliefs, incomplete and scanty as it is, suffices to show that all the superstition and error must have had its origin in a genuine science, though that be lost to us now. The writer, an F. R. A. S., and of course holding a brief for accuracy of reasoning as against wild speculation, needs a dose, we believe, of his own advice. He brings forward as an objection to astrology the question: "How is it that of two people born at the same time and place, one becomes a king, the other a beggar?" This is begging the question; let him produce his facts; astrologers will reverse the argument, saying that a king and a beggar cannot be born at the same instant and in the same place, and calling for proof of the contrary. Thus the tables will be turned. Finally

History Does Show Cycles

we have an article on the great events that have happened during apparitions of Halley's comet. This lengthy list is given as the great events which "this celebrated comet witnessed and for which, indeed, in early ages it was held responsible." It is calculated to confirm the reader in the idea that there *is* a connexion between the comet and the events.

Just as when a company is affected by the entrance of an aggressive individual, and by his departure, so we may infer that comets, in a sentient world-system, have their influences.

Against the acceptance of the evidence of the physical senses as the only facts in life, there is at this time a general protest. People feel that life rests on deeper foundations and that there are in man superior faculties of perception; and articles like the above really sound more like the swan-song of a dying superstition than anything else. STUDENT

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The End of the World

MEN of science, as well as men of religion, are fond of speculating about the end of the world; and, like the latter, they give us plenty of brimstone. "Lurid" is the word that describes both gods, the religious one and the scientific one.

Men of science, we are told, are not so sure about the safety of the solar system as they once were. Instead of sweeping on around some central sun for ever and ever, it is very likely to be annihilated. It is possible, even probable, that some dark orb of vast proportions is on its way towards the sun with a collision in view; there is no shining body doing this, or we should see it; but with regard to the dark body our evidence is purely negative. The lurid imagination soon converts the maybe into a probably. The collision would generate so much heat that our solar system would be converted into a nebula for astronomers on other planets to speculate about; and it would be ages before we got made up into planets again, and even then, as likely as not, we would be separated from each other.

It is truly an awful thought that the universe and all that lives and breathes and feels and speculates thereon should be at the mercy of — of what? Of a God whose power and ruthlessness equals that of any theological conception. The God Chance or Fortuity is indeed an awful God. Who made him, or how did he ever get where he is?

The end of the world concerns nobody. Each one of us will in a few years have reached the end of the small cycle of his present incarnation, and to the freed Soul such problems must wear a very different aspect. Knowledge of Self is the key to all knowledge, and *such problems as the end of the world belong to it.* A beetle's speculations about the earth would be interesting to us; and our own speculations are just as foolish and limited, relatively to a higher knowledge that is attainable, and has been attained, by man.

The motions of the orbs in space are not left to chance; there is no such thing as chance; it is only a word for uncomprehended law. The Secret Doctrine declares that the periods and cycles of all the celestial movements affecting our solar system are known to Adepts, and that this knowledge forms a part of the grandiose mystic science of antiquity, of which we find vestiges here and there in the records of ancient peoples. The destiny of our earth and its races will be duly fulfilled, and not brought to an untimely end by any stray dark body; and the orbs of the solar system will continue in the future, as in the past, to keep the most accurate time in accordance with the numerical laws they follow. STUDENT

Unpremeditated Wisdom

SOME schoolboy blunders going the rounds to augment the gaiety of nations, might nevertheless be regarded as coruscations of genius, when closely examined. Here are a few recently published:

The earth is an obsolete spheroid.

Could that boy have been reading or hearing of the destruction of Atlantis? Seeing that nearly the whole population of the earth perished about that time, his description of the earth is not without point, when we remember the mighty civilizations and attainments of Atlantean times!

Tennyson wrote *In Memorandum.*

This is good; for what is *In Memoriam,* but a memorandum on the dual nature of man?

Gender shows whether a man is masculine, feminine, or neuter.

Brilliant! "Man" is derived from the Sanskrit *Manas,* the Thinker, the soul-ego within, that incarnates in countless *personalities,* to which alone gender applies; for Manas is sexless.

Parallel lines are the same distance all the way, and do not meet unless you bend them.

Correct enough. The "new geometry" shows that a straight line is part of an infinite circle, and two parallel lines may be regarded as parts of two infinite great circles of the sphere at ninety degrees from their infinitely distant points of intersection.

Gravitation is that which if there were none we should all fly away.

Delicious, and shadowing a truth! A considerable way ahead of modern theory, which persists in regarding gravitation as an inert, non-intelligent, one-sided *cause* — instead of being one of the phenomenal *effects* of active, dual and intelligent differentiations of recondite *life-forces.*

Algebraical symbols are used when you don't know what you are talking about.

Sounds satirical; but an examination of the New Physics seems to justify this trenchant criticism, which might have been penned by Stallo himself.

A lie is an aversion to truth.

Not too severe, perhaps, on bodies who flourish by proclaiming selfish post-mortem bliss the goal of man; and who thus build on selfish aversion to Truth the sentimental edifice of Lie. ANOTHER SCHOOLBOY

Respect for Age

AN item of church news announces that a Congregational church has extended a call to a minister over fifty, and states that this case is merely illustrative of a general tendency in the churches to call upon the older men. Previously there had been a preference for young and frequently inexperienced ministers, it being thought that these would achieve a better success in getting hold of the young men. The Christian Endeavor and similar movements, it would seem, marked this cycle of enterprise. Now, however it has been discovered that there are two objections to this policy of calling young ministers. Firstly, the young minister, "like an overworked colt," fails to mature properly, and his first is his best. Secondly, the young men, while at first pleased with the young minister, later fail to appreciate him, for they regard him more as a comrade than as a leader.

How often does it happen that experiments, made in the youthful confidence of our times, lead us back to the wisdom of our ancestors. One seems to have heard old sayings about the relations between the young and the old.

Respect for maturity and experience is an invariable item in the wisdom of mature and experienced people; it is founded on time, the only sure test of right.

We think our fathers fools, so wise we grow.

But the maxim needs qualification in these days, for abuses may shelter under it. Reactionary ecclesiasticism may plead it as ground for perpetuating narrow dogmatism and resisting the emancipation of thought. Nor do the old always justify the confidence accredited to them by the maxim.

The party of youth *versus* the party of age is a struggle seen waging everywhere, politically and otherwise; and wisdom often goes begging in the ranks of conservatism and radicalism alike. Hence balance and discrimination are needed.

It is one of the ideals of Theosophy to reinstate family relations on their right basis; this would mean both a respect of youth for age and a due meriting of that respect by age.

The decay of filial piety, of youthful respect, and of senile dignity and wisdom — the decay, in short, of right relationships between old and young — certainly marks of loosening of the bonds of society and a progress in the wrong direction.

But it is age that has control of the situation, and why has it laid down its scepter? If it actually possess the wisdom, it must also possess the power. If youth break loose, and is often placed in situations where insubordination seems the least of two evils, who is to blame?

Parental responsibility, the obligations of high office and seniority, are much needed, that we may make the old maxim of filial piety a practical truth. Parents, command respect, and you will command obedience.

TRAVERS

"Trace" in Food

THE immigration authorities at Angel Island are or were facing a new problem. A hundred Hindûs arrived and for some reason were detained a few days. The problem arose at once. They believed, like nearly all others of their race, that whoever cooks food adds something subtle to it from his own nature, something with an effect upon the nature of him who eats. This is all right when the natures of the cook and eater are about the same. But the hundred seem to have considered that this was not here the case — to say nothing of their disinclination to eat meat. They wanted to depute some of their own number to do the cooking. This was outside the rules and at the date on which we write nothing at all was being eaten, neither by man, woman, nor child of the whole group.

Believers in psychometry, now *nearly* orthodox, scientifically, ought to be able to sympathize. Religion is a real part of the Hindû's life, especially the peasant Hindû. He has an ideal of physical as well as of spiritual purity, and he wants to live up to it. The "trace" added to the food by the Angel Island cooks, men of meat-eating, perhaps of beer-drinking habits, seemed to these immigrants very undesirable. Can we be quite sure that their general position is based on a delusion? Is there *nothing* of the cook in the broth? STUDENT

HE who conquers self is mighty. — *Tao-Teh-King*

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Some Views on XXth Century Problems

The Light of the Quakers

A LITTLE book, *Children of the Light,* has just been issued in England, containing extracts from the correspondence, amongst each other, of the early Quakers. Simple-hearted men, they had little culture and little philosophy — almost none, in some sense of the word. One letter very much resembles another; nearly all of them might have come from the same pen. "The 'sacred words' of all these writers," says the editor,

> are "Light" and "Seed." This is their way of saying that there is something divine in the soul of man. . . . They did not critically analyse their experience. . . . They simply announced that they had discovered a Principle of new Life and new Light which they could not trace to any human origin, and which they could not account for on any natural basis.

The Light, they said, was the "Seed" of God implanted in them and suddenly ripening to fill their whole being. Henceforth outer matters, sickness, imprisonment, death, troubled them little.

What had they? The psychology "of the laboratory" would tell us that these people had self-suggested themselves into an abnormal state of consciousness. From which we infer that the normal and proper one is to be entirely preoccupied with outer matters, to be clouded, depressed and incapacitated by any irregularities in the blood, liver, or any other organ, and to live in latent or active fear of death.

Or was their abnormality their *certainty* of the presence of God? We should, then, only be *certain* of the presence of matter, doing our best to *hope* about the other presence. Anything beyond hope would be a case of morbid self-suggestion or a phantom from the subconscious.

Theosophy calls that Light *Buddhi,* and a Buddha is a man illuminated. But the content of the word is so much richer than our *Light,* spiritual Light, that it might well be taken into Western service. It is, of course, love — in the sense of brotherly impulse and readiness for self-sacrifice, as these letters abundantly show. That is to say, it brings an illumination of feeling. It intensifies into certainty and strength those faint deliverances of consciousness which in most men amount at best to hope. It inverts the relations of inner and outer life, giving the former the first place in interest and fulness. It is the warrant of that Presence of which it is the radiation. In one of its workings it is the inspiration of the man of genius. In another and lower working it is the flash in the consciousness of the inventor or scientist which connects hitherto isolated facts under a law, discerns their relationship or sees their applicability.

But these Quakers had it as an illumination of feeling only, not as an instrument of search. To a degree it gave them practical wisdom, but in their humility they did not use it to search life and human nature and divine law with. They remained ignorant of the *science* of Spirit. Their message to their contemporaries, pure and clear as it was, was not enough to effect a great reform.

Cosmically, this Light, Buddhi, is the Logos, universal active divine Mind. The man who is awake to it in himself, to that ray of it which is his soul, has the possibility of illuminating his understanding as well as his feeling, for he is in touch with the universal Mind. Divine Wisdom, Theosophy, is open to him. C.

Dissipating Mâyâ

THE Hindû doctrine of *Mâyâ,* the illusoriness of everything, is called in an English religious journal "the refuge of pessimism."

The ordinary man knows something of this refuge and if he would press his knowledge he would get, little by little, the whole doctrine of Mâyâ and find the word even more comfortable than "Mesopotamia."

"I couldn't see straight, yesterday," he explains, accounting for some foolish thing he did. "My liver was out of order and I had a bad night."

Circumstances looked threatening; a casual remark from someone seemed to be a calculated insult, portending active hostilities. A headache (of six hours' standing) was probably the forerunner of apoplexy — in which case ruin stared him in the face, with starvation for his wife and children after his death.

It is all gone today. Things look quite different. Yet there *was* the remark; and there *was* the headache; and there *was* that little difficulty in business. All the facts remain; what has been corrected is his attitude towards them, his interpretation of them, the somber robes in which he dressed them. He has achieved the correct attitude by clearing away something from his mental vision — if only by the process of taking a pill.

He has gotten the root of the doctrine of Mâyâ. It is not the universe, but our interpretation of it, that is the illusion. A dirty, uninteresting stone lies there on the ground. So it seems. But get one plane nearer the reality, as science has. The stone is clothed with an aura of light which our retinas do not see; science says it is "radio-active." Furthermore, every "ultimate" particle of it, the electrons within the little spheres of radiant space called molecules and atoms, are glowing thrilling, dashing, circumvolving points of electric light. Behold, the dead stone is really flashing with life and light.

Two little lessons in the doctrine of Mâyâ. Is it a refuge *of* or *from* pessimism?

The child may think it a pure outrage that it should be given a dose of medicine, deprived (until tomorrow, of which in its grief it forms no real idea) of the remaining two-thirds of the box of candy or altogether deprived, without hope of restitution, of the matches. In due time it will know that there was much benevolent wisdom behind those outrages. That too will be a lesson learned in the doctrine of Mâyâ. Benevolent wisdom is not only in the nursery but throughout all the universe. If we had better spiritual retinas we should see it.

The doctrine of Mâyâ is in fact the doctrine that we have bad physical and mental and spiritual retinas and therefore do not *see what is;* that evolution is the development of better ones; and that as fast as we get them the universe looks more and more luminous, more and more alive, more and more shot through with sublime purpose and beneficence.

STUDENT

The Question of the Criminal

AMONG two or three theories that will for a long time be associated with the name of Lombroso is that which credits the criminal with certain "stigmata," anatomical or physiological marks of degeneracy. Virtue being the leading characteristic of the ordinary man, the criminal has reverted "atavistically" to a pre-human type when the virtues were few and inconspicuous.

The theory rested on another: that we have descended or branched from a creature now best represented by the apes. Towards this type the criminal is supposed to revert; and among other simian characteristics he should have long arms.

Dr. Perrier, a French anthropologist, availing himself of the prison at Nimes, has published some studies of the inmates there. At first he measured the arms of them all impartially. The Lombroso theory did not work, for the average arm turned out to be *shorter* than normal. It was necessary to distinguish. It then appeared that murderers and those guilty of the graver crimes of violence have arms nearly or quite normal in length; it was men of slighter criminality, thieves and so on, whose arms were too short. The shortest arms of all were among counterfeiters.

These figures really establish nothing except that the Lombroso theory does not work in respect of arm-length.

Why should it in respect of that or anything else? Is it not obvious that the great majority of criminals in jail, to be measured for Lombrosian purposes, are those in whom open *opportunity* and heavy *temptation* happen to have concurred, or whose bringing up has been bad or nil, and who are therefore no more proper for this investigation than the average citizen? Even what is called the habitual criminal may be but a man who having succumbed once to the evil pair, opportunity and temptation, finds a better path now closed to him. And how will you discount the work of alcohol and morphine, capable both of them of degrading noble human material?

Putting aside all these, how many will remain for the measurements? The statistics could in truth only be made by a seer, an absolute reader of human nature; and he would go for them just as carefully into society as into the prisons.

Theosophically the question alters a good deal. A man who for two or three whole life-times has been honestly culturing the good in his nature, but has yet permitted a streak of evil to remain undisturbed and even unnoticed, may in another life-time have both opportunity and temptations played upon him *by a beneficent Karma* in order that the agony of detection and punishment may enable him once and for all to clear his nature and reach a greater moral height than many another who will never see the inside of a jail. STUDENT

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Archaeology Palaeontology Ethnology

What Archaeology Doesn't Prove

A NEWSPAPER article says:

> The two lines of research [archaeology and anthropology] have together established the fact that the human race has all passed through the earlier stages of development in which we find savage and barbarous tribes now.

This is not true; there is no such fact, nor have archaeology and anthropology established anything of the sort. What is asserted above is a scientific *dogma* — using the word "dogma" in the sense of a belief which is required to be accepted on authority, whether the facts support it or no. If scientific men had approached the problem of archaeology and anthropology with unbiased minds, resting their judgment only on the evidence of facts and the logical inferences therefrom, they could have come to no such conclusion. But they were biased; their minds were full of "evolution" theories; they had gone evolution-mad and were striving to adapt their hypotheses of development to every conceivable subject. It was deemed necessary to prove that man had passed through those stages and developed in that way; and ever since, the struggle has been to make the facts conform to that supposed necessity.

Now what are the actual facts? In the first place, as regards the savage on the earth today, does he develop? Does he show any signs of passing on through the higher stages? It is needless to answer the question. In general it must be answered in the negative; and wherever an affirmative answer is possible, it must be qualified by the stipulations (1) that he progresses only by contact with civilized races, and (2) that he passes straight from savagery to civilization without going through the intermediate phases.

But, though there is no evidence to show that savages, as we find them now, progress in the manner described, or ever will so progress, there is plenty of evidence to show that they have retrogressed, are still retrogressing, and except in so far as helped by civilized races, are likely to continue to do so. (It must be borne in mind that we are speaking, not of individual men, but of races as such.) Their traditions tell of their greater ancestry; they preserve the remnants of ancient institutions and customs; they have the garbled traditions of ancient cosmogonic and theogonic lore; they practise ancient arts and crafts; their lineaments often preserve a type the reverse of primitive or savage; in their territories are found the ruins of ancient habitations where now only rude huts are built. If *they* pass through the stages of progress, it is backwards and not forwards.

Or suppose we consider the civilized races now on earth, our own, for instance. Did our civilization evolve from savagery? History and common sense alike seem to answer that the ancient Britons would still have been painting themselves blue, and the rude Teutons still be hunting in the forests, if civilization had not been brought to them from pre-Christian Rome. Our civilization was formed from a mixture of ancient civilizations, not by evolution from barbarism; every successive increment of culture came to us from some older civilization—Rome, Greece, Palestine, Arabia, India. And whence came the civilization of Rome? All we can say is that they started with a little, which they seem to have derived from their predecessors, and that they acquired the rest from the countries which they conquered, notably Greece. And whence Grecian culture? The latest archaeology points back to Crete, and thence to Asia and Egypt. Whence then the Egyptian civilization? Here again we find migrations into Egypt, from Asia. And so it goes on; everywhere we find civilization growing out of civilization; nowhere do we find it evolving spontaneously. What reason is there for thinking it was ever otherwise?



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KESTOR ROCK

ONE OF THE PRE-HISTORIC ROCK-BASINS OF DEVONSHIRE, ENGLAND

No reason whatever, save the above-mentioned preconceived theory — and one circumstance which has been enlisted to its support, but which in reality has an obvious explanation: namely, that in strata of very ancient date we are apt to find only stones and bones, and no metals; only caves and no buildings. But is this wonderful? What should we expect to find left of any civilization after 100,000 years? And in recent strata we find the metals and buildings not yet entirely decayed. Is this wonderful? And does it prove conclusively that in the earlier age man had only stones and bones, and that he did not use metals and buildings until the later age? In short the facts do not in any way warrant the supposition that there is such a chronological sequence in the stages of civilization. So far as we can go back we find the various stages all mixed up, succeeding one another over and over again, forwards and backwards, the whole of them always present upon the earth in every age down to the present. Is there any reason for thinking it was ever otherwise? None, except that archaeologists have very much dwarfed the antiquity of certain ancient ruins now existing, and that the least destructible materials are found in the oldest rocks.

Let us now give a Theosophic view. Theosophy, in harmony with the consensus of ancient tradition, refers the origin of all civilization, learning, and arts to Divine Instructors — the Gods and Heroes who are universally spoken of by ancient races as having been their predecessors and instructors. This belief is of necessity in harmony with all great religions, which invariably trace man's knowledge and power to a Divine influx of some kind. Theosophists prefer to accept the unanimous opinion of every race upon the globe rather than the ever-changing theories of a recent and local phase of culture. The whole dogma of the development of races in the way above described is part of a scheme to represent humanity as a product of the lower kingdoms and thus to deny the existence of the Divine spark within the clay; a scheme predestined to failure, for in invoking the sacred names of reason and truth, it invokes its own destroyers.

Let us try to picture to ourselves a savage, primitive race in the act of developing. What will happen? The idea is that the men will gain experience from contact with their surroundings. But this implies the pre-existence in them of some measure of reason; a beast would never gain such experience. Whence came that reason? Do beasts develop reason? So we find that we must assume the existence of this reason — an assumption, however, which fatally injures the continuity of the argument. But, assuming it, let us look forward. We find now on earth savages endowed with a measure of reason; and, instead of progressing, they remain ever the same, learning nothing new — unless taught by superior men. That is the only way — there must be the teacher. And the teacher must be inspired, a genius. And whence his inspiration? It is needless to spin out the discussion — that can be left to the reader; it is merely stating that *the clay cannot animate itself* and man cannot lift himself by his own pigtail — a self-evident proposition for all who are not wilfully blind to it.

We cannot explain evolution except by postulating some higher power that enters into a vehicle and expands it into growth. To explain the intelligence of man, we must postulate a source of greater intelligence flowing into the animal man and informing and inspiring him. And a man so inspired is — an inspired man; and so we come to the Divine Teachers.

And it is this teaching with regard to human history, that is supported by the facts — by the very facts which the writer here quoted actually adduces in support of his own case, in spite of the obvious fact that by them his own case is refuted. He states that archaeology was at one time confined almost entirely to Greece and Rome, but that now we can point back to lands where there was evidently great and advanced civilization, thousands of years B. C. And he enumerates these lands. Before Greece and Rome, instead of lesser civilization, we find greater; all over Asia Minor are the ruins of ancient civilizations, going back and back, most of them yet unexplored. In America, *before* the Indians, were civilizations that built vast buildings. So says this writer, and his facts contradict his case; for they show no such gradations as he presupposes. The public mind, as reflected in the words of this leader-writer, seems to be in the state of having taken in two incompatible ideas without yet having digested them. It imagines that the theorists have proved their case (because they say they have), and at the same time it knows something of the facts discovered by archaeology. If it ever thinks, it must sometimes be puzzled to see the connexion between the theory and the facts; but it has great faith. It has great respect for theories, especially in print.

STUDENT

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The Trend of Twentieth Century Science

The Magic of Minuteness

HAVE we an innate tendency to grow wings? Or to produce gorgeously colored hair on our heads in the spring? Are such pleasing tendencies merely held in check by the stronger ones — to have arms, and hair of a sustained color?

A little-noticed paper — but very well worthy of notice — by Mr. G. H. Shull, appeared some time ago in *Science:* "The Significance of Latent Characters." If, for instance, the quality of redness were to become latent in the seeds of a plant normally producing purple flowers, the flowers of the next generation would be blue. Qualities which, having once been active and manifest, become latent, are called "recessive." Each quality of the — thousands or millions — that constitute the totality of an animal or plant form, some common to all, some peculiar to the species, some to the individual, is called a biological "unit."

Mr. Shull's hypothesis is this, in his own words:

> All the visible variations of the present plant and animal world were once involved *in some generalized form or forms,* and the process of differentiation pictures itself to us as a true process of evolution brought about by the change of character-determining units from a dominant [that is, active and manifesting] to a recessive state.

This original "generalized form," then, was a balance or equilibrium of every form which every plant or animal would exhibit during the whole subsequent course of evolution, no one of them in manifestation because its opposite was also present. Evolution consisted in the "recession," the becoming latent, of some unit quality, its ceasing to hold its opposite in check; which opposite accordingly became manifest.

We should agree about the generalized forms — *form,* if you go back far enough. But we should regard all the "units" as having then been latent, subsequently brought one by one or group by group into active manifestation according to a preconceived cosmic plan; the intelligence that evolved the plan giving rise to, or radiating, the life-force of the "unit" it concerned. Even Mr. Shull's form of the hypothesis really requires an intelligent power to explain the becoming "recessive" of certain "units."

How many of these "units" are there? Science thinks that each unit manifesting somewhere in the form of the adult plant or animal is represented by a minute or microscopical unit in the nucleus of the germ plasm from which the organism developed and which it in turn hands on. Examined under the microscope the nucleus looks like a little tangled ball of thread, too much tangled for the continuity of the thread to be made out. But just before the cell divides into two the tangle clears up and its continuity is then seen to be made up of short segments end to end. These segments or "chromosomes" are in the salamander for example, 12 in number. Higher magnification showed that each of these 12 consisted of 6 still smaller units, "chromomeres," thus 72 of them. Still higher magnification seemed to show that each of these again contained 6 still smaller granules, "chromioles," thus 432 in number. We may have there reached the limit of visibility but not of actuality; de Vries thinks that the number of actual units represented in the heredity of this animal is at least ten times more, 4320 — only!

The question becomes *meta*physical in the end. It finally concerns the subjective power *in* ultimate material units — make them as small as you like — which guides their composing atoms into such or another configuration and mode of work. Biology must face that disagreeable necessity sometime, however far away it now pushes it. The explanation that material particles are aggregated and guided by smaller ones leaves the conduct of the smaller ones still just as unexplained. And the same however many times repeated. The philosopher who in old times accounted for the universe by the agglomeration of blind atoms thought he could do the same for the *conscious soul* by making the atoms in that case extra round and smooth. Science is trying the same game; but she gets in the conscious element by making the atoms *small.* It will not work any better in one case than in the other. Neither smoothness nor smallness will yield subjectivity and intelligence. STUDENT

The Earth's Factory

PROFESSOR Flemming, of Berlin University, reports in a contemporary some of the results he obtained and observations he made after a balloon ascent of five miles.

Bacteria, it appears, were fewer and fewer with increasing height, and at the maximum attained there were none at all. But this is not because the sun's rays as that height are more lethal to them than lower down. It seems on the contrary that their growth is stimulated by light which, had it been down through those five miles of increasingly dense air, would have killed them. The more air through which the sunlight has been filtered, the worse for the microbes. Putting the matter in Professor Flemming's somewhat technical way:

> The bactericidal power of the sun's rays, which on the earth might be stated as an average of + (plus) 16, at 25,000 to 27,000 ft. high is — (minus) 10 under similar heat rays,

that is, at the same temperature. A minus bactericidal power is, of course, not bactericidal at all, but stimulating.

This fact seems inexplicable with our present knowledge. It is not precisely known why sunlight, at the earth level, kills germs. Its active elements in this work are the violet and ultra-violet and *x*-rays, all of which decompose water, liberating oxygen — in part as ozone; and this, it is believed, does the destruction. But these rays break up other molecules than those of water and even liberate corpuscles from atoms, an action doubtless capable of destroying protoplasm when in minute masses such as bacteria. Why should not either or both of these processes of destruction go on at a height of five miles as well as five yards? We cannot yet say.

The air appears to become increasingly radio-active with increasing height. In Professor Flemming's somewhat cryptic statement:

> I found that it contained certain radio-active substances which are comparable to gases and exert a certain influence upon the surface of the earth. . . . Here we see the destructive power of radium,

which substance would seem therefore to exist in greater amount at a height of five miles than lower down.

Radio-activity is one of the ways in which a degenerating atom liberates the energy locked up in it at its generation.

How did radium or any other solid element get up there? It is itself a product of degenerating uranium, a still heavier element. Since both of them are very far heavier than any of the molecules of air, gravity would see to it that they did not remain long at that height. The only way they could be there would be by being *formed* there. Is one of the layers of the atmosphere, so far unsuspected and perhaps much farther out than five miles, a formative layer, one in which atoms take birth, are integrated? According to Theosophy, yes.

Neither

> "stars nor sun can be said to be constituted of those terrestrial elements with which the chemist is familiar, though they are all present in the sun's outward robes — and a host more of elements so far unknown to science"; [and] our globe has its special laboratory on the far-away outskirts of its atmosphere, crossing which, every atom and molecule change and differentiate from their primordial nature. (H. P. Blavatsky, in *The Secret Doctrine,* vol. I, p. 583)

STUDENT

The Moon at Meridian

SOME incomplete, though definite, experiments have been made respecting the influence of the moon upon terrestrial radio-activity. The experimenter, M. Paul Besson, studying radio-activity — especially of springs — in relation to the barometer, found that the higher the barometric pressure the less the radiation, and conversely.

But there was a daily variation which the barometer did not explain. A daily tidal wave in the earth's crust is now known, about eight inches in amplitude, following the moon. The crest of this wave was found to present the greatest radio-activity, corresponding with the moon's passage across the meridian. Whether she causes the extra radiation directly, or as a secondary effect following upon the strain of the crust, is not determined. But the determination should not be difficult. It would only be necessary to examine a cubic yard or so of soil that was raised away from contact with the ground.

Sometime it may be found that not only the moon but each of the planets emits light of its own and peculiar in quality to itself, besides that reflected from the sun. Each of them, as it passes the meridian, may even evoke some special response from the earth, just as we are beginning to find that the moon does. Some old "superstitions" may get justified. C.

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Nature Studies

Loss of Crops Due to Fungi

IN the United States alone, according to an expert, the annual loss from oat-smut is more than $6,500,000; from loose-smut of wheat, $3,000,000; and from bunt, or stinking smut of wheat, more than $11,000,000; and loose-smut diminishes barley by $2,000,000. The combined effect of the various diseases of fungal origin attacking the potato diminish the yield over $36,000,000 each year. The losses from cereal rusts and numerous minor troubles of farm crops, concerning which accurate data are difficult to secure, amount to hundreds of millions. The indirect losses are also great, as the expense of treating plants must be added. The loss due to limitation of industries is still greater.

What can be the function of all these pests in the economy of Nature? The hand of God and the workings of inexorable mechanical law seem alike inadequate as explanations. It means that there are destructive powers in Nature, and that these may get the upper hand. As all Nature is linked together, and man himself is one of the most potent forces in Nature, it is not surprising that his many defects and vices should exercise a blighting influence. Strict scientific logic demands that to every effect we assign an adequate cause. Whence, then, the cause of all this destructive effect? Strict scientific logic demands that to every cause we assign an adequate effect. Whither, then, goes the immense force generated by man's impure and violent thoughts? The countless pests may derive their *bodies* from the dust of the earth, but where do they get the lust and the vim which animates them and multiplies them so enormously? Are they not veritable incarnations of destructive, vicious thoughts which seek expression in appropriate vehicles?

We can never separate natural science from the science of living; our interests are indissolubly bound up with our duties. Wherever civilized man goes he deals death to man, beast and plant. This should not be so, need not be so.

The Astral Light is impure and disturbed from the images which man impresses on it by his inharmonious living; and this reacts on all living things, just as poisoned air or poisoned soil would do. STUDENT



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EUCALYPTUS GROVE ON POINT LOMA

Lifting Power of Fungi

THE *Technical World Magazine* gives an illustration of concrete punctured by a fungus. In a single night it burst through a tar-concrete base that had become solid by being in place for two years. The concrete was an inch thick and laid on a gravel foundation, in which latter the bulb from which the fungus grew was imbedded. The fungus is of the kind known as stinkhorn, and though soft and uninjured, it has made a hole like a dynamite explosion, tearing out a piece of concrete two inches square and making a jagged crack extending eight inches from the hole. A satisfactory explanation of these phenomena is much needed, since they seem to defy the ordinary laws of mechanics. H.

Black Diamonds

AMONG the different allotropic modifications of carbon, one does not see the black diamond mentioned. Yet surely it is entitled to be enumerated in the list, for it is unlike both the ordinary diamond and the other forms of carbon.

Found only in a small section of Brazil about 225 miles square, search elsewhere has so far failed to reveal its presence, even among the innumerable diamonds of the Kimberley field. It is an interesting speculation how Nature came to manufacture this particular form in this particular place, and the fact seems to indicate that certain very peculiar conditions must have obtained when the black diamonds were made. The natives dive in the river-beds for them, and wash them out of the gravel. They are opaque, non-crystalline, black or dark gray or brownish, and in size from half a carat to five hundred carats. They are harder than ordinary diamonds — in fact the hardest substance in the world; likewise they are tougher. These properties determine their commercial use, which is to make drills for piercing very hard rocks. No known substance can compete with them in drills for boring gold, silver, copper, and other mineral deposits; the initial expense of a drill, set with many stones, is great, but its endurance makes it pay. In working on ordinary diamonds, too, the black diamond is invaluable. E.

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THE UNEXPRESSED

THE sweetest thoughts we cherish ne'er are spoken,
The highest hopes we hold are ne'er exprest;
Life's noblest aims give forth no sounding token,
But silent work within their owner's breast!

Our bitt'rest disappointments bear we dumbly;
In secret silence mourns the wounded heart—
No key of speech however bright or comely
Unlocks the cell where deepest pain has part.

We cannot voice our sorrows' cruel anguish,
Nor can we speak of Life's most sacred theme,
Our best imag'nings in the silence languish—
Of sympathy with them we find no gleam!

Those fair illusions that we fondly cherish,
Those dreams of Beauty grown to us so dear!
Ah, when they fade, and slowly seem to perish
Lonely we grieve and shed the bitter tear.

But yet—altho' in silence must we sorrow,
And learn Life's lessons *seemingly* alone;
Still for us all will dawn a bright tomorrow
When we shall *know Divinity our own*.

When we shall sense the Birthright we inherit
No sad regrets will dim our efforts true!
(For things attempted have a living merit
And naught is lost, e'en tho' it's hid from view.)

So will there shine an understanding clearer!
So may we march triumphant to our Goal!
To this Great Truth we daily shall grow nearer—
One with The Infinite dwells ev'ry Soul!

G. O. B.

The Duty of the Moment

IN a land of privilege and golden opportunity there was once a notice board hung up in a public place to remind the dwellers in that land of some of their privileges and opportunities. This in itself was a privilege which they valued highly, because it served as a monitor of some things which perhaps they might not otherwise have thought of.

One day a notice appeared which said: *Let every one pay close attention to duty. Time is so precious. Not a moment should be lost.*

The meaning of this notice was a little puzzling to some that read it. It evidently had some deep meaning, which was not fully apparent to them. And it had a fascination which the memory could not lay aside, even if it wished to do so. What was the full meaning of this cryptic saying? It seemed like one of those uttered by the sybils of ancient days, under their mystical inspiration.

But happily man is so constituted that even the darkest sayings will become luminous if they are dwelt upon and brooded over. If it were not so, how should we ever progress at all? The old maxim, "Ask and ye shall receive," is still gloriously true.

The desirability of paying the closest attention to the duty of the moment becomes clear from many points of view. First of all, because that moment will never come again. If it slips by, barren of its seeds of help to human progress, then so much is lost. When we realize this, how great is our responsibility!

But we shall do well to remember that an attitude of mind that is otherwise apparently inactive can do more than we know to help our fellows. Activity of mind and body are not the first essentials when "He also serves who only stands and waits." Neither is there need for discouragement in the remembrance of the many lost moments of the past. They have each had their lesson, and the sum total of these is the realized present. And so the meaning of the injunction that not a moment should be lost becomes clear.

What is close attention to duty and how is it to be attained? Reflection seems to show that duty is the continuous effort at self government without intermission, and apart from and in spite of outer circumstance. In the practice of this, we can do with our minds and bodies that which we have accepted as our daily vocation — that which we have to do — in such a way that we do it with all the might and strength of a willing heart. We can do it calmly and serenely, as if it were the last thing we should ever do on earth. This is the vital principle of concentration.

The reason why this is not done more frequently is that our great enemy, the personal selfish brain mind, surrounds our "holy isle" with its floods of intruding delusions. They have to be kept out. We must shut the door by which they enter. And in doing this we open another door, and at first we may see little on the other side of it; but that is because we are, as yet, unaccustomed to see clearly. After a while we shall see enough of the glory to put the full powers of our souls into the endeavor to keep that door open. And then we shall know something of the "fulness of the seeming void." But we have to learn and remember so that it is never for one moment forgotten, that both doors cannot be open at once.

A holy reformer once said:

> Take no thought for the morrow, for the morrow will take thought for the things of itself. Sufficient unto the day is the evil thereof.

This is a confirmation of the same idea. It is enough that we have the evil of today to combat, the present pressing evil of our own natures. Yet in combating it we, in reality, are combating all evil and preparing ourselves for all future combats. Hence the wisdom of the advice to concentrate our energies on the present duty and to find in it a field for our utmost endeavor. Then, all worry, dissatisfaction, vanity, desire for prominence or notice or praise, the wish to be doing something else, preferences and dislikes, and the thousand allurements of the lower self cease to have their hold upon us.

And he who has seen the folly and delusions of these, who, through attention to duty has shut the door of entrance against them, has entered into a new state of being. He has found the joy of a new life. And he realizes that duty is not only what he *ought* to do but what he *wants* to do with all his heart and soul. It is because he does not realize his true nature that duty seems stern and hard, but in his heart, in the light of the divinity within, he loves what is right, what is in accordance with the higher law. STUDENT

Cause for Great Joy

SURELY there is a cause for joy where one has been led into a safe Path lighted by a gleam of inner certainty, and has escaped (as by a miracle) moral misguidance, mental and psychical upsetting, with attendant physical undoing.

Would it not have been all too easy to go wrong along with the bulk of the world? There were the allurements of all the cults of denial; all the little foolish circles whirling around whoever cared to play hub to them; those teachings that identified the house of the body with its imperial Guest; those that lifted the pack of sin from the shoulders of the sinner to another's; and, worst, the foul, abominable imitations of Truth. How happy is he who stands proven, firm and certain; knowing his divine birthplace and birthright, and his immortality that was forever, and may not be snatched away; assured at every turn that all is lawfully regulated.

Were there not false teachers ever at the cross-roads, the crises of life? They — teachers? They were themselves untaught and wretchedly misguided, ambitious, power-hungry, money-loving, cruel — and such as *they* calling "This way is peace," "This way is wealth," and "This way is power," to the bitter ruination of millions! Oh, happy is he who has served the Law and merited the advice of a true compassionate Friend of humanity; who will be led nowhere but to the performance of duty; offered only help; and taught not one word but the honest brave Truth!

Happy indeed is he. Though, upon taking his first step in that new-old Path, he is confronted by a ravenous giant that his past forgetful living reared, he stands to fight, and fights *to slay*, with calm heart; because he knows that HE HIMSELF is greater, stronger, and more ancient than his sin. For him there is cause for great joy that the fight is on, and that he has moved away from the wild-eyed crowd searching up and down the world. In the weariest hour of struggle he knows a joy, and others will be standing with him, soon, sharing it. STUDENT

Thoughts from Marcus Aurelius Antoninus

THE soul does violence to itself when it is overpowered by pleasure or pain.

How plain does it appear that there is not another condition of life so well suited for philosophizing as this in which thou now happenest to be.

NEITHER in writing nor in reading wilt thou be able to lay down rules for others before thou shalt have first learned to obey rules thyself. Much more is this so in life.

IN the same degree in which a man's mind is nearer to freedom from all passion, in the same degree also is it nearer to strength; and as the sense of pain is a characteristic of weakness so also is anger. For he who yields to pain and he who yields to anger, both are wounded and both submit. . . . Consider how much more pain is brought on us by the anger and vexation caused by such acts than by the acts themselves at which we are angry and vexed.

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THE SILENT BATTLES

THE silent battles are those which count
As we go upon life's way;
And some are short and some are long,
But we fight them every day.

No sounds of trumpet or fife, or drum
From the battle field uproll;
For none but God has access to
The secrets of the soul!

Temptations come in every guise,
Honor and faith to lure;
And strong is the heart that resists them all,
And stays upright and pure.

And many a hard-fought fray is won
Which none will ever know;
The silent battles are those which count,
When we conquer a silent foe!

Unsigned (*Selected from the Daily Press*)

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question I have read a great many Theosophical books, and have visited Point Loma. The ethical teachings of Theosophy and their practical application in the Râja Yoga Schools, seem to me to be beyond praise; but I cannot accept the doctrine of Reincarnation. Is it necessary to believe in Reincarnation in order to be a Theosophist?

Answer The teaching of Theosophy is that from away back of the very earliest historical times, even from the period which has been called the Golden Age, a knowledge has existed amongst the wisest men which our modern 20th century civilization is little aware of. This is the ancient Wisdom-Religon of humanity, which has been called Theosophy in this age (though known previously by other names) simply because some significant designation must be given to it, and that seemed the most appropriate.

From this ancient Wisdom has sprung all the religions of mankind from time immemorial, and also all those movements which have tended in any way to uplift, benefit, and spiritualize the human race.

In that measure, then, that any man or woman recognizes and practises a code of ethics which is in harmony with this great idea, he or she is at heart a Theosophist, whether he calls himself by that name or not. There is no virtue in the mere name of a thing; it may be a cloak or it may express the true nature in some degree or wholly. The all-important question is what a man *is*.

But the student of Theosophy finds when he has realized the grandeur and nobility of its doctrines, that two elements of his best intelligence are at work. They interpenetrate and assist each other if untrammeled by prejudice, passion, or personal aim. We might call them the mind and the intuition.

And so in accepting the great ethical ideals of Theosophy, the mental faculty steps in and inquires how are they to be accomplished so that the great doctrine of human perfectibility may become a reality.

And the mind will at once recognize that one life is not enough for this; that such an experience must be the result of an infinitely longer existence.

Further investigation shows that although Reincarnation is not a familiar idea in the West today, yet that in the East it is accepted as a matter of course and forms a part of the daily thought life of the people. Shall we take the superior position and say we know better? How do we know? Have we ever thought about it? From whence came the generally recognized religion of Western nations?

Did it not come from the East? And what was the teaching of its founder? He taught Reincarnation, and it would be a recognized part of Christianity today if it had not been for selfish craft.

Every thoughtful man feels in his heart that he must have lived before, and that he will live again; and even when the idea shocks the grooves of previous mental habit, it soon becomes familiar and the overwhelming evidence of its truth bursts upon the comprehension. It is the only doctrine which will account for the differences of genius and character in men and nations. Taken together with the truth of the great law of Karma, it solves the problems of Life and Death, and affords a reasonable body of thought into which a man may infuse the soul of his ideals.

STUDENT

Answer II. Let us frame a similar question, taking, however, another and different subject, as follows:

I have read a great many scientific works and have visited Point Loma, where I find such excellent instruction is given along scientific lines, in mathematics, chemistry, physics, botany, etc., etc. The ethical teachings of Theosophy and their practical application in the Râja Yoga Schools, seem to me to be beyond praise, but I cannot accept the so-called scientific teaching that the earth revolves around the sun. Is it necessary to believe in this in order to be a Theosophist?

I have here used the term "scientific works" instead of "Theosophical books," for the reason that Theosophy is, as explained by Mme. Blavatsky, "the science of life, the art of living," and that as such it includes all science, all truth. What is not truly scientific in its true sense is not Theosophy. And our questioner, if having no more than a common school education, might go on to say, "My senses appear to show that the sun revolves around the earth, I have no present means of proving the contrary." "True if you rely solely upon your senses; but let me appeal to your reasoning powers, since you are an intelligent man." And then you would listen to all the arguments that go to show that the earth revolved around the sun; you would be told of the telescopic observations; the astronomical measurements, etc., etc. And, being a man of intelligence, open to conviction, you would doubtless end by accepting this as a scientific fact.

In other words we assume that you desire to know the truth. It is not that you wish to be informed *if it be necessary* to know this or that — you do not think about the matter in this light, but simply seek the Truth.

Similarly if you ask for the truth in regard to Reincarnation, and, though *you* may not be able to prove it — just as *you* may not be able to make the necessary calculations to *prove* that the earth revolves around the sun — you will find a similar amount of overwhelming evidence that appeals to your reason.

As for having to believe this or that in order to be a Theosophist, let me quote what Mme. Blavatsky has said: "Theosophist is who Theosophy does." And all the knowledge you might have about Reincarnation, and the memory of past, or knowledge of future, incarnations, would not of itself constitute you a Theosophist.

In fact the first step towards becoming a Theosophist is just that which you say you admire in the Râja Yoga system of education. It is a matter of the *life*. "Do the deed and you shall know of the doctrine." Yes, know with full knowledge and certainty, with the only knowledge that is worthy of the name.

STUDENT

Question Why is it that in spite of every effort we find ourselves hemmed in so with limitations? Can we indeed become free? Are we always to be so bound?

Answer "Ye are not bound." There is a tendency with many, it seems to me, to take rather a dispirited view of the situation, when they are brought face to face with their many slips and failings, in the endeavor to live a higher and more unselfish life. Pessimism is a close and ever-ready foe, and the idea arises, "It is all very well for so and so, they have this, that, or the other virtue, or talent, or aptitude; but for me — I am stupid, or bad tempered, or jealous; what a selfish monster I must be even to be thinking these things!" And then we sit down and think about that. Poor student, where is your philosophy?

Have you forgotten all about Theosophy? Now for pity's sake don't sit down and fret about that. Just laugh at yourself for your folly; put to good use that magical disperser of mists; and in the sunlight of a saner frame of mind, turn to the living truths so freely offered for guidance, *and cease identifying yourself, with your personal, mortal, imperfect lower nature.*

It is a thing of ambitions, passions, meannesses, and despairs, granted; *but it is not you.* If you had fought a better fight against its demands, petted it less, and fed it less with excuses and procrastination, you would not today have so well-nourished a foe to fight. But because you gave way in the past to the delusions of the sense life, is there any valid reason why you should continue to do so?

Having as child of the Immortals, *Will,* and the *power to choose* your line of thought and what you wish to do, *you* are yourself responsible for a future fate of usefulness and helpfulness to humanity, and happiness and peace for yourself in the fulfilment of duty — the duty of making good your Immortal position in the stronghold of the mortal. It is the destiny of the incarnate Ray of the Divine which makes us human in the real sense, to attain perfection; why not use the forces in our command to reduce the inflated proportions of the *personal self* to something like a correct perspective in the general scheme of one's make up!

Ye are not bound! *No,* not to the *greatest* failing, nor to the least; for determination and will are unconquerable powers when set in motion for a good cause, linking us to the undefeatable Higher nature.

Dwelling on the eternal truths of Unity and Brotherhood, and striving daily to make them of practical use in our lives will bring home to us at last the conscious knowledge of our freedom, for we shall feel *Ourselves* to be *a thing apart* from the qualities that enslave, and realize that our true natures are divine. W.

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

Evangelistic Busy-Bodies

A MISSIONARY in a Shanghai paper, issuing a call to Christians, points out that in this second century of missions we know Asia better, and Asia knows us better. Printing presses run day and night in Asiatic countries, and Asiatics come over to America, are often subjected to insult, and witness our irreligion, our religious strife, our immorality, our political corruption.

> Error and superstition are so interwoven with the whole social and political fabric of the non-Christian world that Christianity seems to it to be subversive.

Does not this seem a little inconsequential after what has just been said about the state of Christian civilization as witnessed by the Oriental? But what follows is more inconsequential still:

> For a long time other faiths were indifferent to the Gospel, but as priests see more and more clearly what changes Christianity involves, indifference is giving place to alarm.

The writer must mean that the priests do not want the error and superstition that is interwoven with their fabric to be eliminated. But there is surely another possible cause for the alarm. Perhaps they are afraid that the changes involved by Christianity will include an introduction of the above-mentioned Western institutions — religious strife, irreligion, vice, and corruption.

So we have to gird up our loins to exterminate the "ethnic religions," and to introduce Christianity; no easy task, as the missionary admits! And how are we to do it? By means of money, it would seem:

> We must insist on personal subscriptions, proportionately made and systematically paid. . . . We must do less begging and pleading as if missions were a charity and a side-issue, and boldly declare that the evangelization of the world is the supreme duty of the church of God.

Thus we see there are still some people who think that the West is divinely obligated to impose its religion upon the entire world, and who believe that money is what is needed to accomplish this. But there are others among the missionaries themselves who hold a much more sympathetic attitude towards other religions and think that the West has to learn from the East as well as to teach it.

If we want to realize that the desire to convert the world is not specially a religious motive, but is a motive inherent in our racial character, a motive which we have imported into our religious views and activities, we have only to seek in other quarters for evidence of the same motive. And we find, among other things, that certain influential Romans have just issued a protest against self-appointed British and American amateurs who have been agitating to prevent the Romans from doing what they think best with the architecture of their own city. These Italians say they can value their own antiquities themselves without assistance; and that while extending to their visitors the hospitality of a host, they intend to claim the host's privilege of being master in his own house.

The interfering and frequently domineering spirit, therefore, is responsible for much that is unwise in missionary projects; and it may be mistaken sometimes for the apostolic spirit. Of course sincerity and worthiness of motive may be pleaded; but is not that the very excuse made by the interfering domineering individual whom we all know? His sincerity and good intentions we do not doubt, his zeal is obvious; but these do not much mitigate the harm that he does to his cause through his blindness to his own imperfections and his acute sense of the shortcomings of others.

It is seriously the gravest objection to missionary effort that it involves so much of this kind of hypocrisy. If the missionaries wish to win the respect of the "ethnic religions" and to gain support instead of sarcasm from their people at home, they must set about removing this stigma; and here indeed is a task worthy of the utmost force of holiness and zeal. However excellent may be the standards of life followed by missionaries themselves, other peoples will judge them as a part of the nation which sends them out, and hold them responsible for the failings which they tacitly endorse. Set your *own* house in order, the critics will say, and justly. And what is more, if that were done first, there would be no need for so much strenuousness, nor danger of so much failure in the work abroad; for a good example spreads, and practical evidence is better than any amount of exhortation.

Those missionaries, clerical and lay, who are seriously studying the meaning of the words "religion" and "civilization" in a universal sense, and are trying to find the right way of appealing to people, are the ones who will win the sympathy and respect of intelligent people. Those who realize that "heathenism" is not divided from civilization by pink lines on a map, but that the two exist side by side in all lands, will direct their missionary efforts towards holding up the lamp of life wherever there is darkness, be it at home or abroad.

Advocates of foreign missionizing will no doubt adduce the devotion displayed by so many missionaries; but surely this is reason for deploring the waste of such virtues. When the world has such dire need of devotion, is it not a thousand pities that devotion should be side-tracked, that missionaries should expend their force in comparatively useless or even harmful directions and have their good work undone by those that come after them? If they feel a call to promote the spirit of the gospel, why not, instead of deserting their country for a land where their presence is uninvited, stay where they are and make their own locality a radiating center of true Christian charity, unselfishness, and purity? In this way their influence would soon spread and reach even to the uttermost parts of the earth.

STUDENT

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

As Little Children

HE who having experienced the masculine nature, yet preserves in himself the feminine, will become a universal vehicle.

As a universal vehicle, eternal virtue will never forsake him. He will rebecome a little child.

He who having known the light, remains in the shadow, will become a universal exemplar.

He will return to the All-Perfect.

He who knowing the Radiance, yet remains humble, will be a universal valley.

He reverts to the Primordial Purity.

This Primordial Purity is that which, being differentiated, gives rise to the manifold vestures of life.

A wise man, thus permeated, becomes the greatest of rulers.

Tao remains tranquil, yet leaves nothing undone. — *Tao-Teh-King*

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THE THEOSOPHICAL ADDRESS AT ISIS THEATER

A UNIQUE and interesting program was given at Isis theater last night by the Râja Yoga pupils of Point Loma. The clearness of enunciation in the reading of some quotations from the writings of the three Theospohical Leaders — H. P. Blavatsky, William Q. Judge, and Katherine Tingley — was a feature that is so often lacking even in the recitals of experienced speakers. Even the smallest of the pupils could be heard all over the theater. The precision in the rendering of the music showed not only the best of instruction, but also study and interest on the part of the pupils — one of the secrets of Râja Yoga being the co-operation between teachers and pupils. Every number of the music program deserves commendation, but special comment is due the orchestral selection, *Dedication,* composed by the youthful conductor of the Râja Yoga orchestra. As a composition it shows great promise and the rendering of it was excellent.

Three short addresses were read by pupils. In "The Power of Music from a Theosophical Standpoint," the young speaker said:

"Music is so much a part of the Theosophical life in Lomaland that to conceive of living without feeling its influence is almost as difficult as to imagine life lived in ignorance of the sunshine and the birds. Perhaps a Theosophist appreciates the potency of music in human life more fully than others because he takes up its study in a broader and more sincere way than many. . . .

"If we would rear a mighty edifice and have it stand, we must make a firm foundation for it. In the edifice of a musical career the same principle holds true, and this firm foundation is nothing more or less than a balanced and harmonious life. The musician to know his power and responsibility must understand the duality of his nature, and the existence of the higher and the lower. His music is the result of the higher nature finding expression, and the perfection with which it finds expression will depend entirely on how free it is from the fetters of the lower nature. Every evil thought, every unkind word, every selfish act, strengthens the lower nature and weakens the higher, thereby obstructing the path of musical expression. With every kind and noble thought and act the higher is strengthened and the silver chords of the soul speak more true and by their music more hearts are touched.

"Why not carry our musical education a little further; besides perfecting our technique on our instruments let us reconstruct the technique of our daily lives. Let us eliminate the harsh tones, the discords of unkind deeds, the faulty intonation of impure and uncontrolled thoughts, let us become the true musician of whom Sidney Lanier sings:

'His song is only living aloud,
His work a singing with his hand.'"

In an address on "What Theosophy Means to a Young Man," the speaker said:

"How many devoted mothers are there today whose hearts are breaking with the pain caused by the thoughtless, selfish — aye often worse — actions of perhaps once dutiful sons! And how many more are there whose constant prayers are that their sons may follow the path of honor and not be overcome by temptation. And yet they see no means to bring about the former or to avoid the latter. . . .

"And how many fathers are there who, having sown their own wild oats in youth, and having now reached middle age and realized their folly when all too late, would not sacrifice anything to be able to direct their sons on the path of right action.

"It is to such parents as these that Theosophy offers the key to the situation. . . .

"Do you think that any young man who truly loved his parents and his fellows and who had attuned his heart to the needs of all humanity, and who was seeking to blend his mind and soul for the upbuilding of his character, would be in any danger of taking a crooked path in life? Is it not always either the desires of the physical body or else of the personality which cause all the trouble in the world? Does it not seem reasonable to say that if even one-tenth of the people of this country had assimilated those teachings, and had made them burning factors in their lives, all the problems that confront us today would disappear — all the way from graft and stock-watering down to physical depravity — and that the earth would be a paradise compared to what it is?" — San Diego *Union*

My Interview with Halley about his Comet

SEEING there was a great competition going on as to who should be the first amateur to find Halley's comet, I was suddenly seized with a bright idea. What was the use of wasting time in searching the confines of immeasurable space for a thing which had been lost for 77 years by some astronomer — and he dead! I would go to headquarters and get first-hand evidence. And I knew how to do it, too; for I had letters of introduction to two privileged parties who could ring up the mighty dead whenever they wanted and have them answer all sorts of questions.

So I went to the office of one of these friends, whose name was William; it had been a newspaper office, but its owner had been promoted from mere terrestrial communications and was now a kind of interplanetary news-agent. At the time of my arrival he was busy with the spirit of a departed politician, from whom he was trying to get advice about the general election; so I waited until the great man had gone. When I mentioned the object of my visit, Mr. William was much enthused and said he had no doubt I should get satisfaction. The communications were conveyed by two women, one of whom was the terminal of the terrestrial end of the line, and the other that of the spiritual end. The name of the latter was Juno. The ceremony began with the singing of a hymn, "Shall we gather at the river," and then the medium said that Juno was present and would try to get hold of Mr. Halley. The atmosphere was rather muddy, she said, owing to the general election. Presently she said someone had arrived. "Ask him his name," said I. "He says, 'Don't bother me with such questions!'" replied the medium; but here Mr. William intervened. "Ask Mr. Halley," he said, "whether he is able to speak to us." Instantly the medium became entranced; when she came to, she said that Mr. Halley had been speaking; he said he realized that he had been on the wrong tack in his piano-playing while on earth — but here I interrupted and said that I thought they had gotten hold of the wrong man. The medium was sorry there had been a mistake, but it was very hard to see who was who in the present perturbed condition of the astral light.

But Sir Charles Hallé wouldn't go; he said that now he had been waked up out of his pleasant sleep he was going to stay; if they didn't want him, they shouldn't have called him. He said that if I would sit in a dark room and make my mind vacant he would try to communicate with me about some new ideas in piano-playing that he wanted to give to the world. So the medium had to call up a spirit named Jacob to eject Sir Charles and go in search of Halley the astronomer. At last we got him and the medium said I might put my question. "Can the learned astronomer kindly inform me of the whereabouts of the comet that goes by his name?" He said that the comet that people were expecting was not his comet but another one that had taken its place. His own comet went off into space thirty-five years ago, and he could not be expected to know anything about this other comet. He was sorry he could not stop, as he had an engagement.

Then I decided to call on my other friend, Sir Oliver Cromwell. I found him digging a tunnel with a pickaxe, and he asked me to stoop down and tell him if I heard anybody digging at the other end. I couldn't see any other end, but he said it was in the fourth dimension. He had a familiar spirit named Podge, and he brought out a pair of old gloves and a fountain pen for the spirit to "smell of." This spirit never communicated all his message to one person; he used to send half the message to Sir Oliver and the other half to a man in America. This was done to prevent fraud. So we had to cable the American end of the line and arrange a simultaneous sitting. After some delay we got to work and I was told to put my question. "Can you kindly inform me where Halley's comet is?" "*Potesne me certiorem facere . . . facere. . . .*" Here the communications ended. "Won't you answer the gentleman's question?" said Sir Oliver. "Ah yes, that is what we used to learn at school — *possum, potes, potest.*" We could get no more from Halley than *possum,* though we tried for over an hour, and I concluded it would be better to buy a telescope after all. THE OBSERVER

Some Mongol Myths

THE histories of philosophy give us a more or less faithful abstract of the thinking of this or that *man,* going back in time as far as they can.

It is not very far. How if they were to try the philosophy of this or that *nation?* The philosophy of an ancient nation is hidden in its myths about deity. Certainly the myths often look very crude, and if we had those belonging to but one nation the current "infancy of the race prattle" theory might do — except that the infant is regarded as at once a half savage *and* possessed of the imagination and poetic genius of a Milton and a Shelley combined. He turned as it were straight from butchering his enemy and his enemy's family to the composition of gorgeous and invocatory poetry about the dawn and the west wind and the Pleiades.

The prattle theory will have to let go soon. History has so far only caught sight of the last ripples of a great wave of civilization which reached its height long before. That is practically Sir William Ramsay's contention; and as philosophy and religion are parts of civilization, it applies also to them. Which, fully developed, means that humanity once had *a* religion, was taught the great cosmic spiritual truths by men who knew them and had the right and duty of teaching them. As the nations separated and developed different characteristics of mind and temperament, the one religion was adapted and fractioned accordingly by their successive spiritual teachers.

For various reasons degeneration occurred. The teachers kept the light burning, but more and more adaptation and fractioning and simplifying was necessary. The truths were often thrown into myth and story as the best way to teach them, and these, handed to the people, were distorted and grossened. But however much so, the primal philosophy stayed and stays in them, some of it with one people, some with another, some with all. This concealed body of philosophy lived along down the ages, standing beside the later presentations of *the religion,* now greatly simplified almost to the point of ethical law only — so far as the people were concerned; for in every one was an esoteric school for the few. Little cosmic phil-

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osophy was at last possible and there was no advantage in embodying any in fresh myths.

To get that original philosophy, that gnosis, should be the problem of Comparative Religion. But the key is belief in its existence and utter renunciation of the prattle theory. If with that key the genealogy and legends of the gods and divine heroes of all other nations were studied and known as minutely as we have studied and know those of the Greeks, compared, and in the comparing pruned, we should get back through the innate philosophies of the several nations to the innate philosophy of all humanity — and that is cosmic spiritual Truth itself, Theosophy. For the nearer humanity stood to its primal source the less difficulty it had in comprehending that intuitively; it was the development of brain-mind, involving the necessity of forcing the inner truths through the mechanism of sense-derived terms and pictures and concepts before they could now be received at all, that created all the difficulties and wrangles. Whoever takes the myths of an old people and tries to read them philosophically and spiritually, is accused of reading *into* them what was not there — and of cooking them.

What is wanted is the courage to face this charge, boldly and avowedly to *do* a little cooking, and to show that the very littlest will often at once bring the myths of one people into obvious relation (of identity) with those of some other — perhaps far removed in time and geography.

Comparative Religion has been afforded another chance in this direction by the late Jeremiah Curtin in his posthumus book, *A Journey in Southern Siberia.* This means a journey among the Buriats, primitive Mongols of the region of Lake Baikal and especially of its sacred island Olkhon. From the ancestors of this people sprang Jenghiz Khan and Tamerlane, and from these the conquerors of Russia and China, Burma and India. Mongols established their empire at Constantinople and as a race they bear in them, thinks Mr. Curtin, "the great mystery of the future, a mystery of great import to all men." But it is with their myths that Comparative Religion is concerned, given in this book as fully as it is perhaps possible for an outsider to get them, myths that date back to Mongol beginnings and still hold fragments of the One religion.

High above all beings is Esege Malan, the world white god. But *he contains in himself a trinity,* and of none of these are pictures ever made. Their descendants form the thousand *active* gods of the world, whose "life" Esege Malan conserves for them and supplies them with. The next trinity, before the thousand, is female; and from one of this second trinity, and a purely terrestrial "hunter" sprang the (Buriat) race.

There is a Satan, hurled from heaven. But he consists of the four elder of the nine sons of Esege Malan, hurled down to earth by the five younger. Then evil began, generated by those four. The earth became full of it. At last one of the sons of the five, a *grandson* therefore of Esege Malan, Gesir Bogdo, descended and gave battle, thereafter returning to heaven and there creating divine heroes who should keep up his struggle.

But besides this there is a Messiah *born of a virgin.* One of the fifty-five direct emanations of Esege Malan, desirous to help and teach the Buriats, entered a hailstone which a girl swallowed as it fell. She bore a son, Mindiu, who established religion, taught the practice of prayer and the origin of the gods and the world.

And there is the water of life, springing, this one also, from near the roots of the sacred ash.

We touch on but a few of the points by way of example, referring readers to the book. The myths are evidently much mixed and obscured, some of them cosmic and abstract, some human; some, judging by parallels from Central and South America, appear to refer to the later days of Atlantis — as indeed they well might, considering Mongol origins. The real student of Comparative Religion, the student of Theosophy, will have little difficulty in finding the essential threads in the often grotesque patchwork. STUDENT

Queer Doctrines

THEOSOPHY champions true Occultism, and anything *less* than the true teaching is harmful. Moreover this "less" is split into a thousand cults, every day waxing more numerous, and many of them are grotesque, many vulgar, and many sordid.

A circular lies before us; it is badly printed, badly spelled, and ungrammatical. The head of the cult is an individual with many queer titles and foreign names purporting to be Persian, calling his publications "Mazdaznan." The object would appear to be to teach a kind of self-titivation. The following is a quotation (spelling and grammar as in the original):

> A mind, conscious of its functional needs, and tranquil upon all occasions, well centered and concentrated, and with perfect control of will, directing everything for its own individual good, and at all times polarized, enjoys a state of perfect health and understands rythmic breathing. Since all life becomes conscious of existence through the breath, this breath when properly directed will accomplish everything that our mind desire.
>
> When concentrating upon the breath, and its centralizing life principle, or "Ga-Llama," following the current of inhalation and exhalation with our thought, we receive benefits at once.

It also appears from the above that the means whereby this delectable state is to be reached is by organizing one's breathing process, a process which Theosophy teaches is very much better left alone. The practices which the disciples are told to go through suggest petty self-absorption. They are to rub themselves over with a dry towel before going to bed and to oil their feet; when there, they must lie on their right side and think of nothing especially but fix the mind on the breathing. When they get up, there are other grooming processes, some of which we consider to be rather disgusting. Throughout the day the followers, we understand, cultivate a studied self-consciousness, which accompanies them in their eating, their walking, and all their goings.

It is hard to imagine that any sensible person would be interested in this system. The breathing exercises, as physicians would doubtless assert, may mean heart-trouble for some, or weakening of the nervous system and consumption for others, or even ultimately a hopeless state of mind. It stands to reason that nobody will get health by such a process; for health is not to be won by meditating about the body. If people could *forget* their bodies and their ailments, they would be on the only road to health; for sickness they should call in a doctor.

It is clear that the purveyors of these notions make their appeal to a certain class of minds only. But they are human beings, and it is always possible for any of them to graduate. They may have unselfish thoughts, disinterested impulses; let them cling to these and cherish them. It is their chance of expanding their nature and reaching up to the air and sunshine of health and happiness, where people do not go about meditating on their little infirmities and running after "cranks."

The public should clearly understand that neither the originator of the above fad nor any of his followers are in any sense connected with the Theosophical Movement. Theosophy teaches *Occultism,* as for instance in the following extract:

> There is a road steep and thorny, beset with perils of every kind, but yet a road, and it leads to the Heart of the Universe. I can tell you how to find those who will show you the secret gateway that leads inward only and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onward, there is reward past all telling, the power to bless and serve Humanity. For those who fail there are other lives in which success may come. (*H. P. Blavatsky*)

H. T. EDGE, B. A., (*Cantab.*)

The Ohio Juryman

THE Ohio juryman appears to be evolving faster than his fellows of some other States. A young man was recently put on trial at Elyria for murdering his sweetheart. For several hours the county prosecutor tried to secure jurymen who would say they had no scruples against the infliction of the death penalty. In vain. Finally a confession was obtained and the man was sentenced for second-degree murder, going to the penitentiary for life.

He has a chance now to get hold of his own character. Were our penitentiaries all they should be and might be there is little human material that would prove absolutely refractory. C.

Science Notes

IN Indiana is a place where a trolley line skirts a river; and it has been discovered that the wire is frequently tapped for the purpose of fishing by electricity. A wire is led from the trolley wire to the water, and the current stuns any fish that may come within its influence, so that they can be taken out with scoop nets. The game warden is trying to stop it, but perhaps the idea may be taken up and made useful in legitimate fishing.

EXPERIMENTS have shown that ultra-yiolet light decomposes water. Half an ounce of water was subjected to the rays of a quartz mercury vapor lamp, and after 200 hours .016 cubic inch of hydrogen gas was produced and the water was found charged with oxygen. This experiment is held to account for the presence of oxygen in snow and rain in quantities larger than would be absorbed from the air. Light, with its many correlations, is a good deal more than a mere agent of vision.

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Art Music Literature and the Drama

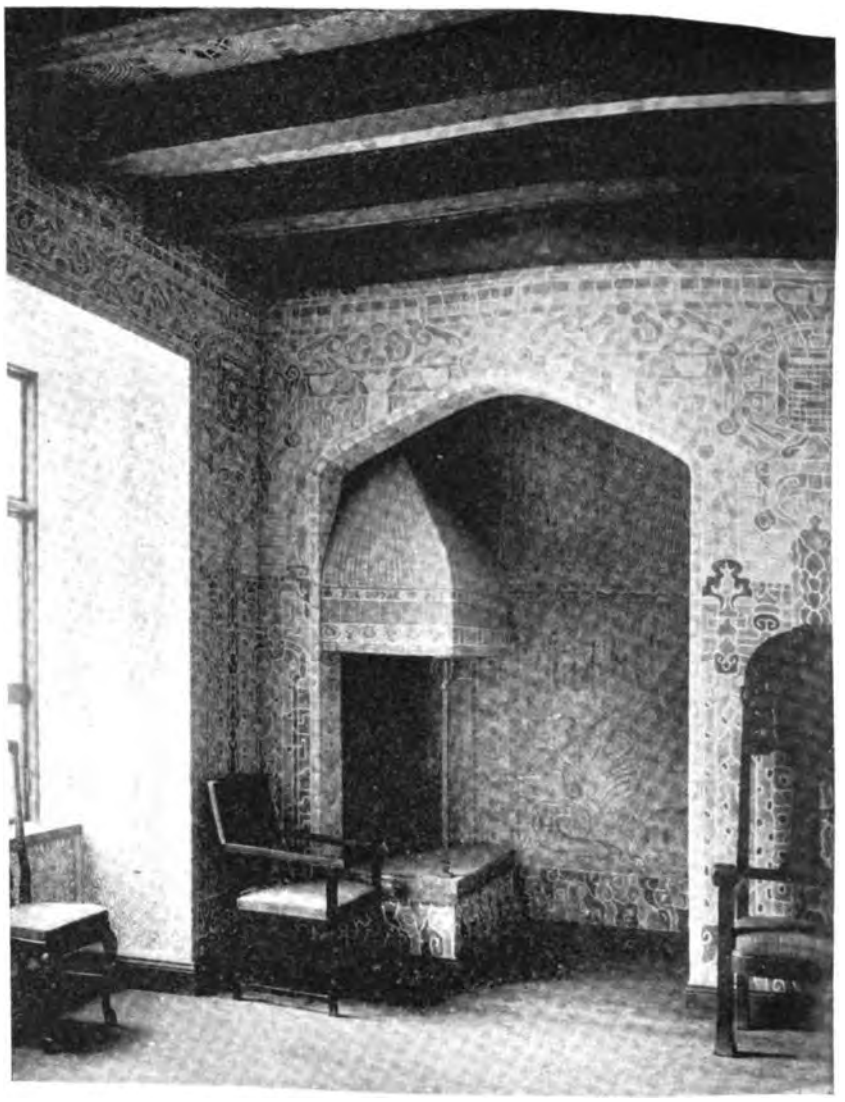
wedish Wall-Decorations of the Sixteenth Century

THE illustrations on this page give most interesting glimpses of a room shown at the Exhibition of Industrial Art, held in Sweden during the summer of 1909. The walls and ceiling of this room were decorated after the design and coloring used in the wall decoration of many of the old Swedish castles, some dating from the Renascence, others from the Middle Ages. The first illustration shows the curious fire-place of the old days.

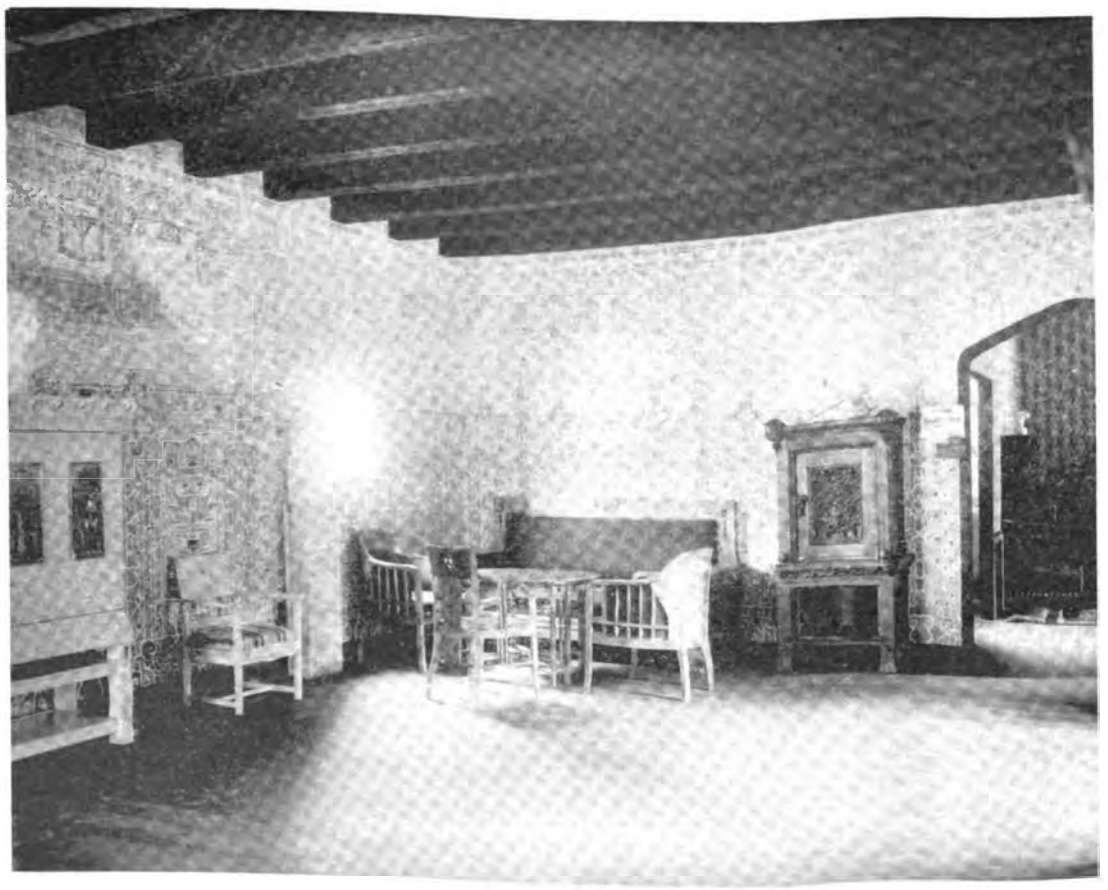
Prehistoric finds show that the decorative art was natural to the Scandinavians, who possess a strongly developed sense for form. The effect as a whole was always kept in view, and the ornaments were often quite simple though exhibiting great refinement. But when historical records begin art and skill were on the wane, and it was not until Christianity had spread more generally over Sweden in the 12th and 13th centuries that decorative art received a new impulse in connexion with the building of churches.

The plastered walls of the small churches were, as a rule, adorned with paintings of a purely ornamental character as well as with figures. Though not made by artists, and in the figures showing the naïve and innocent spirit in which the stories and legends of the Bible were received, the decoration as a whole is often beautiful and the ornaments and choice of colors of very great interest. Several colors are used, though the chief colors seem to be the old Egyptian red and blue. This is still more apparent in the different branches of industrial art that have lived through the centuries, and these colors are often blended with a warm yellow or a light blue.

The influence of the Renascence reached Sweden during the reign of Gustav Vasa, and the Reformation put an end to church-building. Instead, new castles, serving as strongholds, were built in a quite new style



Lomaland Photo. and Engraving Dept.



that is known as the "Vasa-style," the interior being ornamented in unaffected loveliness, albeit with the simplest means. Architects and artists were called in from abroad and the technique later reached a high state of perfection.

The paintings shown in the cuts are copied from one of these castles, of which Vadstena Castle at Lake Vettern is the most typical, though its interior unfortunately has not been preserved.

In the cuts may be seen furniture, of which the big chair at the right of the hearth, and the cabinet at the right on the other cut, seem to be designed from old patterns, and have much of the old dignity. They are made of curled birch-wood, beautifully carved, and ebonized.

A SWEDISH STUDENT

Effect of Heat on Musical Instruments

THE effect of a rise in temperature upon an orchestra is noticeable to a practised ear, but somewhat complicated owing to the different characters of the instruments used. An organ may be taken as an illustrative example. This consists mainly of two sorts of pipes, reed and flute. A writer in *Prometheus* (translated in the *Scientific American Supplement*) tested an organ before and after performance with an orchestra and found that the reed-pipes had maintained their original pitch, while the flute pipes had risen. The cause of the rising of the flute pipes was due to the expansion of the air by the heat; this increased the velocity of sound; the wave-length of the sound in each pipe remained the same, as that depends on the length of the pipe, which was not materially altered by the heat; hence the vibration frequency rose proportionately with the rise in the velocity. A rise from 59°F. to 77°F. would increase the velocity of sound from about 1120 to 1140 feet per second, thus raising the pitch. In the reed-pipes, however the pitch depends on the reed, which is not altered by heat. H.

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Theosophy, put in practice will build the true home-life for humanity.—*Katherine Tingley*

A Waste of Human Life

SEVERAL times of late, in the English press, there have been articles deploring the situation of unmarried women — the girls who have not married, and have not entered upon any career independent of their position in the home, either because they are inefficient or the family has been disinclined to countenance any such undertaking. The situation calls for remark because there are now so many more young women of the middle class who do not marry. It is pointed out that the purposeless years passed by many unmarried women, constitute a waste of human life.

There is perhaps no position more trying, none which demands more exercise of self-forgetfulness than that of a girl who sees her brothers and sisters becoming active in careers or in homes of their own, and who, perhaps because there are several like her in the family, cannot persuade herself that her attendance and devotion are needed by her parents. And still she has been educated for no other life than that in her father's or a husband's house. It requires a remarkably sweet and unselfish disposition to enable her to see the years pass without any happening to indicate any special need of her anywhere, gradually realizing as she must that the years of dependent waiting for what has never come and of amiable subordination to lesser family interests, have deprived her of the impulse and initiative necessary to create the longed-for opportunity to expand. There *is* a waste of life in these cases, and inharmony and unquiet trouble many hearts because of these conditions.

As was recently pointed out, the fault is that the homes have not been adapted to the changes that have taken place. There are of course some families in which young girls have felt the new time and, overcoming the opposition of parents and other relatives, have struck out boldly and with very little expenditure of money have made careers for themselves, working hard and proving that they were capable of taking care of themselves, before the question of marrying arose at all.

And how much these energetic young women bring to the home when they return to it periodically — what a thrill of real life! There are always those who have not dared, or have not been permitted, who regard them enviously and wonder in a discouraged way what can be going to happen to bring variety into their own monotonous lives. For hobbies and intervals of travel, and the comforts of home itself, do not deaden for all time the craving of a normal adult for some responsible relation to something or somebody in the world.

The unmarried woman who is not specially needed at home, and to keep whom the others are perhaps straitened, has never picked up the thread of effort which links her present life to the past and which connects it with the future. Not much experience or knowledge can be gained from such a life of irresponsibility.

What is needed is the recognition on the part of those who make the home in the first place that children, girls as well as boys, must be trained for life — not merely for home life. The parents must realize that there is a great, common purpose to which each may contribute his or her service, and that the home must be based upon a sympathetic understanding of this and a determination to further it by looking for and fostering in every member of the family any talent or fitness for service to Humanity.

Until the ideals of those who make homes include the larger service, neither boys nor girls, whether they marry or not, can be sure of finding their true places in the world and of having the joy of knowing that they are in them. The ties binding the members of a family having this Theosophic ideal, may have to stretch a bit by reason of absence and absorption in works of compassion; but they will be tense with a more potent love, and the lives of all will be enriched. No grown-up daughter in such a family will ever have time to wonder, as many do now, if she only *happened* to be born, since there seems to be no special need of her and no call for any effort on her part.

The irritation and disappointment of those who do so wonder is increasing at present. Many parents are content still to sacrifice to the semblance of home life the possibilities of their daughters. They did not begin right, and it is difficult to atone for omissions in providing for the education of girls while they are at a teachable age. Even the most affectionate parents cannot fully make up for the loss of opportunity to which unfitness and incapacity lead.

But new ideals are spreading. No Râja Yoga girl, for instance, will ever be at a loss to create conditions where she can be effortful and self-sustaining. She will know that the resourceful part of her nature is waiting to bring forth what she, as a Soul, has learned in other lives, and she will know that as a

UP, MY HEART, AND SING

THE dark, dark night is gone,
The lark is on the wing,
From the bleak and barren fields he soars,
Eternal hope to sing.

And shall I be less brave
Than yon sweet lyric thing?
From deeps of failure and despair,
Up, up, my heart, and sing!

The dark, dark year is gone;
The red blood of the spring
Will quicken Nature's pulses soon,
So up, my heart, and sing!

Ella Higginson (*Selected*)

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Soul, she is closely related to all the problems of suffering human beings and that there is a work for every woman to do. She will never be in the position where her life is being wasted, for she is learning how to give. The higher teaching that is instinct in her because of her Râja Yoga awakening will inspire her parents also, and lead them to unite with her in so broadening their ideal of love and service that doors will open on all sides, and brave and gentle deeds will be found waiting for her hands to do.

No waste of life here! The Râja Yoga girl, her family, and Humanity, are all richer for her days consecrated to a purpose great enough to fill her heart. And if any lack the inspiration of a Râja Yoga child in the family, let them strive to assimilate the ideals of Theosophy, which, applied, is Râja Yoga.

A wise Teacher has said:

If we will stop for only a moment and move more closely in touch with our inner life, our aspiration, our hopes, we shall really find the inexpressible inspiration of the Soul that is constantly urging us in the right direction. And it is the recognition of this inner urge, it is the being willing to work with it, to realize how beneficent and helpful is this compassionate Companion, and how readily we can, by following its mighty call in simplicity and trust, sow the seed of noble service — it is in doing this, in surrendering ourselves daringly and unselfishly and fully, that we commence this sowing understandingly. Then we begin to gain the knowledge that is necessary for the next step. We have been trained so long on lines of false education that our very blood is teeming with its poison. It is in the very atmosphere of our breathing life.

How great then is the responsibility of parents! It is they who make the home environment during the early, plastic years of their daughters' lives. There would be none of this lamentable waste of human life so common in later years if the earlier years were understood and the right environment afforded then. STUDENT



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A DISTANT GLIMPSE OF THE GIRLS' DEPARTMENT OF THE RÂJA YOGA ACADEMY
POINT LOMA, CALIFORNIA

Does a Nation's Greatness Depend upon the Quantity or the Quality of its Children?

IT would seem as if there could be but one answer to this question from any student of life, or from anyone possessed of that first of all blessings, common sense. But such does not seem to be the case. When there is a decrease in the birthrate of any nation, in the panic of fear of extinction there is general advice to the mothers to bear more children. One sees a government offering prizes to the parents for every seventh child; sees the newspapers bewailing in a wholesale way the lowering birthrate, and here in America even, though we are so anxious to restrict *immigration* to a suitable class, the same advice is often given by those high in authority and able to reach the ear of the populace.

What blindness to a nation's best interests! And what a strange reading of the lessons of history, not to speak of those of daily life!

When and where in the past has a nation or race declined simply from lack of numbers? Preceding this has there not always been a decline in the nation's virtue, its purity, and in the moral strength of the units composing it? Have not selfishness, competition of a low order, love of indulgence, license, love of ease, a desire to get something for nothing, a loss of the sense of the dignity of labor, unbrotherliness, general flabbiness or a cruel strength — have not one or all, or other qualities of like nature, uniformly preceded the exit from the stage of life of all bygone peoples? Why, then, should attention so persistently be called to *quantity* of children as being the one thing needed?

Who is likely to listen to advice of the above kind, the desirable or the undesirable citizens, the responsible or the irresponsible? Have we not enough of the irresponsible class? Let any one walk the streets with his eyes open and he will perceive how easy it is to flood the land with degenerates. Is the state anxious for more of these to take care of? Have we not enough insane asylums and prisons and Houses of Correction now?

Surely, if the laws of life were understood the nations who fear a decline would be asking in the words of Katherine Tingley, "not for more children, but better ones." The newspapers, if they understood life's problems, and did their duty, would be urging mothers everywhere first of all to rear well the children they *have;* to plant in their hearts seeds of purity and truth, and always and everywhere to remember that their children are part of the nation and a part of the whole race, and that therefore they owe it a duty which it is impossible to neglect.

Why not do the right thing and let the results take care of themselves? If a nation is decreasing and shows signs of fading off the pages of history it can only be from one of two causes: either the souls occupying those bodies have gained all the experience needed in them and are ready to incarnate in other nations, or else they are so abusing their opportunities, are living so unwisely, that degeneracy or decline is inevitable.

In the former case, their disappearance is in the Law. Why resist it? But let them so live that their exit may be a glorious one, and pass on to the nations to follow noble examples which shall lift the race. If the latter cause is working, let them mend their ways, study their weaknesses with a view to correcting them, and let nature attend to the upbuilding process in her own way.

History, when studied in the right way, reveals a startling panorama of cause and effect. The lesson that as nations sow, so shall they reap, is written upon every tint and color, is the determining factor in every gradation of light and shade. And nations are built of individuals.

Great men and women — great in the true sense, with noble aims, with unselfish love for their fellows—make great nations. But quantity without quality is a heavy millstone about any nation's neck. STUDENT

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OUR YOUNG FOLK

Oscar the Soldier

IT is only natural that the King of Sweden should be a soldier. As far as history goes his people have been a nation of warriors, and in the ancient sagas the warrior-spirit prevails from the time when the peace of the Golden Age was broken to the end. And it is the highest type of a soldier that has always stood among the peoples in the far North as the ideal to be reached: the god Thor, while in constant warfare against the giants in order to protect humanity, was the most open and kind-hearted among the gods, his mind pure and clear as a crystal well.

Far have they wandered from that ideal, but now and then we find it alive in the struggles for independence in the Middle Ages, in the building up of the present Sweden, and when Gustavus Adolphus later on fired the people to make heavy sacrifices in order to help their neighbors against the dangers threatening to enslave their minds anew. The few who have kept the link with more glorious days and in times of danger have made the ideal live once more, have stood as beacons for young and old. They were living examples of how the forces of darkness must give way when men are serving a pure ideal and are led by one who has a divine right to lead a people.

Times change, and we have now moved into a new cycle when humanity will take a great step forward towards the realization of brotherhood, when nations will be linked together with subtle and strong ties. War in its old form is now wholly out of place. But few of the leaders of the nations recognize this so fully that they are ready to show it in action.

In the old land of warriors there was a real king on the throne during the important last twenty-five years of the past century and the opening years of the new one. King Oscar was a soldier, a soldier in the new sense. The *welfare* of the peoples was nearest to his heart, and to protecting peace and bringing out the good and useful he devoted all his energy. And he crowned a life of noble service by resigning a whole kingdom rather than see the best forces in kindred nations wasted in bloodshed. He won the victory over himself, an example hardly fully recognized as yet even in his own country.

Long before this he was known throughout the world as the peace-maker, and he was often appealed to when disputes arose between nations. He went into the matter with his whole heart, to find the real clue to the situation. Then he gave his judgment in clear, noble words, ringing with a note of unity.

His influence is perhaps felt more after his death, as is usually the case with men rising above the multitude in nobleness of heart and purpose. When Sweden has realized more fully its new place among the nations in the great work of lifting humanity to a worthier life, then the people will pay a higher tribute to the memory of its pioneer king, its soldier king in the new sense, the noble and kind-hearted man, Oscar, king of Sweden at the opening of the new cycle. STUDENT



OSCAR THE SOLDIER

**"FOR the glory born of Goodness never dies,
And its flag is not half-masted in the skies."**

The Motionless Heart

THE Divine Mother spoke, and the child understood. The child understood her silent speech. In its own heart of hearts it heard the silent speech. The velvet iridescent curtain of the world — the ever-waving dark-fringed curtain of the world — transmitted signs and tokens. It responded to the recurring, running, cycling messages of the Mother, but their *meaning* came only from the interior silent chamber of the soul.

And then the human child knew itself a child divine. Because it answered to the eternal love, it knew itself. Because it knew its Self, which is always one with the Divine Mother, it became a MAN. Now he lives, he understands. The Universe will vanish, but he will not.

This is a silent life. For the world below, for his earthly companion, the personality of flesh, it is a dark and silent life. And yet in that darkness is its only hope and peace.

Both are now Thinkers, one from within, from the inner life; the other from without, from the outer life. But the second clings to the first, because the first has the never-changing, motionless, and golden Heart, beating only with the Mother's ever-silent undertide.

And the companions now part, now meet. When they part, all is dark and gloomy for the second, the waves of life seem more insecure. Threatening is the world for him and mocking are its joys. And the whole visible universe an empty show, which wearies him and drives him to despair. For then the memory of the former brightness puts its dark fringe upon the scene.

But when they meet, O joy! desireless they float. From their secure retreat they send their love and blessing to north and south and east and west. The personality is then only as a memory and as the fabric of a dream.

And both are glad with the happiness of the whole world, that happiness which is not of a moment or a place, and which, though everywhere, cannot be grasped by hand, that happiness which is at one with spirit, and yet recedes when it is being chased, for it is not ours, but is divine and universal; for it has grown from an eternal germ, which was hid in, and sprouted from, the vale of tears.

Joy of azure celestial space, in which every sunny creature bathes, they draw in and out with every breath of thought; they themselves are zephyrs of that angelic air. They themselves are golden mist enlightening the blue.

Thus wrapped about with Self-produced and life-instilling joy, at what altar of desire can they worship, to which idol will they bow? The sun has never bowed to the stray cosmic dust, nor to its shadowy creatures, the Motionless, the Golden Heart.

Thus blazing like high noon, in which all forms of truth find their interior living sound, to which all trains of thought appeal for a bright ray of love as for a sunny path to travel on—before what doubt will they succumb, before what mirror ask the way to Light? The moon has never trembled at its own reflection on the wave, nor doubted yet the Inner Power of the Motionless, the Golden Heart.

Thus penetrating with their Silent Self all melody of life; the same yet changeless as the meaning of a song, from which that song is born, to which that song returns to sleep in its undying bosom — before what dreadful actor of the drama will they recede in fear, and at what losses will they cloud themselves in the dark cloak of sorrow? The sky has never fled away in fear before the sword of a bright flashing comet; the starry vault shone clearer still because of darkest night, and, in its loneliness, whether in light or shadow, was nearest to the Mother, the Motionless, the Golden Heart.

And when they part again, the child divine stands afar off and sends a ray of its dark light to see its friend, to visit even from a distance its earthly friend, its lower self. What sees it then? It sees a form, whose fire of passion dies in embers, whose ashy pale ambitions are scattered to the winds, whose tide of life illusive is ebbing off. That form, though seeming living, yet is dead. Yes, it is dead that it might live. That form is as a mummy embalmed and still, careless of aught around, shining with the hieroglyphic script. Its earthly heart is taken out, and now a stone, a flinty scarab, motionless and lifeless, fills its breast. Ah, as a stone it does not now feel its own pain and anguish. So, as a stone it is enduring in its strong resolve.

Who would expect such stone to live and fly? And yet now even does the soul discern the nascent humming sound of its unfolding golden wings, or ken the enwrapping angel star of light, spreading for life eternal its fiery, golden pinions, and feel the warmth of love irradiated by the indwelling spirit of this flinty, this motionless, this crystal heart. ZORYAN

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THE CHILDREN'S HOUR

The Sunlight of Trust

FOR three weeks Millicent had lived in this sunlight, but now all was dark and the glad, true feeling at her heart was gone.

It began with forgetting. Millicent's failures always began that way. Her mother had said: "My dear little daughter, when you are much with Hester Iles you always grow careless about your duties and forget to come home from school without loitering. I do not believe this is all Hester's fault. It is my wish for the present, until I see that you have improved, that you do not play with Hester or even speak to her except to say good-morning and good-bye. You two do not help each other to be good. Try hard to obey me and you may become so trustworthy in time that you *can* help Hester."

And Millicent had tried. She was a generous little girl and she made a stronger effort than ever because she wanted to learn to help Hester.

Then one day when Hester seemed to be behaving much better than ever before, and when Millicent felt that she was missing her old companion and thought that it was a long time since she had said more than two words at a time to her, Hester said, oh so pleadingly, "Milly, can't you see that I am trying to be as neat and careful as the other girls? Do let us walk home together today."

Then Millicent thought quickly, "You see, I have helped her already by obeying Mamma. Poor dear Hester! Perhaps I can encourage her to try harder if I talk to her a little."

So they started. Hester brightened up at once and was as full of fun as ever. "Let us go by the footpath in the park," said she. This had long been their favorite walk. And Millicent went.

It was so pleasant that they wandered past the corner where they could turn out of the park into their own street and they were far beyond it when Millicent who had been obeying Mamma for three whole weeks until that afternoon, at last remembered.

So she hurried Hester back into the neighborhood where their homes were. As they were walking along swiftly, almost running, all hot and tired, crossing strange streets in their haste to get home, Millicent caught sight of a face looking from a window in a house where a dressmaker lived — it was that of her own mother. The surprise in her mother's face gave Millicent a new pang of regret. Her mother had not thought she would fail like this!

Poor Millicent! She had no longer any idea that she might be helping Hester by walking home with her. She hurried along at such a pace that Hester could scarcely keep up with her and almost cried with vexation at Millicent's gloomy face.

When Millicent reached home she tried to remember how it had happened. Where did it begin? Oh! if she had only obeyed Mamma until she was strong enough to help Hester. She had not *trusted* Mamma. Disobedience is always lack of trust. Well, she knew now how true her mother's words had been. She could not remember her duty when with Hester.

It was a very sad but earnest little girl who cried to Mamma on her return, "Oh, let me begin again! When I trusted you and obeyed, I was strong and happy. I know now that I cannot help Hester until I grow stronger. We *do not* help each other as we are now. Oh, Mamma, forgive me for not trusting!"

When Millicent set to work to be on guard again and showed that this time she did not mean to be so easily tempted to forget, Hester understood. AVIS



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LITTLE RÂJA YOGA WORKERS AT LOMALAND

BIG AND LITTLE THINGS

I CANNOT do the big things
That I should like to do,
To make the earth forever fair,
The sky forever blue.

But I can do the small things
That help to make it sweet;
Though clouds arise and fill the skies,
And tempests beat.

I cannot stay the rain-drops
That tumble from the skies;
But I can wipe the tears away
From baby's pretty eyes.

I cannot make the sun shine,
Or warm the winter bleak;
But I can make the summer come
On sister's rosy cheek.

I cannot stay the storm clouds,
Or drive them from their place;
But I can clear the clouds away
From brother's troubled face.

I cannot make the corn grow,
Or work upon the land;
But I can put new strength and will
In father's busy hands.

I cannot stay the east wind,
Or thaw its icy smart;
But I can keep a corner warm
In mother's loving heart.

I cannot do the big things
That I should like to do,
To make the earth forever fair
The sky forever blue.

But I can do the small things
That help to make it sweet;
Though clouds arise and fill the skies
And tempests beat.

Alfred H. Miles (Selected)

Little Miss Trot

HER name is Betsy Trotwood but they call her Trottie or Trot. She is only a little black and white dog, but she certainly is one of the family.

Trot has many cunning tricks such as jumping through your arms, sitting up and begging, standing on her hind legs and turning round, and sneezing for candy, of which she is very fond. But it is her understanding of what is said to her and the intelligence she shows, together with her devotion to her master, which make one love the little dog.

No one dare go near her master's bicycle, and should some one touch the bell when she is not near, she will run very fast to bark at the meddlesome person. She will guard a book or umbrella or anything her master tells her to "watch," until he comes. She is always ready for a frolic or a game of "hide the ball," when she will sit up until the ball is hidden and her master says, "Find it." Then she will drop down on all fours, run, and hunt until she finds it.

One day her master was too busy to go to the market for her bone, and Trottie, after a while, began to understand that there was no breakfast coming unless she saw about it herself. She knew where to go, so off she trotted and soon the market-man found the little dog sitting up in front of him begging for her bone, all by herself. So he found a good bone, did it up in a piece of paper and tied a string around it and gave it to Trot. Now, how was Trot going to get the string untied and the paper off the bone? "Mistress will do it," thought Trottie, so off she ran away home for Mistress to undo her bundle.

Her master says he thinks the cleverest thing she does is knowing when he is in earnest when he tells her to do things. If he says, "Trot, watch the bundle," and does not care whether she does or not, Trot will look at him in a stupid sort of way and not do it. He must himself make up his mind that he wants Trot to do as he says and then she understands and obeys orders like a little soldier.

She knows at once those who are fond of dogs and those who do not care for them, and for those who like her she has always a little wagging tail and a friendly look in her bright little eyes; but her master and mistress are always her first consideration and to them she belongs, with all the love in her little dog's heart. EUGENIA

Do little things now; so shall big things come to thee by and by asking to be done. — *A Persian Proverb*

HE is not poor that hath little, but he that desireth much. — *George Herbert*

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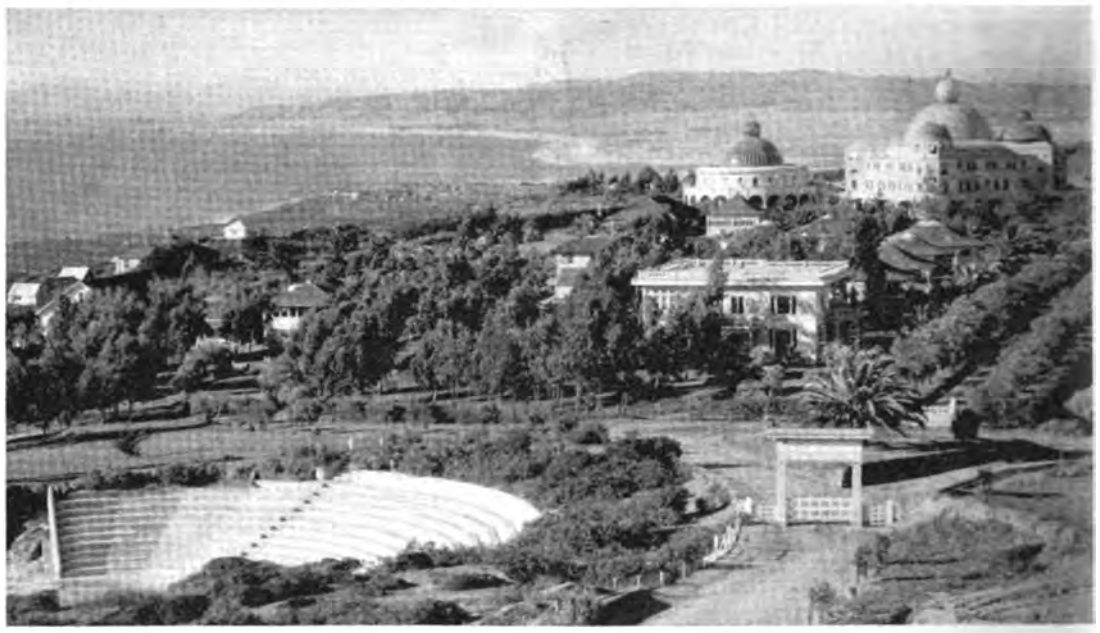
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devoted to

THE BROTHERHOOD OF HUMANITY

the promulgation of

THEOSOPHY

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 18

CONTENTS

Pages 2 & 3 — EDITORIAL
The French Flood and Karma
Some Visible Links
The Final Causes always Moral Ones
Morally Unclean Food
The Karma of Injustice
Humanity Its Own Punisher
Contaminating Anger and Greed
The Harvard Prodigy
The Last of the Hope Diamond
Science Jottings

Page 4 — TWENTIETH CENTURY PROBLEMS
A Glimpse through the Veil
The Soul of Religion
Why Is an American?

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
The Great Wall of China (*with illustration*)
Hindû Mathematics
New Racial Type in America

Page 6 — TWENTIETH CENTURY SCIENCE
Ancient Seeds
The Vowels
The Future Anaesthetic
The Secret of Fingers
"Never"

Page 7 — NATURE STUDIES
Amount of Free Water in the Earth's Crust
Purple Mountain, Killarney (*illustration*)
Nature's Treasure (*verse*)
Wading through Locusts
Lava Caves of California

Pages 8 & 9 — STUDENTS' PATH, ETC.
Fallen Leaves (*verse*)
Signposts Along the Path
Egotism
Insanity in Shoes
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
What Is a Church?

Page 11 — GENERAL
The Theosophical Address at Isis Theater
Peary on Missionizing the Eskimos
The Pope on the Condition of the Clergy in Latin America

Page 12 — GENERAL
Harnessing Neptune
A Chinaman on Missionaries

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Musicianship and the Life
A Lomaland Rose (*illustration*)

Pages 14 & 15 — WOMAN'S WORK
The Influence of Theosophy in the Home
Witnesses (*verse*)
Fidelity to Farewells
Mrs. Osvald Sirén (*portrait*)

Page 16 — OUR YOUNG FOLK
H. C. Davenport (*with portrait*)
Muson, the "Listening Horse" (*illustration*)

Page 17 — CHILDREN'S HOUR
My Bedouin Brother, Akmet Hafiz (*portrait*)
Said Abdallah on "Azra" (*illustration*))

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

The French Flood and Karma

THE national calamity that overwhelms Paris and half of France is the most terrific object lesson recorded in the history of the world in regard to the waste and wanton destruction of forests.

All the French scientists are convinced that the present floods would never have attained to the point of real danger had it not been for the wholesale cutting down of trees in the Ardennes, the Vosges, Burgundy and throughout the timber land near the affluents of the Seine and on the plateaus bordering the valleys of northern France.

This criminal greed for selling wood at high prices is the fundamental cause of a disaster that can only be estimated in thousands of millions of dollars, and will hasten the pending legislation on the subject.

The above French dispatch, which has appeared in the papers, is a good instance of Karma, the law of cause and effect. Other instances may be supplied from the recollections of the reader. Epidemics have been traced to carelessness, diseases to ill-treatment of humanity, floods and droughts to indiscriminate devastation, famine to extravagance, and so on.

Some Visible Links

In this case we have selfish greed linked to calamity and suffering by a visible chain; outrage on Nature avenged by Nature herself.

But how many cases are there where we have not yet traced out the connexion? At one end of the chain we have diseases and epidemics, new ones every day; plant pests innumerable and destructive; famines, fires, earthquakes, and other disasters. At the other end we have abuses without number; violence and carelessness, uncleanness and intemperance. Is it possible that all these causes are without effects and all these effects without causes?

Perhaps the sins are all washed away in the sacred blood, and the calamities sent by an inscrutable Providence. That is one explanation. That is the logic of the old theological god. Man was to wallow in the mire, and god was to help him out and wash him clean.

But science has taught us to link cause with effect and to see in our own actions the causes of our own experiences. Theosophy, extending the application of this scientific principle, bids us seek farther than the plane of physical forces and trace the law of cause and effect in the realms called moral and mental.

The Final Causes Always Moral Ones

We realize now that Nature — like the mills of God — grinds slowly, but exceeding small, giving us plenty of opportunity before lame-footed retribution catches us up. Who, years ago, would have connected the flood with the devastation of the watersheds? Would not special prayers have been made in church — probably it has been done as it is — deprecating the anger of God and seeking to propitiate it?

We begin to see that our carelessness may poison and impoverish the soil, causing the crops to grow up blighted and thus poisoning man in return. The beasts whom we abuse furnish us with food, and thus we take our own potion. To trace out the connexion in remoter cases is only a question of time and patience. Effects may succeed their causes directly and instantly, as the kitten knows when she chews a tail and immediately experiences a pain in her own. Whenever we perpetrate injustice we bite our own tail, but it may take a long time for the sensation to travel back to us.

Morally Unclean Food

There is an outcry against the use of "slave-grown cocoa"; the chocolate with which innocent children regale themselves in Christian lands may be ever so harmless and even praiseworthy a thing at that end of the line; but at the other end, so we are told, is the helpless native, torn from his peaceful home, hurled into a boat, thrown down on an alien soil, and worked to death in a few years at the tail of the lash. Report says that it is cheaper to kill him, and to ship more, than to save him; and thus the market may be underbid. Is this cocoa precisely the same as any other cocoa? Analyse it: so much C., so much H., so much N.; certain alkaloids, fats, etc. — all the same. But one day we may learn otherwise. Even now we know that things may be identical chemically but different in other respects, because there are "emanations" and such-like imponderables. And then there is homoeopathy, whose undoubted virtues defy all chemical analysis. Who knows how much farther we may go in discovery? May we not discover that a something goes from that suffering slave into the cocoa and stays there until it finds itself again in contact with a human being, thus connecting the producer with the consumer? Who knows but the unconscious cocoa-eater may acquire some mysterious ailment, physical or moral, due to that cause but never attributed thereto?

The Karma of Injustice

But we must not be "superstitious"; it will not do now-a-days to speak of influences and spells and curses. But that is a small matter; one has only to substitute the modern jargon. Bacteria! Germs! Those are the words to conjure with. Every disease there is is due to germs; germs are carried, by flies, mosquitos, beards, domestic servants, etc. Possibly the ill-treatment of the slave gives him a disease, and he puts germs into the cocoa. There is your explanation provided! That Egyptian mummy

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in the British Museum, that causes calamities to all who interfere with it — perhaps it carries germs, old yet still active like the mummy wheat, that hop off and go home with the meddler. But this brings us to another point. Germs, you will say, can cause disease, but how can germs throw you downstairs or cause your brother to be run over by a train?

Humanity Its Own Punisher

The answer is plain: a few years ago we did not see how germs could cause disease, nor how devastation could cause floods, and many other things which we see now. In a few years we may see how germs, or some other such cause, may connect up with fires, falls or earthquakes. We may have all the ancient belief in luck, charms, curses, etc., reinstated on a scientific basis. Cocoa grown by beaten slaves is unlucky cocoa; don't have anything to do with it; it will bring you misfortune. A new kind of germ has been discovered by Professor Metchnikoff, let us say, the germ of Ill-Treatment, which attaches itself to objects and works woe on their users. Again, money obtained by fraud carries this germ, put there by the swindler, who generates the germ by the physiological effect of his base thoughts; and so the money infects anybody who takes it — "tainted money," in fact.

And earthquakes? How caused? Due to a disturbance of the electrical and magnetic equilibrium of the earth; polarities changed, static charges accumulated, potentials altered, and so on. And what changes the electric and magnetic equilibrium of the earth? Men massed in cities, perhaps, with their accumulation of artificial heat and electricity; or perhaps the multiplication of slums creates a disturbance in the atmosphere. Possibly even hatred and anger, lust and cruelty, are forces which accumulate somewhere and breed static charges that vent themselves in shakings of the earth.

Contaminating Anger and Greed

It may appear to some minds unjust that the calamities should be visited on the heads of the "innocent," perhaps years after the guilty are dead. But we are all *one and united;* we share and share alike. There are doubtless also some people, but they are not easy to locate, who object to *enjoying* the earnings of others. Those who raise a clamor for strict individual justice had better be silent, or they might be taken at their word. You shall have all that is your own, if you will give back all that does not belong to you; you shall suffer only what you deserve, if you will refrain from enjoying what you have not merited. By living on a desert island, all alone, you can escape the danger of unmerited suffering; no milkman will bring you contaminated milk, and you will have no cocoa at all. But if you prefer society, you must observe the rule of give-and-take. Enter undeserved suffering against unpunished faults, and your ledger will balance; while others are infecting you, you are infecting others.

The Human Race is One

Karma, we are told, acts with unerring justice, adjusting in the long run every individual account; but we need not insist too much on individual justice. There is such a thing as the willingness to bear the burdens of others; there is such a thing as the willingness to saddle others with our burdens. We are much better off in the hands of the great paymaster than we should be if we were left to settle the accounts ourselves.

We cannot even think, without there and then creating *something;* for thought is a creative act. Experience tells us that that thought will come again unbidden; and that it will grow stronger each time it is indulged. It is a little being, and draws its life from its parent. It will stay with us. Let us suppose it is a thought of hatred against someone. It goes forth from our brain to discharge its mission of injuring that person; but it is not strong enough, and it returns to us. We feed it again, and it goes off stronger. Perhaps it may eventually become strong enough to injure the person; perhaps it may not get strong enough to injure the person, but may yet be strong enough to injure us; so it returns, like a ball from a wall, and indiscriminately vents its venom upon its author. Another illustration of the workings of Karma.

Self-poisoning Emotions

Impure thoughts, carried about with a person, will attract impure things and impure people to him, and ever tend to bring about the conditions for their own fulfilment in acts. But the law of Karma is wider in its sweep than the limits of a single incarnation. The causes we have set up in one life are stored up until we come again and help to determine the conditions of that next life. And this is not superstition but science; only we do not know everything in science yet; so there must be some things we do not know. One day, no doubt, the students of a higher science will be able to trace out the links in the chain of causation that binds the acts of one incarnation with the experiences of the past.

H. T. EDGE, B. A., (*Cantab.*)

The Harvard Prodigy

ON the case of the eleven-year-old child who has lectured on abstruse mathematics and is versed in languages and other studies, a newspaper (unidentified) says:

> There is something uncanny. . . . A study of this precocious youth leads to the belief that there are powers of mind we cannot grasp. Our comprehension is limited by our own experiences. When we call certain things impossible, we mean to the average normal man. But here arises a case where our observation falls short of grasping the true situation.

No one can set limits to the powers of mind; these powers are susceptible of indefinite development; what stops their development is merely lack of opportunity or of physical fitness. Maturity and senile decay bring the development, for a time, to an end. Given a body which would not wax old, to what extent might we not develop our powers of rapid comprehension, assimilation, and memory? Given that the indwelling Mind can, under favorable circumstances renew its broken task in its new incarnation a like indefinite development can be anticipated.

Calculating prodigies show that there are possibilities in computation that are beyond the reach of the average man of today, and point to the existence of such powers in past races. The child is born endowed with a knowledge and an ability not acquired by heredity or education; whence then came these powers? The musical prodigies show that minds and faculties ready matured enter the womb; when and where was the power acquired?

Other instances of precocity are quoted by the writer, who asks whether the gifts of this child will continue to develop, which is a question that will be watched with interest. In many prodigies the gifts did not continue to develop; in many an early breakdown supervened. And this is where want of knowledge, want of a realization of responsibility, on the part of the guardians, comes in. The powers of this child perhaps will not break down. On the other hand he may become a mere ordinary person. It is possible that he may succumb to premature disability. On what does the issue depend? On the arbitrament of destiny? On the will of God? But there is no need for man to step aside in order to let the will of God assert itself; Deity can take care of its own interests! If the prodigy were only regarded as an incarnated Soul needing the best of care and help, his wonderful powers might be preserved and continue to develop until they could be made of sterling service to his race. But *if* he is treated as a toy and a show, he may be overstrained and fall a prey to breakdown. TRAVERS

The Last of the Hope Diamond

THE Hope diamond, a list of the calamities befalling whose possessors was recently printed, may have closed its career along with that of its last owner. He was, it appears, on board the *Seyne* recently wrecked in the Straits of Rheo, and according to the report at hand went under with a number of others. The same report suggests that he may have had his diamond with him and that it should be allowed to find a final resting place in some coral crevice beneath the warm tropical water. C.

Science Jottings

IT has been found possible to take instantaneous *x*-ray photographs of the inside of the human body, so that the living heart can be photographed. An experimenter obtained pictures with an exposure of one-hundredth of a second, by energizing the Roentgen tube with an impulsive current of this duration.

VRIŚCHIKA — *Scorpio.* When the sun was located in this, the eighth zodiacal constellation, it was held by ancient philosophers to typify Vishnu, a word meaning literally "The Pervader," *that which is expanded* — into objectivity. Plutarch says that when the sun was in Scorpio the Egyptians allegorized the death of Osiris by placing his body symbolically in an ark or chest, and three days later the priests resurrected him. By this they may have meant to show that the life that is merely objective, resting on sensation, is really death to the higher nature within. The relation between Virgo — typifying the six forces which act through the mysterious formative powers linking subjectivity with objectivity, typified by Libra — and Scorpio, in which objectivity is typified as realized, holds good in primordial, archetypal, mental, psychic, and vital-terrestrial realms. But the mystery metaphysically hidden in these three signs reveals itself only through the efforts of the imprisoned Manas (the Ego) to liberate itself from the thraldom of sensuous perception, and see, in the light of the one eternal present Reality. F. D.

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Some Views on XXth Century Problems

A Glimpse through the Veil

NOW and then the subject of a dental or surgical operation remembers something of the state of consciousness which the loosening of his corporeal bonds by the anaesthetic has caused him to enter.

The memory is often less imperfect than it seems to those to whom it is narrated. For words, founded mainly on our experiences in physical consciousness will betray their inadequacy when it is attempted to use them in description of consciousness on a higher plane.

The subject of an operation requiring ether, obviously a man of considerable fine feeling and intelligence, makes an attempt of this kind in the current number of a philosophical monthly.

After the usual sense of drowsiness and drifting had reached a certain point, not, however, obliterating his knowledge of his surroundings, he relates that he suddenly *woke,* fully conscious, but "in a different world." This world

> gave no sensory impressions, neither touch, smell, nor sight, yet in it I felt myself perfectly at home and immediately recognized it as being far more *real* than the other world out of which I had just come.

He compares the transit to stepping out of the murky shadows of a cave into the clear light of day and describes the feeling as that of being where the *causes* of things were. Fuller description he naturally finds it difficult to give:

> Since my waking there have arisen a score of subtle mental problems which I have felt (and still feel) would simply vanish could they be looked at in the light of that world; yet when I seek to picture it, it escapes like water from every form of words in which I fashion it.

He was still in touch with the physical world, fully hearing and complying with a request from one of the physicians that he would breath deeper.

> Physical speech, physical breathing and all the rest, were true, so far as they went, but my feeling was of their comparative unimportance and superficiality. It was as if the physical phenomena were but the echoes, or better perhaps, the broken and distorted shadows of the real things passing on my side of the veil. . . . Thus to discover, convincingly and for myself, that the things which are unseen are those of real importance, this was sufficiently stimulating and it will show how fully I was myself when I say that at the moment the last remark was made there flashed through my mind a conversation with a friend in which he, speaking of God as the great immanent spirit in whom we live and move and have our being, suggested that God could perfectly control all phenomena, yet leave us infallibly convinced that what we saw resulted from natural law and natural law only. Not that this explanation quite fitted the case, not that I had any feeling of God in the theological sense, but the very atmosphere of this world spoke to me of the oneness and rightness of all things.

The state was evidently but just beyond the normal waking state, for he occupied both of them, and the request of the doctor subsequently served as a stepping-stone or landmark for memory. Memory however failed as he says to reproduce the state itself, merely that it had been and a little of what, when in it, he knew directly. He registered an intention to tell his friend that the speculation about the immanence of God was in substance correct.

> For, alas! the thought that I would not be able to tell clearly all that was then so plainly evident, this was to me inconceivable.

Then he noted that drowsiness was increasing, that hearing was the last sense to go — and then the blank.

Theosophy teaches that to every man who lives the highest life possible to him, physical, mental, and spiritual, there comes an ascending series of awakenings, each of which seems to be the attainment of ultimate reality. The writer whom we quote experienced one of these, artificially induced; though we should suppose that his ordinary habit of life and thought was such as to tend toward the thinning of that veil which to most men is so thick.

STUDENT

The Soul of Religion

THE great French sculptor Rodin tells us what the word religion means to him. What it does *not* mean is, creeds and rituals:

> It is a consciousness of the unexplained and the inexplicable, an adoration of the unknown force that maintains the various types of living creatures, a suspicion of a natural world beyond the reach of our senses, of the whole vast domain that neither the eyes of the body nor the eyes of the mind are capable of seeing; it is the upleaping of our consciousness towards the infinite, towards eternity, towards limitless truth and love—promises that may be illusory, but nevertheless give wings to the soul in this life.

If this consciousness is held day after day, even hour after hour; if it is persistently reverted to as the antidote and stay, its deliverances, its message, will clear and become certainties. It was this effort and its results to which H. P. Blavatsky pointed. Contrasting the ordinary almost purposeless and spiritually almost fruitless life with this one, she says:

> How much happier that man who, while strictly performing on the temporary objective plane the duties of daily life, carrying out each and every law of his country, and rendering, in short, to Caesar what is Caesar's, leads in reality a spiritual and permanent existence, a life with no breaks of continuity, no gaps, no interludes, not even during those periods which are the halting places of the long pilgrimage of purely spiritual life. All the phenomena of the lower human mind disappear like the curtain of a proscenium, allowing him to live in the region beyond it, the plane of the noumenal, the one reality. If man by suppressing, if not destroying his selfishness and personality, only succeeds in knowing himelf as he is behind the veil of physcial Mâyâ (temporality, changefulness, "illusion") he will soon stand beyond all pain, all misery, and beyond all the wear and tear of change, which is the chief originator of pain. Such a man will be physically of matter, he will move surrounded by matter, and yet he will live beyond and outside it. His body will be subject to change, but he himself will be entirely without it, and will experience everlasting life even while in temporary bodies of short duration. All this may be achieved by the development of unselfish universal love of Humanity, and the suppression of personality, or selfishness, which is the cause of all sin, and consequently of all human sorrow.

In other words it is in that part of consciousness that desires to take up the burdens of all humanity, that the gateway to divinity stands. There we must learn to live.

The same Teacher, still speaking to those who desire to *know,* says, quoting an ancient occult work:

> It is only with a mind clear and undarkened by personality, and with an assimilation of the merit of manifold existences devoted to being in its collectivity that one gets rid of *personal* existence, merging in the Absolute *and continuing in full possession of Paramârtha* (real self-consciousness).

But those who do sincerely desire to know, may assume from the very desire that some, at any rate, of such "merit" must already have been gathered, more perhaps than they suspect. To have wandered a long way from the path does not necessarily mean that it must be taken up again at its beginning. STUDENT

Why Is an American?

MR. MAURICE LOW, in a large volume on the American people, has been telling us to some extent what we are, but to a greater extent what we shall be and the why.

The magic factor has been mostly environment. And its elements are these:

Great diversity of climates, made possible by the size of the country and giving rise to diverse human types which are constantly mixing.

Great range of temperature in certain localities, creating and calling for men of strong constitution.

More sunlight than in Europe and therefore more ozone. This needs reconciling with a medical view becoming fashionable, that sunlight tends to produce degeneration.

The periodic "cold wave" over the Eastern States. It usually originates high in the upper atmosphere over the Rocky Mountain plateau, suddenly pours down over Montana, the Mississippi Valley and the East, scattering the low stagnant moist air and acting as a general bracing tonic.

Then there were the three centuries of pioneer life and warfare with the Indians.

And lastly the size of the country as such, giving rise, says the author to large ideas.

This environment, acting upon the original blended material from Europe, will be competent, he thinks, to produce a highly evolved and specialized type, that of the American of the future, a type already showing itself.

The theory is little more than the materialism to which we are used in biology. Like that, it leaves out the important factor — the living spiritual urge from within, called by Berger in its biological aspect the *élan vital.* There will be no American of the future, in the sense of a new type, unless the American of today begins to make himself conscious of this, receptive to it, unless he begins to get from it *a new and higher sense of duty.* At present he is wasting the spiritual energy playing through him from within, falling back from his possibility, frittering away more and more with each decade even the physical vigor derived from his heredity and environment.

Sense of duty, to country, to humanity, to the divine spirit of evolution, is that in which America should lead the world and by which alone the new type can be evolved. STUDENT

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Archaeology Palaeontology Ethnology

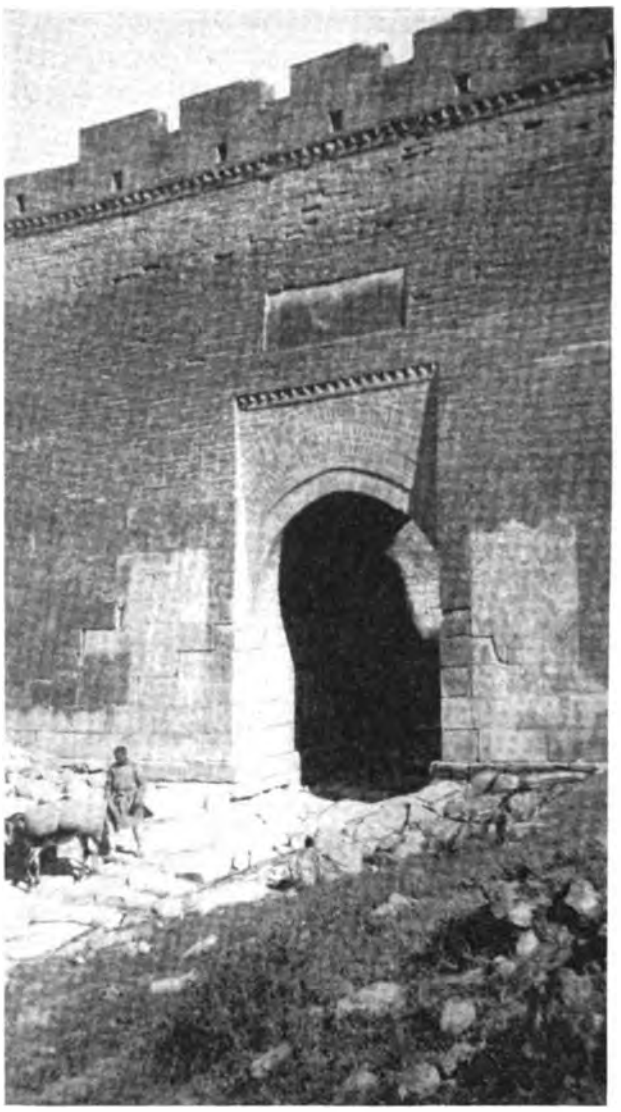
The Great Wall of China

THE Great Wall, according to the estimate of Dr. Geil, who recently traveled around it, was originally over 2500 miles long, 35ft. wide, and from 30 to 50ft. high. Upon it there stood at least 25,000 towers and 15,000 watch-towers. It climbs the steepest crags, in one place going over a peak more than 5000ft. high. It is composed of a mass of stone and earth faced with walls of brick, and the interior has solidified to the hardness of stone. In some places there is no clay within 30 miles, and the materials had to be carried through the most difficult country.

Built in the third century B. C. to ward off Mongolian invasions, it occupied only ten years, and required an army of 300,000 men to protect the millions of builders.

Over 2000 years ago the Chinese had a civilization which could command resources we cannot even dream of commanding now.

T. H.



Lomaland Photo. and Engraving Dept.

GATEWAY OF THE GREAT WALL OF CHINA
IN THE NANKOW PASS, LEADING TO MONGOLIA

Hindû Mathematics

THE *MAHÂBODHI* (Ceylon) says that an Indian professor at the Madras Presidency College is translating *Ganita-Sara-Sangraha,* an ancient work on mathematics; and that Dr. David Eugene Smith of New York referred to the work at the International Congress of Mathematicians in Rome last year, as notably throwing a flood of light on the position which higher mathematical studies had attained throughout India in ancient times. The belief that ancient Pâtaliputra and Ujjain enjoyed the distinction of being the only habitats of Hindû mathematics becomes untenable in view of Professor Rangachariar's notable find at Madras. Great schools of mathematics and astronomy did exist at several seats of learning. Dr Smith refers to problems of indeterminate equations solved in the *Ganita-Sara-Sangraha.*

Our own ideas as to the history of mathematics may be said to belong to a passing phase in our ideas. They have been grounded on our very limited notions of history. With the few fragments of classical and Arabian lore which we possess, we have constructed an imaginary history of mathematics, supposing the science to have undergone a process of upward evolution culminating with ourselves. But the ancient civilizations which we have studied were not especially mathematical, and their achievements do not properly represent the attainments of the past. Now the gateway to ancient Eastern knowledge is opening wider, and we are discovering that more mathematics has been forgotten than discovered.

For some time, however, English translations of ancient Hindû astronomical treatises have been extant: and these prove beyond all dispute that the Hindûs could calculate the cycles of the heavenly bodies to the utmost nicety. Not sufficient account has been taken of this fact.

It is very easy to delude oneself into the idea that modern researches have exhausted the possible ways of computation and measurement. We have a much better idea of what is in our minds than of what lies beyond them; and often we are startled by the discovery of some truth which, though obvious when revealed, has nevertheless been overlooked for ages. There may well be methods of computation unknown to any of our mathematicians; the existence of calculating prodigies affords an indication of this. That there are secrets connected with the relation of numbers to magnitudes, such as defy the researches of our acutest mathematicians, but were known to some ancient races, is matter of something more than conjecture.

It is easy to understand that the bent of the Western mind might effectually keep it from discovering such secrets. The Western mind has certain severe and invariable notions of logic and ratiocination which impel it inevitably along certain lines. To get upon the right lines might demand a sacrifice of some of our prejudices. Once in a while some original and self-educated thinker does get upon these lines. He tries to bring his results before the public, but fails to do so for want of a medium of communication; he either cannot formulate his ideas at all in terms of Western thought, or he cannot express them clearly. He is dubbed a crank and a paradoxist. His propositions do not run on the conventional tracks; hence they are dismissed as fallacies, and himself as uneducated.

A Western mind, getting an inkling of some of these ancient mathematical secrets, would immediately begin to try to develop them along customary Western lines, and would soon land himself in a maze of profitless complications. When we get a clue, we begin to seek for more clues of the same kind; but instead of confirmations we only find fresh starting-points. Therefore, it seems clear that ancient mathematics is indissolubly bound up with ancient methods of thought; and that the attainment of proficiency therein involves a general training of the faculties. This may account for mathematics being considered a part of the Mysteries, incapable of revelation to any but the duly prepared candidate for initiation.

Western mathematics is related to applications in material life; but Higher mathematics may be connected with higher applications. In this case it might well be that our restricted aims keep our mathematics down to a certain level and prevent us from getting at the deeper truths. STUDENT

New Racial Type in America

AS recently noted in the CENTURY PATH, an expert of the Immigration Commission examined 26,000 heads in New York and found that the American-born children of broad-headed immigrants are narrower-headed than their parents, while the children of long-headed immigrants are broader-headed. The fact that so sudden a change should take place has astonished anthropologists; it seems to discount the influence of heredity and mixed marriage, and proportionately to enhance the effect of soil, climate, entourage, or whatever the influence may be. The division of mankind into long-headed and broad-headed has been regarded as the most fixed and immutable distinction, over-riding all variations of complexion, stature, color of eyes and hair, etc. Yet it seems that this barrier can be passed in a single generation.

The fact has been considered as evidence that a new race is being born in America; and a contemporary calls attention to the alleged waning of the blond North European type in America in favor of a tall gaunt dark type like Lincoln. This so-called typical American has been held to reproduce the type of the Red Man; and in the eyes of European observers the analogy between many American faces and the Indian type is very marked.

Besides the idea that ancient inhabitants of America may be incarnating in present-day occupants of the soil, there is the idea that bygone races of Red Men have contributed their types or models to our psychic heredity. E.

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The Trend of Twentieth Century Science

Ancient Seeds

THE rather vexed question of the germinability of seeds obtained from Egyptian tombs finally drew a letter from the Egyptologist, Maspero. Writing to Professor Griffin he says:

> A distinction must be made between experiments with seeds purchased from natives and purporting to come from ancient tombs, and seeds which have been found in the tombs by the experimenters or have been obtained from trustworthy persons. In the former case the seed almost always germinates; in the latter it never does so, to my knowledge. The inference is obvious. The fellahs adulterate the ancient seed which they sell, with at least an equal quantity of new seed; the latter germinates; the former does not.

No seed, he says, ever taken by himself from a tomb, could be induced to germinate.

The *Scientific American* prints an abstract of the studies of the whole question which have been recently made by Professor Gain of Nancy. These studies were made in conjunction with Brocq-Rousseau on seeds from 2 years to 3000 years old, the older being in general taken from ancient Peruvian tombs. No seed germinated which was more than 100 years old.

A seed consists of embryo, its food, and coverings. The food consists of albumin and starch, slowly digested as wanted by secretions thrown out by the embryo. For germination to be possible these food reserves must be chemically in good condition; they must be in contact with the embryo; and the embryo must be able to secrete the digestive juices — that is must be alive.

Living seeds breathe, absorb oxygen and emit carbonic acid gas. This has been shown for seeds that are as much as 80 years old; when this ceases, the seed must, it is said, be presumed dead.

When seeds are of great age the embryo and its food supply have shrunken and are no longer in contact. The embryo is not then necessarily dead; it may still be able to secrete digestive ferments, but want of contact makes them useless. Gain's examination of genuine Egyptian tomb seeds showed that in every case the embryo was dead and chemically degenerate; there were no ferments; and embryo and food were not in contact, though the latter may be in available condition. The question seems to be settled, at any rate until there is fresh evidence. STUDENT

The Vowels

THE researches into the question of the production of vowels which have been recently made by Professor Marage, communicated to the Paris Academy of Sciences, are somewhat subversive of old theory. According to that, the larynx furnished the tone, its amount and its pitch. Its rendering into vowels was due to the lips, tongue, and palate.

But the profesor induced an obliging patient to fill his mouth completely with the plastic material used by dentists to obtain casts of the teeth and hard palate. Through this mass a rigid tube was run connecting the larynx with the outer air. Lips and tongue being thus quite rigid the five vowel sounds, *oo, o, ah, ay,* and *ee,* were clearly given by the larynx alone.

To make the point sure the larynx of a dead dog was removed and experimented on. Air at the proper pressure was forced through it and the muscles made to contract by electricity. From this larynx alone, all the sounds possible to a dog were obtained, ranging from a deep bay to a sharp squeal, and containing of course the mixture of vowels that are contained in the sounds made by dogs.

It would seem therefore that the lips, tongue and soft palate do but put a finishing touch, as it were, upon vowels already made by the larynx. It might be well perhaps, for teachers of the voice to note these experiments. Would it be possible to train this vowel-making power of the larynx separately, so that the vowels were at last producible perfectly whilst the lips and tongue were still? *Then* the normal cooperation might afford exceptionally fine results.

Some other experiments show that the distinction between one vowel and another, like that between one musical instrument and another, is due to their differing harmonics or overtones. These experiments, which also we owe to a Frenchman, M. Devaux-Charbonnel, were made by a telephone transmitter combined with an oscillograph, the curve presented by the latter being analysed into its components. Thus of the harmonics yielded by the vowel *ah,* the second — that is, the octave of the fundamental — is 1.7 times as strong as the fundamental; the fourth, 3 times as strong; the sixth, 4.7 times as strong. For the vowel *ee* the second harmonic, octave of the fundamental, is 4 times as strong, and the thirteenth 3 times. Thus if the fundamental note has 160 vibrations per second, an average pitch for a male voice, and the vowel intoned is *ah,* the most prominent waves — those of the fourth and sixth harmonics — contain 480 and 752 vibrations.

It thus becomes clear how the larynx can produce vowels of itself. The vocal cords, which are really membranes stretched across the top can of course give both fundamental and overtones. STUDENT

The Future Anaesthetic

ELECTRICITY is gradually coming into further and further use as an anaesthetic. Something remains to be settled in the way of technique, but the end of the days of chloroform and its sisters appears to be in sight. Stovaine, in that case, will be ending its days exceedingly near the beginning of them.

The current may be made to induce local or general anaesthesia. The latter is induced by passing the current through the brain, that is, through the great ganglia along the floor of the brain. Centers regulating the action of the heart and lungs are along the path, and another battery has to be at hand for arousing these organs directly in case they should cease working. Here is the weak point of the method, but there is every likelihood that the difficulty will be soon surmounted. Consciousness returns immediately the current is stopped; there are none of the unpleasant subsequent symptoms that chloroform and ether so often cause; and the patient's general condition is if anything better than before.

A demonstration of the use of the current for the production of local anaesthesia has just been made in Hartford, Conn. A removal of part of the foot was rendered necessary by frost-bite. One electrode was applied to the groin, the other to the ankle. Consciousness was of course unaffected but the leg was completely anaesthetized and the operation leisurely and successful.

Considering the relation of electricity to nerve currents, to muscular contraction, to glandular action, to the functioning of every cell everywhere, its study in this connexion is really the beginning of a finer science of physiology and probably of medicine. STUDENT

The Secret of Fingers

SIR Frederick Treves has been lamenting the advent of these days of machinery, on the ground that the delicacy and perfection of the hand as an instrument of work will naturally disappear when its work has been done for it for a long enough time.

His remarks have produced an outpouring of zoological wisdom. How did the hand come to be? We are reminded of the Cheirotherium, that ancient vertebrate who had contrived to possess himself of four very fair five-fingered "hands." Behind him was the ancestor of the existing mudfish who had lungs and gills, could pleasantly live in or out of water, and either swim with or crawl with and rest upon his four fins. The fins had a central shaft and side branches. Our middle finger is that shaft; our other fingers the branches — reduced in number for causes not stated. Between us and him was the Cheirotherium.

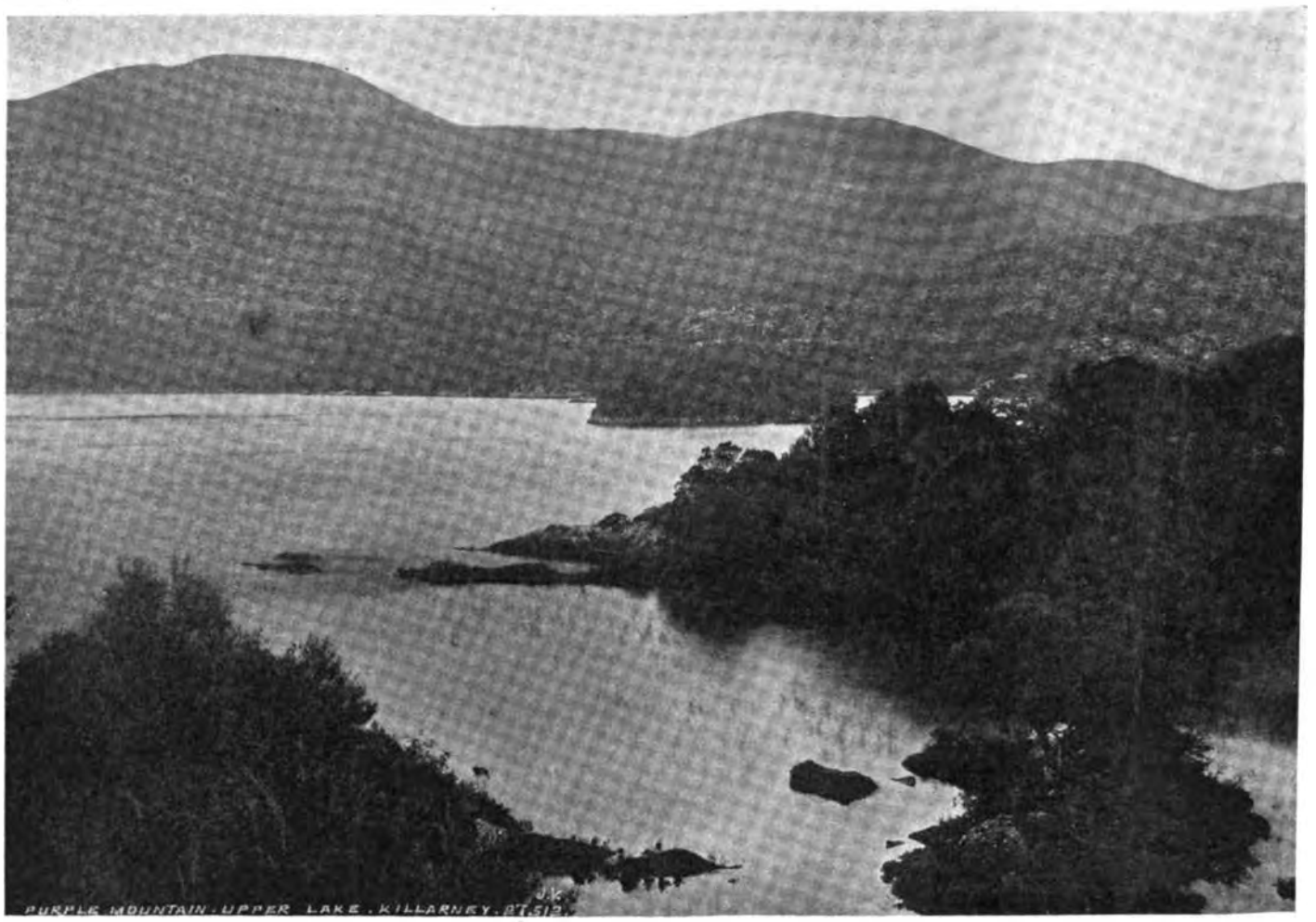
Theosophy has the thing the other way round and can console Sir Frederick. It makes *man* the primeval type, and animal forms as it were the fractioned aspects of *his* gradual acquisitions during a lost period of the earth's evolution. Some of these he kept manifest and working; some he disused and they became latent. In *our* period of terrestrial evolution — that known to geology and zoology — he arrived *first* upon the scene. The after-coming monads, to be the animals, clothed themselves in the scattered forms which he had developed and in part discarded; forms existing "in privation," as do the forms upon which crystals grow. STUDENT

"Never"

"THAT we can never know," says an unwise astronomer, referring to the distances of stars too remote to show any parallax. Perhaps his father said that we could "never" know of the motion of stars along the line of sight. Yet the prism and the spectrum, and the photograph of the spectrum, were even then in his hands. The photograph only needed a close enough examination to tell *how much* was that motion. C.

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Nature Studies



PURPLE MOUNTAIN, KILLARNEY LAKES, IRELAND

Amount of Free Water in the Earth's Crust

THE amount of free water held in the earth's crust is a thing that is very difficult to estimate, as will be seen when we consider that various computers, reckoning its ratio to the quantity of water in the sea, have placed that ratio at from one-half to one-eighteenth. As if this were not a wide enough range, a geological expert, reported in the Survey Bulletin, has estimated the total free water in the crust at not more than one-hundredth the amount of water in the sea.

Free water means water that is uncombined; there is other water that exists in combination in minerals, as water of crystallization, in hydrates, etc. And even the free water should for practical purposes be divided into water that is available and water that is not; some clays, for instance, contain much more water than can be pumped out of them. Over-estimates have probably been made through ignoring the fact that a copious gush of water may be coming from a very large area, and the ideas about underground lakes are unnecessary. The free water occupies joints, solution passages, pores, and other openings in the rocks, and has a more or less definite circulation. Estimating the total amount at one-hundredth of the amount of ocean water, this would be equivalent to a depth of 96ft. over the whole earth's surface. The chemical and erosive effects produced by all this underground water during ages must be enormous. Z.

NATURE'S TREASURE

OH! blest of heaven, whom not the languid songs
Of luxury, the syren! not the bribes
Of sordid Wealth, nor all the greedy spoils
Of pageant Honour, can seduce to leave
Those ever-blooming sweets, which, from the store
Of nature, fair Imagination culls,
To charm the enlivened soul! What though not all
Of mortal offspring can attain the heights
Of envied life; though only few possess
Patrician treasures, or imperial state;
Yet Nature's care, to all her children just,
With richer treasures, and an ampler state,
Endows at large whatever happy man
Will deign to use them.

Mark Akenside, 1721—1770

Wading Through Locusts

A WRITER in *The Scotsman* thus describes an experience he had in 1876. He had crossed over from New York to Staten Island one morning during the very hot summer of that year, with the object of tramping across the island to the last home of Aaron Burr. At a saloon he was strongly advised by the landlord not to proceed any farther, as the locusts were around. But —

I persisted, and entered the (then) deep forest that stretched for over fifteen miles in an eastern direction. The trees tempered the heat — for a time. But the locusts came up, and by midday I could hardly see my way. First, the heavens were obscured by black masses of them; then they descended on the trees, and fell around me. . . .

As I proceeded the trees became absolutely bare of leaves, preyed upon by the countless myriads of these destructive insects. My pathway became obscured, covered with them, and as I struggled on I literally waded through layers of insects. The heat and the stench were appalling, and it was very late in the afternoon before I arrived at a clearing on the east side of the island, and was welcomed at a saloon as if I had just escaped from the jaws of a horrible death. No language can describe the terrors of a plague of locusts.

H.

Lava Caves of California

NEW caves of great extent have been discovered in the Modoc lava beds, near the Klamath County line, California. In the region of Tulu Lake about forty extinct volcanoes can be counted, many weathered and ancient and covered with vegetation, others bare and new looking. The lava from these cones is crinkled into ridges and hollowed into caves. A native claims to have discovered a cave many miles in extent, which he calls the Mammoth Cave of California, and steps are being taken to explore it. An exploring party found several new caves, one some 200ft. in length, 50ft. in width, and 40ft. high. A two-story cave was also discovered; in the floor of a large cave was a hole some ten feet wide, and the party went down this into another cave extending under the former. The temperature was so low that icicles five or six feet long depended from the roof. This corridor was thirty or forty feet wide and not less than five hundred feet long. H.

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FALLEN LEAVES

RED o'er the forest peers the setting sun,
The line of yellow light dies fast away
That crowned the eastern copse; and chill and dun
Falls on the moor the brief November day.

Now the tired hunter winds a parting note,
And echo bids goodnight from every glade;
Yet wait awhile, and see the the calm leaves float
Each to his rest beneath their parent shade.

Soon o'er their heads blithe April hours shall sing,
A thousand wild flowers round them shall unfold.
The green buds glisten in the dews of spring,
And all be vernal rapture as of old.

Unconscious they in waste oblivion lie,
In all the world of busy life around
No thought of them; in all the bounteous sky
No drop for them, of kindly influence found.

Man's portion is to die and rise again—
Yet he complains, while these unmurmuring part
With their sweet lives, as pure from sin and stain,
As his when Eden held his virgin heart.

Keble

Sign Posts Along the Path

Extracts from the Writings of H. P. Blavatsky

IF there is one thing that *Lucifer* [A Theosophical magazine which was edited by Madame Blavatsky, in London] proposes to teach and enforce throughout the next year, more than any other subject, it is — CHARITY; unrelenting charity towards the shortcomings of one's neighbor, untiring charity with regard to the wants of one poorer than oneself. Charity is the scope of all Theosophical teachings, the synthesis of all and every virtue. A person who exercises charity under this dual aspect, cannot be a bad man or woman, do what he may. We think with a certain philosopher that "it is proper that charity should flow out of a little purse as well as out of a great sack," and with another writer, that one ought not to defer his charities till death. For, "He who does so is rather liberal of another man's substance than his own," says Bacon. And how true and great these words of the eminent poet Joaquin Miller:

> All you can hold in your cold dead hand,
> Is what you have given away. . . .

Apart from this — the future lines of *Lucifer* will be but a prolongation of those of the Past. We do not wish to persuade a single additional subscriber to register himself under any promise of occult teaching that is barred by the rules of mystical training. We shall not utter the last or even the penultimate word of mystery, nor give any pocket *Vade Mecum* which shall serve as a superterrestrial Bradshaw to excursionists in the Astral Light. Whosoever would

> . . . trace
> The secrets of that starry race

must travel first along the lines of true Theosophy; and then only can he expect to break through the region of Mystery and the Supreme Knowledge.

We stand at the parting of the ways, where the one path leads down the acclivity to the dark valley of ignorance, and the other climbs upward toward the pure celestial level of being. For us, it is to utter the cry of warning and the word of encouragement; *he that hath ears to hear, let him hear* — AND BE WISE.— From the Editorial "Our Third Volume," *Lucifer,* vol. III, p. 3.

Egotism

SO long as man can see anything beyond his own immediate self-interest, so long may he be said to be a member of the human family; but when his egotism crystallizes into a moral shell around him, so that he is unable to see anything else but his own wants and what ministers to or opposes them, then he becomes in reality an elemental in human form; and I fear there are many such. That which makes us human is the presence in us of a subtle body, a soul, or an ethereal receiver capable of receiving impressions from the Higher Self or Oversoul, which is the Soul of Humanity. Cut off from this a man may still appear to be human, but in truth he has lost his humanity and can only then sink lower as time passes; for the human soul has been replaced by a lower entity, an intruder, that is unfit to have the use of a body meant for human habitation.

There are schools of philosophy that aim at accomplishing this very thing; but most of them probably hope to get a still more spiritual controller, when they have ousted the human soul that was in possession; others deliberately seek to render humanity subservient to the will of those who aspire to rule it. To accomplish this object they teach men to despise their humanity and constantly to mortify and degrade it, in the hope of gaining a state of intense bliss after death. Selfishness is encouraged, but as it is worshiped with "mortification of the flesh," its real nature is not recognized. Indeed the highest form of devotion known to a large number of religious devotees is nothing more than spiritual selfishness.

The fallacy of this kind of self salvation is well shown in *The Voice of the Silence,* from *The Book of Golden Precepts,* given by H. P. Blavatsky for the use of her students; and the difference between true selflessness and the highest form of spiritual selfishness is emphasized in a passage (which curiously enough is omitted from one edition produced under the auspices of a so-called Theosophical Society, all connexion with which is repudiated by the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY) which runs thus: "He who becomes Pratyeka-Buddha,* makes his obeisance but to his *Self.*" But indeed the whole of *The Two Paths,* another section of this same work, is devoted to teaching the great difference between these two — the path of self-glorification; and that of selflessness, which is brotherhood, or compassion, the law of laws.

* A Pratyeka-Buddha, or a Buddha of Selfishness, is one who seeks for Nirvâna for himself, irrespective of the rest of humanity, and having attained it passes forever out of touch with his suffering fellow men; in contradistinction from a Buddha of Compassion, who, having earned the right to Nirvâna, renounces it and returns to work for humanity.

Thus the highest virtue is to act in accordance with the true law of life, which is brotherhood, and such action brings naturally true wisdom and perfect sanity; so the opposite course is all tending towards insanity, and we find that egotism is a marked characteristic of insanity, even to the point of being identical therewith. So we have an illustration of the saying "He that would save his life shall lose it," for he who cultivates selfishness loses his self-control and becomes possessed of a devil; he becomes a soulless man, an elemental in human shape, who is no longer one of the human family.

STUDENT

Insanity in Shoes

A VISITOR from Venus charged to investigate our sanity would probably go back to tell the news that all the civilized communities at any rate, upon the planet Tellus, were composed of raving lunatics. Watching the passers-by in any street he would observe that all showed signs of being ill at ease about the feet and seized at every chance to take a ride. Comparing babies' natural feet with the tight leather casings worn by the adult, he would at once perceive that shoes were not intended to conform to Nature's pattern but were fashioned in accordance with an artificial standard of beauty, say the isosceles triangle, and then that the poor feet were squeezed and twisted out of shape *to make them fit the shoes.* Occasionally some eccentric maker would be found claiming with vehemence that his productions were designed upon the natural outline of the unspoiled foot; but these rare claimants for common sense would simply emphasize how much their rational procedure was opposed to general practice. He would discover a profession solely employed in setting right deformities resulting from grotesquely fashionable shoes.

He might fall in with a contrivance to be worn at night intended to correct distortions due to absurdly pointed shoes, in which shoes the crushed distorted toes would be again encased on rising in the morning. Man is supposed (by courtesy) to be a reasoning animal; but the Theosophist believes that since the world is only in the fourth of its seven rounds, the human race is still the servant of desire; and though we live in the fifth root-race, when some indications of mentality might be expected, yet even so we cannot fail to notice that the little mental life we have achieved is for the most part dimmed by passion and desire.

Anomalies in footgear are but minor instances of the innumerable divagations of the modern man, and follies equally preposterous abound on every side.

In sober truth, might not a visitor from Venus studying one of our capitals with its defiance of the laws of health, the infantile delight of grown people in their toys, and games, their automobiles and their sports, the disregard of human brotherhood and the mad scramble for the dollar—might not a visitor suppose the city to be a vast but badly regulated institution for the care of the insane?

STUDENT

How much trouble he avoids who does not look to what his neighbor says or does or thinks, but only to what he does himself, that it may be just and pure. — *Marcus Aurelius Antoninus*

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FROM DUST

ALL lovely things win slowly into life,
The dust from which they came for ages clings:
Only at times there is a sudden glimpse
Of folded shadowy wings.

The scent that dies upon the air of noon
Haunts the still garden when the sun has set,
As 'neath the calm and silence of the night
Vanishes storm and fret.

For at tremendous cost all life is won,
To hold its own, serene and fair and frail;
The lily fades to dust, but out of dust
Is born the nightingale.

And there are haunted gardens of the heart,
Whose royal roses owe their fragrant red
To gallant faiths and tender fruitless loves,
That once were quick, now dead.

But nothing really dies that once has lived,
The dust that was a heart within a shroud,
Soft winds may blow across a sleeping world
With newer life endowed.

Beatrice Allhusen in *Westminster Gazette*

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Cain's question, "Am I my brother's keeper?" has been one to vex the minds of many from Cain's time until now. What answer would Theosophy dictate for it?

Answer We may shut and bolt the doors of our being, and draw comfortable curtains around us; but humanity is a thing not to be excluded. One is human oneself, you see; and representative therefore of all mankind; so ancestry, posterity, and all the myriads that breathe and think are crowding about us at all times, and who shall guarantee his independence? Selfishness and other things similar are but a wire fence against the wind, or a box-hedge about the cuckoo; rather, they exclude only what is worth admitting. No man ever could or did live to himself. We are all illimitably linked and burdened with all others, and in as great degree helped as we are burdened. So that certainly I am my brother's keeper; all the time keeping him from the light, or keeping him to it; and that not by words or influence determinedly used, but by the subtle molding force of my actions, beliefs, ideals, and the totality of my daily self.

How otherwise, when one comes to speak of realities? There is no pre-eminence that does not imply equal debasement ensuing, except pre-eminence of service. If there are mountain-tops that you desire to reach, you must carry humanity to them, or never ascend. The Austerlitz on which you plume yourself bears in it the seeds of a Waterloo; and every imperial position won for the personal self is pregnant with its St. Helena. The selfish self of man has no place in the scheme of things; the gods laugh and weep over the most exultant of our pomps and ambitions. You must carry humanity to the mountain tops — but you will find it a far lighter load than self. Lao-tse's word "self-emptiness" is the only perfect synonym for the greatness to which men may attain.

> Evil thoughts in secret born
> Add to every rose a thorn;
> But what heart would help or save
> Curbs some wind or curling wave.

You have a company of young enthusiasts there, with high ideals and a glowing belief in the greatness of human possibilities. Then you turn loose among them a cynic, and perceptibly the glow grows different; with some it will soon not be shining at all. Oh, no doubt there was a weakness in those with whom it waned; but your cynic's responsibility is none the less. He will have to pay for it; in good time he will have to pay for it to the uttermost farthing. What? You hate humanity — in your bitterness you would willingly do it some deal of disservice? Poor fool, it is yourself you are hating, your own path you are piling with boulders and sharp stones. And that path you will inevitably re-travel — Universal Will insists upon that much from you. This is the secret of fate and destiny — that a man shall meet with his own deeds; and overcome them, even if not for tens of millions of aeons.

Every man with low ideals, a vulgar mind, and coarse beliefs, is a traitor to humanity, for he is cheapening the whole of life. He sets his slime on the most precious treasures, and it takes some will and courage to wipe it and him away. Again, he shall meet it; he shall himself be sloughed in it one day, when he most desires to be advancing. If we were forewarned and forearmed against what would meet us in the world, we might give better account of ourselves; nearly always we might do far better as it is. It is true that they have played the coward, and been true only to their own weakness, who sicken when this stench of cynicism and vulgarity bursts upon them, and drop their weapons or go over to the enemy. Yet there was the light of the world's heroism behind them too, and it might have waxed into great refulgence and beauty.

There perhaps never was anyone, but from him mankind might have had much profit; and half the harvest of the world's glory goes unripened and unreaped because cheap minds spread poison and mere common cynics make all nobility and excellence worthless. Better men take the disease from them, which lands these latter into courses your cynic has no courage for; so the jails and madhouses are filled. Is not the mind-poisoner to be called to account, as Cain was in the story?

On what shoulders lies the responsibility for the whole evil of the world? The most of us are neither good men nor bad men, but Laodiceans, of the kindred of Tomlinson in Kipling's poem, whose soul found abiding-place in neither the upper nor the nether world. Whatever fish of thought comes to our nets, we are apt to land it without remonstrance, or any question as to its wholesomeness or poison. Whoever has permitted cynicism to impinge upon his mind, the blood of all its victims is on *his* head also: "Let him that is without guilt cast the first stone." So too of every mental condition that leads ruinward. A man cannot hold them to himself any more than he can have the plague to himself, going loose among his fellows the while. Murder is not the only thing that will out; the hate that leadeth to murder will out too. *A* may nourish it within him all his days; he is not of the constitution to be driven to outward unwarrantable action. He has his position to keep, and the whole insignia of his respectability hedge and guard him from such action as would make him ridiculous or worse. But then, poor *B* has no insignia, save those of a pitiable heredity; and no respectability nor safeguard that you could discover beyond the attentions of the police. He has brought himself to this, yes; but still there is, or was at one time, a soul behind the man, which might have blossomed into excellent worth. Only meanwhile there was the harsh outpouring from *A's* mind, and that from *C* and *D*, and all of them to remote *Z;* and all that harsh outpouring was to find its own level. Its level would be the mind best adapted for it, the weakest mind; and there it would rot and fester and find no restraint nor purification until the time and the man and the opportunity foregathered, and the crime was done.

Whose crime? Why, our crime; shall the hands be blamed for what the heart conceived and the will ordered? An outcast from society, we say; a human tiger; and, except in a few more civilized countries, capital punishment takes its course; and the verdict, perhaps unspoken, is that we are well rid of him. Well rid of what in the name of common human prudence? Of the contents of that cesspool of human hatred and iniquity? Good Lord! We have only emptied it — into the sources of our own household water supply. Those foul thoughts are out loose now, in the common atmosphere of our minds; all swelled, embittered and intensified by the rage and despair and lust of vengeance of their last victim. We have been singularly wise, have we not? Where art thou, O Instinct of Self-preservation?

We cannot wash our hands of anyone; we cannot be rid of anyone. Our brother is a piece of ourselves; and heaven will open for the chief of saints, when the chief of sinners also is ready to enter in. M.

Hidden Strength

OUR passions and inclinations are not always upon the wing, and always moving toward their respective objects, but retire now and then into the more dark and hidden recesses of the heart, where they lie concealed for a while, until a fresh occasion calls them forth again; so that not every transient, oblique glance upon the mind can bring a man into a thorough knowledge of all its strength and weaknesses; or a man may sometimes turn the eye of the mind inward upon itself, as he may behold his natural face in a glass and go away, and "straight forget what manner of man he was." — *Swift*

The Academy of Silence

IT is written that among the various schools of Grecian philosophy existed one known as "The Academy of Silence," composed of one hundred men, each member pledged to the purpose of the school. To them came one seeking admission. Their list of membership was closed, and their head, calling the would-be neophyte before the assembled audience, showed him without a word an urn so filled with water that not a single drop could be added. The neophyte, reading the message, bowed silently, started to withdraw, but hesitated and returned. Picking a petal from a flower, he dropped it on the brimming bowl so dexterously that it floated without dislodging the slightest particle of the liquid. The membership of the academy of silence became one hundred and one. — Hollis Godfrey in the November *Atlantic.*

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

What is a Church?

A MINISTER of religion sometime since announced to his congregation that he proposed to admit to church membership, without the usual baptismal rites, a man from a Wesleyan church, who had been baptized according to Wesleyan rites. An adverse motion was offered but defeated, and 45 members resigned. In explaining their withdrawal the members said that the Baptists believe there can be no immersion unless it is done by one authorized in the Baptist church. If you were a Mason, you could not take your membership letter to the Odd-Fellows and become a member without submitting to the rites of that order; and the principle was the same in this case. They had no objection to the candidate, and did not question that he had been immersed as a Methodist; but when he became a Baptist, he should have been immersed as a Baptist, and not admitted on his former declaration of faith in the other church.

This suggests a view as to the nature of a church somewhat different from what usually obtains. A church is perhaps an order, analogous to the Masonic and Odd-Fellows orders mentioned. Each church has its own particular atmosphere, set of beliefs, rites, and so on. Certain ceremonies admit to each church. It might be held that a man thus admitted steps into a new order of life, enters a sacred pale, acquires certain privileges and immunities, partakes of special graces, etc. A man may become a member of any one of these societies according to leanings and choice; or he may change from one to the other.

This view would be perfectly consistent with the doctrine that the members of all the churches were included in the same larger body of Christians; the separate churches would be like various faculties in a college, various ranks, trades, or stations in a nation, or various tastes in clothing, food, etc.

No church would pretend to be the sole depositary of truth, nor even that it had the true gospel while others had only partial truths. It would only hold that its doctrines and rites were of a particular kind and adapted to particular tastes or requirements. It would be a case of salvation by different routes. This would be a very reasonable and convenient idea of the function of churches, and very likely it may be an actual view held by some. Perhaps there is even a recognized name for it; but this point may well be left to those learned in names pertaining to ecclesiastical matters.

It would work well so long as rites and minor doctrines were alone in question; but not so well when it became a question of greater doctrines. Thus, one church might hold that belief in the intercession of Christ was essential to salvation, and another might teach that it was not. Or, if baptism were regarded merely as admitting to a certain kind of spiritual atmosphere, people might be willing to consider it a matter of taste; but if baptism were regarded as essential to salvation, then it would become all-important to those who so believed whether a man were baptized or not. So the functions of a church would be limited to the fixing of those rites and doctrines that are a matter of taste; and it could not venture to pronounce, without the sanction of other churches, on the deeper doctrines.

The principle could be extended from separate churches in one religion, to separate religions in the universal religion. Christians, Mohammedans, Buddhists, might be regarded as people who preferred to worship under certain particular forms, but all members of the same greater Church. The difficulty of course is to reconcile one's faith in one's own particular Christ with the idea that he is only one of several Christs.

This view, in short, reduces religion to the status which it seems to have among many peoples of the earth — that of a plan of salvation, varying with race and clime. Polytheism and supernaturalism enter into this conception. The heavens above, the invisible realms around us, and the infernal regions beneath us, are peopled with saints, gods, demons, etc., which can be appeased and propitiated. The more saints one has in one's calendar, the better. Each worshiper may have his favorite deity, or may change his patron from time to time. Competing churches, anxious to promote their interests will advertise their respective merits and offer inducements.

Once in a while will arise some ambitious movement that will claim a superior merit, and perhaps even declare itself to be the one and only, all the others being inferior or even wrong. Or there may be several of these superior religions or churches, each claiming supremacy for itself.

Between these two ideas of intolerance and tolerance there will be a debatable ground, the scene of many queer anomalies, dilemmas, and irrational situations; as is indeed the case in our land today. In every church, and outside the churches, there are true worshipers whose inmost hearts are directed to the Truth, while they blindly follow certain doctrines. Thus there must exist a kind of inner church made up of all such people, who do not know each other and know not that they belong to it. No person can claim to be the representative of this church; if anyone really is its representative he will be able to prove the fact. In short he will be a Master, a Christ; but no false claims will stand.

The outward manifestations of such an interior church would constitute a visible church on earth. Other influences among men have their outward organizations representing them and stand for various tendencies, good, bad, or mixed. When we see a church that has great power, we may be sure that there is a force of some kind behind it; it represents some tendency in human nature. What is the nature of that tendency we may judge by studying history and the records of that church. It may have a great psychic force behind it, able to produce positive effects, and yet not be an influence for good. For the collective passions and delusions of mankind throughout ages, constitute a colossal power, which can only yield before the finer forces of true enlightenment and sympathy.

In order for a visible church of the right kind to evolve, there must be more people who worship Truth, recognize their own innate Divinity, and obey the eternal Divine laws of harmony and solidarity, sincerity and purity. The temple cannot be reared until the stones are fashioned. In ordinary churches there is no mutual Self-knowledge among the members, no tie of genuine solidarity; and discipline and coherence have to be secured by authority and written rules. But if men had the eye of wisdom to know each other's hearts, and the heart of gold knowing no inharmonious act, they could form a church without dogmas and differing arbitrary authorities. Such a "church" is the Theosophical Movement endeavoring to extend.

STUDENT

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

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THE THEOSOPHICAL ADDRESS AT ISIS THEATER

A LARGE and interested audience was present last evening at Isis Theater at the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY to listen to Dr. Herbert Coryn on "Theosophical Concepts of Deity." Dr. Coryn was one of the early members of Madame Blavatsky's time, and was a student under her, and since, under her successors, William Q. Judge, and Katherine Tingley, being now a member of the literary staff at the International Headquarters at Point Loma. A delightful music program was rendered by the Râja Yoga quintet. Brief extracts from Dr. Coryn's address are given below, as follows:

"Theosophy is thought to have no God, especially by those who have asked a Theosophist what is the Theosophical God, and who are annoyed at being asked in return what they mean by God. . . .

"We will not call Deity an individual I, Ego, however big a one, because the higher a man rises, the nearer to it, the more he loses the sense of I, in union with his fellows. Prayer to it, in the Theosophical sense, is not asking anything from it. It is the attempt to draw nearer to it in one's heart, to feel it in one's heart. Then, strengthened, one goes out and attempts to act accordingly. There is no use in asking anything from it except a closer knowledge of its presence, for it is already doing all that is possible for every being in the heart and center of that being. You will see there are many differences between this Deity of Theosophy and the God of theology. The God of theology created us somehow out of nothing. So if we dive back into ourselves, if we try to follow our own thread back to its beginning we presently come to — nothing. You cannot conceive yourself as passing from nothing to something, or as ever having done so. Theology is using words which seem to have a meaning but really have none. Words to which no conception can be attached cannot be sa'd to have a meaning.

"We came forth from Deity as a ray comes forth from the sun. The ray is the soul, and when we have found ourselves as souls we find ourselves in touch with the Deity.

"In the old theology the word soul meant very little, or nothing. It had to be somehow 'saved.'

"Soul, in Theosophy, is that ray which, shining into the mind and heart gives sensitivity to beauty of sound and form and color, and, to some, the power to create beauty; gives compassion, power to sympathize, desire to be to all men as their comrade and helper; gives the power of heroism and disregard for life and comfort where the welfare of others is concerned; and, finally, is self itself.

"The Deity of Theosophy is a sun that is ever shining, its rays growing brighter as man permits. For man is its highest product, and ever as he comes to his nobler self he finds a yet nobler self possible to him — just as each symphony that a musician composes makes a greater one possible so long as brain holds out. But then there is another brain, and another; for the soul never tires of shining. There is no top to human evolution, no limit to human possibility." — San Diego *Union*

Peary on Missionizing the Eskimos

CIVILIZE: to reclaim from a savage state; to educate; to refine.—*Noah Webster*

THE Eskimos, says Peary, are happy, unselfish, kind to each other; they are pure-blooded; it would be a shame to civilize them.

One surmises there is something wrong with Webster's definition. To civilize, he says, is to reclaim from a savage state, to educate, refine. But these Eskimos are not in a savage state; they are mutually helpful, happy, and pure-blooded. How, then, can we civilize them, when they are already civilized?

Then again, how can it be a crime to reclaim people from a savage state and educate and refine them?

Farther south, says Peary, the Eskimos have been civilized, and they are vitiated, and — no longer pure-blooded!

There seems to be something wrong somewhere. The definitions have gotten completely inverted evidently.

In Central Africa there are millions of people who are happy, healthy, and mutually helpful; it would be a sin to civilize them, say travelers. Again the same confusion of terms.

Peary says the Eskimos are a happy people, essentially children, and should be allowed to remain so. He hopes no efforts will ever be made to civilize them; once give them an idea of personal property, and they would become as selfish as civilized people. No man starves while his neighbors gorge themselves, as happens in civilized countries, where the people are reclaimed from savagery, educated, refined. If an Eskimo has two sets of hunting implements, he gives away one to somebody who has none. We know of a certain civilized country where it is said that they are keeping in cold storage meat enough to give every person in the land one carcass and still have two carcasses left over for every family; and all the time prices going up, and poor people starving. The papers *say* that there was a deliberate plan to create an artificial famine, so that the people would have to pay enormous prices for the food that was so plentiful, yet was being held back by their civilized brothers. It would be a shame to civilize the poor untutored Eskimo, who shares his blubber with everybody he can call together to the feast.

The Eskimos have no "religion," it appears, and Peary hopes no missionaries will be sent to teach them any. This solves a certain problem that has long baffled us. How comes it that God should have preached his blessed gospel to a favored few only and left the bulk of the world to incur the risk of eternal perdition for want of it? We think we see now. *These savages did not need the gospel; the gospel was made for civilized people.* In fact, now one thinks of it, Jesus Christ did say that he came to save the sinners and not the elect. We must be the sinners, and the savages the elect. They share their goods, as Jesus and all other Teachers have told *us* to do; only they did not need to be told. We have to have a special gospel to tell us to do so, and even then we do not do it. That must be it; only what deluded simpletons we have been to go preaching to the heathen. It is like the boy who reads up in the "Home Hints" column how to extract the contents of an egg by suction, and then goes off and instructs his grandmother in the art.

God is wiser than the missionaries, thinks Peary; and doubtless he is right. But a clergyman has protested against these views, as one supposes he was bound to do. He quotes: "Go ye into all the world and preach the gospel." But what Gospel did Jesus Christ mean? When, 2000 years ago in Judaea (we are told), he instructed a chosen band of his personal pupils to go out and preach his teachings, did he mean that a mixed and unchosen assortment of Americans and Europeans were to go out 2000 years later and preach a medley of ecclesiastical dogmas? Where is the connexion? One feels sure that if Jesus were here today he would bid the missionaries stay at home and *learn his gospel before preaching it.*

The suggestion that we leave the natives alone is admirable; it is really the best we can do for them at present. No doubt we ourselves represent, on the whole, a more advanced stage than the aboriginal races; but probably we have not yet advanced to the stage where we are fit to teach them ethics. To thrust our arts upon them overwhelms them, as we ourselves are in danger of being overwhelmed. However we may try to excuse our failings by saying that our temptations are greater, the fact remains that we are steeped in selfishness, while these natives are as kindly as Jesus Christ bids us to be.

It is all very well to say that they have no religion; that is only a way of speaking. It is clear thay have more than we have; only not in the form of a creed. The missionaries would give them a creed, or several different creeds, but take away their religion. It is matter for congratulation that Peary should have given the influence of his name to such views, and may the protest do much good! Why not leave the natives alone? It is an admirable solution of the missionary difficulty, and would set free an immense amount of energy for working in the home mission field.

STUDENT

The Pope on the Condition of the Clergy in Latin America

THE condition of the Church in Latin America, and suggested methods of dealing with the question, form the topic of a report by a leader of the Student's Volunteer Movement, who has just returned from Latin America. We quote from the *Literary Digest.*

This report may sound reasonable to people accustomed to think in certain ecclesiastical lines; but to anyone who will try to look at the matter impartially — as a Chinaman might do, for instance — it will seem inconsistent, to say the least.

We are first assured, on the most unimpeachable authority, that the clergy are extremely loose in their living, that they are despised by the people, that the churches are not attended, and other similar things. And then we are appealed to that the number of clergy and churches may be increased. This is inconsistency number one.

The authority quoted in support of the charges against the clergy is one that may well exculpate one from any blame in the matter. It is the Pope of Rome himself. The report in question quotes from a letter of the Pope to the clergy of Chile. The Pope says:

In every diocese, ecclesiastics break all bounds and deliver themselves up to manifold sensuality, but no voice is lifted to imperiously summon the pastors to their duty. It is sad to reflect that prelates, priests, and other clergy are never to be found doing service among the poor, never in the hospital, never in the dwellings of the afflicted or the distressed, or engaged in works of beneficence; that they are always absent where human misery is, unless paid as chaplains or a fee is given. You, as clergy, are always to be found in the house of the rich, where gluttony is to be engaged in and where good wines are to be obtained.

So much for the Pope; the Bishop of Caracas is quoted to the same effect:

The scandals in the parish or town take on unmeasured proportion. The enemies of the Church triumph because of the shameful evil of the parochial priests, and good souls retire to groan in secret. It is revealed in the deserted churches. We should know that the one cause of this humiliating delay is none else than the hidden corruption of the heart and life of the priests.

It would be hard to frame a worse indict-

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ment of the clergy than this; no enemy of that church would dare to make it so strong. But here the authority is unexceptionable. The author of the report declares that he was told that only one-half of the priests in Chile were men who were leading clean moral lives; and that, upon asking a priest in Colombia, he was told that "out of eighteen priests who were his intimate friends, there was only one who was leading a clean moral life."

A friend of the author, a Protestant in clerical garb, was hissed by children who thought he was a priest. A comic paper in Peru is taken up with tales of the scandals in the life of the clergy.

And all this is held as evidence of the need for missionary work! The paucity of church buildings is deplored and more clergy asked for! What must the intelligent Chinaman think of this? Would he not infer that the people in those regions have no use for the clergy or the churches, and that, instead of sending more, those that are already there ought to be removed?

But another inconsistency follows. The illiteracy of some of the countries is deplored; and here one would have thought that the writer would seize the opportunity to argue that this illiteracy is due to the paucity of clergy and churches. But no; he ruins that argument by comparing these countries to Japan, where education is so much more advanced.

In the above we have merely reported published utterances, given on the highest authority. People may form their own conclusions. It is evident that the church in Latin America is not prospering, and the Pontiff does not lay the blame for this on the people. Let the people therefore, be consoled; it is the clergy whom the Pope blames, not the people.

If the people think they are too illiterate and would like to have more education, let them copy Japan, whose example is held up to them by the writer whom we quote.

Finally, if there be true Christians in Latin America, as doubtless there are, let them insist on the purification of their church. And they should take the matter into their own hands, and not leave it to the bishops, who seem to have failed therein. If this is not done, surely both their countries and their religion will become a byword in the mouths of the world.

H. T. EDGE

Harnessing Neptune

AN article in the *Scientific American,* called "Putting Old Neptune to Work," gives an illustrated description of some recent constructions which have been devised in order to use the energy of the waves. A distinction is drawn between wave-energy and tidal energy. In regard to the latter, it is pointed out that the energy is not great in comparison with the space over which it is spread. Though millions of tons are raised and let fall twice every day by the tides, the area of water that accomplishes this result is very large. The actual amount of energy required to lift one ship to the given height is not great; and if, taking the time into consideration, we compute the horse-power, the figure becomes even smaller. This is what inventors have discovered, and their labors might be compared to the attempt to harness a very large number of horses to one small vehicle.

But the energy of the waves is more condensed both in space and time, and their availability as a source of power consequently greater. One of the contrivances depicted shows a flat horizontal float carrying a set of cylinders fitted with pistons and fixed so as to pump air into a compression tank. Hinged to this float are four other floats of the same size as the central one, the five making a cross; these flap up and down all the time and thus work the pistons, whose outer ends are fixed to them. The difficulty that strikes one about this is what to do with your tank of compressed air when you have it; for surely a good deal of energy would be required to go out to the float, ship the heavy tank aboard, and take it to where it was wanted.

Another contrivance shows a floating crib or shovel, up the end of which the waves dash, closing a set of flaps as they pass, and opening them again as they return into the sea. Again, we have two boats, as it were, joined together end on by a hinge, and working machinery by their scissor-like motion about the hinge. A fourth contrivance uses a different principle; the wave motion being confined to near the surface of the sea, this machine anchors itself to the still water below by means of a post going down and terminating in fins. To this post, which is therefore more or less fixed in a vertical position, floats are hinged, and the relative motion of the floats and post furnishes the power. In most cases air is compressed, and in some cases the compressed air works a dynamo and generates current; in the last mentioned machine, the pistons drive oil through a rotary engine which works a dynamo.

This desire to turn the forces of nature to mechanical use reminds one of a story in which some inventor made a machine that would collect and store up waste energy from any source. He was constantly rushing about with his machine, saving odd fragments of energy; and finally, when somebody falls out of a top-story window, he rushes out with his machine to receive and store up the impact of the fall. If we enter too minutely into the question of mechanical energy and efficiency we get some curious results. Think for instance, of taking a wagon and team down a long hill to fetch up a load of water-melons. And if we consider the mechanical energy spent from start to finish in the raising of those melons and the preparing them for the table, the extravagance of the dish seems something truly Gargantuan.

STUDENT

A Chinaman on Missionaries

THE *Japan Weekly Mail* says that at the closing meeting of the Shanghai Centenary Missionary Conference, Taotai Tong, representing the Chinese government, delivered an address in which he gently criticized the methods of missionaries and gave them some good advice.

The inevitable differences of custom and opinion among men, he said, should not militate against the exercise of our comprehensive charity and toleration; and although we may be convinced in our own minds that our own way of doing things is the best, we should always remember that others have an equal right to the same opinion about their methods. The method of force is one with which every impartial and thinking man must disagree; yet the fact that stands out prominently in connexion with the efforts of missionaries in the past is their too great dependence on the arm of the flesh, instead of trusting to the arm of the Lord.

He also mentioned the lack of social intercourse and the assumption of superiority as adverse factors. One of the first duties of a stranger is to study the idiosyncrasies and etiquette of the community. The Westerner in China encounters a civilization much older than his own, and a people which has existed as a concrete nationality for untold centuries. The Chinese, like other nations, value their records, and have just reason to do so; yet often a stranger, immediately on his arrival, has trampled on the most cherished ideals and has posed as being in a much better position to tell the Chinese what they ought to do than they are themselves.

Missionaries are often deficient in their knowledge of the Confucian classics, which lessens the respect felt for them and causes them to be regarded as illiterate. It takes much more than two or three years to master Chinese language and literature.

With respect to ancestor "worship" and the reverence for Confucius, the speaker made an important point. He said that neither of these constituted religion or worship in the Western sense. Ancestor "worship" is simply an expression of filial piety and makes very much for the good of the community. Confucius is reverenced as a great sage and helper. No favor or protection is asked either from ancestors or from Confucius.

Thus spoke the lecturer. It is evident from what one reads that some missionaries are taking to heart the ideas which he advanced and adopting more intelligent and courteous methods; but there still remains much of the old spirit. When Jesus told his disciples to preach his gospel in all the world, he could not have had in mind the curious dogmatic development which has grown up through the intervening centuries. His scheme was not to turn the Gentiles into Pharisees.

Missionizing teaches the missionary; it gives him a chance of understanding what religion is in itself, apart from creeds. Also, if he finds he cannot teach the Chinese unless he studies deeply their language, literature, and whole philosophy of life, he will learn much.

But the ordinary missionary, as such, sets out with the definite purpose of turning Chinese and all other nations from their own ways of thinking and doing to the Western ways. He is uncompromising in this attitude and has no other idea. He believes that modern Christianity is the right thing and the only right thing, and the other religions wrong. The only hope for this man is that he may gradually learn something. But there is another kind of missionary, who does not avow the name; he believes in mutual study and conciliation between nations. He believes that if the true religious spirit in every race is emphasized, there will be sufficient in common to form a unity among all, without having to attempt a conversion of all to one creed or to contrive a unification of creeds. Men may differ in the externals of faith and devotion and yet be one in essentials.

STUDENT

No religion, since the very earliest, has ever been entirely based on fiction, as none was the object of special revelation, and it is dogma alone which has ever been killing primeval truth.—H. P. Blavatsky in *The Secret Doctrine*

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Art Music Literature and the Drama

Musicianship and the Life

THE *Musical Courier* in a current issue gives an interview secured by its representative with one of the leading oratorio singers of America. As enunciating higher ideals than those which mainly govern the so-called thinking world the article is noteworthy and we hope to see it widely quoted.

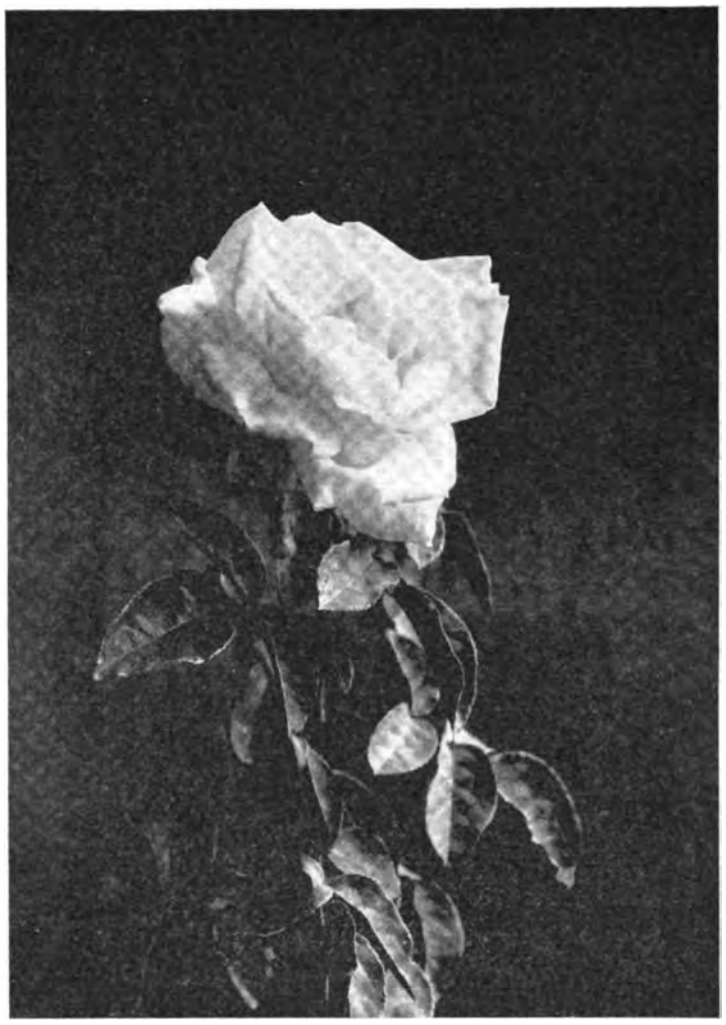
It is not exactly a matter for congratulation that the public should push and scramble for the chance to hear *Salome,* while twenty minutes or an hour of Bach's Passion Music produces ennui and sleepiness. Yet this scarcely overstates the actual condition.

The artist rightly complains of the fact that it is no longer possible "to arouse the old keen enthusiasm in the oratorio performance," and that "the average business man of today feels as if he had been to a funeral when he comes away from a performance of a standard oratorio." He attributes this to the commercial tendency of our modern life and to the fact that a craving for sensationalism has demoralized public taste. A fine stroke is the characterization of the present age as not one of "spiritual ecstasy" but of "nervous destruction."

This artist, in looking at music as a mental and ethical influence, and not merely as another of the many modern means for spectacular display, sensationalism, and money-making, strikes a Theosophical note that cannot fail to find response somewhere. For, in spite of the lack of a *true* musical appreciation on the part of the public, and even in the case of many who make some claim to musicianship, there is still a minority who are only waiting for the right chord to be struck, when they will respond. It is these — the very few as yet — who will in time make it possible for our great singers to produce oratorio and not starve in the process, and whose presence today assures the true musician that there will yet be builded an enduring and glorious temple upon the foundation laid by Palestrina and Bach, by Mendelssohn and Händel and Haydn.

The difficulty of course lies in the materialistic trend of modern life, which has so psychologized a large portion of humanity that music, if tolerated at all, means to many little more than excitement, the opportunity to display jewels and toilettes, or as an agreeable accompaniment to conversation. Yet there is something to be said from the other point of view. People crowded and crushed and paid hundreds of dollars for a single seat to hear Jenny Lind in *Elijah.* Had she something more to give than many of our modern singers? We hold that she had and that it lay not alone in that incomparable voice which has hardly since been rivaled. We hold, as students of life and as believers in the silent potency of goodness, purity, and courage, that it was because her noble generous *Soul* expressed itself in her singing that she enthralled multitudes in nation after nation and left the world in weeds when domestic life finally claimed her.

As one evidence of this it may be pointed out that there was no diminution in Jenny Lind's popularity when she abandoned the operatic stage for the concert platform, in spite of the fact that she was essentially a dramatist, one of the greatest actresses of her day, while there was no more place for the full expression of her dramatic gifts in oratorio or ballad than for spectacular effects of scenery and lights upon the concert stage itself. The world really gained, it may be, not lost, for Jenny Lind was a rare nature, one in whom courage was blent with tenderness, a strong sense of justice with compassion, spirituality with common sense, while a womanly purity shone over all. It is impossible that the influence of such a life was not potent, and the fact that audiences may not have perceived that the singer's *life* was a factor to be reckoned with would merely prove that they had not looked deeply enough, nothing else.



Lomaland Photo. and Engraving Dept.

A LOMALAND ROSE

During Madame Teresa Carreño's recent visit to Lomaland as the guest of the young music students of the Râja Yoga Academy, one of the latter gave a short address upon "Music from a Theosophical Standpoint," in the course of which these and related ideas were brought out. And the great pianiste emphasized, both by gesture and by word, her accord with the sentiment that in order to produce *true* music it is not enough merely to practise an instrument for a certain period day after day, but that one must needs practise all day at the greater art of perfecting a harmonious life; that then and then only would there be a lasting foundation upon which to build what we more especially refer to as "musicianship."

It is an encouraging sign that some of our great artists, if not yet actually holding these views, are plainly pushing towards them. While ambition and the dollar interest are making a deep mark upon humanity's finer pleasures, they are not holding back all. There are those who, in spite of all pressure, hold to the pure aspect of music as an art, and who to a degree realize their own responsibility in the matter.

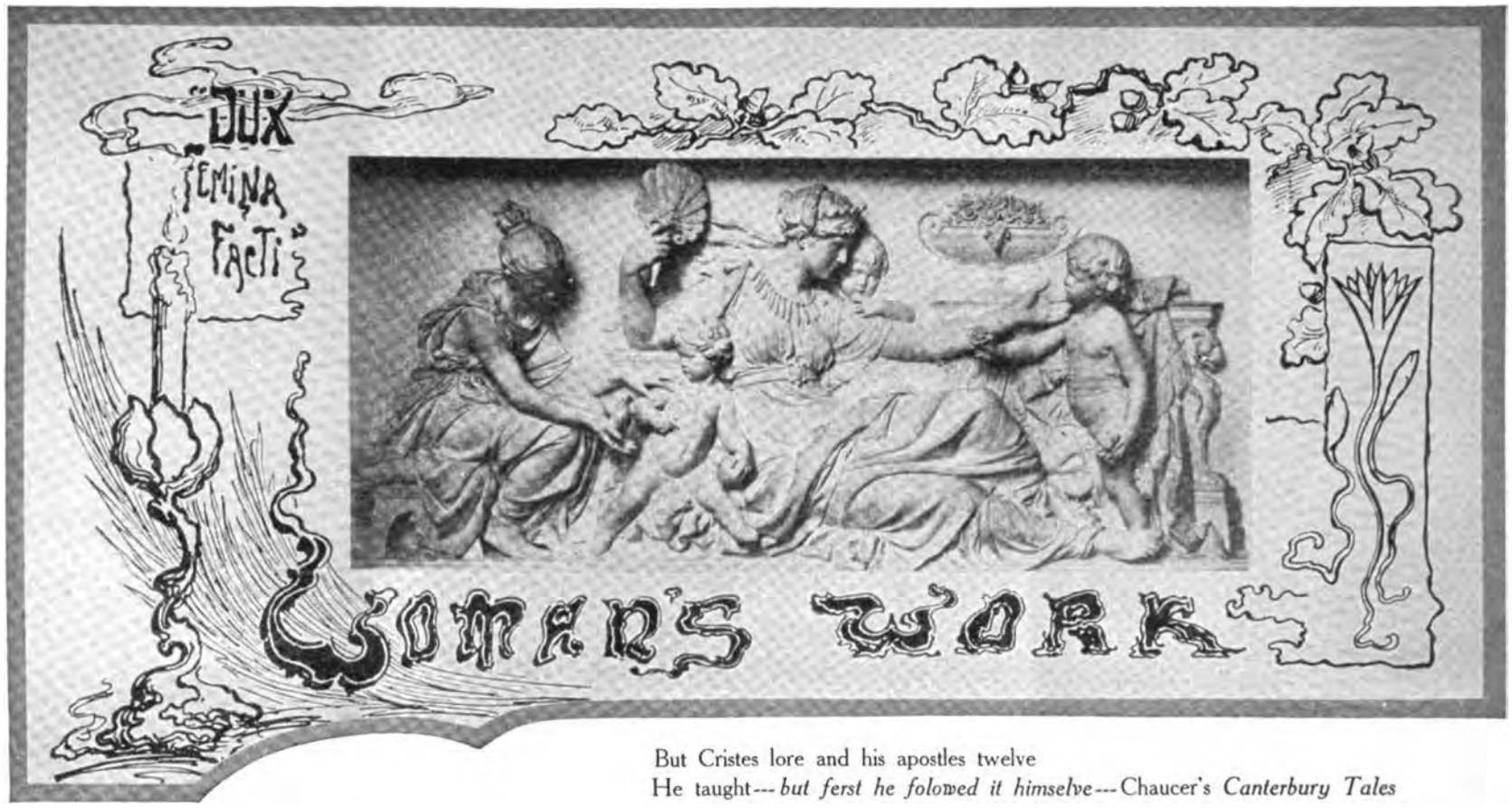
For highly-educated musicians have a vast responsibility. In a sense they stand forth as teachers, and their influence over the masses who hear them ranges in quality from that which panders to the human love of sensationalism, and even worse, on up to those who, like Jenny Lind, touch with divine fire the hearts of multitudes. Let them realize that the entire blame belongs not yet to the public. Let them look to their own lives to discover whether there may not be some weak places there. Do their own lives, as a whole, exhibit unselfish effort, a love of art not for the sake of personal ambition but as being an uplifting power in the world's life, that poise and balance which those who sway multitudes should have? When Job inquired, ages and ages agone, "Can any clean thing come out of an unclean?" and answered, "not one," he gave utterance to one of the basic philosophic facts of life. The singer who hastens from rendering the immortal "Judge me, O God," or "I know that my Redeemer liveth," to the cash drawer or to some selfish and wholly personal experience, does not possess the power to give an audience that spiritual food which thousands and thousands are today hungering for, sick and surfeited with the husks of life.

It is because humanity as a whole does not yet realize the extent of its spiritual poverty, the bankrupt condition of its heart life, that we have today, on every side, a pandering to its lower and more brutal instincts—how often in the holy name of *Music!*

We are just beginning to realize that we need, more than all else in the world, a true philosophy of life, one that will irradiate a new light upon art, music, the drama; upon business, professional life and the home. And that explains why so many are now turning to Theosophy as the only guide to firm ground out of the bogs and morasses of selfish and undiscriminating thought.

STUDENT

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But Cristes lore and his apostles twelve
He taught --- *but ferst he folowed it himselve* --- Chaucer's *Canterbury Tales*

The Influence of Theosophy on the Home

HOME is the meeting-place of Souls who in other lives have formed the ties which, on reincarnating, are renewed in the close relations of family life. The members of the family have met again, either to carry on a growth in comradeship and work begun in other lives, or — what family life in many cases suggests — to learn in painful contact with the fruit of past misdeeds that evil doing leads to terrible results.

Theosophy, in teaching the recognition of each as a Soul — temporarily clothed in the personality for one of these purposes or the other — goes to the root of all the problems connected with the family, and by helping men and women to recognize the duality of each nature enables them to make of the home a place where the full opportunity of incarnation may be known and taken advantage of and a victory won for the higher nature. The influence of Theosophy is thus to increase a hundredfold any heart-force active in the home.

Causes unseen by them led to the association of the members of every family in the group they form. Influences also unseen but potent in effect are exerted by each upon all the others. There is no place where a thought-atmosphere is more productive of immediate results than in the home. If, then, there be one, only one, in the group, who is regarding not the personalities merely, with either their charm and congenial qualities, or their innate antagonism and possibilities along the line of what George Eliot calls "a quiet blood-relation hatred," but the underlying, lasting Self which is to glean experience from this intimate association in the home, a challenge may be given to every other Soul in the group, and the first step may be taken towards an awakening on the part of all to the truth about life and human relations.

There is always the "unknown" in those we love. No one personality permits the full expression of the Soul. In appealing to another as a Soul we may be calling forth strength so great that it will lead a companion far beyond the point that we ourselves may regard as the goal. We may at one time challenge, later to find that the Soul thus trusted and appealed to responds far beyond the measure of our hopes and makes of this companion a challenger to us at some later time when our lower nature has asserted itself and we need moral quickening.

It is one of the tragedies of life that men and women may live surrounded by those near and dear to them without ever being able to reveal the deepest and strongest currents in their natures. The challenge to the Soul is never given; the depths are never sounded; there is at the time of death a sense of having lived close to something greater than we knew — but that is all. The knowledge and practice of Theosophy fosters all these deeper qualities, makes us more conscious of them, and in doing so, awakens that in the human heart which looks on Death unaffrighted, because the unknown and lasting has become the known and realized.

An appeal to the better nature is often made by one member of the family to another. Seldom, however, is it impersonal enough to stir the depths and call forth the real strength. Of demands there is a multiplicity — all purely personal, and when they call arbitrarily for more than the performance of duty, and exact the fulfilment of every fancied obligation, they often weary and confuse and overwork those in the home whose natures are aching to respond to the impersonal call of one Soul to another for service to humanity. A knowledge of Theosophy clears the minds of both claimant and yielding house-mate. It has inspired some to abandon the making of needless personal demands and has given others the strength to give up complying with them. For Theosophy throws a strong light upon the path of duty — not anyone's idea of duty, but *duty*.

WITNESSES

WHENEVER my heart is heavy,
And life seems sad as death,
A subtle and marvelous mockery
Of all who draw their breath,
And I weary of throned injustice,
The rumor of outrage and wrong,
And I doubt if God rules above us,
And I cry, O Lord, how long?
How long shall sorrow and evil
Their forces around them draw?
Is there no power in thy right hand,
Is there no life in thy law?

Then at last the blazing brightness
Of day forsakes the height,
Slips like a splendid curtain
From the awful and infinite night;
And out of the depths of distance,
The gulfs of purple space,
The stars steal, slow and silent,
Each in the ancient place,—
Each in armor shining,
The hosts of heaven arrayed.
And wheeling through the midnight
As they did when the world was made.

And I lean out among the shadows
Cast by that far white gleam,
And I tremble at the murmur
Of one mote in the mighty beam,
As the everlasting squadrons
Their fated influence shed,
While the vast meridians sparkle
With the glory of their tread.
That constellated glory
The primal morning saw,
And I know God moves to his purpose,
And still there is life in his law!

Harriet Prescott Spofford (*Selected*)

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Frequently when a home is being planned for, young people resolve to keep it clear of trying conditions from which they have seen others suffer, and to maintain a high ideal; but the stress of providing for growing necessities and the materialistic influences surrounding them, and their ignorance of the Divine Law governing human life, gradually weaken them. Some in their blind attempts to change conditions too abruptly, are led into unwise ways. They need the wholesome influence of a purpose great enough to inspire their united effort along lines of least resistance. Such a purpose sanctifies home life and preserves it from errors and waste of effort. Homes where there is this motive, where the divine energy produced by harmonious living is not stifled by being confined to personal aims, are centers of light where wisdom grows. Families in such homes are not mere collections of persons come together they know not how, but conscious, purposeful groups of comrades who have looked so deeply into each other's hearts that anywhere in the wide universe where they might meet the eyes would meet in recognition and the wills be bent to the same great purpose of uplifting humanity. It is comradeship like this that is needed in the homes. Theosophy plants the seeds of it and fosters them from life to life.

The greatest joy felt from the influence of Theosophy in the home is from the children. When recognized and appealed to as a Soul, the little child unfolds character in a way that seems marvelous. The highest, purest ideals of life are understood at a very early age by the little ones whose lives have been illuminated by Theosophical teachings from birth. Their progress challenges the older persons in the family to renewed effort. They feel that they *must* keep up with the children in their joyous advance, at least as well as they are able. The binding force of love is strengthened by the unity of purpose. All, parents and children, are living a life of service to humanity. Their life has swung into harmony with the great power that works out the Divine purpose, and the home is enriched by a high sense of responsibility for every moment, a dignity revealing glimpses of godhood, and a compassion that makes these homes where Theosophy's beneficent influence abides, a source of inspiration and help to suffering humanity. STUDENT



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MRS. OSVALD SIRÉN
LOTUS GROUP TEACHER IN STOCKHOLM, SWEDEN
WITH HER CHILDREN, IN NATIONAL COSTUME

Fidelity to Farewells

THERE are many gracious and sincere women whose cordial greeting and genial manner with their chosen friends give worthy evidence of their esteem and love. But how few there are who know how to say "Good-bye," and to live up to its opportunity. How few have faith enough in its meaning — "God be with you" to let the friend depart so as heartily and helpfully to speed the going.

Aside from the interchange of tangible expressions of regard that is afforded by close association — the look, the touch, the spoken word, the kindly service — close friends are often aware of each other's state of mind and feeling merely by virtue of their unity. Many can also relate how, at some critical time, by a subtle sort of wireless telegraphy, they have been warned or informed concerning a dear one at a distance. The really near ties are of too fine and tenuous a quality not to react upon each other in spite of separation, and the closeness of the bond is the measure of mutual influence and responsibility.

"Good-bye" should be indeed "God-speed," and should be said with sincere meaning, letting the departing one go freely, not reluctantly or half-heartedly and not holding him back with silent protest. The farewells of hand and lip should not be denied by mind and heart.

Perfect love is something more than the fond, clinging, so-called feminine tenderness that has yet to grow to the largeness which, like the sunshine, is a generous outgo of unselfish feeling, not seeking return. A time of separation is an opportunity to test the purity and unselfishness of one's affection and to question how much of it is merely a refined gratification of the desire to be loved. What more royal farewell gift could be given than the continued uplift of a regard which carries with it reassuring serenity and courage? It were well if this kind of message were kept going over the soul's wireless lines. But frequently, instead of inducing messages with the strength and restfulness of confident love, a desperate mental clinging to the absent injures and weakens both sender and receiver by its restless enervating quality.

Duty often separates the best of friends, and the traveler may find difficulty enough in becoming adjusted to this or that new environment where unfamiliar or trying conditions call for all the poise, courage, and ability at command. How often does a weary loneliness, a depressing homesickness, spoil a temporary visit or make miserable a permanent change. May it not logically result from the traveler not being all there — not having entirely "arrived," so to speak, because he is clinging to the old ties which are also holding him back? The consciousness of the individual is not limited to his physical senses and though he may reach his destination safely, the thought and feeling may be so divided between the old and the new places and persons that his existence is in a sort of mental mid-air. Hence the strange discomfort of being unable to get pulled together enough to react properly to the stimuli of his fresh surroundings.

We are too small and provincial and doubtful in our love. It should partake of more largeness and universality and everlastingness. The departure of a friend should enlarge our sympathetic interest to include the new locality and thereby gain a wider world. If the tie is one of real unity, we cannot lose our friend by merely losing sight of his physical body, while his new experience may enrich our own life if we will have it so, through the inner imperishable tie between us.

If, amid the shifting scenes of life we would learn to say "Good-bye" rightly, we should better know how to say it as the final curtain falls upon some friend or upon our own life-scene. It is pitiful that we have so little sense of our natural divinity that we shrink and tremble and grieve at those important moments of this our human drama which add to the soul's knowledge by the experience of change and action. Truly, humanity lost sight of the natural logic of immortality when the priesthood robbed Christianity of the illuminating truth of Reincarnation and left in its place that stinging fear of finality and death. It poisons our farewells and makes us unworthy of our best ties. The selfish grief, the egotistical longing, and the selfish regret, come from the body of desire and emotion, and appeal to, nourish, and sustain it in others, whether they have merely gone from sight or have passed out of the material world. Only pure, unselfish love can reach the higher nature of our cherished ties, and it can bridge over even the gulf of death.

We are too selfish, to walled-in by pride and prejudice, too limited by preconceptions, to know the magic of a separation bridged by pure, unselfish, and trusting affection. The soul may respond to a higher than the old ideal but the mind so often cannot receive it because emotion steps in, stirs and muddies the currents of mind and makes it incapable of receiving and reflecting the soul-impress.

The failure to say "Good-bye" and to mean it is by no means limited to women. But they are often more sympathetically alive to the influence of the real inner tie and therefore are more responsible for the opportunity to help and inspire those of their friends who go and those who stay. The woman soul also has the warrior quality in it which knows that it cannot be defeated by separation, estrangement or death. When once a woman awakens this side of her nature, she is capable of a serene greatness and heroic sweetness in her love and comradeship both. LYDIA ROSS, M. D.

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MR. H. C. DAVENPORT

H. C. Davenport

MR. DAVENPORT, the cartoonist of international repute, has been staying for a couple of months at the Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, Point Loma, as the guest of Mr. and Mrs. A. G. Spalding. Mr. Davenport, whose most recent portrait is here reproduced, came to California to rest and recuperate after a serious illness brought on by overwork, and it has been a source of great pleasure to the students at Point Loma to meet one with whose broad outlook upon life they can feel much sympathy, and whose personality is so interesting. During his visit he gave several of his delightful lecture-talks describing his travels to the students and pupils of the Râja Yoga Academy, which were highly appreciated.

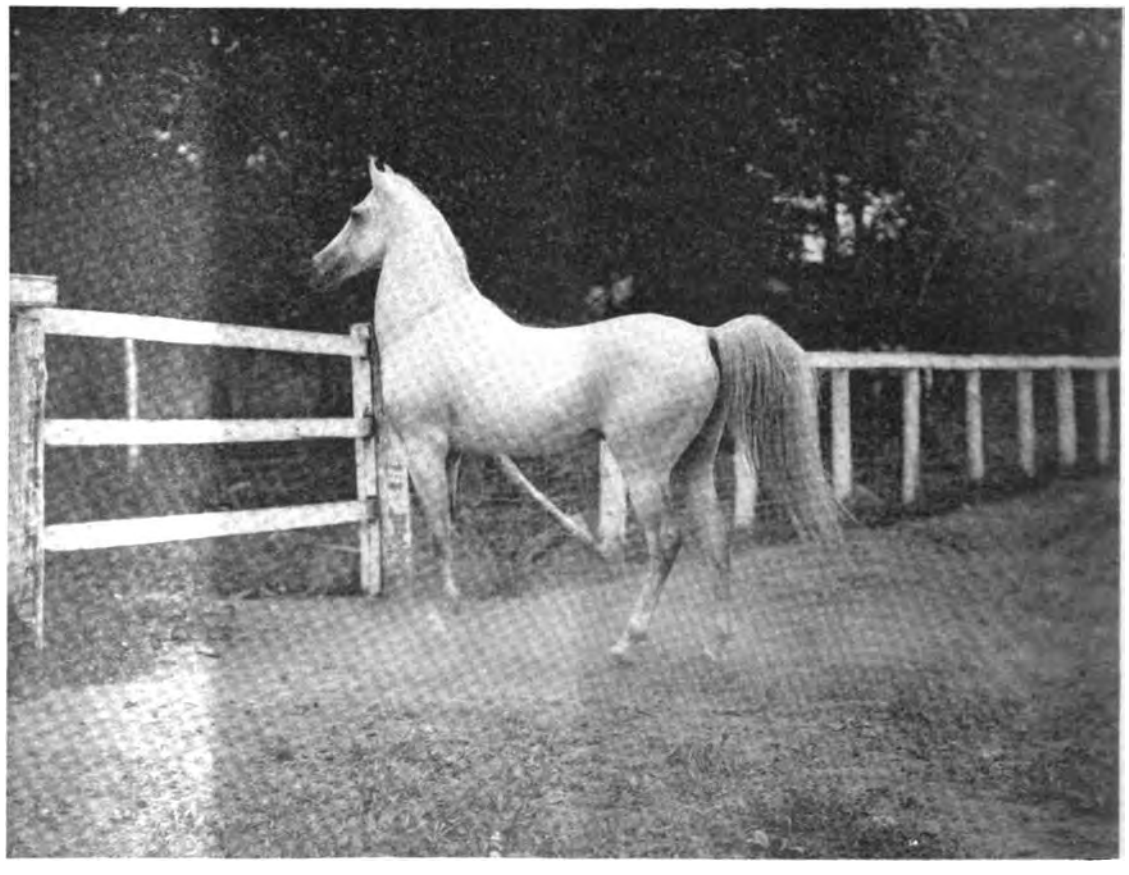
Mr. Davenport is a great lover of children and is interested in our Râja Yoga schools, and was so greatly impressed by the importance of spreading their influence that long before he was well enough to travel and resume his public lecturing course, he very kindly offered his services and gave several fully illustrated lectures at the Isis Theater, San Diego, in aid of the Râja Yoga Schools throughout the world.

Mr. Davenport's lectures at Isis Theater, and at Point Loma, were illustrated by stereopticon views from his famous collection of cartoons which have delighted the artistic and the lay public so highly, and by rapid sketches in presence of the audience. He has not earned his reputation as the leading cartoonist of America only by his brilliant artistic achievement, but the power of his work lies in great measure in the ability to portray the crying evils of the day in such a telling way as to call the attention of the public conscience to the need of reform. His art, whether expressed with pencil or voice, is dedicated to high moral aims and to the elevation of the people, yet it is none the less good art. All the most competent of art judges, including Whistler, have frankly acknowledged their admiration for his work. Major J. B. Pond, lately head of the world-famous "Pond Lyceum Bureau," under whose auspices the greatest men of every country have been presented to the American people, said in a letter to the managing editor of a leading New York journal:

> It is impossible to predict the success that must be in store for this young genius. He is the best equipped man for wielding an influence wider and more potent in all contemporary reforms than any man of his time. . . . He held as intelligent and refined audience as ever he will see, for an hour and a half, wholly unconscious of the effect he was producing. Not the slightest effort for oratorical effect; almost entirely without gesture; with a voice as silvery and charming as that of the late Wendell Phillips.

Though fond of art and skilful with his pencil even in early childhood, Homer Davenport received no regular art education in the schools, but employed his energies in quite other directions for some years before he found his life-work. He has traveled widely; in 1897 he went to England to make character sketches of the principal British statesmen, and had the gratifying experience of meeting Gladstone, Salisbury, Chamberlain, Balfour, and many other of the most distinguished public men of the day. Mr. Davenport has an especial fondness for animals, and his collection of pheasants and waterfowl is second to none; in fact he has specimens of some rare foreign varieties which are not to be found in any national zoological garden.

A few years ago Mr. Davenport, whose interest in and knowledge of horses is profound, went to Arabia in search of the true Arabian horse. He had an Irade from the Sultan Abdul Hamid, and the account of his thrilling experiences among the Anazeh people in the desert which he gives in one of his lectures, and in his book *My Quest of the Arab Horse*, is most fascinating. To visit Arabia and see the picturesque nomadic life of the desert had a strange attraction for Mr. Davenport from his childhood, and when at last he found his heart's desire accomplished and everything more fascinating and romantic than he had dared to expect, it is no wonder that he made a highly favorable impression upon the Bedouins. As a proof of the estimation in which he is held by them he was accepted as a



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MUSON, THE "LISTENING HORSE"

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MY BEDOUIN BROTHER, AKMET HAFIZ

blood-brother by one of the most powerful sheiks, the ruler of about half a million people. In one of his lectures at Point Loma Mr. Davenport gave a most interesting description of the solemn ceremony of adoption, which took place at sunrise. In addition to this compliment he was presented with two of the finest Arabian horses in the country: one, a brood mare, being probably unequaled for beauty, intelligence, and endurance. To help in the care of these magnificent animals a young Nubian Bedouin, who was devotedly attached to the mare, left everything and accompanied Mr. Davenport to America. He has proved thoroughly reliable and faithful, and possesses a very bright intelligence. Said Abdallah, for that is the name of this untutored son of the desert, is acquiring command of the English language, and the students at Point Loma have been greatly interested in his quaint but sensible remarks about the marvels of Western civilization, and particularly in hearing of the intuitive way in which he quickly discovered the unique character of the life at Point Loma Homestead. He was especially struck by the air of serenity and happiness that is a marked feature of the Headquarters, in comparison with the anxiety and unrest shown in the faces of the majority of people in the world who are working for self only. Said Abdallah wears his picturesque native costume when he is within the grounds of the Homestead; it harmonizes perfectly with the brilliant skies and sunshine, the ruddy cliffs, and the blue Pacific ocean. STUDENT

HOMER DAVENPORT, premier cartoonist, lecturer and traveler, entertained a monster audience last evening at the Isis theater with one of the most interesting lectures ever delivered in this city. Cartoons drawn with lightning-like rapidity, interspersed with a rapid fire of witty anecdote, fifty stereopticon reproductions of the versatile artist's most famous drawings, followed by a dozen wonderfully colored slides showing Mr. Davenport's marvelous Arabian horses, formed the program.

The Davenport humor is crisp and sparkling — with the compelling quality of the wit of Kendall and Billings. When Homer Davenport drops his voice to the bored conversational tone of the society man, take heed, for pearls of most delicious humor are about to fall. One with a poorly developed sense of humor would seriously impede the Davenport work, for so subtle are his witticisms that poor receptive and responsive senses would cause the laugh to come many seconds too late.

Three epigrams of unusual worth were created by Mr. Davenport last evening. They were:

"It is strange that some caricatures look more like the man than the man does himself."

"The caricaturist's opportunity comes through the attention men in public life pay to the arrangement of their hair and beard."

"How odd it seems that the individual caricatured is not the one to care — it is always his wife." . . .

One of the most interesting features of the lecture was the intimate anecdotal tone of Mr. Davenport's excerpts from his life-history as related to his caricatures of and intercourse with the great politicians of the country.

Senators Marcus A. Hanna, Thomas G. Platt, Admiral George Dewey, Senator Spooner and many other prominent men were described and their features reproduced on the manila paper sheets which covered the easel in the center of the stage.

As the faces grew under the master-strokes of the artist murmurs of wonderment could be heard from the audience. As the finishing touches were applied and Mr. Davenport stepped back from the easel, announcing the name of the subject, round after round of laughter and applause were accorded him.

At the close of the first portion of the lecture, Said Abdallah, the Arabian boy who accompanied Mr. Davenport to this country from Arabia was brought on the stage in native costume and introduced. Impassive as the Sphinx he stood while Mr. Davenport told those present the boy's history. . . .

Stereopticon slides of his greatest cartoons to the number of fifty were shown on the screen, short explanatory remarks being made by Mr. Davenport. . . . A majority of the remainder of the cartoons were political, yet each carried with it an educational interest apart from the direct intent of the subject of the drawing. — San Diego *Union*, Feb. 20



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SAID ABDALLAH ON "AZRA"

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21	29.829	57	50	52	48	0.00	SE	1
22	29.900	58	49	51	47	0.00	E	3
23	29.951	59	47	50	45	0.00	NE	5
24	29.876	56	48	50	48	0.00	NW	7
25	29.823	55	50	55	54	0.00	W	2
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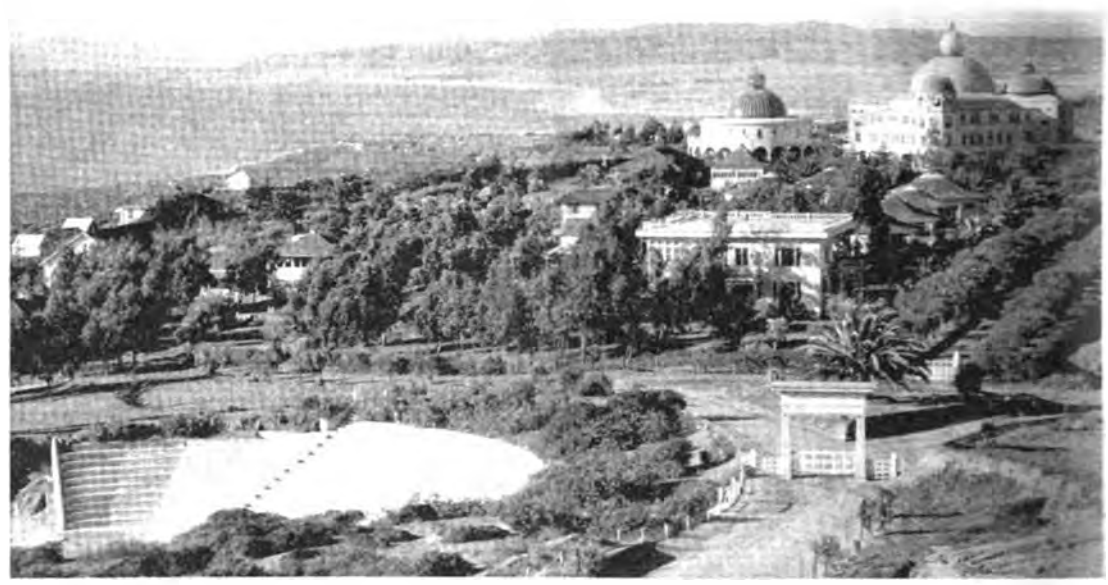
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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 19

CONTENTS

Pages 2 & 3 — EDITORIAL
Personal Immortality
The Something behind Incarnation
Self not Analysable, yet Real
Consciousness and its States
Purpose in Evolution requires Continuity
Personality only a Changing Reflection
Contradictory Theories about Jesus
The Leucocytes of the Mind
The Chinese Calendar

Page 4 — TWENTIETH CENTURY PROBLEMS
Willed Misfits in Birth
The American Ideal and Fact

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Prehistoric Art
Is a Camel a Reptile?
Kistvaen (*illustration*)
Scorhill Circle (*illustration*)

Page 6 — TWENTIETH CENTURY SCIENCE
Another Axial Motion
The Astronomizing Eye
Primitive Types
Modern Dew-Ponds

Page 7 — NATURE STUDIES
Forestry in Switzerland
Attuned to Nature's Harmony (*verse*)
Gas-Light and Fuel from Cactus
A View in Switzerland (*illustration*)
The Weir, Drewsteignton (*illustration*)

Pages 8 & 9 — STUDENTS' PATH, ETC.
The Flower of the Mountains (*verse*)
Signposts Along the Path
The Song of Life
The Battle (*verse*)
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Teachers and Students

Page 11 — GENERAL
The Theosophical Address at Isis Theater
Unconsidered Moments
Pride — True and False

Page 12 — GENERAL
Cock-a-doodle-do!
The Beneficent Bacterium
A Monster Saurian

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Industrial Art in Sweden (*with illustration*)

Pages 14 & 15 — WOMAN'S WORK
Taltaplimi — An Unrecorded Parable
An Indian Woman Weaving (*illustration*)
Pottery

Page 16 — OUR YOUNG FOLK
A Swedish Schoolboy in Upsala (*portrait*)
March (*verse*)
"A Plant Called Woad"

Page 17 — CHILDREN'S HOUR
The Captain and the Kitten
The Wind (*verse*)
In the Garden
A Group of Pupils of the Râja Yoga Academy, Pinar del Rio, Cuba (*illustration*)

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

Personal Immortality

DO we preserve our identity beyond the grave? is a question often asked; but clearly, before it can be answered, it is necessary to know what we mean by identity. Two things may be taken as certain: that the essential part of us survives; and that much of what we now regard as essential does not.

Surveying the drama of a lifetime, in search of an analogy, we find that our existence during that period is made up of changing and unchanging elements: in one sense we may be said to have a different personality now from what we had in childhood and to vary our personality many times as the years roll; in another sense we have preserved the same personality throughout. Here we have an instance of a continuous thread running through a series of separate beads. Can we not apply this analogy to the case of life beyond the grave?

In this latter case the personality of the lifetime, which in that lifetime was the permanent element, now becomes the impermanent. For with each rebirth on earth we have a different personality. But, just as the personality of the lifetime bound together all the changing phases from childhood to old age with a single thread, so there is a deeper Self (or Individuality) which links all the different personalities of the successive reincarnations. Our present personality — that which we wrongly imagine to be our Individuality, our "self" — is not permanent throughout incarnations; we did not bring it with us, it was developed during this incarnation; we cannot take it with us. This personality is too intimately involved in the "vesture of decay" to be able to survive the dissolution of the physical body and of the other mortal vestures of the Soul. That which survives, that which can stand the shock of death, that which remains after so much that we cling to has disintegrated, must be a more refined essence of our Self than anything which we now recognize as our self.

The Something Behind Incarnation

Hence to the question, "Shall I survive?" no direct answer can be returned; it depends on the meaning of the word "I." A Self will survive, but not the self you are accustomed to.

If you will try to analyse your self, to find out what it is, you will find it a very elusive and indefinable thing. The process of analysis will be like peeling off the coats of an onion in search of the onion; you are as like as not to find yourself with a plateful of coats and a strong perfume. And that is about all we can find when we attempt to dissect the *personality*. We peel off coating after coating, rejecting them as impermanent factors not constituting the real self; and the only thing that seems permanent is something intangible and unseizable, a mere "aroma," so to say. Try to imagine that aroma surviving without all those qualities which you have stripped off, and you will see that it would not be much like your present personality.

Self not Analysable, yet Real

Man's consciousness is like a great light focussed for a time on a screen — or, shall we say, a cloud. The cloud is the physical man and it condenses the light about itself. The source of the light is not in the cloud; man mistakes this reflection for the real light.

We must not make too formal, too rigid, distinctions between the Higher and the lower; there are no such sharp distinctions in Nature. In our present life we find in our mind elements that are very limited and impermanent, and elements that are broad and enduring. We find people of many gradations, from the most earth-bound, whose whole thoughts are limited to sordid personal calculations, to the most aspiring and idealistic who live largely in eternal and impersonal ideals. The most materialistic, when they die, will lose so much of what they call their "self" that there will be scarcely anything left to (consciously) carry over. The more unselfish aspiring ones will have evoked that which is enduring and which can and will be carried beyond the grave.

Consciousness and its States

We should always regard the deeper Self as being *ever* with us, during and beyond earth-life. The goal of our evolution is to bring about a union between the immortal Self and its earthly counterpart, so that a *complete Man* may be evolved. Otherwise there would be no connexion between the personality of the incarnations and the Self of the intervening states, and nothing would be accomplished; these states would succeed each other eternally without ever coming into contact. But man has to win the sense of his divinity and immortality while on earth; he has to let the Higher manifest itself through the lower. He has to render his mind impersonal and be able to rise while in the flesh to a state beyond the ordinary personal consciousness. This he will not do at one jump; he will gradually refine the elements of his being, sloughing off the personal, selfish, earth-bound factors, taking on more of the broad universal ideals and sentiments; and thus he will pave the way to a realization of immortality *on this side of the grave*.

Purpose in Evolution requires Continuity

We may surmise that a time would come when he would be able to preserve a continu-

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ous sense of identity throughout the sleeping and waking states. That, indeed, is the teaching. Most men at their present stage of evolution cannot do this. The waking man knows nothing of the sleeping man; the sleeping state seems a blank save just where its shores are fringed with a region of dreams that partakes of both states. But the sleeping man knows of the waking man.

Personality only a Changing Reflection

Those who are weary of life — and all of us are that, at times — should not wish to die. They should wish to go out from the dim contracted cave of personality into the sunlight and freedom of a larger, more impersonal life — on earth. This requires effort. Rising on a cold dark morning requires just such an effort, but we make it because we know the upshot is desirable. When people get too sick of lying with heavy closed eyes on the warm but enervating couch of vain dreams, they may make the effort. We all know what is meant by universal impersonal ideals, and what is meant by narrow personal ones, and there is no need to define them; in proportion to our success in throwing off the one and welcoming the other, shall we enlarge and beautify our life.

If it be thought that these ideas are unscientific, let us conclude with the remarks of a man of science, as quoted in the papers — Dr. Guthe, professor of physics, lecturing to students at the University of Michigan. The report is headed: "Says Science Proves a Future Existence":

Only the Unchanging Endures

I believe my spirit will, after death, be more advanced in all the characteristics of the human soul. And thus I find no difficulty whatever in believing in a personality embracing the whole universe and intimately blended with a marvelously intricate system of material bodies, a personality different from ours, it is true; but, since I form a part of it, one of the same nature as my own, only grander, wiser, more powerful and more just.

In conclusion let me state that the views here advanced were not obtained by adherence to any theological or philosophical dogma, but were the result of a purely scientific search after a world-picture which would satisfy not only the intellect but the human soul.

A noble championship of science! So many have said that science proves quite other things. Again, *it all depends on what we mean* by science. Science is a knowledge of the facts; the facts can only vindicate the truth. A limited assortment of facts, judiciously chosen, pruned here and there, can be made to support any theory. The materialism, animalism, which not infrequently claims for itself the support of science, springs not from the intellect, that is a gross libel; but from the materialism and animalism of the unregenerate human breast. When a man has a glowing heart and an expansive mind, he finds that the facts will bear him out. And what conclusion can be more fully borne out by scientific observation of Nature than that the whole is animated by universal Mind working through innumerable conscious units? This greater mind interpenetrates the whole and is focused into personal centers in various living beings; when the living forms dissolve, the *personality* blends with the greater Self, while the *Individuality* awaits another incarnation. This, then, is what *science* teaches us, as this authority admits; it teaches us the immortality of our true Self.

Animalism is not Science

STUDENT

Contradictory Theories about Jesus

A WISE man has said that in the multitude of counsellors there is safety. Those who wish to guard themselves against the danger of being misled by the theories of single persons with regard to the facts about Jesus Christ will surely find safety, for the multitude of counsellors ready to tell them what to believe is great.

In the *New York Times* we find an interview with Professor Haupt of Johns Hopkins, who holds a brief for the view that Jesus was a historical character, in opposition to Professor Arthur Drews of Karlsruhe, who asserts that Jesus is a myth (*mythos?*). Professor Haupt holds that such a great movement as Christianity could only have been founded by a single individual; for he has great faith in the power of committees of one. He also holds that the one individual was Jesus; but, as one would expect, we find no evidence offered for this view. It is noteworthy that two eminent professors should have come to such diametrically opposite conclusions; their views cancel each other and the inquirer is guarded against accepting either. The professor also holds that Jesus was not a Jew, and a good deal of his reasons for thinking so are given. Again, he explains the turning of the water into wine at Cana as being only an Oriental metaphor; Jesus was so benign that he made the water *seem* like wine! and this appreciative expression afterwards got turned into the story that he actually made water into wine.

In a similar way he disposes of other Biblical miracles, giving scientific explanations for some. The expression "Son of God," he points out, was frequently applied to holy men. According to this view, Jesus seems to have been simply a great man. At the end of the interview the professor is reported as saying that theologians are not trustworthy authorities on such points; and that one must be a historian, Assyriologist, linguist, geologist, and geographer, and in addition possess common sense. As one can only presume that the professor himself possesses these qualifications, we can appraise his views accordingly. E.

The Leucocytes of the Mind

IT is stated in scientific writings that Professor Metchnikoff discovered in the early eighties that there is a mechanism in the human body for protecting it against the innumerable germs that swarm everywhere. What the professor did was to reduce this item of ancient knowledge to terms of modern scientific language; he made investigations on the function of the white corpuscles of the blood and found that they eat up the germs. But of course it is ancient knowledge that the body possesses this function, as also that the function is performed by the lymphatic system. In ancient Aryan treatises we find that this system is described as the lunar and sometimes as the watery system, in contrast to the solar or to the earthly, fiery, and airy systems. Water is the nourisher and purifier of the body; it digests and excretes; the white corpuscles of the blood are included in this definition of "water."

It is evident, then, that the germs are by no means the most important factor in the dissemination of disease; otherwise how could we live for a single day? They are swarming in streams in and out of our lungs and settling down all over our skin and in every abrasion of the cuticle. Our means of defense constitutes the important factor. And every single atom or cell in the body is generated and destroyed by the dweller in the body; our moods and thoughts react quickly on the body, creating and destroying. Purity of mind will bring about purity of body, and the process of generating leucocytes to destroy germs begins with the process of purifying the mind by destroying and ejecting the impure thoughts that stray into it.

STUDENT

The Chinese Calendar

THE Chinese calendar is the subject of an article in the *Scientific American Supplement*. The New Year begins on February 10, at the midnight between the 9th and 10th, and is celebrated by the Chinese in America at the preceding midnight. This is in defiance of the Occidental time-rule, based on the 180th meridian from Greenwich; this rule would require that time should be counted westward from Pekin to Washington, making over twelve hours difference and placing the anniversary on the 10th in Washington, or some 12 hours and 52 minutes behind time. By disobeying this rule, the American Chinese get a little nearer, and celebrate the event 11 hours and eight minutes before time. The writer calls this a "curious mistake," and thinks it began by confusion between the Chinamen arriving by the Pacific and those arriving by the Atlantic. The present Chinese calendar was founded 4500 years ago; the Greenwich convention is considerably more recent.

The present year is the 47th year of the 76th sexagenary cycle, so that its number is 4547; but some American almanacs multiply the 76 by 60 and add 47, a mistake which may have arisen from wrong computation or from dating the calendar from the beginning, instead of the end of the reign of Whang Ki. Whang Ki began his reign in 2697 B. C., but the calendar was founded in the 60th year of his reign, 2637 B. C.

This sixty-year cycle, found also among other nations of the far East, is derived from a conjunction of a cycle of twelve with a cycle of ten. Both these minor cycles run concurrently, so that each year acquires two names, and the combination is not repeated until after sixty years. If we used ten numbers and twelve letters on this principle, the years would run, A1, B2, C3, etc; but in China the names of animals are used for the duodenary cycle and the names of materials for the denary.

The year is lunar, and some years have to contain 12 and others 13 lunations. There is not an exact number of days in either of these multiples of the lunation, so that creates additional complication. The lengths of the months are more symmetrical than ours; they have alternately 29 and 30 days. The Chinese almanac, often said tc be the most extensively published book in the world, contains the necessary information; as the years do not all begin in the same season, special farmers' guides are needed. H.

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Some Views on XXth Century Problems

Willed Misfits in Birth

LAFCADIO HEARN'S Japanese wife is telling us something about him in the pages of a monthly contemporary, the Japanese poet Yone Noguchi translating for her into nearly perfect English. As her husband has been pictured for us as a being without moral sense, we here get the antidote. He had to have no morals in order to support a theory which connects their absence with bad eyesight: and also because the spirit of belittlement and reaction had to have its say through *some* mind and pen. Whenever a man's work is very important to us, whenever a man is discharging an almost obvious mission, that spirit will finally somewhere get in its word to undo the work. The public will have learned a great deal when it has learned that.

The mission of Hearn was to make us acquainted with the real soul of Japan behind the show of commercialism, armies and modernism in general.

For those who believe in Reincarnation, the perfection with which he discharged his mission presents no great problem. They will see the soul of a Japanese incarnated in the West for the doing of that work, a Western mind taken on as the clothing of an Eastern soul. Not otherwise could the soul of his people have become at all known to us. Its very essence is in the writings of this man. With his adventitious Western mentality he talks for a while about Herbert Spencer and even poses as a materialist — the *pose* unconscious; then all this drops away and we get the sensitive Eastern poet and most spiritual mystic. His Western agnosticism is always worn as a very thin and tender veil. He had the Japanese intense and essentially mystic love of nature, of his garden and all that it contained and all that went on there. His willing wife was expected to tell him everything every day about it —

> every happening, small or large . . . ; the banana had a new leaf, a yellow butterfly flew out of the garden, the bamboo of his library had a new shoot, a bullfrog crawled out from under the veranda floor, the ants began to dig a new hole.

With all this, with everything that happened on his favorite cherry tree, he had an intense *sympathy*. The tree was alive to him.

The same with the people, with his pupils, with the peasants. He understood them, told their stories and their legends as from within, gave us the very spirit of their religion and their piety, their sense of the ever presence of their dead. He looked at Buddhism through Japanese eyes, forgot his Spencer for the time, spoke of Reincarnation, and re-lived for us some earlier, faith-lit, Eastern life of his own.

Was there anything in his bringing-up to account for it, his cheerless home in Wales, his years of rough reportorial life on the city journals, his vagrancy from place to place? Let us hope that when the son whom this man " without moral sense " so much loved, is ready to speak we may learn more.

The place and mode of incarnation of a soul is governed by many factors. But the higher the soul, that is, the more it has come to love humanity, the more is the *governing* replaced by *choice*. It sees with more or less clearness some work that it may do, and the intent persists behind the oblivion that incarnation brings about — at once forcing circumstances and using those that may not be forced. And by the very efforts it arouses countervailing forces whose activity may not be felt until the incarnation has long closed, forces often taking very subtle forms of expression. STUDENT

The American Ideal and Fact

AS we are rather addicted to the Congress habit, constituting ourselves one for the consideration of everything and anything, why should we not have one for the consideration of the American Type? Perhaps once a year there is a book — we recently commented on the last — or article telling us what this type is or will be and why it is and what it is or will be. Can we not settle for ourselves what it ought to be and *shall* be? Destiny will not grumble if we do a little of her work for her so long as we do it well.

The report of such a Congress, if written by men of literary style and imagination, if simply and vividly put, its statistics comprehensible, its conclusions sharply cut, might do an immense amount of good.

The American Type is what the American and America will be in the future if the tendencies now in manifestation continue to work themselves out into habit and character. It will be the registration of our practical philosophy. The report would try to estimate the amount of divergence between *actual* tendencies and those which the Congress would *like* to see.

We could say one good thing of the Congress in advance: it would not make the ideal American of the future — which it might usefully begin by sketching — a Nietzsche " Overman." It would confer upon him not only a profound respect for the rights of others but a fine determination to see that they got them, a determination the greater, the less they could get them for themselves. It would *not* confer upon him as his leading characteristic the determination to amass all the cash he could. What is our trend?

The existing tendencies would divide themselves naturally into promising and desirable ones, and ominous ones. We say more than *good* or *bad* ones, for every good one is promising, every bad one ominous.

The latter would also divide themselves into those for which no remedy was immediately obvious and those which could be at once corrected. Among the former would be, for example, the increasing tendencies to become insane, to commit suicide, and to have cancer. Among the latter, the increasing disregard of human life. Correction of all these latter might ultimately be found to mean the disappearance of the former.

Disregard for human life might once have been explained as the remains of the old colonizing and fighting days, echoes of the frontier still sounding. The explanation might do if the disregard were decreasing: but it is getting more complete the more "civilized" we become.

A table recently laid before the House by Congressman Foster remarks:

> Mining in other countries is so much more safe than in this country that I desire to give some figures in comparison. In the United States mine accidents have been increasing, and in the ten years from 1895 to 1905 there has been a steady increase, —

from 2.67 per thousand men, to 3.24, and to 3.53. He compares with other countries: France 0.91; Belgium 1.00; Great Britain 1.25; Prussia 2.00; United States as above. Among individual States Tennessee has 7.31; Colorado 6.67. Other kinds of equally preventable accidents are also increasing.

Crimes of violence are increasing. *The World Today* gives the figures and some comments thereon:

> Ten thousand persons are murdered in this country every year. . . . Chicago averages 118 murders in a year. London, four times the size of Chicago, has only 20. . . .
>
> And now we discover that when our poets and our orators and our artists have finished telling us of our greatness and our glory, we have fostered wickedness and lawlessness as has no other nation in the world; that behind our boasted institutions of government, the thug and the thief and the assassin are operating with a vigor and a freedom duplicated nowhere else in civilization. And our crime and wickedness are steadily increasing. *There are four and a half times as many murders for every million of our population today as there were twenty years ago!*

How many of these murderers are punished? *Two per cent!*

> The remaining 98 escape — absolutely free! In many of our States, the proportion of convictions is only half as great.

In Germany 95 per cent of the murderers come to justice; in Spain 85 per cent.

So our Congress or Commission would have to note among the ominous tendencies, *Increasing disregard for human life and correspondingly increasing tolerance of the man who takes it.*

Two other items would be: Increasing vice, the facilitation of which having now become an almost regularized industry; and, Increasing disregard of the marriage tie.

Discussing these and some others, the official report might consider how soon the ideal type depicted in its first chapter was likely to be realized.

There is a point here of which Theosophists will realize the significance. When Karma deals with reincarnation it works on a plane which anti-immigration laws cannot reach. As a general rule incarnating souls stream towards an environment which is in accord with their tendencies. We cannot expect that the highest products of bygone and present peoples will be drawn into incarnation among us unless we create the conditions that will attract them. The *very* highest products are perhaps now attracted nowhere — are waiting the time to take up their work. But these apart, what sort of *incarnating* immigrants are we attracting? If the field we offer is one where human life is held cheap, where ideals of human progress are absent, or progress is conceived of as matter of cash and commerce and battleships, where divorce increasingly menaces that home atmosphere which is the only possible matrix of fine and sweet character — are we not in danger of becoming *a penal colony?* C.

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Archaeology Palaeontology Ethnology

Prehistoric Art

IF the discoveries in historic search have astonished us, says the London *Globe*, prehistoric research has also been full of surprises:

> The prevalent idea that the men of the stone ages, especially those of the far distant palaeolithic period, were crude savages, but little removed from the animals with which they associated, will have to be considerably modified in the light of recent discoveries.
>
> When we speak of prehistoric art the reader is apt to think of rude scratchings childlike in their simplicity. To say that in the far distant millennia of the palaeolithic age there were draughtsmen, painters, and sculptors whose works would far surpass those of many existing peoples is a statement which would probably be received with ridicule. Nevertheless it is a fact.
>
> Man is the only animal that draws. . . . The most intelligent of the anthropoids has never exhibited the slightest sign of the graphic instinct, nor can he be taught to draw.

Yet, according to one favorite theory, which many people say is proven, this anthropoid is a cousin of man. And man, the one cousin, has evolved an artistic sense, while the other cousin has not evolved it and cannot even be taught it.

> From the caves of the valley of the Vezère, in the Dordogne, come a series of drawings, paintings, and carvings which show that the man of the palaeolithic age was a very talented artist.
>
> Here have been found drawings of the mammoth which on comparison with the splendidly preserved specimen in the Russian national museum show a marvelous accuracy. So we have depicted for us the cave-bear, the bison, the reindeer, the horse, wild boar, and other animals in a perfectly lifelike manner. . . .
>
> The drawings from the caves of the Dordogne are even surpassed in artistic merit by the wonderful paintings in the caves of Almira, near Santander, in Spain, which were discovered by Messrs. Rivière, Cartailhac, and Breuil. These drawings are remarkable for their size, their lifelike accuracy, and the brilliancy of their coloring. . . .
>
> The drawings are executed with great care and show no infantile beginnings, but are the work of artists of a school long established. The technique is astonishing. . . . So highly finished were these drawings that for a time anthropologists remained incredulous as to their being the work of the palaeolithic age.



Lomaland Photo. and Engraving Dept.

KISTVAEN, NEAR POST BRIDGE, DARTMOOR, ENGLAND

But the geologic evidence is beyond doubt. And the most remarkable fact of all is that the drawings of Almira were found in the pitch dark innermost recesses of the cave. To photograph one of them an electric light of 140 candle-power was required, and an exposure of four hours. Whether the artist painted with a smoky oil-lamp or had some illuminant comparable with electricity, it is equally wonderful. But is there anything very wonderful about it? May it not be the theories of the anthropologists that are wonderful? It is wonderful for a rude savage to be a consummate artist. We know the man was a consummate artist, but how do we know he was a rude savage? We do not know it; we have only surmised it. We have ordained that the Quaternary man shall have been a rude savage, and now we find that he was not; is it not time we revised our theories?

What a stumbling-block in the way of the development theory of today! Those men of science who speculate on the human bones discovered, and try to piece out a scale of development from them, seem either to be ignorant of these facts or to forget them temporarily. The actual facts simply do not support the theories — that is all there is to it.

Speaking of the antler engraved with a sketch of a reindeer found in a grotto in Switzerland, H. P. Blavatsky says:

> This engraved antler proves as eloquently as any fact can that the evolution of the races has ever proceeded in a series of rises and falls; that man, perhaps, is as old as incrusted Earth, and — if we can call his Divine ancestor "Man" — far older still. (*The Secret Doctrine*, vol. II, p. 721)

STUDENT



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SCORHILL CIRCLE, DEVON, ENGLAND

Is a Camel a Reptile?

"TEMPERATURE of Camels" is the somewhat surprising caption of a scientific note, which states that experiments made in Australia show that the temperature of that beast undergoes a diurnal variation, being lowest at night and highest during the day. This, says the writer, is a reptilian characteristic; and he adds that it is remarkable that, together with llamas, camels resemble reptiles in having oval blood-corpuscles.

One is reminded of the "flying camel," the name given in the *Zohar* to the serpent which tempted Eve, and which is traced by H. P. Blavatsky in *The Secret Doctrine* to a reminiscence of the "flying camels" of Jurassic times — the Pleisosaurus with its long neck, and other extinct creatures from which many symbolical dragons have undoubtedly been designed.

E.

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The Trend of Twentieth Century Science

Another Axial Motion

WHY do continents rise and fall? According to a recent theory, one which confers a new motion upon the earth, they only seem to. It is the water about them which changes its level. When that sinks the continent seems to have risen. When it rises, less of the continent projects and therefore seems to have sunk. We do not gather from Dr. Ludwig Staby's abstract of the theory contributed to a German contemporary whether its authors — Professors Simroth and Reibisch — think that there actually is *no* real crustal movement at all and that mere change of ocean level would account, for example, for the submergence of Atlantis.

As most people know, the earth's axis points nearly to the Pole Star. The direction of the pointing changes, in the course of about 25,000 years making a small complete circle around another star as the center.

The new theory postulates another cycle of about 20,000 years. During this period the axis of rotation has moved through the substance of the earth some way down a meridian, back to the present position, the same distance down the opposite meridian, and then back to the first place again. The two meridians are 10° E. of Greenwich, and 170° W. Exactly how far down these two the motion extends we do not learn.

Putting the matter more strictly, it is the earth's substance that moves through the axis of rotation, this axis preserving the known relation to the Pole Star. The arctic climate will therefore prevail over whatever part of the area has the axis as its center and will consequently move back and forth along the double meridian. The polar flattening will move too, the tendency to which, however, is felt mainly by the waters. These, moving toward the equator and bulging there, will cause an apparent rise in the height of the land from which they are receding, an apparent fall in that of the land near the new-placed equator about which they are heaping themselves. Hence, think the authors, the succession of glacial periods, separated by about 20,000 years. The poles of this complete meridian are in Sumatra and Ecuador, a line joining which constitutes the fixed diameter of the changing equator.

The theory requires therefore that the climate of these two places should always remain the same, tropical, since they are always at the same (and the maximum) distance from the meridian along which the pole oscillates.

The motion is said to be now upward along the E. meridian, which passes through Africa, Italy, and Germany. Europe therefore shrinks as the pole recedes from it, while the Hawaiian Islands increase.

The theory is said to have been demonstrated. But whether so or not, the authors strain it too far in supposing that it can account for all continental sinkings and risings. The greater of them are quite out of its range: the sinking of Atlantis, for example, to which we have already referred; as also Lemuria.

The axial movement shown to occur by Professor Milne, which he makes responsible for earthquakes, is very much smaller than this one and of quite a different character, limited to a small irregular area about the ends of the axis of figure. STUDENT

The Astronomizing Eye

THE Martian canal question appears to be as wide open as in the days when Schiaparelli first spoke. The difficulty lies in the fact that the eyes are natural geometricians and naturally imaginative. When the sick man gazes wearily at the spots of the wall-paper, his eyes will hunt out squares and circles — as well as grimacing faces — among them. He knows that the lines are only imagined, but it seems from some experiments upon school children that if the distance is great enough the spots look as if actually connected.

This, say some astronomers, is what has happened to some others in respect of *spots* on Mars. The treacherous eyes have invented the lines between. Given telescopes of great enough power and the lines break up into irregular spots. The British Astronomical Association has a Mars section, and its director, Professor Antoniadi, was requested by the director of the Astro-Physical Observatory of Paris to use the great equatorial at Meudon to settle the matter. He reports that there is no trace of geometry:

> The majority of the "canals" appeared to me diffuse, irregular streaks; yet a considerable number of them were resolved into groups of detached spots. . . . This tendency of the planet's markings to become irregular with increase of aperture is obvious not only in the "canals," but also in the so-called "seas," several of which showed geometrical forms to the first observers of Mars, for when we examine a group of spots at the limit of visibility and subtending a very small angle our eyes will interpret the complicated structure, which it cannot define, in the simplest possible way, and will show straight lines and circles where nothing of the kind exists.

He adds that the appearance of the planet is very comparable to that of the moon, and is perfectly natural; that when definition is bad the eye can sometimes be suddenly caught for a fraction of a second constructing patterns out of the spots; and that the *spot* basis of the lines can be and has been photographed.

Theosophy teaches that there are periods in the history of every planet during which it rests, its life becoming latent. Geology takes up the study of our globe after the close of such a period, when a new act in the drama had begun. Mars, says Theosophy, is in the rest period.

It should be remembered that Professor Lowell still champions the canals; whether rightly or wrongly remains to be decided.

STUDENT

Primitive Types

"THE origin of species," says Professor Witt, in *Promctheus,*

> is a very complex phenomenon, dependent upon the co-operation of many causes, and we must wait a long time yet for the complete understanding of it.

The tendency of one line of biological thought is to regard new species as "atavistic," steps backward toward a fixed set of primeval types. These became modified by all kinds of environmental influences and selection, and by hybridization, resulting in the innumerable species of today. But the primitive type behind any given existing group of species is always pulling upon it, the pull tending to separate out again the elements in the hybrids and to take advantage of the slightest favorable change in the environment. One or more steps backward toward an old form are then taken, intermediate forms being perhaps skipped. If the traces (in fossils or otherwise) of the first appearance of the old form now newly assumed, happen to be lost, not discovered, its new appearance will seem to be the appearance of a new species.

According to Mendel's law, all hybrids tend to split into their composing elements, and given time enough, will do so. Thus the pink-flowered progeny of a red- and white-flowered plant will in the next generation give rise to some plants of the original colors, some still showing the blend. But the tendency is, as the generations follow each other, for the pinks to disappear entirely, the whites and reds alone remaining. It has not yet been proved for a single hybrid that, left to itself, it will remain permanent generation after generation. Were hybrids permanent there could be no such thing as separate species. Continued intercrossing would obliterate every shadow of landmark.

So it would seem that zoology will have to come to the idea of original types, devoting itself to the task of searching for these, guessing at them and always studying new species as carefully in the light of the word atavism as environment. STUDENT

Modern Dew-Ponds

THE English soldiers at Gibraltar are, it seems, if not fed on dew, at any rate watered on it. The authorities are using a modern version of the old dew-pond. Large pits are excavated in the ground and lined with wood or straw. On this is a lining of galvanized sheet iron or earth.

Here is the whole apparatus. The straw is an insulator, which after sunset prevents the stored heat of the ground from reaching the lining of earth or iron. The latter accordingly cools quickly, much more so than the surrounding soil, becoming at once lower in temperature than the dew point. Dew condenses in large amount and is drained off into reservoirs for drinking.

The old dew-ponds had this same layer of straw, which was covered in their case with puddled clay, and that with stones. The only trouble with the theory is that in their case the straw must, one would suppose, have by now entirely disappeared into the surrounding soil and so ceased to act as an insulator; yet the storage of dew continues, and, as reported, a large supply is always maintained. One would like to know what would happen in the Gibraltar ponds if the storage of the night were not drawn off into the reservoirs. Would the day's heat suffice to evaporate it? STUDENT

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Nature Studies

Forestry in Switzerland

IN Switzerland, the land of the avalanche and mountain torrent, the necessity for forest preservation was recognized six hundred years ago, when the forest ordinance of Bern was issued. The Sihlwald of Zurich, one of the most perfectly managed and most profitable forests in the world, has been handled under a working plan since 1680.

The timber output has never been allowed to exceed the natural growth. The thick growth on the mountain sides, purposely allowed to become dense, has lessened the danger from avalanches and landslides. To control the spring floods in the rivers and streams, dams fortified with trees have been erected. The necessity for sheltering and pasturing cattle has been taken into account, as also the maintenance of the soil, roads, natural springs, and climate.

The forest area comprises 2,205,508 acres, or over 21 per cent of the area of the country. Out of the part which belongs to the federal government, 781 acres are set apart as a nursery, which supplied over 22,000,000 young trees for transplanting in a single year.

The law provides that the forest area shall not be diminished and that all forests shall be maintained in a fairly dense condition. Even in private forests close cutting or clearing up is forbidden except with government consent and under restrictions guaranteeing prompt reforestation. Excellent roads are maintained through the forests.

The most important tree is spruce, after which in order of importance come white fir, beech, larch, pine, cypress, and a few others. The principal revenue comes from lumber, there being no manufacture of resin and similar by-products. To offset the cutting, there were planted in 1908 over 23,000,000 trees — 18,000,000 conifer and 5,000,000 deciduous, and seven tons of seed were sown.

So far as statistics are available they show a net profit of $7.17 per acre in one canton and $10.42 in another; and though these are model instances, there is no doubt felt but that both national and cantonal treasuries as a whole have benefited. STUDENT



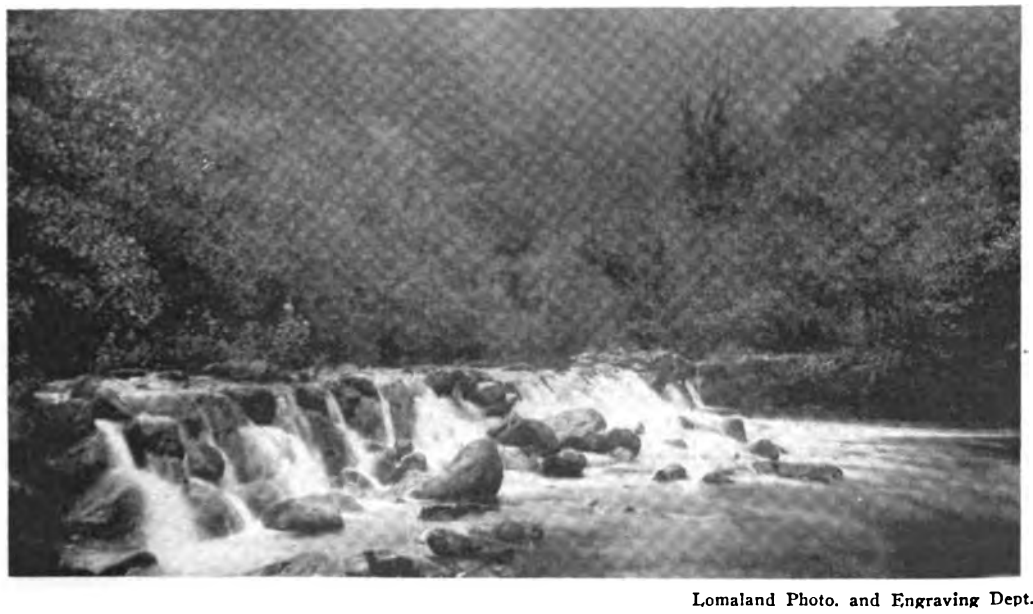
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A VIEW IN SWITZERLAND

ATTUNED TO NATURE'S HARMONY

EACH passing hour sheds tribute from her wings;
And still new beauties meet his lonely walk,
And loves unfelt attract him. Not a breeze
Flies o'er the meadow, not a cloud imbibes
The setting sun's effulgence, not a strain
From all the tenants of the warbling shade
Ascends, but whence his bosom can partake
Fresh pleasure unreproved: now hence partakes
Fresh pleasure only, for the attentive mind,
By this harmonious action on her powers,
Becomes herself harmonious; wont so oft
In outward things to meditate the charm
Of sacred order, soon she seeks at home
To find a kindred order, to exert
Within herself this elegance of love,
This fair inspired delight: her tempered powers
Refine at length, and every passion wears
A chaster, milder, more attractive mien.

Mark Akenside, 1721 — 1770



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THE WEIR, DREWSTEIGNTON, DEVON, ENGLAND

Gas-Light and Fuel from Cactus

THE *Technical World Magazine* for January contains a note on the Pitahaya, a gigantic tree-cactus, which covers many thousands of acres of the arable lands of Mexico, and has hitherto had no use.

It consists of one large root-stalk, from which, at a height of a few inches from the ground, rise numerous branches of from three to six inches thick. The outer rind is often two inches thick and separates readily from the woody core. This rind is resinous and gives out much heat in burning, so that it is used for fuel, chiefly in open fires. An experimenter distilled some of it in a retort and has obtained a gas which he says gives better light than ordinary city gas, good charcoal, tar, and liquid products not yet analysed. The cactus being so abundant, it is expected that a profitable industry will now arise.

The same number of the same magazine, however, contains an article belonging to a series, and at the head stands in black type the statement that a single syndicate, working through various corporations, is planning to secure control of all public utilities in one of our greatest cities. Under circumstances like these, one finds one's natural enthusiasm for the progress of invention and industry considerably chilled. Even the enterprise, and the heroic self-sacrifice of pioneers, which we so justly admire, is exploited. How much more enthusiastic could we be, if we knew that every enterprise and every invention would contribute to the welfare of the whole community, and that the work of our hands and of our heads would be sanctified by the sacred fire from united hearts. H. T. E.

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THE FLOWER OF THE MOUNTAINS

WELSH AIR — *LILI LON*

BUTTERCUPS and bee-loved clover,
Harebells, daffodils and heather,
There's a flower no lark sings over,
Quite outshines you all together.
Who shall breathe her dear name?
Who shall sound her deep fame?
She that kindles up the uplands
With her blooms of dream and flame?

Cuckoo-flower by Tybie's fountain,
Meadow-sweet beside the river,
There's a flower upon the mountain
Makes the lone blue midnight quiver.
In the violet glow and gloom
Where the twilight mountains loom,
The enraptured heavens behold the
Glamorous whiteness of her bloom.

Oh, put forth your flowers enchanted
Till the skies be filled with glory;
Till the seeds of life be planted
Deep in hearts grown worn and hoary.
Yspryd hen Gwalia lon,
Gwalia wen, 'r wyt ti hon!
O, am wel 'd ti a 'th gogoniant —
Dyma 'r hiraeth yn fy mron.

Kenneth Morris

Sign Posts Along the Path

Extracts from the Writings of H. P. Blavatsky

II

(From the Editorial, "The Babel of Modern Thought," *Lucifer,* Vol. VII, p. 353)

THAT the world moves in cycles, and events repeat themselves therein, is an old, yet ever new truism. It is new to most, firstly, because it belongs to a distinct group of occult aphorisms *in partibus infidelium,* and our present-day Rabbis and Pharisees will accept nothing coming from *that* Nazareth; secondly, because those who will swallow a camel of whatever size, provided it hails from orthodox or accepted authorities, will strain and kick at the smallest gnat, if only its buzz comes from Theosophical regions. Yet this proposition about the world cycles and ever-recurring events, is a very correct one. It is one moreover that people could very easily verify for themselves. Of course the people meant here are men who do their own thinking; not those who are satisfied to remain, from birth till death, pinned, like a thistle fastened to the coat-tail of a country parson, to the belief and thoughts of the goody-goody majority.

. . . We are living in a highly moral atmosphere, high sounding — in words. Put to the test of practice, however, the morality of this age in point of genuineness and reality is of the nature of the black skin of the "negro" minstrel: assumed for show and pay, and washed off at the close of every performance. In sober truth, our opponents — advocates of official science, defenders of orthodox religion, and the *tutti quanti* of the detractors of Theosophy — who claim to oppose our works on grounds of *scientific* "evidence," "public good and truth," strongly resemble advocates in our courts of law — miscalled of justice. These in their defense of robbers and murderers, forgers and adulterers, deem it to be their duty to browbeat, confuse, and bespatter all who bear witness against their clients, and will ignore, or if possible suppress, all evidence which goes to incriminate them. Let ancient Wisdom step into the witness-box herself, and prove that the goods found in the possession of the prisoner at the bar, were taken from her own strong-box; and she will find herself accused of all manner of crimes, fortunate if she escape being branded as a common fraud, and told that she is no better than she should be.

What member of our Society can wonder then, that in this our age, pre-eminently one of shams and shows, the "Theosophists'" *teachings* so (mis-)called, seem to be the most unpopular of all the systems now to the fore; or that materialism and theology, science and modern philosophy, have arrayed themselves in holy alliance against Theosophical studies — perhaps because all the former are based on chips and broken-up fragments of that primordial system. Cotton complains somewhere, that the "metaphysicians have been learning their lesson for the last four (?) thousand years," and that "it is now high time that they should begin to teach something." But, no sooner is the possibility of such studies offered, with the complete evidence into the bargain that they belong to the oldest doctrine of the metaphysical philosophy of mankind, than, instead of giving them a fair hearing at least, the majority of the complainers turn away with a sneer and a cool remark: "Oh, you must have invented all you say yourself!"

Dear ladies and gentlemen, has it ever occurred to you, how truly grand and almost *divine* would be that man or woman, who at this time of the life of mankind, could invent anything, or discover that which had not been invented and known ages before? The charge of being such an inventor would only entitle the accused to the choicest honors. For show us, if you can, that mortal who in the historical cycle of our human race has taught the world something entirely new. To the proud pretensions of this age, Occultism — the real Eastern Occultism, or the so-called Esoteric Doctrine — answers through its ablest students: Indeed all your boasted knowledge is but the reflex action of the bygone Past. At best you are but the modern popularizers of very ancient ideas. Consciously and unconsciously you have pilfered from old classics and philosophers, who were themselves but the superficial recorders — cautious and incomplete, owing to the terrible penalties for divulging the secrets of initiation taught during the mysteries — of the primeval Wisdom. Avaunt! your modern sciences and speculations are but the *réchauffé* dishes of antiquity: the dead bones (served with a *sauce piquante* of crass materialism, to disguise them) of the intellectual repasts of the gods. Ragon was right in saying in his *Maçonnerie Occulte,* that

Humanity only *seems* to progress in achieving one discovery after the other, as in truth, it only finds that which it had lost. Most of our modern inventions for which we claim such glory, are, after all, things people were acquainted with three and four thousand years back.* Lost to us through wars, floods, and fire, their very existence became obliterated from the memory of man. And now modern thinkers begin to rediscover them once more.

The Song of Life

THE "Song of Life" is not of the surface, but of the depths of our natures and it deals with the immortal and not the transitory side of life. To feel and know that Life is a song and not a moan, joyous and not sorrowful, is to tread the Theosophical path of effort and so to attain to a realization of our divinity, to learn to act as a god, and not as a demon, to lead a human and not an animal existence. To feel that one is divine at every moment of one's life is not the lot of common mortals, but only of those who have reached the heights of human evolution —

The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night —

and we can all make a beginning.

Snatches of the Song of Life come to the student by the way, glimpses of quite another life from that ordinarily lived by humanity, a life without the disturbance of anger, lust, or greed — or selfishness in its various forms — to wreck and sorrow it. A life *without* desire, but *resolute of will,* and rooted in unselfish love, blossoming forth in irresistible force, to give, and give, and yet again *give* of oneself in loving service to lighten the ignorance of one's fellows as to the real cause of sorrow, and to aid in its removal.

To such a man or woman life *does* become a song because they contact those mighty forces of the inner life which inhere in the World Soul, of which our deeper natures are an integral part. Either to feel or know anything must we not put our consciousness in touch with it? So with life, open the door by unselfishness to the beneficent Soul-influences, and joy and harmony, courage and love, will flow in, making of life a song. Then the *Unity* of all life is understood to a degree, and the absolute reality of Universal Brotherhood as a living fact in nature; hence the willing service for the betterment of others.

One who had attained gave his fellows this pearl of wisdom: "Forget self in working for others, and your task will become an easy and a light one." Another also speaking of himself as one with the Universal Soul, left us this message: "My yoke is easy and my burden is light." No hint of misery in these statements, is there?

And what are the words of a present Helper of Humanity, who is lightening the burdens of the misunderstood and miseducated children and bringing home to the world the truths of Theosophy through practical demonstration? Says Katherine Tingley, "Life is Joy."

W.

HE who does an injury is more unhappy than he who receives one.

A GOOD man pays no attention to the reproofs of the depraved.

IT is a great thing to be wise when we are brought into calamitous circumstances.

Democritus

* The learned Belgian Mason would be nearer the mark by adding a few more ciphers to his four thousand years. [H. P. B.]

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THE BATTLE

THERE was no bugle to call to the charge,
No banner to wave in air;
But a still, brave warrior, who fought his fight
With the militant hosts of care.
There was no trumpet to sound the song
Of triumph at the end;
But the silent battle went on and on
In the face of foe and of friend.

There was no guerdon of glory before him,
There was no sword or shield;
He led no ranks in the gay phalanx
On green or golden field.
But he fought a battle, a brave, bright battle,
And smiled through the humble strife—
One of the thousands, the terrible thousands,
Who fight in the battle of life.

His strong right arm with the strength to labor,
His heart with the will to sing,
Were the dauntless weapons he took to the battle,
And he fought the fight of a king.
For he fought full-hearted, with love for guerdon,
And down in the lists of day
He rode in the battle to bear from its rattle
The rose of devotion away.

Baltimore *Sun*

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What, according to Theosophy, is the purpose of art? Many people nowadays take the position that it is a mere distraction for the mind and to give pleasure, encouraging sensuous emotion, etc. I cannot hold that this is so, but ask for a discussion of the question in the Forum.

Answer Naturally the question of the purpose of any part of our life must depend upon the purpose of life itself. This implies that life is purposive, and when we push our thought beyond the mere surface of the question we find that it is not easy to distinguish between purpose and destiny, which latter may be said to be the natural expression of the inherent nature of things according to the laws of their own being.

But this is not all that is meant by the ordinary person, such as those who take the position stated in this question may be supposed to be. As it is clear that no one who had thought deeply on the nature of Life would take such a position, it must be taken as implying the conception that Life is for a definite purpose capable of being stated and understood by ordinary people. Therefore it will be well to take a Theosophical explanation that life is for the experience of the Soul, and then inquire how does art help or hinder the Soul in gaining the necessary experience.

And what is the experience that the Soul seeks in life, that is to say in life here on this earth and here in these human bodies, that are ours for the time? Surely the Soul seeks to express itself in the material world by means of the body. This again naturally implies that the Soul is not a native of this material plane of existence, but, as it were, a visitor, not always welcome nor well received; it also implies that there are other beings that may take and keep possession of the human body and prevent the Soul getting such control as to be able to express itself through the body.

Now the essential nature of Art, in the full sense of the word, is the outward expression of unseen beauty; or in other words, the manifestation of the Soul, which is apparently the purpose of life. Art must therefore be considered as so closely allied to life as to be almost inseparable from it.

It is true that we can have rose trees that bear no roses, and fruit trees that bear no fruit; we may have fruit without seed, and seed without the germ of life in it; but these are some of nature's failures or freaks, and it appears as if Art were as much a part of life as flower, fruit and seed, are a part of natural growth, each part being necessary to the complete development of normal growth.

But man, for his own purposes, can interfere with Nature and suppress some part of the complex system in order to force into exaggerated development some other part, thereby producing distortion and disturbance that may seriously hinder natural growth and so produce disease. As in physical, so in mental, moral, or psychic nature, the natural process may be helped to its proper development or may be disturbed and distorted.

The attempt to purify man's life by getting rid of all the usual opportunities of sense perception and expression, which is asceticism, is exactly similar to the attempt to stop plants from producing flowers and fruit. These things can be done and the results are curious and sometimes interesting; but they are abortions all the same, and as truly failures as are fruit trees that only bear flowers, or flowering plants that produce only leaves. But if you can imagine a tree that was such an accomplished ascetic as to produce not even leaves, I think you would probably say that tree was a failure and had better be cut down, though it might well prove to be useless also for timber.

Such is life without Art. Art here is meant to cover all fields of art, of which picture painting is but one very small though much overgrown branch of art, which no doubt needs pruning. STUDENT

Question I have often read in Theosophical literature that this world, the everyday world in which we live is illusory, transitory. Yet man desires reality. Where then shall he find it? Is there a real world, are there real experiences, can we find reality?

Answer Volumes have been written upon this question and doubtless others will be written in the future. And man will still ask the question and search and search in vain until he studies Theosophy.

In one sense, from a strictly philosophical standpoint, everything that is in the manifested world, i. e., the world of form and expression, is illusory and transitory. The earth, then, and the whole manifested universe — to make the broadest possible statement — is to be included in this category. That which is the reality is that which stands back of all form, all manifestation, all expression.

All creation (not out of nothing, which is an untenable and unphilosophical proposition) is the expression outward in form of something, let us say, an Idea, that lies behind. If we carefully observe and analyse, we find that everything in the manifested world, and that world itself, is subject to change; it is in a state of flux, of unstable equilibrium. It cannot be said that any *thing* in the objective world is permanent, unchanging, and hence real in the ultimate sense. Yet, as said, we desire and long for reality.

The majority of the men and women of today live in sensation, desire possessions, something that they can have and hold for their own. Yet no sooner is the thing desired within their grasp than they find it is not *what* they desired; their possessions slip from them; new desires arise, and so they climb the weary treadmill of what they call life. They climb and climb but reach no higher levels, or if they appear to rise it is only to be plunged into the depths again.

And those who, having perceived the hollowness of a life of sensation and the transitoriness of possessions, follow ideals of thought and art, are still more keenly aware — because of their finer perceptions — that this world is a world of illusions, a realm of dreams. Where is the reality?

Let us turn to the *Key to Theosophy*, wherein H. P. Blavatsky says:

> Believing that, outside the ONE Reality, nothing is more than a passing illusion — the whole Universe included — . . . What is life? A bundle of the most varied experiences, of daily changing ideas, emotions and opinions. . . . Can it be said of a man of fifty that he is the same being that he was at twenty? The *inner* man is the same; the outward living personality is completely transformed and changed. . . . The clue lies in the double consciousness of our mind, and also in the dual nature of the mental "principle." There is a spiritual consciousness. . . . It is only the spiritual consciousness, whose root lies in eternity, which survives and lives forever, and may therefore be regarded as immortal. Everything else belongs to passing illusions. . . . It is not the world in which blossom the transitory and evanescent flowers of personal lives which is the real permanent world, but that one in which we find the root of consciousness, the root which is beyond illusion and dwells in the eternity.
>
> INQUIRER. What do you mean by the root dwelling in eternity?
>
> THEOSOPHIST. I mean by this root the thinking entity, the Ego which incarnates, whether we regard it as an "Angel," a "Spirit" or a Force. Of that which falls under our sensuous perceptions only what grows directly from, or is attached to, this invisible root above can partake of its immortal life. Hence every noble thought, idea and aspiration of the personality it informs, proceeding from and fed by this root, must become permanent. (pp. 175-7)

Here then is the key by which we may find reality. It is because "that which is uncreate abides in thee, Disciple, as it abides in that Hall," (the Hall of Wisdom) "wherein all shadows are unknown and where the light of Truth shines with unfading glory," that it is possible even in our earth-life to contact the Real. It is through loving service of others, unselfishness, selflessness. This is the first step in *spiritual* life, in which at last we shall awake, and while still gathering experiences in the changing world, shall know that the roots of our life are in the eternal. STUDENT

As we live through Soul, it must be said that by the Virtue of this we live well; just as because we see through the eyes, we see well through the virtue of these.

IT must not be thought that gold can be injured by rust or virtue by baseness.

WE should betake ourselves to virtue as to an inviolable temple.

WE should confide in Virtue as in a chaste wife; but trust to Fortune as to an inconstant mistress.

IT is equally dangerous to give a sword to a madman and power to a depraved man. — *Pythagoric Sentences from the Protreptics of Iamblichus*

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

Teachers and Students

IN a movement such as the Theosophical, its development must necessarily present differing aspects requiring corresponding modes of activity, like that of any successful movement. There is always, when a new activity arises in the affairs of man, an initial stage of theoretical thought and investigation by those who are touched by the new current — a clearing up of confusing thought-conditions preparatory to the consolidation of those fixed convictions that form a definite life purpose. This initial stage is followed by one of consolidation, wherein all who perceive and absorb the intent of the movement band themselves into a united body — the spirit of the movement reveals itself through the unified purpose of its members. This second stage passes into a third one of concerted action, wherein the movement opens out broadly on the plane of human action. The things we actually perform are the fruits of our thought.

Consider the life of an army. In the initial stage we find those who are attracted to the army as a profession, reading and studying at college all the theoretical knowledge that colleges provide. The second stage provides a training in some regiment, wherein the routine life of a soldier is followed under conditions different from those at college. The third stage is that of actual warfare, wherein the soldier passes into the real business of his life.

It is the same with all other professions. The artist is probably first aroused by witnessing and studying famous pictures; then he organizes his faculties by practice in drawing and learning to mingle colors; then he paints an actual picture. The life of a musician, an engineer, or a physician, all follow these three stages of development. As fields of work they present conditions that differ widely, requiring different modes of action and *different modes of teaching,* although it is easy to see that the different stages and the different teachers have the self-same purpose in view. That soldier who would look for similar teaching from the college professor and the general or captain in the field, would be regarded as one unfit for his work. Or he who would compare the work of an architect with that of the building contractor, and expect them to direct along similar lines, would fail to find an engagement. All these directors and teachers may be equally great in their lines of duty, and in ordinary affairs of life no one would think of belittling one at the expense of another. Their different lines of work are mutually interdependent and not conflicting. In all true work positive action follows the initial stage of learning.

Let us apply this to the Theosophical Movement, which has already manifested these three stages of growth under its three Leaders. Like a master-artist, H. P. Blavatsky held up the divine picture of the Theosophic life to the world, teaching and explaining *how* it was possible of realization. The thought of the world was arrested for a moment from its mad career; but in again passing on, a few souls who felt the meaning of it all, stayed behind to study and to think. Then came William Q. Judge, with his clarion call for unity and consolidation. Many failed to hear that call, imagining that reading exercises and personal autonomy were the be-all of existence. The third great stage was ushered in by Katherine Tingley, who led the army formed by William Q. Judge into the field of action, there to make positive war against the enemies of truth.

Again some fell out of line, preferring to stay at home as arm-chair critics, like the numerous newspaper editors who think they know more of warfare than the far-away general. The general, directing an actual campaign is not occupied in teaching his soldiers the technique of a soldier's life: he *applies* that technique in war against the enemy, putting every energy into many other channels besides those of speech and theory.

Those who were confused in mind through failure to comprehend that different stages of growth in the Theosophical Society required different modes of work and teaching, have fallen out of line, rooted in limited opinions and selfish inertia. Every effort of William Q. Judge towards unification implied H. P. Blavatsky's teachings under another form; and every direction of Katherine Tingley presents the same teaching in a nutshell — for those who have eyes to see and hearts to feel. The military knowledge exhibited by Napoleon in directing his campaigns is not greater than the Theosophic knowledge given out by Katherine Tingley through *her* mode of teaching — that of a realization of the life H. P. Blavatsky wrote of and taught. H. P. Blavatsky herself would be doing the same work as the present Leader, were she dealing with the present stage of development. In face of these facts, no true student would be capable of expecting all teachers to work along identical lines. If such things were possible stagnation and ennui would result. The weeds of criticism would replace the garlands of victory. Envy and discontent would then find soil for growth, and another failure would soil the pages of history.

But thanks to the Gods, such a possibility has passed in the present effort. Numbers of earnest souls, in many countries with minds swept free of misunderstanding, have followed the Leader to rejoice with her in the moment of victory. They know their place and work on the wheel of time, and no thought born of a dwarfed vision can arise to sully a comrade's efforts. Above all, they have become incapable of directing criticisms and comparisons against the teaching and work of a Leader whose deeds have opened out a straight path through the jungles of sin and ignorance.

The promise of the present and the future is exactly this. It is safe to say that the consolidated life of Katherine Tingley's students is one of devotion, and perception of the purpose in view, wherein an untrue thought would react instantly on the possessor. That which surrounds the Leader and her students has consolidated into a power that *acts as a law.* It cannot be lightly dealt with nor gainsaid. Its foundations are rooted in the law of Spiritual Being, and the experiences of the past few years demonstrate that the energy of the Higher Self of humanity has been touched, and that the knowledge to be gained in the future through the experiences and efforts of the present will be unspeakable, so glorious do we feel and know it to be. STUDENT

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

THE mystery attached to the highly spiritual ancestors of the *divine* man within the earthly man is very great. His dual creation is hinted at in the Purânas, though its esoteric meaning can be approached only by collating together the many varying accounts, and reading them in their symbolical and allegorical character. So it is in the Bible. — *The Secret Doctrine*

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THE THEOSOPHICAL ADDRESS AT ISIS THEATER

A LARGE audience was present last evening at Isis Theater to listen to Rev. S. J. Neill lecture on "The Selfish and the Unselfish Life." Mr. Neill before coming to Point Loma to reside at the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, had charge of one of the largest Presbyterian churches in Auckland, New Zealand. An attempt was made to get up heresy charges against him because of his having given adherence to Theosophy but the attempt failed, and his large congregation stood by their minister, regretting much when he decided to leave them. For some years Mr. Neill was moderator of Presbytery, and also examiner for the whole church in theology, church history, and mental and moral science. Mr. Neill's lecture was in part as follows:

"Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it."

The general sense of these words is evident to all; but when we attempt to analyse them we meet difficulties. Men understand well enough, however they may fail to realize it in action, that selfishness makes one an object of dislike. The selfish man is never welcome anywhere. And if he be really selfish at heart he must cunningly assume the appearance of unselfishness in order to put people off their guard, and make them think he is unselfish. Why is this? It is because there is in all men, even the most undeveloped, an innate feeling, not explainable in words perhaps, that selfishness is something which is at war with humanity. It is like an acid which, when poured into the milk of human kindness, tends to sour the whole. The selfish man in proportion to his selfishnes, is an enemy to all; and not only so, in a higher sense he is an enemy to himself. "For whosoever would save his life shall lose it." In that sense the words are easily understood; and for the ordinary reader the explanation is correct and sufficient.

Selfishness is sin; whatever extension or particular explanation we may adopt of this word sin. One may say that sin is a "missing of the mark," a coming short of duty; and in this sense the word is sometimes used in the New Testament. And one may regard sin as a moral poison that brings death to the whole system unless it be cast out. And still another may regard sin as a conscious violation of the infinite will, or the divine law of the "human being." In either sense selfishness and not ignorance only is at the root of sin. . . .

The more clearly we see the nature of the true, the supreme life, the more clearly do we see and know how the selfish nature is opposed to the one life, and therefore it must needs be that "whosoever would save his life shall lose it," for he is turning in upon himself, which leads to death, and not going forth from himself, as the universal sun, radiating life, joy, and "blessing."

The ordinary man who seeks to save his soul that he may get to heaven, or the man who seeks to gain psychic powers for himself, are very much on the same plane, and both are on the wrong road. We should set our faces in the opposite direction. We must strive, it is true, we must fight; we must run like the athlete who puts forth all his strength, but we must center our thoughts all the while on the good we may bring to others, and not on our winning the battle or gaining the goal for self.

This is not morality in the ordinary use of the word, but something as much higher than mere morals as heaven is higher than the earth. We can conceive that a world of materialists might evolve a code of morals based on not interfering with the happiness of the individual; but the true ethics, the truly religious spirit, can spring only from the realization of the eternal, and that we are children of the highest, each a spark of the spiritual sun of the universe. — San Diego *Union*

Unconsidered Moments

I PICKED up a book to pass away the few minutes before dinner. It was a novel which I had not read, and I chanced upon a love scene, skimming it carelessly with my eyes — ears being upon the dinner bell. Later in the evening I settled in to the study of some German philosophy, going to bed full of it.

Next morning the first few whiffs of my post-prandial smoke provoked, as they often do, a stir in thought-consciousness. These are sometimes of considerable value to me and afford the material for a morning's thought and writing, bringing back what was best in the thought of the night before, matured. But today the illumination fell upon that ridiculous love scene: it too, matured, its pictures more living than when I had carelessly read it in the tired finish of yesterday's afternoon.

Dreams, in the same way, are often built upon the apparently unnoticed trifles of the day, not upon objects and matters which wholly engrossed thought. In odd moments the eye and mind pick up and store and work upon all sorts of rubbish, sometimes mischievous rubbish, while *I* thinks itself fully pre-occupied. An aimless flash of memory, occurring in the midst of serious work, will sometimes throw one of these items upon the screen of attention, one picked up perhaps a quarter of a century or more ago.

After death the soul takes a review of the entire contents of the past life, picking out those that are of any use to it in its growth and heaping the vast remainder upon a waste pile. After digesting those it picks out, the product of this process, no longer detailed, is the growth-food of the next brain, the brain of its next birth. The new brain cells grow by assimilating physical food *and* — though of this, physiology of course knows nothing — the digested *spiritual* product of the last life.

The real character of a man's mind is indicated by what it does when off guard; by the stuff it throws up in dreams, in unconsidered moments of inattention when *I* is doing something; by the thoughts it so swiftly thinks when left to itself, thoughts sometimes flying like poisoned arrows into the consciousness of other people. Attempts at thought-transference often result in the carrying of thoughts that were quite below the field of attention, rather than that one which was to be communicated.

The soul, then, has to glean in a large field. In this field are, here and there, the plants that were sown by conscious will, as I sowed some in my evening's reading of philosophy. But are not much the larger number of another sort? My read love scene would be among the number, perhaps much more prominent and highly colored than the philosophical grain I sowed. The soul has to stoop down and find as best it may such ears of true wheat as are growing hidden by the profuse and perhaps flaring weeds.

Let us look after those five minutes whilst waiting for dinner. They may do much more damage than the two hours after can do good. A few lines from a spiritual book — say, for a Theosophist, *The Voice of the Silence* with its profound hidden philosophy — can be just as well casualized into the mind as a love scene. They will just as readily take root, just as readily show up casually in unconsidered moments. It is by right use of the odd moments that mind comes by its elevation, its spiritualization. To take up a book, whether in them or in the hours, is also to take up a responsibility. There must be many minds from which the soul can get practically nothing. And many, too, of which the same can be said, but whose owners think they have stored them richly and impressively. Are there not Theosophists who think they can assimilate *The Secret Doctrine* by the two-hour process, with minds that have been permitted or trained to casualize, or worse, in the five minutes? The casually read short story may do more disintegrating than the hours of study can re-fiber. Remember it is reading which arouses the thought and feeling, high or low, that does the seed-sowing. One with the intellect-appeal of *The Secret Doctrine*, is lofty aspiration, absolutely sustained. If this be not reached, the reading of the book is to comparatively small profit. And it cannot be reached by a mind whose casual up-throws — indicating real character — are trifling or worse. Every man knows his own mind. A brave appearance to the world some of these owners of disintegrate minds put on, believing — often erroneously enough — that their infirmity is their own secret.

The moral therefore is: Guard the reading; culture the odd five minutes. They can be made to serve the two hours better than the two hours can serve themselves.

STUDENT

Pride --- True and False

PRIDE

Could one ascend with an unheard-of flight,
And skyward, skyward without limit soar,
As if the pinion of a god he wore,
Till earth were left a dwindling star, whose light
Flew faint upon his track — at last his height
All heights would vanish; there in deeps of space
Were neither upper nor inferior place;
Distinction's little zone below him quite.
Oh! happy dreams of such a soul have I,
And softly to my heart of him I sing,
Whose seraph pride all pride doth overwing,
Soars unto meekness, reaches low by high,
And, as in grand equalities of the sky,
Stands level with the beggar and the king.

— *David A. Wasson*

THIS little poem, clipped from an unidentified source, pre-figures the state of the Soul that perceives the truth and is therefore beyond exaltation or dejection. We all oscillate between complacency and dissatisfaction, sometimes reaching to the extremes of pride and despair. We should recognize these faults as being a connected pair and endeavor to overcome them both together — overcome the false attitude of mind which gives rise to both.

It often seems as if it would be almost impossible to eliminate vanity from one's nature; self-contemplation is ever with us, and it is always tinged with admiration or else with its opposite, disgust. But, if we knew the truth, there would be no place for vanity and such feelings. It is a false estimation of ourself and our relation to other selves and to the Great Self, that engenders vanity and despondency. One who knew the truth would not over-estimate himself or depreciate himself. The expansion of his consciousness would lift him out of the region of this. Instead of standing fascinated before a mirror, seeing nothing but his own reflection, he would be con-

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templating the vastness and the harmony of the life in which he was but a humble sharer. He might be either a king or a beggar in his outer life; but he would be ever the same within.

Vanity and littleness go together; they are an intermittent fever of the spirits. The wise man knows too much to be vain or self-depreciatory.

Why not turn the aspiration of the poem into a prospect? Ah! the sorry work of ecclesiasticism, that has taught us we may not thus aspire, that it is impious, and that we are groundlings. Peradventure, if we spread our pinions, we might "fly in the face of providence." This hereditary narcotic broods over the soul of the poet and dwarfs his ambition into a futile yearning. Perhaps after we are dead, and "from toil and strife set free," we may be graciously permitted to know more. But now we are miserable sinners. Simon Stylites stood on a pillar, and when the worms dropped from his sores, he put them back again; figuratively speaking, that seems to be the attitude of some Christians, judging by their hymns and prayers.

If we love Jesus, why not rise to him instead of trying to pull him down to us? If we love him, let us keep his commandments, one of which was to make ourselves perfect. Instead of the ideals of the poets being unattainable, the poets cannot conceive more than the merest glimpse of what is attainable. If, instead of calling upon Jesus to "set us free from sin," and insulting his name by asking him to take us "just as I am . . . waiting not to rid my soul of one dark blot," and to "cleanse each spot" himself, we were to set about freeing ourselves from sin and wiping off the blots and spots by our own efforts, we might win the respect of Deity by our manliness.

When man has Will and Aspiration and all the powers of flight — for him to sit down in the mud and abrogate those powers, while calling upon the Deity to come down and help him — this is indeed a sorry spectacle, the work of centuries of ecclesiasticism. Let us away with it, as the more enlightened both in pulpit and pew are already doing, and resolve to substitute action for yearnings.

How they have lied to us, who have confounded the true humility of the hero with the selfish abjection of the coward, and represented the hero's courage as the presumption of the fool. By an ingenious falsification of sacred symbology they turned Lucifer, the Light-Bringer, into Satan, a personification of evil; and thus they have rendered man a poltroon before his own faculties, teaching him to cringe before his passions instead of conquering them with the sword of knowledge and the whole panoply of righteousness.

This age-long hypnotization of humanity has influenced even science, the liberator; for what else can be the explanation of our casting off the fetters of ecclesiastical superstition, only to shackle ourselves with those of an equally debasing superstition about the bestial ancestry of man?

It is time we shook off these nightmares and rose up in the pride of our manhood, sloughing off at once our cowardice and our conceit, and induing instead a little true self-esteem.

Let us dare to learn what it is to stand arrayed in *the robe, the glorious robe of our strength.* STUDENT

Cock-a-doodle-do!

CONTRASTING ancient superstitions with the discoveries of modern science, a scientific writer makes this bold statement:

> What it means is this, that man is grown up, that he has cast off the intellectual tutelage under which he has hitherto existed, that he has attained complete intellectual freedom —

WHAT! we exclaim, *complete* intellectual freedom! Think again.

> — and that all things in heaven and earth are legitimate subjects of investigation.

By all means let us live up to this optimistic ideal, except that we may perhaps hope to grow up still a little more. But some will say that we are still under tutelage in some ways and that we have not attained such perfect freedom as it is possible to conceive. Let us quote another scientific writer:

> There is much ahead of us. We don't know what gravity is; neither do we know the nature of heat, light, and electricity, though we handle them a little. We are only animals. We are coming out of the dog-stage and getting a glimpse of our environment. We don't know, we just suspect a few things. It will take an enormous evolution of our brains to bring us anywhere. Our practice of shooting one another in war is proof that we are still animals. *The make-up of our society is hideous.* Communication with other worlds has been suggested. I think we had better stick to this world and find out something about it before we call up our neighbors. They might make us ashamed of ourselves. (*Edison.*)

The age of the former writer is not available; but the latter is at all events mature. Probably, however, the former writer is not always flapping his wings on a hillock and greeting the morn, but has his moments when he sits brooding darkly on a low perch. A society whose state is "hideous" can scarcely be supposed to consist of people with complete intellectual freedom. People just "emerging from the dog-stage" into a condition of "suspecting a few things," cannot be said to have attained emancipation or to have grown up. Clearly there is more than one view of this question.

Slavery to narrow personal desires is the greatest slavery; we can never grow up and become emancipated as long as that prevails. We may become inflated once in a while over the true marvel of our mathematical conception of the universe, and forget, in the warmth of our study, the other worlds outside. H. T. E.

The Beneficent Bacterium

IN the public mind there is a widespread impression that bacteria and other organisms are the enemies of man, but this is far from being the case with the great majority of these humble plants.

So writes Professor McKendrick in *Nature*. There is also a widespread impression in the public mind that science itself is responsible for this view of bacteria which we are now assured is erroneous. Perhaps by the time the public has adopted this new view, it will in turn have become erroneous.

Of the 1000 or 1500 species now known, probably only 50 or so are inimical to man, c ntinues the professor. That is not a large percentage; from 95 to 96⅔ per cent are friendly to man; nothing to be afraid of. Yet the public, until thus set right by science, certainly associated bacteria with dirt, disease, and death, and regarded them as formidable, subtle, and omnipresent foes.

The large percentage are positively beneficent. Some are engaged in taking nitrogen out of the air for the use of the higher plants; others are occupied in splitting up complex substances in the dead bodies of the plants and animals and returning simpler substances to the soil. Some purify our lakes and rivers, and even the ocean is the theater of their activities. Others are engaged in the fermenting industry, brewing our beer and raising our bread. Others have enabled the physician to grapple with disease and death, and the rôle played by many is of the highest importance in our industries. The farmer may obtain from the Agricultural Department by mail a bottle of bacteria and a bottle of food for them, and sow the bacteria with his crop; they will carry on an underground fertilizing work far more effective than the plow and the hoe above ground.

There can be no doubt, thinks the professor, that many of our industries will be improved by calling these humble beings to our assistance. "This, I think, is one of the fairy-tales of scientific achievement." And the stupid public with its delusion!

Yet we find H. P. Blavatsky saying in 1888:

> Science teaches us that the living as well as the dead organism of both man and animal are swarming with bacteria of a hundred various kinds; that from without we are threatened with the invasion of microbes with every breath we draw, and from within by leucomaines, aerobes, anaerobes, and what not. But Science never yet went so far as to assert with the occult doctrine that our bodies, as well as those of animals, plants, and stones, are themselves altogether built up of such beings; which, except larger species, no microscope can detect. So far, as regards the purely animal and material portion of man, Science is on its way to discoveries that will go far towards corroborating this theory. . . .
>
> The Occult doctrine . . . says: — Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle — whether you call it organic or inorganic — *is a life.* (*The Secret Doctrine*, Vol. I, pp. 260, 261)

So the bacterium was first regarded as an unnecessary evil; then as a necessary and even beneficial factor in life; ultimately it will be regarded as the essential factor.

"Dead matter" does not exist; that is a figment of the imagination. But, because matter was supposed to be dead, life had to be invented to account for the fact that matter was alive. Some said there was a life-principle; others said there was no life-principle, only "forces." The former school, we believe, were called the Tweedledums, the latter the Tweedledees.

Even in chemistry and physics we cannot find our unit of dead inert matter; nor can we find our independent force; and the day cannot be far off when science will have to admit that even physical matter is composed of minute "lives." STUDENT

A Monster Saurian

THE American Museum of Natural History has a tyrannosaurus on exhibition.

In ancient times the word *tyrannos* meant not necessarily a cruel person but merely a despot. It is to be hoped that is true of this individual, for he had jaws four feet long armed with sharply-pointed teeth. This forty-foot dinosaur is the largest carnivorous animal which has yet been discovered. H.

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Art Music Literature *and the* Drama

Industrial Art in Sweden

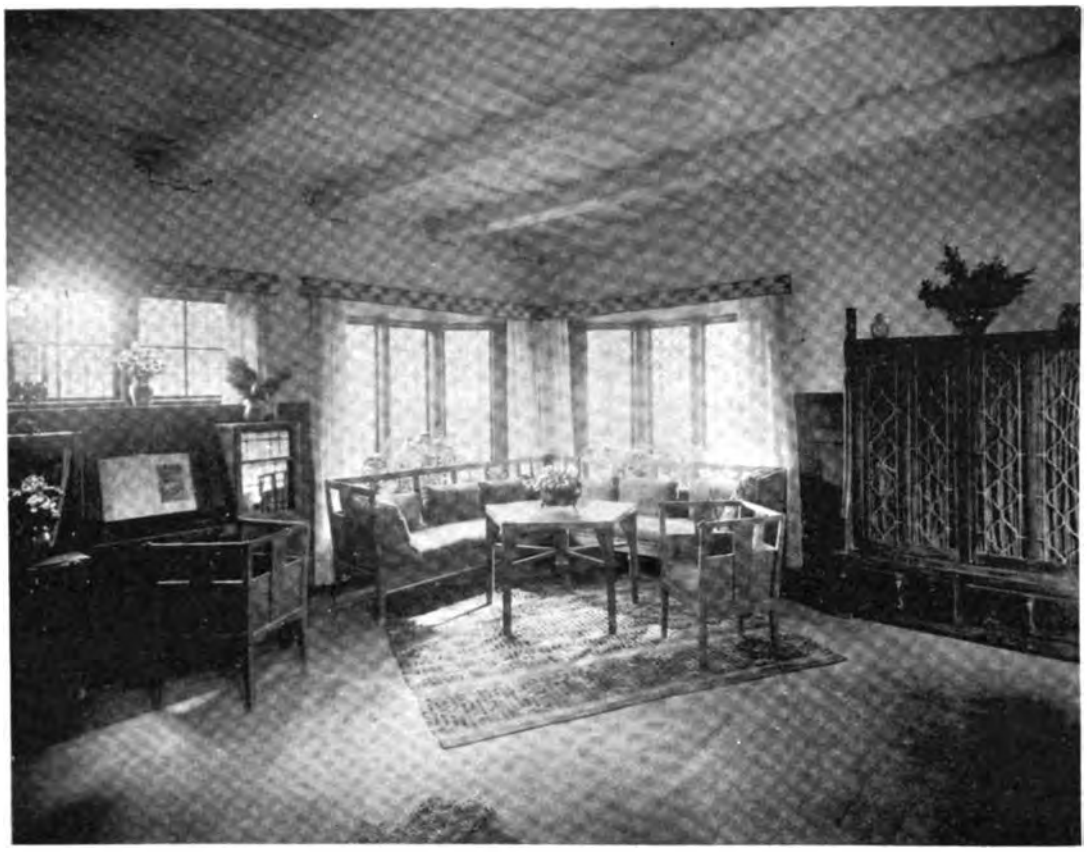
ONE of the things that most impress one in the life of the ancients is their healthy and balanced state of mind, allowing them to live their life with a fixed purpose, shaping it so as to be of most service in the general development of the nation. This sheds a ray of joy over their path, that joy which always is to be found near the fount of real life, but of which we, in these days of fevered haste and unrest, hardly know the meaning. As natural as for a bird to give voice to his joy in silvery tones, so it was natural for the ancients to ennoble and enrich everything they touched, and in calling forth beauty in the simplest object of use as well as in precious gems and sacred temples, they created an atmosphere that influenced all and acted as an absolute bar to the cravings of the lower nature.

It has been reserved for our days to witness how the whirl of toil has so effectively seized humanity that the soul-life, the sunny realm of the beautiful, true and good, has been well-nigh forgotten—yea, so that even ugliness has been worshiped as a god. The balance of mind and soul is gone, and the scattered remains of what was once an all-round life, developed in beauty, such as we find in some surviving specialty of craftsmanship, are mere fragments, affording one or two glimpses only of some less important department of ancient life.

The wave of national awakening that swept over the whole globe in the latter part of the nineteenth century roused many to give their attention to what was still left of the ancient arts and crafts, and movements were started in several nations to revive the love of handicraft and to retain or call forth some of the old skill. Often there has been something of the artificial connected with these efforts, as true art must be the natural outcome of overflowing hearts and healthy but well-trained minds, and these were not easily found. But the younger generation seems more fit, and here and there are hopeful signs.

Sweden has been in the fortunate position of being able to preserve something of the atmosphere of olden days in the very life of the people, perhaps more so than many other nations. The families were not broken up until late, and the communities and provinces kept their characteristic modes of living to the last generation; in some cases they cling to them yet. The family has ever been in Sweden a sacred institution, and everything belonging to it had, as it were, a special stamp, an atmosphere of its own, which was felt for generations as it passed from parents to children and children's children. Some venerable piece of furniture, embroideries, objects of rough metals, and such, were used only on grand occasions and great holidays, and the presence of those who had made and used them long ago was always felt as a reality in some inner way.

As this spirit is not yet dead, it is not surprising that Sweden now shows an industrial art that is remarkably many-sided and yet that still has the freshness of youth. The long dark winter evenings give the families the welcome opportunity to gather around the hearth, each occupied with his work; thus the old methods and skill in wood carving, metal work, weaving, knitting, lace-making, pottery work and so on, have been preserved, here and there in the country, in almost every line.



Lomaland Photo. and Engraving Dept.

LIVING ROOM IN OLD SWEDISH STYLE

FURNITURE DESIGNED BY NOTED ARTISTS AND ARCHITECTS AND MADE BY FARMER-CRAFTSMEN

From the Exhibition of Industrial Art held in Stockholm, Sweden, in 1909

(Photograph taken expressly for the CENTURY PATH)

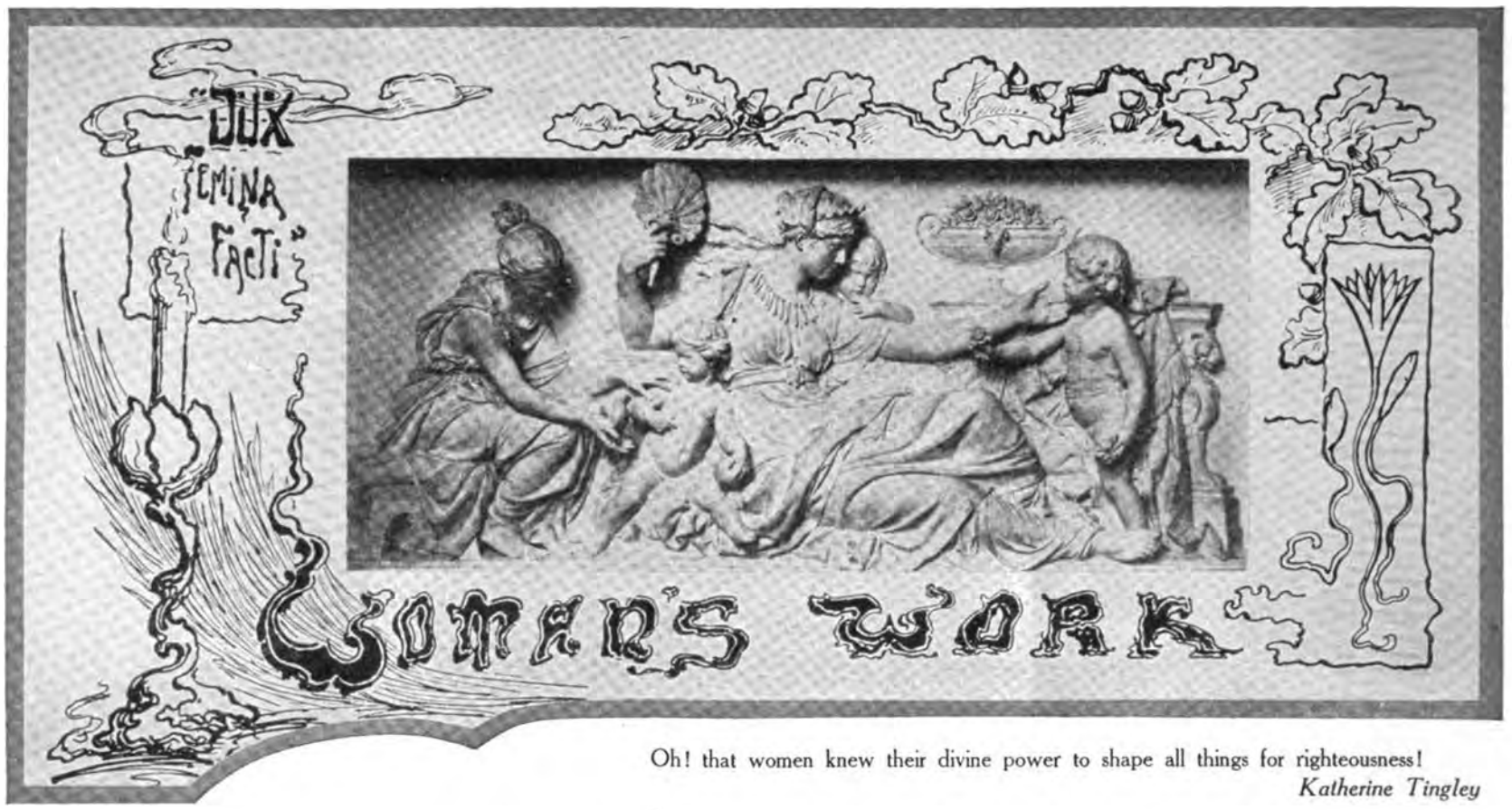
In Sweden this movement only needed cooperation between the artists and the farmer-craftsmen to become within a few years a most powerful factor in the national life. This has pre-eminently been the work of women, and what they have accomplished is indeed wonderful. Without their help it would certainly have been difficult, if not impossible, to establish such a natural relation as now exists between the most prominent Swedish painters, sculptors, architects and lovers of art on one side, and the farmers on the other. This mutual exchange has proved to be a real inspiration for both parties, and the work of using all that is good and useful in the old, while adapting it to the needs of modern life, has been taken up with enthusiasm.

Last summer a great exhibition of Swedish industrial art was held in Stockholm, and it was almost as much of a revelation to the Swedes themselves as to visitors from foreign lands. Few knew that so much had been accomplished and that most of it was of such a high value. Everything that goes to build up a home was to be found there, with the touch of individual craftsmanship, and though the industry now has taken up the manufacturing of many things by machinery, much is still made in the long winter evenings and in spare moments by the farmers in remote corners of the country.

The textile work plays the most prominent part. It is unique and the laces made by simple country-women who have learned the art from mother and mother's mother are not to be put in the shade by the famous laces of Brussels. Furniture has lately aroused more and more interest, and it seems as if a new Swedish architectural style would come forth out of this work, making the homes more refined and simple and allowing the sun to shed its gold over the greatest possible surface. The cut gives a glimpse of one of the rooms in the Exhibition. But as colors play such a prominent part here, pictures in black and white say little. One of the old arts that has been saved is the art of dyeing with vegetable colors, and how rich, warm and full of life fabrics look in such colors only those know who have seen them.

Exhibitions of the Swedish textile industry have also lately been held in St. Petersburg, Berlin, Budapest, Vienna, and Amsterdam, everywhere awakening unusual interest and enthusiasm. It seems as if enough of the ancient atmosphere still were retained to let these works of loving hands serve as a factor in the uplifting of the people. And it is with great interest and hope that one looks forward to what coming years may bring in this important department of human life. May the future fulfil every promise! A SWEDISH STUDENT

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Oh! that women knew their divine power to shape all things for righteousness!
Katherine Tingley

Taltaplimi---An Unrecorded Parable

AMONG recent visitors to Lomaland in search of rest and health is one whose fame as the greatest living cartoonist is world-wide and undisputed and whose caricatures of public men have made him a well-known figure in Washington diplomatic life for many years. Serving principle rather than party, and always on the side of justice and high ideals, the cartoons of Mr. Homer Davenport have many times served to avert national misfortunes and bring about needed reforms.

It is not, however, with cartoons that this article has to do, but with a simple tale told over the teacups by the artist himself, one which so deeply impressed itself upon his auditors — a social group of Point Loma Students — as to make the evening a memorable one. Students of life, in all ages, learn to read the unwritten and hear the unsaid and as the tale unfolded it must have revealed itself to many there as symbolic in a very mystic sense.

Senator Davenport, of Oregon, our guest's father, lived for a number of years upon an Indian reservation in the capacity of Indian agent, and while there he became so fully acquainted with the Indian racial characteristics as to respect and love the Indian himself as completely as he trusted in an Indian's promise. He never lost an opportunity to remind the white American, whether of humble station or in high political office, of the fact that while no treaty made by the Indians had ever yet been broken, not one, in all our history, so far made by white men had ever been kept. And one of Mr. Homer Davenport's most vivid recollections was of a visit to the famous Chief Joseph, when he heard from this old Indian's honest lips the mournful story of how perfidious white men, coveting his land, had driven him away from his ancestral home, the beautiful valley in which General Grant had promised him that he might end his days.

"My father," said Mr. Davenport, "was never tired of relating incidents and stories connected with his life upon the reservation and this I will give you as nearly as possible in his own words, just as he told it to me many years ago. It has never been, so far as I know, written down."

Well, my son, one day your mother came out to meet me as I was returning home from a little trip about the reservation, and said, "I have adopted an Indian!"

"An Indian!" I exclaimed. "What in the world—"

"Yes," replied your mother, "an Indian, a beautiful young Indian girl."

GREAT as is man's selfishness in his lust for power and greed for gain, it never reaches the limits except in his relations to woman. Here the selfishness of man is supreme. Everywhere else the selfishness of man manifests method and shows design, but in his sexual life man is an unreasoning animal dominated by blind passion, and woman or wife is often his victim, as is the helpless animal in the claws of a tiger. His reason is sophistry and his apparent kindness only a snare. In all true marriage, in any relation deserving the name of love, the condition is exactly the reverse; the animal is conquered and the true woman is enthroned. The love of a true woman will redeem any man from the domination of lust, if he really desires to conquer himself. The love of a true man will elevate and glorify any woman who really feels her womanhood and aspires towards its highest realization.

William Q. Judge in *The Path*

And then she told me of this girl and of how she found her living near by with a little group of cast-off squaws. It seemed that she had been motherless and homeless during most of her life and that these squaws, who were themselves poor, and old in suffering, although many of them were not old in years, had compassionately taken her in and were bringing her up as best they could.

Your mother said that I must go out and see her — she was in the kitchen, it seems, at the time, washing dishes — and she added that the girl was really beautiful. I had never seen a beautiful Indian, measured by our standards, and I doubted your mother's word. But I went out, finally, and there I saw her; and I found her to be all that your mother had said. She was about fifteen, not very tall, modest and sweet in manner, and by far the most beautiful Indian girl I had ever seen. She was lovely in every sense of the word. I noticed, though, a sadness over her which expressed itself in her face and manner and still more in her voice, and which I could not understand.

I asked her her name and she told me it was *Taltaplimi.*

"Taltaplimi," I said, presently, "you are beautiful, very beautiful. How is it that you are not married? It is strange that a girl so beautiful should not have been married long ago."

She looked at me modestly with her great sad eyes and then she told me that every night just at sunset, she remembered the words of her dead mother, telling her never to marry "until Indians had reformed."

I knew the Indian character, so I merely said, "Tell me, Taltaplimi, what did your mother mean by that?"

Her face grew troubled and she bent her head again over the dishes, but without speaking.

"Does it mean, Taltaplimi, that Indian *men* are to change — that the men are to work, and that Indian women are to find *their true places?*" "Yes, Mr. Davenport," she said simply. "Yes."

I said nothing more to her and the days and weeks passed. The girl proved to be as pure and lovely in character as she was in face and form. Your mother grew very fond of her and I laugh yet when I think of some of the pranks she used to play with Taltaplimi, evenings. We had no little ones of our own at that time — three had come to us but they had passed away again, leaving the house very lonely — and your mother sometimes used to treat Taltaplimi as if she were a big doll. She would dress her up and then call me to come and see her—now like an Indian princess, with jewels and beads and embroidered deer skin clothes, her hair in two long thick braids; and again dressed in an old-fashioned hoop skirt and flounces, with her hair done up under a big poke bonnet. But nothing seemed to spoil Taltaplimi. There was always the same modesty about her, and the same sadness.

One evening, as we were all sitting together in the big front room, we heard a knock at the door and presently in stalked a tall handsome young Indian. It was Colquit of a reservation tribe. He stood six feet four in his bead-covered moccasins

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and was a truly splendid-looking specimen, with a handsome red blanket thrown imperially over his shoulder and a big hawk feather in his hair.

"I come for Taltaplimi," he said simply. "I love Taltaplimi; I want to marry her."

"Not yet, not yet, Colquit," I said. "You say you love Taltaplimi and want to marry her?"

"M-m," was the reply coupled with a nod of the head.

"Colquit," I said, "you and Taltaplimi go over there and stand against the wall."

"Not to be married, Mr. Davenport," said the girl, in a low voice as if she were pleading with me.

"No, Taltaplimi, not to be married."

She stepped over to the wall beside the big Indian, a lovely, shrinking little figure, as pure as a flower, the top of her head reaching barely to the level of Colquit's shoulder.

"Colquit," I said, "you say you love Taltaplimi. Now what could you do for her? You think you know her — but do you know yourself?"

I saw his brow begin to thicken and his self-confident air begin to fade a little, and so I went on. "Colquit," I continued, "you are six feet four, in your moccasins, and are strong enough to carry one of your own ponies. And all that magnificent strength and muscle is given you just so that you will be able to carry around that fine red blanket! Taltaplimi is little and delicate, and the Great Spirit made her so, Colquit, in order that she might raise your crops, and make your clothes and cook your meals and then walk a mile to the timber every day and carry in a cord of wood on her back. . . . No, Colquit, no one marries Taltaplimi until Indians reform."

Without a word Colquit stalked out.

The next day, or perhaps a few days later, I was surprised to hear an Indian call to me to come across the road, a proceeding so unusual that I went across to see what was the matter. There stood Colquit, whittling a pine stick, pulling the knife towards him and with one end of the stick pressed up against his stomach. His brow was knotted and his face was a study as he stood there, evidently waiting for me to speak. I thought I saw the difficulty in his mind, and so I said, "Don't you know what I mean, Colquit? Pull away this blanket and put out your arm. Look at that splendid, big, firm muscle — what do you suppose that is given to you for, if not to work with? And how about Taltaplimi, so beautiful and small and delicate? She is not meant to work and slave, Colquit, but to be taken care of and loved and cherished. *That's* what the Great Spirit meant, Colquit, when He made you *so,* and Taltaplimi — different."

"Yes, Mr. Davenport," said the Indian, "I understand. I work, I reform. *Now* can I marry Taltaplimi?"

"Not yet, Colquit, this doesn't look like reform; and if you come to my cabin again in this way, I shall throw you out."

"But I *will* work — I *will*" — insisted the brave.

"Yes," I answered, "you *will,* when you see a thousand Indians in line in front of the cabin waiting to marry Taltaplimi."

Without a word the Indian turned, threw down the stick and strode off.

A few weeks passed and again, one night, there came a knock at the cabin door and in walked Colquit. But what a change! The blanket had disappeared and in its stead he wore a working man's clothes. Heavy shoes had replaced his moccasins and the hawk feather that had stood up so proudly in his black hair was nowhere to be seen. His manner had changed as well.

"I working now, I change," he said simply. "*Now* can I marry Taltaplimi?"

"Yes, Colquit," I said. "Now you can marry Taltaplimi" — for I plainly saw that the girl loved him.

"And will you build me a cabin, like white men — for Taltaplimi?"

"Yes," I answered, "and I'll build a fence around your garden so as to keep out the ponies, as well."

. . . . . .

It was autumn; we were having beautiful days and those long quiet twilights for which that part of Oregon is famous. One evening just at sundown your mother and I thought we would take a walk about the reservation. The sun had just dropped below the horizon and the whole sky was lighted by a soft golden glow. Suddenly we heard in the distance a woman's voice, singing. We paused a moment to listen and your mother recognized the long plaintive notes and the minor cadences of an Indian love song.

We looked in the direction from which the song floated down to us, and there, on a little ridge to the West, silhouetted against the evening sky, were a man and a young girl or woman. We walked nearer to see whom they might be and there they were — Colquit plowing his field in the sunset light, and walking beside him Taltaplimi, one little hand on his shoulder, *singing to him as he worked.*



AN INDIAN WOMAN WEAVING

I seized the reins from his hand and drew Colquit to me, and my tears fell on his swarthy cheek and raven hair.

Can any woman read this tale and miss the symbolic lesson of it? So simple, so easy, so accessible to the pure in heart is the pathway of regeneration — that path to which all must turn sooner or later, beyond whose portals alone shines the true Sun upon life's peace-crowned heights. What greater thing have the philosophies of ages to offer, than the simple trust that filled that Indian girl's heart, that trust which made it possible for her to obey the Voice that strove to guide her out of the quagmire of birth and custom to the firm clean ground of the kingdom of the Soul — that trust which led her into just the right environment to make this possible, and at just the right time.

Round and round the dismal squirrel's wheel of experience plod the world's multitudes of women. Life after life, age after age, they go, passing again and again the plain little portal which Taltaplimi found so easily, but which they almost never find, always certain that the gateway they seek cannot possibly be so simple, nor the pathway so near at hand.

Yet it is, for the true path has no part in mad rebellion, nor "militant methods," nor despair, nor selfish pleasure-seeking, nor recrimination, nor sodden failure, nor shame-faced compromise. It is the path to whose entrance-portal Trust is the key, Courage is the password, while to the pilgrim, Justice is the sword and Responsibility is the motto on the shield.

. . . Go higher still!
Unto the very heights he'll follow thee!

The angel choir, reading the very script of life's greatest law to the redeemed Margaret when, her long vigil in Paradise almost rewarded, she yet would step to lower ground and backward, thinking the better to help the now at last reborn Faust, fearing lest he faint and grow weary amid the confusions of the new and upward Path — what is this jewel of philosophy more than the simple philosophy — and its practical application — of the Indian girl Taltaplimi?

In a recent address Katherine Tingley pleaded with young womanhood to pause and reflect before yielding to the thousand allurements — in the shape of custom, pressure from others, love of ease or pleasure, physical attraction, and all the rest — that conspire to push or lure budding souls into marriage before they are ready. She urged young women to stop, think — *and examine themselves,* to see whether they had that knowledge of their own natures that would fit them to guide another, perhaps many others, along the pathway of life, a pathway strewn with stumbling-blocks and in many cases hideous with pitfalls.

"Let woman find her true position and man will find his," are the words of a woman who knows the problems of life, their cause, their remedies, as only one or two have known in the history of centuries. The only possible solution of the woman question, indeed, the question of human progress, lies hidden in these words. All history proclaims it by the living voice of a thousand failures. All philosophy proclaims it by the burning touch of its divine fire, whose light all will someday enter, but whose flame none may ever hope to reach.

Always and always must the woman take the first stand toward just conditions, but let her not mistake the stone and iron steps of life's dungeons for the golden steps of the true Temple of Life. Woman's real battle is not with man, nor with any outer conditions whatsoever, but with the foes, inner and outer, that would kill her trust, that would confuse in her mind the real issues, that would force or lure her into compromises. Let her resist — but without resisting, as the Wise Ones have ever taught — finding for herself calm amid the tumult, hope in the bosom of despair, and anchorage in that sea of Trust wherein no bark hath ever perished nor ever shall. STUDENT

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OUR YOUNG FOLK

Pottery

WET clay can be kneaded into form as easily as dough. One of the chief delights known to children who live in a country where clay abounds, is to go out after a rain to play with the wet clay. They mold it into marbles, bricks, and bowls, or even more varied forms, if they have imagination and deft fingers. These toys, left to dry in the sun until quite hard, can be played with for some time without breaking. They soon melt, however, if left in the rain.

One of the most ancient instruments made by man to assist him in his work, was the one devised to help him to mold clay into useful forms. This instrument is known as the potter's wheel. It was used in China before the time of written history, and written records have been kept in China for thousands upon thousands of years; and it is still in usé today.

The potter's wheel consists of a table above which a thick wooden disc, the wheel, is horizontally placed. This disc is connected by a revolving rod or spindle, with another disc under the table which the potter turns with his bare foot. This sets the upper wheel in motion.

The potter makes a ball of the clay, cuts it in half and places one piece on the center of his wheel. Then he sets it going, slow or fast to suit his purpose. Round and round swings the wheel, while the potter with firm pressure and deft touches, rounds out, fashions, and smoothes the yielding lump to his will. If instead of a simple bowl-shaped vessel, he wishes to make a flat plate, he has wooden forms at hand with which he presses down upon the plastic clay. As the wheel goes round, all the surplus material is pressed out from under the form, and is cut off. The potter finishes the plate by smoothing it with his hands as the wheel brings every part under his skilful touch.

All earthenware, which includes common pottery, stoneware, crockery, and porcelain, is made by molding wet clay into form and then firing it in furnaces to harden it and make it keep its shape. This is possible because mixed with the clay there are other substances such as sand, iron, potassium, and lime. When the clay forms are placed in the firing ovens or kilns, the high heat of the furnace melts these admixtures to a liquid glass. This glass runs throughout the clay fastening together all its tiny particles into one homogeneous mass, which water cannot dissolve.

After this first firing, the clay is in rather a brittle, porous state. Brick for building purposes, and flower pots, receive only one firing, because they do not need to be water-tight, but all vessels to be used for holding liquids must receive a coating of glass, or glaze, as it is called, in order to close up the pores. This is done by making an emulsion of soda and sand, the two materials from which glass is made, and dipping the vessel into it. It is then fired a second time. The sand and soda on the surface fuse into a glass which covers the surface of the vessel. When this grows cold and hard, we say that the vessel is glazed. This method of glazing is used especially for crockery.



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A SWEDISH SCHOOLBOY IN UPSALA

The finest of all earthenware is porcelain or china. It was in use in China and Japan long before the secret of its making was discovered in Europe. The first European to make porcelain was the alchemist, Böttcher, in 1703. Porcelain differs from other forms of pottery in the fineness of the materials used in its making and glazing, and the very great heat needed for its fusing. The glaze of porcelain is not a surface coating of glass, but some of the porcelain mixture itself, thinned with water to which has been added a large quantity of the finest of fusing materials. When the vessel is dipped into this mixture, it soaks into the pores, and becomes part of the ware itself. For this reason the glaze of china never cracks, as the surface glaze of crockery is apt to do.

The porcelain made at the factory in Meissen, Germany, established by the alchemist Böttcher himself, is of so excellent a temper, it is so even and elastic, that even the crucibles of chemists, those charming, thimble-shaped little vessels, that are plunged into the hottest of flames without breaking, are made of it. Meissen china is always marked underneath with two tiny crossed swords. In fact all fine porcelain is distinguished by its own mark. Connoisseurs and lovers of porcelain know hundreds of these insignia. They can also tell the date of the making of a rare bit of porcelain by the style of the decoration or by its form; for history has left its mark on this work of the hands of man.

The sight of a piece of china or an ancient fragment of pottery often awakens the deepest thought. One of the loveliest poems of the poet Keats is his *Ode to a Grecian Urn;* and poets of all nations and climes, from the most remote times to the present, have used the potter's wheel as a favorite figure of speech, because of its beauty and truth.

UNCLE OSWALD

MARCH

THE stormy March is come at last,
With wind and cloud, and changing skies;
I hear the rushing of the blast
That through the sunny valley flies.

Ah, passing few are they who speak
Wild, stormy month, in praise of thee;
Yet though thy winds are loud and bleak,
Thou art a welcome month to me.

For thou to northern lands, again
The glad and glorious sun doth bring;
And thou hast joined the gentle train,
And wear'st the gentle name of Spring.

. . . . . .

Then sing aloud the gushing rills
In joy that they again are free,
And, brightly leaping down the hills,
Renew their journey to the sea.

. . . . . .

Thou bring'st the hope of these calm skies,
And that soft time of sunny showers,
When the wide bloom, on earth that lies,
Seems of a brighter world than ours.

William Cullen Bryant

"A Plant Called Woad"

THIRTY years ago, when boys and girls were learning the early history of Britain, they always read in their text-books that the first inhabitants of Britain, the Celts, stained their bodies blue with the juice of a plant called woad. It is interesting to read that in the Fen country in Cambridgeshire, England, the ancient industry of preparing this blue dye from woad is still carried on in much the same way as it was in the days before Caesar landed in Britain.

Woad (*Isatis tinctoria*) grows to a height of from two to three feet, has small yellow blossoms, and the seeds hang in pods. It is the blue-green leaves of the plant which are harvested and thrown into a pit where they are crushed to pulp by horse power, three horses keeping the large wooden wheels moving in the pit until the mass is ground up. Men and women mold the pulp into balls which are dried and then ground to powder before being used to make the dye.

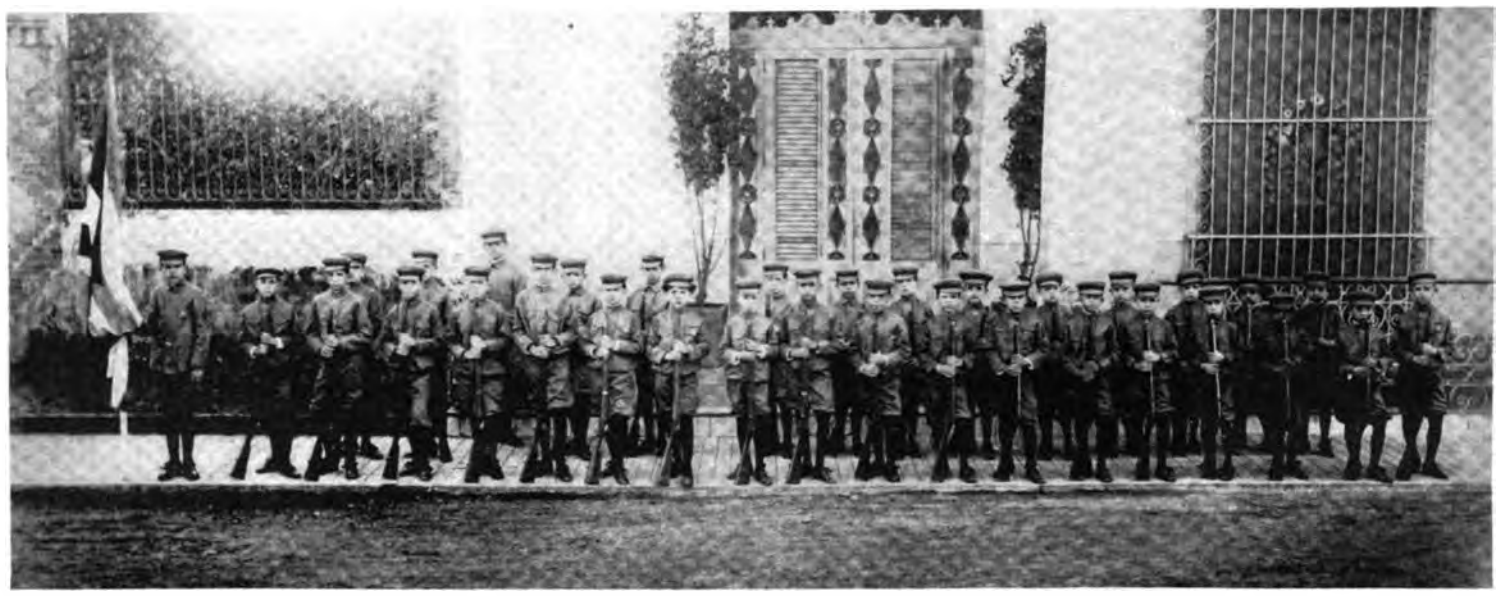
Only twenty tons of this product are obtained at this old-fashioned manufactory every year. In Lincolnshire steam power is used in the woad factories. Indigo has so largely taken the place of woad in blue dyes that it is a wonder that these factories still exist, but there are some chemists who assert that the woad imparts superior qualities to the blue dye. It is sold to the cloth makers in the big towns of England.

M. B.

KEEP thy conscience continually tender, and then it will check the first appearance of sinful passions, and will smart at the mere thought of sin. — *Richard Baxter*

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THE CHILDREN'S HOUR



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A GROUP OF PUPILS OF THE RÁJA YOGA ACADEMY, PINAR DEL RÍO, CUBA
IN FRONT OF THE ACADEMY BUILDING

The Captain and the Kitten— How a Boy's Life was Saved

A CANADIAN poet tells this story in a poem about Whitewaters. One day in this little village near Minas Basin in Nova Scotia, not very far from the place where Evangeline, Longfellow's heroine, once lived, the boys and girls came out of school at noon and ran down to the shore to play. As they went down the village street they were joined by four-year-old Hally Clive who was playing with a pet kitten on his mother's doorstep. Hally's father was shipmaster of *The Foam* on which he made long voyages out to sea.

Hally carried his kitten with him. It was pure white — not a spot of any kind on it. The boys and girls played along the water's edge, climbing on the wharf, splashing in the water — I daresay most of them were barefoot so they did not have the trouble of taking off stockings and shoes. Some of them clambered in and out of an old boat that was moored there. Hally got into it and settled down there to play with his kitten. He did not notice when the boys and girls ran back to school, and it was not long before he fell fast asleep in the bottom of the boat.

Ebbtide began and the boat rocked about, but he did not wake up. Suddenly the rotten old rope which held the boat to the wharf broke, and out it swung away from the shore. On it went to the outer bay which was often very stormy; but the boy slept on. The kitten began to feel that something strange had happened and mewed so loud that Hally woke up. He looked for the children and the old wharf but saw only Kitty and the boat and the wide waters all around them. You may be sure that he was frightened and held the kitten fast as the old boat sped on over the waves. Poor Hally! He thought he was lost.

That day Captain Clive, Hally's father, was hurrying home to Whitewaters. He had had a successful voyage and was looking forward to being home by evening. He was counting the hours until he should see his wife and Hally again.

His eye caught sight of a boat drifting along and he wondered who had lost it. Just then a sailor called to him that there was something in the boat moving about. The shipmaster looked through his glass and saw that it was a white kitten. He was a very kind-hearted man and said to his mate that they would take the kitten on board *The Foam*. The mate was unwilling. He thought it was too much trouble to stop for only a kitten, but the captain insisted. He said that even if they did not get to shore that night, he would not leave a live kitten to die at sea of hunger and thirst. He sad it was a cruel death and he would not leave even his worst enemy to die in that way.

He took four men with him in a small boat and went to rescue the kitten. When they struck the drifting boat, Hally, who had been lying in the bottom of it cold and almost frightened to death by this time, lifted his head, and the shipmaster who had cared enough to save a kitten from suffering, saw — *his own cherished little son!*

The happiness felt by this united family when home was reached, was all the sweeter because in their hearts was the love of helpless creatures and the wish to protect them. There is magic in a kind heart. NORMA

THE WIND

THE wind has a language, I would I could learn;
Sometimes 'tis soothing, and sometimes 'tis stern;
Sometimes it comes like a low, sweet song,
And all things grow calm, as the sound floats along;
And the forest is lulled by the dreamy strain;
And slumber sinks down on the wandering main;
And its crystal arms are folded in rest,
And the tall ship sleeps on its heaving breast.

L. E. Landon (Selected)

In the Garden

SEE what we have discovered! Here is a little vine that wanted to reach that support a foot away, and it took advantage of the tiny thread of a spider web that had been spun across and has traveled along the web until it is almost at its journey's end.

It seems to illustrate for us, "Thou canst not travel on the Path before thou hast become that Path itself." One cannot see which is web and which is vine, they are so united. How do you suppose the vine knew where to find a support?

The more you study Nature and her ways, the more you realize that plants *know* things. They have not brains like ours, but they can sense things. A vine always knows where to turn for a support. I have seen one go six feet in search of one. Plants surely prove to us that they are a part of the great Universal Soul, like ourselves.

Perhaps the spider sensed the vine's need, and spun its web as a friendly helper. There is a little story called "Karma" that tells of a man's experience in finding himself at the foot of a high cliff with no means of getting to the top. Then appeared a Wise One beside him who asked the man if he could remember any good deed he had done in his life. The man thought and thought and finally said that he could remember *one*. Then a big spider looked over the top of the cliff and the man saw a web coming down to him and he seemed to know that the spider wished him to climb up on it. Then he heard the Wise One saying to him that the web was his one good deed by means of which he could rise to the heights.

Well, Nature keeps us to see that we spin our fate out of ourselves. "As a man thinks, so is he." "What he desires to be, he inevitably becomes." And how many lessons we can learn from our little brothers of the other kingdoms of Nature. We have forgotten how to do the wonderful things they do so easily. E. W.

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28	29.621	61	49	52	52	0.02	SE	1
1	29.765	61	46	48	48	0.01	S	1
2	29.778	63	48	63	57	0.00	N	4
3	29.718	67	59	67	55	0.00	SE	4
4	29.650	72	54	54	54	0.00	NW	1
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Edited by KATHERINE TINGLEY

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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 20

CONTENTS

Pages 2 & 3 — EDITORIAL
Discipline (Study) Precedes Philosophy (Knowledge)
A "Philosophy" of Selfishness
The Dogmatism of Habit
The Disbelief of Ignorance
The Foresight of Compassion
In Christendom
Wanted — the Key of Wisdom
"Natural Selection" and "Intelligent Selection"

Page 4 — TWENTIETH CENTURY PROBLEMS
Proofs that do not Prove
The Paradox in Christian Science
Lies,— Lies and Statistics

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
More Light on Central Asia
The House of the Vestal Virgins
Ruins of the "House of the Vestals" (*illustration*)

Page 6 — TWENTIETH CENTURY SCIENCE
Our Ancestry
Analysing the Moon
The Axes
The Year of Comets
Our Own Heat

Page 7 — NATURE STUDIES
Migrations of Rats
Geometry of Nature
Echoes from Within (*verse*)
Fingal's Cave (*with illustration*)
Glass Walls for Espaliers
Eucalyptus for Piling

Pages 8 & 9 — STUDENTS' PATH, ETC.
Sign Posts Along the Path — III
Professor Kinza Hirai (*with portrait*)
Pleasure (*verse*)
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Katherine Tingley at Isis Theater

Page 11 — GENERAL
Katherine Tingley at Isis Theater (*continued*)

Page 12 — GENERAL
Katherine Tingley at Isis Theater (*concluded*)

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
The Alhambra: Palace of the Moorish Kings
A Corner in the Alhambra (*illustration*)
An American Indian Poet

Pages 14 & 15 — WOMAN'S WORK
Apropos of the Discussion on Divorce
Doune Castle, Scotland (*with illustration*)
Jottings and Doings

Page 16 — OUR YOUNG FOLK
The Drum
In Service (*illustration*)
Gog and Magog
He that is Faithful in Little Things can Learn to Rule

Page 17 — CHILDREN'S HOUR
A Story of Enchantment
A German Lotus Bud and Her Pet (*illustration*)
A Brotherhood Monkey

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

Discipline (Study) Precedes Philosophy (Knowledge)

WHAT would you think of a mother who leaves her young children in a room with sulphur matches while she goes to a child-study class? The conduct of some thinkers who are claimed to be the leaders and guides of modern progress, in respect to certain dangers menacing humanity, bears no little resemblance to that of the foolish mother.

Owing to their special training scientists are supposed to possess a deeper knowledge of the conditions of existence than other persons who have not had opportunities for experiment or research. In medicine, in biology, in mathematics, in psychology, etc., the opinion of experts is widely and often rightly accepted, and the lives of the people are strongly affected by the written and unwritten laws resulting from the assimilation of scientific teachings. The materialism in our Western life, the Mammon-worship, has been visibly nourished and made almost meritorious by such *incomplete* hypotheses as that of Darwin, seen through the myopic eyes of exponents like Haeckel. The continual reiteration of the phrases "survival of the fittest," and "struggle for existence," which are but secondary laws at best, and not primary, has intensified and extenuated the selfishness of the modern commercial spirit. Efforts for sanitary reform and better hygiene; the partial breaking-down of theological bigotry, and a larger general conception of the Universe, are among real benefits which the Occident owes to modern scientific labor; but it is questionable whether they adequately compensate for the widespread loss of hope and faith in the Unseen.

A "Philosophy" of Selfishness

Now as a matter of fact Nature has a great purpose in view, and a science that ignores the Divine Wisdom behind all things, that sees nothing but an illogical self-manufactured Machine, is not on the track of profitable discovery, of the discovery of the spiritual realities within the outward forms, which humanity needs to lift it out of the shadows. If the scientific world can break through its dread of unwelcome truths and open its eyes to the moral law in Nature, such a revelation of Purpose will be found that a complete change of attitude will be compulsory, and no longer will there be the possibility of a conflict between science and religion. Theosophy, the Wisdom-Religion, will then be understood.

The Dogmatism of Habit

The bias resulting from the scientific reaction against superstition in religion, which is partly responsible for the disregard or denial of intrinsic purpose in Nature, is well exemplified by the frequent repetition of the cry that the whole universe is running down like a clock and that there is "no one" to wind it up again. A supreme contempt for the wisdom of the ancients is a sign of the same bias, though every new archaeological discovery is proving the foolishness of regarding the present age as the only civilized one.

The Disbelief of Ignorance

What does the modern psychologist know of the wisdom of ancient Egypt? or of the profound researches of the Indian scientists who lived at the time when Europe was vegetating in the "Stone Age," but whose records have been preserved partly in plain language and partly in the form of allegories? The result of the materialistic bias is that the carefully-tested information of the whole of antiquity regarding psychology, the science of the workings of thought, has been practically a sealed book, and we are now beginning to realize that there is danger in the ignorance of that which the learned should have been the first to profit by. Hypnotism, mediumship, and psychic junketings of various sorts are being dabbled with by unqualified persons who have no suspicion that absolute purity of life, a long training in self-discipline, a really unselfish desire for the benefit of humanity free from mere curiosity, and last but not least a Master-key to the complex problems involved, are the first requisites for anyone who feels it his duty to penetrate behind the (thin) veil *protecting* humanity from the astral world. How few have this? And yet, in sober truth, none other can venture into that region of delusion with safety.

The Foresight of Compassion

With a foresight that has been fully justified, H. P. Blavatsky knew that the Western peoples, particularly in nervous, high-strung America, would soon have to reckon with an increased development of the psychic faculties, and she warned us that without a corresponding increase in spirituality there would be

> terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hot-bed of selfishness and all evil passions. (*Key to Theosophy*, p. 294)

Two articles recently appeared in a leading paper, which when read together, aptly illustrate the dangers of the present situation and the way it is misunderstood. One is a scathing denunciation of the unrestrained bacchanalian orgies in an important Western city in which the paper is published. It is entitled

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"The Annual Drunk," and describes the wanton and unseemly way in which the solemn period of the advent of a new year was outraged. We will not inflict the sordid details upon our readers, but merely quote a few passages which give a sufficient idea of the conditions:

In Christendom

The celebration of New Year's eve in . . . was, they say, the wildest and noisiest and silliest in the history of the city. The street scenes were unprecedented for disorder and actual outrage. . . . Drunkenness was common, though drunkenness was far less offensive than some other things. . . . The so-called respectable classes took full advantage of the exceptional license and opportunity given them.

The article closes with a strong appeal to parents to keep their young folk at home on such occasions, asking how they are to believe that the things "universally done and said everywhere" in the streets and public resorts are wholly wrong, when they see the behavior of the "best classes."

In the next column the editor discusses the problems raised by the psychic phenomena produced by the (half-genuine?) Italian medium, Eusapia Paladino, now visiting America. Sensibly admitting that "she produces manifestations which none of the accepted canons of science will account for," he is very sarcastic at the expense of the orthodox scientific bodies who refuse to consider such questions:

Wanted — the Key of Wisdom

It will not do to squirm and evade any longer. Science is confronted with a clear and concisely stated problem to be solved. The world is impatient to see its professors apply their vaunted ability to the task. The longer they take refuge in pompous doubts and vain accusations of fraud the more they prolong the reign of fakirs and swindlers. The fact that multitudes of greedy impostors flourish on the reputation of Eusapia and other genuine mediums is more the fault of our scientists than anybody else. If these indolent, or cowardly, leaders of thought had done their duty, the popular mind would not have been misled as it has.

But how can they do the duty to which their high position calls them without a correct appreciation of the problem? And how can they understand the simplest elements of the problem without entering upon an entirely new method of studying human nature, *embodied,* not disembodied? The first thing a sincere and humble-minded student finds when he seriously begins to widen his outlook is that his own nature is very complex, and that if he could solve the problems of his own inner being he would have advanced far in the comprehension of the infinities around him.

Self-Knowledge and Purity

The methods necessary for gaining a correct knowledge of the occult side of Nature are radically different from those suited for physical research. The lower astral plane — the condition of existence about which there is the greatest amount of curiosity in the public mind — is not spiritual in the least; it is even more deceptive and illusionary than the world of our senses. The investigator himself is his own instrument for research, and the faculties needed to understand clearly what is to be discovered are not more than latent in the man of today, however learned and persevering or generally intelligent he may be. Before they can be aroused without extreme peril to moral, mental, and physical health, a severe training and testing has to be passed through, for entirely unexpected forces and intelligences have to be faced before which the untrained would be powerless. And where is the would-be scientific researcher to find a Teacher who can guide him wisely through even the initial stages of preparation? The real Teachers are not interested in anything which is not moving actively towards the amelioration of the lot of mankind, and its upliftment to a nobler and more spiritual life. They cannot be recognized or even found by those who have not this ideal as their guiding star. How many members of our learned societies are willing to submit themselves to the necessary training and testing — which may extend over many incarnations! How many know the first conditions of success? How many have studied the available teachings of Plato understandingly, or of the Neo-Platonists, or even of such semi-esoteric works as those of Jacob Boehme and his school? How many have even a suspicion that there is priceless teachings on *purely scientific lines* in the Egyptian and Indian sacred literatures?

Selfishness cannot find True Wisdom

To think that the mysteries of existence are to be solved by application on the ordinary plane of reasoning by persons—however learned and industrious — who have acquired no self-knowledge, who have no Master-key, who do not even feel sure they have any persisting element after death, who are swayed by the ordinary passions and desires, is a serious mistake. It may not be recognized as such till much suffering has been passed through, but as the Theosophical Movement is now active, and as Theosophy offers freely the Key to that wisdom, there is no excuse for intelligent and well-meaning persons being misled. The door to the Mysteries opens to him who gives the right initial knock — unselfish service for others — and the password is Brotherhood.

Self-Discipline

The Academies of science will have to become training-schools for self-discipline, impersonality, and the development of the higher nature with its complex faculties, before their candidates can pass the examinations qualifying them to lift the first corner of the veil of Isis.

STUDENT

"Natural Selection" and "Intelligent Selection"

IN the use of the word "selection" by writers imbued with the Neo-Darwinian habit of mind, we find much logical obfuscation struggling with an evident desire to fight free from the obstacle. The word "selection" appears to the ordinary reader, judging from the way in which it is used, to denote a *result;* and yet it is spoken of as if it were a *cause.* Thus, in a certain country, the character of the people, the climate, the other conditions, all combine together to produce a certain result — a certain type of people. This process is called selection. But the writers referred to say that "selection has produced this result"!

A lecturer on national selection, whose remarks are reported, seems to have partially realized this confusion and to have tried to avoid it. He says that selection can sometimes be intelligent; this is in contradistinction to "natural selection," which is blind and indiscriminate. Reading farther, we find that, when a nation abandons itself to the guidance of its instincts and passions, it is yielding to natural selection; and that intelligent selection guides it when it obeys higher motives. Thus the speaker practically admits that it is the desires that govern humanity; selfish desires and animal instincts in one case, higher and unselfish aspirations in the other. And there is no such thing as a cause that can be called "natural selection." This term was the result of an attempt to create a kind of scientific almighty god, to replace the theological one. The present age is rapidly coming round to the view that the real agent in human affairs is — Man himself.

And in biology there are some men of science who are now disposed to regard the animal himself, the plant itself, as the agents in evolution; and not some mysterious abstraction. The age is returning to individualism; not the individualism which means selfishness, but the individualism which means self-respect. It is not logical to argue that selection is conscious in the man but unconscious in the lower kingdoms. In fact, what does the word "unconscious" mean? We speak of blind or unconscious "forces," such as affinity or selection — names for results really — but there are no blind or unconscious forces in nature. What we call affinity is the result of desire; selection is the outcome of choice. All Nature is conscious, though the consciousness is of many different grades and orders.

However, the main advantage is that people are coming to recognize the all-importance of the human will and intelligence in the ordering of affairs, and that self-help (in the best sense) is the real help. And, so instead of first imagining the presence of a kind of ruthless blundering god in Nature, and then transferring that conception to the kingdom of man, they are recognizing will and intelligence in man and transferring those factors to Nature. Altogether the scientific *dogmatism* seems to be doing the same as the ecclesiastical dogmatism is doing: that is, following in the wake of progress and trying to keep up. These latter men of science feel the inspiration of new light, but are not quite ready to give up their dogmas; so they are trying to adapt them.

STUDENT

DHANUS — *Sagittarius,* is the ninth sign of the Zodiac. The Sanskrit word is equivalent to nine, and it typifies the nine divine *Prajâpatis* who aid in the formation of man. Nine is the number of continual transformation. According to Greek mythology, Sagittarius corresponds to Chiron, one of the centaurs, and the son of Saturn and Philyra. The corresponding Egyptian God was Nephte. In the Kabala it corresponds to Seth, who again corresponds to Thoth, Hermes, and again to one of the transformations of Enoch — the Initiator. It belongs to the earlier descending creations, and while the strange half-human monsters which were then formed in semi-ethereal realms are hinted at in the figure, the purpose of the third creation is also typified by the direction in which the diviner part of the centaur shoots his arrow, namely, backward *against* the materializing creative forces of the three previous signs. The bow is the aroused spiritual Will, by which man attains self-redemption from material illusions. F. D.

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Some Views on XXth Century Problems

Proofs that do not Prove

THERE is a very general habit among naturalists of confusing consciousness and intelligence. To what degree is a given animal conscious? In trying to answer this they ascertain how far the animal can count. Finding that it can not count at all, or only two or three, the conclusion is made to follow that its *consciousness* is dim. The power to count is made the measure of intelligence, and intelligence the measure of consciousness.

Neither conclusion is admissible. Counting may be no necessity of an animal's life work, and its intelligence may have functions which ours does not suspect or even may not be able to conceive. When the mechanicalist theories are finally swept up into the dust pile it will be perceived that adaptive variations, from the simplest kinds up to protective mimicry, must have very extraordinary intelligence behind them whose *end* we may be able to understand, whose *method* we certainly cannot. The problem will then be, how much of this intelligence is to be credited to the individual animal or plant, how much to a power behind and working through. The cells of our own bodies would not respond to a test in counting, but they somehow manage to conduct without a hitch the amazingly complex doings of their own nuclei. And if there is not something there present, at any rate, which *can* count, how come the nuclear segments—8, 12, 20, or what not in number — to be always exactly of a given number for a given species? If, moreover, in animals we make counting the measure of intelligence, shall we do so in man? Why not? There would be curious results. For some of the most extraordinary calculating prodigies have been much below normal in general intelligence, sometimes nearly idiots. Yet the counting test would certify them as intellectual luminaries.

The relation of intelligence (as estimated by the power to count), to *consciousness* is no less uncertain. Is a musician or a poet to be credited with dim consciousness because he cannot be taught Euclid or the binomial theorem? In his creative moments he might have a consciousness intense enough to destroy his body if it endured twenty-four hours. Moreover the art which he lives in depends for its very being upon the relation of numbers! Might it not be said that his use of it *is* a transcendental understanding of number beyond measure higher than the one-two-three kind of understanding of it?

We have no tests for the consciousness of plants and minerals and very poor ones for that of animals. Reflex responsiveness to stimuli will hardly do. For both in animals and man this response is often most marked when the individual is *unconscious,* as when made so by a blow or fall.

Nor are we likely to know any more till we have recognized that consciousness may have more than one degree active at the same time. *Feeling* consciousness, of the richest or poorest kind, may be simultaneously present with, for example, thinking consciousness. The bird's feeling consciousness as it flits about in the sunshine of the spring morning building a nest may be thrillingly vivid and happy, even if its thinking or picturing consciousness is so poorly active that it is unable, so far as *that* is concerned, to make any anticipatory mental presentation of the eggs and fledgelings that are to come. The business man to whom his first baby has been born that morning has perhaps about the same feeling consciousness; but he can also make correct pictures that tell him why he is happy and that can do the calculations required in his ledger. Feeling consciousness and thinking consciousness do not vary together, though they always coexist. The geometrician or scientist may be greatly deficient in the former; the musician in the latter.

It is time we became a little more modest in our estimations of nature and ceased the attempts to measure consciousness by measuring the results of one or two of its myriad workings, demanding that under penalty of not existing it shall manifest as we have determined. We have taken a tuning fork to the spectrum and decided that there is no such thing as color. STUDENT

The Paradox in Christian Science

SEVERAL reviewers confess themselves puzzled after their reading of Miss Milmine's recently issued book (practically the republication of a series of magazine articles), *The Life of Mary Baker G. Eddy and the History of Christian Science.* The personality of the foundress does not correspond with what, as they say, she has done. "In spite of very striking aberrations of will and intellect," says one of them,

> the founder of Christian Science does not succeed in rising above the commonplace. There is nothing of the daemonic drive that makes great prophets, even when they are false prophets. . . . The air of commercialism always hangs heavy about her. . . The paradox is this: that Mrs. Eddy is and has been the head and front of the Christian Science Church, and that Mrs. Eddy is not an essential part of Christian Science.

The paradox is quite superficial. The readers of the Christian Science textbook, finding therein taught a principle of mental action which when applied often gives results, regarding it as therefore the very distillation of spiritual wisdom, and regarding the foundress as the source of it, necessarily regard her as the possessor of spiritual wisdom. It is a natural chain of inference.

If the foundress, being what she is described in Miss Milmine's book and what she is accepted as being by the reviewers, habitually mixed freely with her followers and with inquirers, there *would* be something of a paradox in the growth of her organization.

But she has adopted the policy of exclusion and inaccessibility and cannot therefore be detected by the average follower or inquirer to be devoid of the profound spiritual wisdom with which his reading and practice of the book has led him to credit her. Her organizing ability does the rest. If this average follower or inquirer were convinced that the principle of the book were not of her invention and that even her share in the writing of it was small, he would detach her from it and perhaps himself from the organization, going his quiet way still reading and practising, and associating himself with like-acting persons. It is certain that this will happen — is indeed already happening — and that various bodies of the disillusioned will form around individuals who *have* some touch of that something which the foundress is said so entirely to lack. The principle of Christian Science is a form of self-hypnotism; but it is not incompatible with some real regard for the welfare of humanity. Not all therefore of the new leaders or nuclei that are now arising or are to come will necessarily preserve the cash basis or demand a pedestal. Some of these daughter groups may therefore have a much more presentable appearance than the mother organization. STUDENT

Lies, — Lies and Statistics

"THE pitfalls of statistics," says the (New York) *Nation,*

> are as the sands of the sea for number, but in the case of mortality figures, which are so often brought to the attention of the general public, it is worth while to point out some of them.

The mortality figures, thus so often brought to our attention, always appear to tell us comfortably that our lives are lengthening. We are comforted accordingly, never stopping to wonder whether our habits are such as to be *likely* to provoke addition of days.

Our contemporary makes some Chicago figures of a few years ago the text of its warning. The then Board of Health was moved to declare that they demonstrated "beyond dispute" that the average duration of life in that city had more than doubled within a single generation.

It did look like it. The average age of all decedents had risen from 13.9 in 1869 to 29.4 in 1898. So also, whilst in 1872 those whose age at death was as high as seventy formed only 2.7 per cent. of the decedents, by 1898 they were 8.8.

In a school of 100 boys let us say that two die in a certain year. The average age of all decedents (namely two) in that school is perhaps 13.9. Suppose that all the hundred, having become men, join the army and constitute a company. Two die, one at 28 and the other at 30 — average death age, 29. Shall we say that the average duration of life in the company is more than twice that of the school?

Between 1860 and 1870 the population of Chicago had tripled, mainly from settlers therein. Roughly speaking it is young people, not the old, that move into urban from rural life. The old people stay behind. So as *The Nation* says,

> in 1869 Chicago was a city of young people, and by 1898 a lot of these young people had grown old. You can't have many people dying above the age of seventy when nine-tenths of your population consists of people who have moved into the place within the preceding dozen years or so, at the age of from twenty to forty, and of their young children.

Is it likely that our life period is lengthening when we find that teeth are worse with the generations, hair falling out faster, more eyes needing spectacles earlier, tissues exhibiting more tendency to consumption and cancer, more minds succumbing to insanity? C.

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Archaeology Palaeontology Ethnology

More Light on Central Asia

THE collecting of facts for a construction of history is going on apace, and much of our provisional history will have to be removed, like a scaffolding, to make way for the more accurate information based on more recent discoveries. Central Asia is one of the most prolific fields, as H. P. Blavatsky prophesied it would be in this century. We have recently heard of the discoveries of M. A. Stein, Sven Hedin, and others. Now it is announced that a distinguished French explorer has returned to Paris with a rich collection of manuscripts.

M. Pelliot's literary, artistic, and historical discoveries of vanished civilizations are of enormous value, say the reports.

The explorer went in 1899 at the age of 21 to Indo-China at the instance of the Academy of Inscriptions and reached Pekin the following year. Some years later, having mastered the principle languages of the far East, he was appointed to conduct an archaeological expedition into Chinese Turkestan, his special subject being Buddhist civilization up to the time of the Turkish conquest of Central Asia. For two and a half years he has explored this region; and now he has brought home many thousands of MSS., inscriptions, and examples of Chinese, Buddhist, and Graeco-Buddhist art.

Some of the MSS. prove that in the 8th century the Buddhist, Christian, and old Persian religions existed side by side.

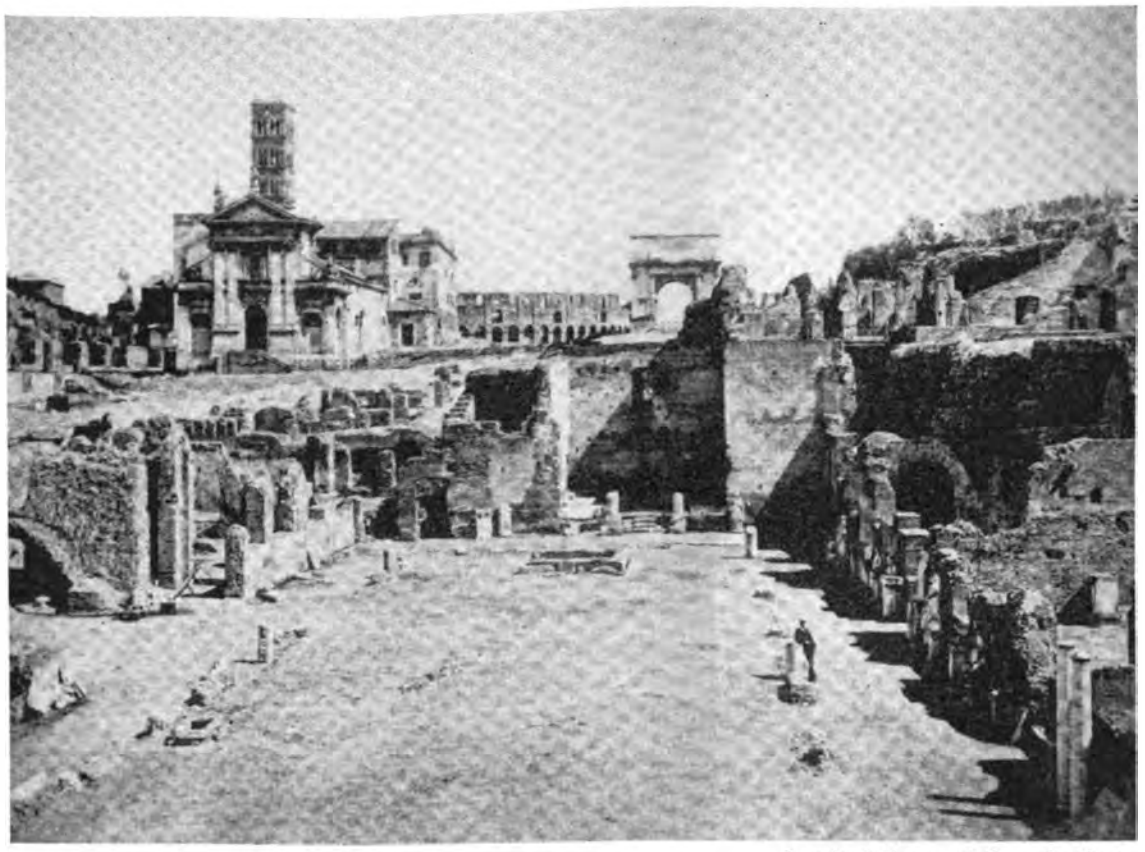
The photographer of the expedition took 4000 pictures. The MSS., to be given to the French National Library, constitute the most valuable collection of Chinese and Central Asiatic literature in existence. Like the results of other explorers, these evidences show the prevalence in Central Asia of the kind of art known as Grecian. At present this is spoken of as "the influence of Greek art in Central Asia," but can we be sure in which direction the transmission took place?

STUDENT

The House of the Vestal Virgins

THE *Atrium Vestae*, the palatial mansion of the Vestal Virgins of Rome, is now little more than a shapeless ruin, but recent excavations have rendered the general plan perfectly clear, and the base of the famous circular Temple of Vesta, in which the sacred fire was kept burning, has been located beyond all reasonable doubt. The engraving represents the large colonnaded court, or Atrium; around it are the remains of the living rooms of the Virgins. The domestic offices and rooms in which official archives and wills were kept are partly visible.

To the right can be distinguished some of the portrait statues of the Vestals. There are eleven in *situ*. The name of one has been erased; why we know not; but we know that a lapse from faithfulness to duty was marked by dishonor and retribution. The Vestal Virgins were not allowed to marry until after thirty years' service, but it is known that advantage was but very rarely taken of the permission. They were greatly honored by the Romans as the emblem of purity and the repository of its protective power. Their chief duty was to guard the sacred fire, of which rite the earlier Romans understood the significance, for it was the outward and visible sign of the keeping alight of an inward and spiritual fire. The ceremonials which we preserve will become endowed with their former virtue when we have learned to recognize and to re-establish the connexion between outward form and inward act.



Lomaland Photo. and Engraving Dept.

RUINS OF THE "HOUSE OF THE VESTALS," ROMAN FORUM, ROME

The Vestals also had other highly responsible offices in the guardianship of certain public records and of the mystic Palladium and other Penates of the Roman state. The secret of the Penates has been well kept, and we have no trustworthy information as to their nature. The Romans believed they were brought from Troy by Aeneas. It is conjectured that they consisted of a statuette of Pallas Athene (Palladium); the scepter of King Priam of Troy; the ashes of Orestes; the shield of Mars; a terra cotta model of the chariot of Jupiter; the veil of Ilion; and the Penates of Troy. The Romans looked upon the preservation of these relics as a guarantee of the preservation of that ancient virtue upon which the safety of the state depended; and they were kept at least until the conflagrations in the reigns of Nero and Commodus.

The House and Temple of the Vestals stood in the most sacred part of the Forum. Close by is the fountain of Juturna (recently discovered and opened up), the mansion of the Pontifex Maximus, and the Temple of Castor and Pollux, who, it was believed, watered their horses at the fountain of Juturna, after the battle of Lake Regillus when their divine interposition saved the Romans from defeat.

The two sacred necessities of life, Fire and Water, were presided over by Vesta.

Probably, to the uninitiated, the Fire meant little more than the Hearth-fire of Rome, and only symbolized the vitality of the state; while the Water conveyed the meaning of Purification. To the student of Comparative Religion it is perfectly clear that there was a far deeper meaning which was well known to the founders of the Roman cult, at least, and probably was not lost to the initiated priests until the gross materialism of the later periods undermined the popular religion and rendered it a mere form. H. P. Blavatsky in her great work, *The Secret Doctrine*, throws a vivid light upon the higher meanings of Fire, the active principle, and Water, the passive one; her extraordinary knowledge of the inner meaning of symbolisms qualified her to explain the important spiritual ideas that are hidden under the exoteric veil of Sun and Fire worship in all countries and in all periods.

It has been said that the House of the Vestals and their manner of life, even to the ceremonies of their initiation — such as the cutting short of the hair — formed the model upon which the Christians built their conventual system; but religious sisterhoods existed in Oriental countries before Rome was founded. Mithraism was getting a strong foothold in Rome just before the triumph of Christianity, and, amongst many other customs adopted, the conventual system was prominent. STUDENT

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The Trend of Twentieth Century Science

Our Ancestry

BIOLOGY via the competent mouthpiece of M. Paul Combes, has just confessed that it has not yet completely made out the human pedigree. A number of degraded skull-types have been found during the last half century, buried and in caves. With the finding of most of them we have been assured that here at last we have the primitive human type; and from the strata in which the find happened to be buried, our age as man has been calculated. We are at any rate granted a Tertiary — if late Tertiary — antiquity. That means millions, and we *have* been informed that our age is but thousands of years, and not so many of them.

There was the Javan *Pithecanthropus Erectus* skull; there were the Neanderthal and the Spy skull in Europe; the Moustier skull of Dordogne; the Heidelberg skull, oldest, they think, of all, Pliocene. Perhaps however as old is the lately found Buenos Ayres skull, source of a distinct human species, the *Diprothomo,* in one biological imagination — this in its turn the parent of the *Homo Pampeus,* represented by another South American find.

We call these *degraded* rather than *low* types, and M. Combes does nearly the same. Commenting on the photographs and drawings of the *Diprothomo* skull, he says that the owner of this, like those of the others, was not strictly a man at all or the direct ancestor of man. They were collaterals, and man's direct descent has not yet been completely made out.

They were, says Theosophy, collaterals; but before that they were *offshoots* that had gone downward. Tertiary strata may sometime yield the types of Atlantean man, the Aryan ancestor; but we may have to wait the good offices of some earthquake to throw them up. Mostly they are beneath the Atlantic waves along with the continent inhabited by their owners. The great Atlantean catastrophe was mid-Tertiary, and in the same Miocene period — though not on Atlantis — our Aryan race began. STUDENT

Analysing the Moon

PROFESSOR WOOD, of Johns Hopkins University, has been developing a new and very promising method of analysis. It consists in photographing objects by some one, instead of all the rays they reflect or emit. All but that one are prevented from reaching the plate, filtered off by some kind of material opaque to them but transparent to the one. It is the alternative to a method we cannot yet employ — the use of plates sensative only to one part of the visible or ultra-visible spectrum.

It is the ultra-violet ray that the professor has been trying. Using it for ordinary landscapes almost ordinary pictures resulted — with the exception that objects standing in full sunlight cast no shadows. This may mean either that the ultra-violet ray can stream through matter inpenetrable to lower parts of the spectrum and thus reach places which so far as the other rays are concerned are shadowed, or that the shadowed places get enough of this ray reflected on them from surroundings to be able to reflect back some upon the plate.

Some objects, for example white flowers and oxide of zinc—Chinese white—which, reflecting most of the spectrum, come out white in ordinary photographs, are black in photographs by ultra-violet light. This means of course that they absorb it all, reflecting none.

The ultra-violet rays will penetrate very thin sheets of silver and in the experiments made, the quartz lenses were silvered. These rays cannot get through ordinary glass. Photographs of the moon made through silvered quartz and through ordinary glass at once showed differences, the former bringing out details not before seen. An extensive deposit to one side of Aristarchus, of unknown material, for example showed itself.

The chemical study of the moon's surface accordingly begins. The first proceeding is to photograph a large number of minerals and other substances by light reflected from them and filtered, so as to determine the peculiarities of each with respect to different parts of the spectrum. With the knowledge thus gained the moon can be tested for positive and negative results. If for instance a part of her crust shows up white under ultra-violet light, it cannot consist of sulphur, zinc oxide, or a vast garden of white flowers, for these reflect none of such rays.

What is now wanted is a very exact set of filters for the different parts of the spectrum. To get a set for that part vaguely called the ultra-violet so as perhaps to find it too to be an octave, is doubtless an achievement which is a long way off. STUDENT

The Axes

GEOLOGISTS are very reluctant to invoke the aid of axis change to solve some of the puzzles they meet. A recent account of the "ivory islands" within the Arctic circle has brought one of these puzzles once more to public attention.

These islands, which are north of Siberia, have been known for more than a century for their stores of fossil ivory. The tusks are those of elephants and mammoths, and with these are great quantities of bones and the horns of musk oxen and rhinoceroses.

The explanation is that in remote times Siberia had a mild climate and was peopled with animals correspondingly. Moreover much land now under ice then stood at a considerable level above the ocean.

Suddenly the waters began to rise — or the land to sink, or both. The animals took refuge on the mountain tops, here too to be presently overwhelmed. Then the waters subsided to some extent, leaving the mountains of the old continent in part manifestation as islands.

What happened? Why did the waters rise and the land sink? Why the partial recovery and why the change of climate?

A theory to which we have recently referred makes the earth's axis of rotation move cyclically from its present position down a meridian, back again, and then as far down the opposite one — and so on. The figure will flatten at the ends of this axis; towards its equator the waters will tend to flow and bulge. Continental areas about its poles will appear to rise; about its equator, to sink. But the climate of areas will not alter.

But if instead of supposing the axis of rotation to move through the mass we suppose the mass to oscillate slowly to and fro about the axis of rotation along a meridian, the axis retaining its direction in space, there will not only be the apparent continental changes in altitude but also changes in climate. The arctic climate will obtain for any area that is at any given time about the pole.

If to these two possibilities we add axis change of the kind ordinarily considered: that is, change in regard to the ecliptic, mass and axis of rotation being relatively unaltered — we can perhaps explain the ivory islands. But have we even then the key to those great crustal movements which cause the actual emergence and subsidence of such great continental areas as Atlantis and Lemuria? Are *they* not concerned with aspects of the earth's life of which as yet we know nothing?

STUDENT

The Year of Comets

WILL this go down in history as the year of comets? Ten of them are formally scheduled to appear, including Halley's with its cycle of 75 years, Encke's with 3.29, Tempel's with about 6, D'Arrest's with 6.4, and Brook's with 7.

Besides these on the regular bill of fare we have had two volunteers, 1910 A and B, perhaps new-born infants — making twelve.

Comets are not now scientifically credited with the power of producing disaster, or indeed any effect on the earth. Still some of the astronomical studies of Halley's comet which have appeared did just casually run over its appearances during the last couple of thousand years or so and note great events that happened to coincide. STUDENT

Our Own Heat

THE element thorium, or rather a new search for it, has come to the aid of Professor Joly's contention that the earth's crust is probably competent to generate its own heat without the aid of a white-hot nucleus. In the various rocks that he examined he found enough radium, he calculated, to satisfy the requirements.

An Italian geologist, Blanc, has been examining a number of rocks and earths in search of the sister element, thorium, also radio-active and heat-producing. The two investigators have come to the conclusion that it exists everywhere, in all rock, in water, and in soils. The amount present is, they think, competent to yield twice the heat given by the radium-uranium family. We are therefore very well supplied and the nucleus of the planet may be as cold as it likes. Indeed if the radio-active elements in the crust are competent and more than competent to account for the existing temperature, the nucleus must be cool. STUDENT

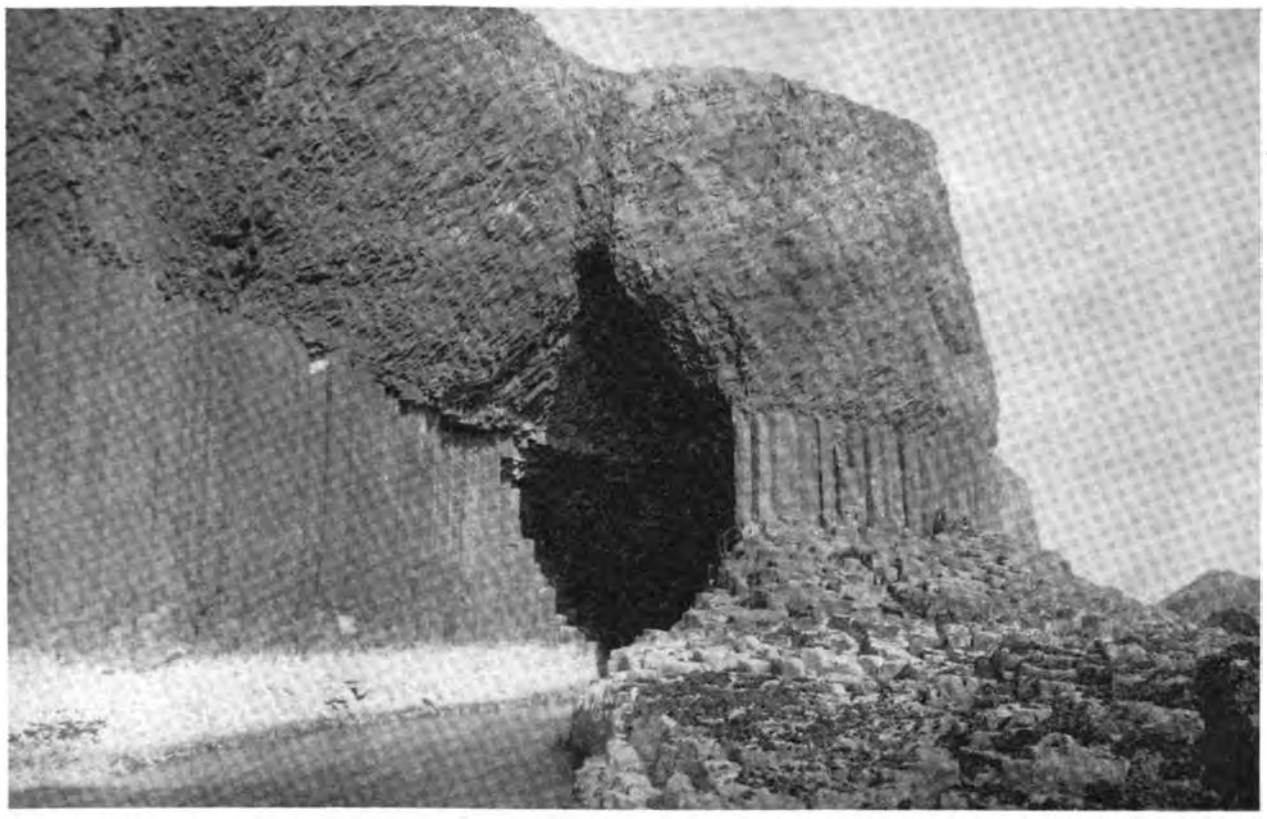
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Nature Studies

Migrations of Rats

EVERYTHING in nature is cyclic, including rats, and a Biological Survey Bulletin summarizes some facts concerning their migrations. There is a regular seasonal ebb and flow of these rodents, between the fields and the barn, noticeable wherever the requisite conditions prevail. But larger cycles also occur. In Mercer and Rock Island Counties, western Illinois, a remarkable sudden invasion took place. An eyewitness returning home by moonlight heard a rustling in a field near by, and soon vast armies of rats crossed the road in front of him, stretching away as far as he could see. They remained in the country during the winter and summer of 1904 and were a veritable plague. A similar migration occurred in 1877 into parts of the Saline and Lafayette Counties, Missouri; and in 1904 another in Kansas River Valley.

In England a general movement inland from the coast occurs in October, at the close of the herring season, the rats having gone to feed on the offal. There is a thirty-year rat cycle in Parana, Brazil, and a cycle of from fifteen to twenty-five years in Chile. The migrations follow the ripening and decay of dominant species of bamboo, whose seeds furnish food for the rats. In 1615 the Bermuda Islands were invaded by black rats, and in two years they had increased so that none of the islands were free from them. They devoured everything that came in their way — fruits, plants, and even trees — so that for two years the people were destitute of bread. A law was passed requiring every man in the islands to set twelve traps; but the animals continued to increase, until they finally disappeared with a suddenness which can only have resulted from a pestilence. STUDENT



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FINGAL'S CAVE, ISLE OF STAFFA, SCOTLAND

Geometry of Nature

A WRITER on the beauty revealed by the microscope says that every living cell is a microcosm in which an infinity of events is happening, and that artists can find here their inspiration, especially the designer, the jeweler, and the sculptor. The nucleus in the cell possesses the power to divide and subdivide itself until, according to regular laws it has transformed itself into a structure of amazing complexity.

The microscope evidently reveals but little of the mysteries of life, seeing that we find in the very small the same masterful and elaborate processes going on, without being one whit nearer their mysterious causes. But one striking thing we do find, and that is that number and form underlie the creative forces, as Pythagoras said; and in the cell-nucleus and its splittings and transformations we recognize the archaic symbolism of the Wisdom-Religion. We have the circle with its central point; it elongates into the ellipse, then parts into two, and so on. Dropping drops of ink into a glass of water gives similar striking results.

A vortex ring is formed, which, as it descends, elongates and bends over; from the bent ends proceed other vortices, and one can discern triangles and squares amid this miniature representation of the drama of evolution.

We may talk of the evidence of the physical senses as being the only basis of "facts," but it is evident that higher means of perception are needed before we can ascertain the essential facts — the causes behind the phenomena. If all else than the observations of the physical senses is delusion and superstition, this is the fault of humanity which has lost the power of discrimination and accurate perception on higher planes. But it is possible to regain the right use of our higher faculties and thus to obtain an insight into the causes of things. And this power comes not otherwise than through the purification of our nature. STUDENT

ECHOES FROM WITHIN

WE feel within ourselves
His energy divine; he tells the heart,
He meant, he made us to behold and love
What he beholds and loves, the general orb
Of life and being: to be great like him,
Beneficent and active. Thus the men
Whom nature's works can charm, with God himself
Hold converse; grow familiar, day by day,
With his conceptions; act upon his plan;
And form to his the relish of their souls.

Mark Akenside (1721 to 1770)

Fingal's Cave

IT is usually presumed that everyone knows about such a familiar subject as Fingal's Cave, and one feels inclined to make the usual remark that "description is unnecessary." Scientifically it is an instance of a sea-worn cave, and of the polygonal columnar structure induced in basalt, as is believed, by the contraction due to its cooling from the liquid lava state. It is noteworthy that the columns are mostly six-sided, this hexagonal pattern being frequently observed in nature — in snow-crystals and bee-cells, for instance. From another point of view it is a scene of great natural beauty and magic, whose meaning may perchance be glimpsed by anyone receptive enough to find within himself responsive echoes to the harmonies without. E.

Glass Walls for Espaliers

ALL fruit growers know what a wall with a south side is, but a wall with two south sides is somewhat of a novelty. Nevertheless this apparent impossibility has been accomplished by the use of glass walls for espaliers, whereby the sun can get through and warm the trees on the north side. Those on the south side, however, are not so hot as they would be with a brick wall, as heat passes through which bricks would absorb. E.

Eucalyptus for Piling

EUCALYPTUS wood, as appears from experiments, is immune from the teredo which attacks piles in sea-water. A piece of eucalyptus pile eleven years old was found to be quite free from attack, while a piece of pine, under the same conditions, but only one-third as old, was riddled with perforations.

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Students' Path

Sign Posts Along the Path

Extracts from the Writings of H. P. Blavatsky

III

From "The Babel of Modern Thought," *Lucifer* Vol. VII, pp. 355 *et seq.*

ALLOW us to recapitulate a few of such things and thus refresh your memory.

Deny, if you can, that the most important of our present sciences were known to the ancients. It is not Eastern literature only, and the whole cycle of those esoteric teachings which an over-zealous Christian Kabalist, in France, has just dubbed "the *accursed* sciences" — that will give you a flat denial, but profane classical literature, as well. The proof is easy.

Are not physics and natural sciences but an amplified reproduction of the works of Anaxagoras, of Empedocles, Democritus and others? All that is taught *now,* was taught by these philosophers *then.* For they maintained — even in the fragments of their works still extant — that the universe is composed of eternal atoms which, moved by a subtle internal Fire, combine in millions of various ways. With them, this "Fire" was the divine Breath of the Universal Mind, but now, it has become with the modern philosophers no better than a blind and senseless Force. Furthermore they taught that there was neither Life nor Death, but only a constant *destruction of form,* produced by perpetual *physical* transformations. This has now become by *intellectual* transformation, that which is known as the physical correlation of forces, conservation of energy, law of continuity, and what not, in the vocabulary of modern Science. But "what's in a name," or in new-fangled words and compound terms, once that the identity of the essential ideas is established?

Was not Descartes indebted for his *original* theories to the old Masters, to Leucippus, and Democritus, Lucretius, Anaxagoras and Epicurus? These taught that the celestial bodies were formed of a multitude of atoms, whose vortical motion existed from eternity; which met, and, rotating together, the heaviest were drawn to the centers, the lightest to the circumferences; each of these concretions was carried away in a fluidic matter, which, receiving from this rotation an impulse, the stronger communicated it to the weaker concretions. This seems a tolerably close description of the Cartesian theory of Elemental Vortices taken from Anaxagoras and some others; and it does look most suspiciously like the "vortical atoms" of Sir W. Thompson!

Even Sir Isaac Newton, the greatest among the great, is found constantly mirroring a dozen or so of old philosophers. In reading his works one sees floating in the air the pale images of the same Anaxagoras and Democritus, of Pythagoras, Aristotle, Timaeus of Locris, Lucretius, Macrobius, and even our old friend Plutarch. All these have maintained one or the other of these propositions: (1) that the smallest of the particles of matter would be sufficient — owing to its infinite divisibility — to fill infinite space; (2) that there exist two Forces emanated from the Universal Soul, combined in numerical proportions (the centripetal and centrifugal "forces," of the latter day scientific saints); (3) that there was a mutual attraction of bodies, which *attraction* causes the latter to, what we now call, *gravitate* and keep them within their respective spheres; (4) they hinted most unmistakably at the relation existing between the weight and density, or the quantity of matter contained in a unit of mass; and (5) taught that the attraction (gravitation) of the planets toward the Sun is in reciprocal proportion to their distance from that luminary.



Lomaland Photo. and Engraving Dept.

PROFESSOR KINZA HIRAI
AND HIS LITTLE DAUGHTER

Finally, is it not a historical fact that the rotation of the Earth and the heliocentric system were taught by Pythagoras — not to speak of Hicetas, Heraclides, Ecphantus, etc.— over 2000 years before the despairing and now famous cry of Galileo, "E pur se muove"? Did not the priests of Etruria and the Indian Rishis still earlier, know how to attract lightning, ages upon ages before even the *astral* Sir B. Franklin was formed in space? Euclid is honored to this day — perhaps, because one cannot juggle as easily with mathematics and figures, as with symbols and words bearing on unprovable hypotheses. Archimedes had probably forgotten more in his day, than our modern mathematicians, astronomers, geometricians, mechanicians, hydrostaticians, and opticians ever knew. Without Archytus, the disciple of Pythagoras, the application of the theory of mathematics to practical purposes would, perchance, remain still unknown to our grand era of inventions and machinery. Needless to remind the reader of that which the Aryans knew, as it is already recorded in the *Theosophist* and other works obtainable in India.

Wise was Solomon in saying that "there is *no new* thing under the Sun"; and that everything that *is* "hath been already of old time, which was before us" — save, perhaps, the theosophical doctrines which the humble writer of the present is charged by some with having "invented." The prime origin of this (very complimentary) accusation is due to the kind efforts of the S. P. R. It is the more considerate and kind of this "world-famous, and learned Society" of "Researches," as its scribes seem utterly incapable of inventing a commonplace illustration. If the inquisitive reader turns to the article which follows, he will have the satisfaction of finding a curious proof of this fact, in a reprint from old Izaak Walton's *Lives,* which our contributor has entitled "Mrs. Donne's Astral Body." Thus even the scientifically *accurate* Cambridge Dons are not, it seems above *borrowing* from an ancient book; and not only fail to acknowledge the debt, but even go to the trouble of presenting it to the public *as new original matter,* without even the compliment of inverted commas. And thus — all along.

PROFESSOR Kinza Hirai, one of our Japanese friends, and a member of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, has taken a great interest in the Theosophical Movement for many years. In 1893 he lectured before the World's Parliament of Religions and met William Q. Judge. Professor Hirai is a scholar and writer and is at present engaged in tracing the similarity of the Aryan and Japanese languages, which he claims is so strong as to point either to identity of source or that the Japanese language is mainly an offshoot from the Aryan with an admixture from non-Aryan sources. An interesting comparison made by him of words in the various Aryan languages with Japanese words is in course of publication in the Japanese monthly magazine *Michi.*

WE shall venerate Divinity in a proper manner if we render the intellect that is in us pure from all vice as from a certain stain.

A TEMPLE indeed should be adorned with gifts, but the soul with discipline.—*Iamblichus*

MANY people find it hard to lead a Theosophic life, because they do not give enough time to the study of Theosophy. — D.

EACH of us adds to or diminishes the sum-total of human happiness. — *H. P. Blavatsky*

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PLEASURE

"OH! righteous doom, that they who make
Pleasure their only end,
Ordering the whole life for its sake,
Miss that whereto they tend.

"While they who bid stern duty lead,
Content to follow, they,
Of duty only taking heed,
Find pleasure by the way."

Archbishop Trench

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question I am a laborer on the railway, and a regular attendant at the Sunday night meetings in the Isis Theater. I understand a good deal of what is said, but am no philosopher. What I like is the feeling of the meetings, you always feel better after being there, but I want to know more. Will you please give me some idea of how I may get a better understanding of Theosophy?

Answer The writer of the above modestly disclaims being a philosopher. What is a philosopher? The word is derived from two Greek words, and it means a lover of wisdom. One of the greatest mistakes which is made in our modern life of (so-called) culture, is to imagine that real wisdom necessarily comes from a university education or from amassing a large store of brain-knowledge from books or contemporary literature. The quiet people who really see the world as it is and who have traveled a little, will tell you that they have found those among the unlettered — Arabs, Mongolians, rural folks, Persians, North American Indians and others, who possessed a wiser and deeper philosophy of life than many a university graduate. In the same way one not unfrequently finds a man, who is apparently pursuing an unobtrusive occupation in our midst, and yet from a keen observation and a sound judgment, has formed for himself ideals, which transcend the dogmatic teaching of any school of either science or religion, although perhaps he would have the greatest difficulty in putting them into words.

The basic principles of Theosophy by which men of all degrees of education direct their lives, (if indeed they direct them at all) are readily understood by everyone, even by very young children. The Brotherhood of Man — his dual nature — his deathless existence through many earth-lives — the law of moral adjustment and recompense, require neither books nor multiplicity of words to explain them. For they are written large upon the very being of every man who will pause for a moment in the rush of daily needs and cares and desires, and turn his mind inwards to the soul of things.

And man is so constituted by his very nature, that he can not begin to turn these great truths of his being over in his mind without effect. Truth has a magical power of growth in the soil of calm meditation. And the wisdom thus acquired is of that character that no one can take it from us. It is a realization far above words, or books, or the ideas of others, and nothing we can do can convey it to another, nor can he convey it to us. We have each one to get it for ourselves.

So that all you can possibly get from reading or hearing a talk about any kind of philosophy, is nothing more than a pointer for directing you on the way. Perhaps you may see something before you have taken many steps. Perhaps you may wait months or years. But it is wise only to be immediately concerned with that which you see, and not look forward too much and thus confuse the issue of the moment.

The reason why modern education is frequently a drawback to the realization of real wisdom, is readily understood. For centuries, these great basic truths have been obscured, and in their place have grown up systems of thought, religious and scientific creeds, and a mountain of errors in actual fact, which form the outlines of all our modern schools. It is quite a question whether a man is not really privileged, when he has not first to undo this network of belief, before he can see the great truths which underlie it. Which would you rather be — a man brought up in contact with nature, strong in mind and body and with plenty of good common sense, or a man who is full of academic theories from books, which he can neither reconcile with one another, nor carry out to any practical utility?

And so probably, the best advice to our friend (who is evidently a real philosopher) would be to seize upon a few of the great truths, think them well out in the incidents of daily life, and leave to others (whose mission it may be) to straighten out the myriad complications of modern unwisdom.

For the real understanding of Theosophy comes with the effort to live in such a way that the recognized precept may become a realized example.

This is in no way intended as advice not to read Theosophical literature or any other of the best literatures, but an attempt to show that the attitude of mind and the purpose of our reading are all important. To an inquirer we should recommend the *Theosophical Manuals,* and *The Key to Theosophy,* as introductory to a deeper study. But to read for the sake of reading, or merely for information, can not be recommended from a Theosophical standpoint. The end of Theosophic study, rightly undertaken, is self-knowledge and purification, and to live in accordance with Theosophic ideals, to live for others, not for self.

STUDENT

Question How can you justify such a theory as the Theosophical assumption of man's divinity and consequent perfectibility? Surely the churches stand on safer ground when they teach that man is inherently wicked, a child of sin and born in iniquity.

Answer Yes, that is safe ground to stand upon, and if you wish to remain standing while the tide of evolution sweeps on, you may try the experiment; and, if not drowned or swept along by the current, you may be left derelict on that barren spot as a warning to doubters.

And what if man is born in sin? Is not sin a name for a wrong condition of things? And does not a wrong condition imply that there is a right condition which has been disturbed or departed from, and which can be restored or regained? Yes, a man is born in sin as a lotus is rooted in the mud. But the churches have no real explanation of the condition nor any remedy for it, as they are forced to confess when they invent hells in which the evil condition may be eternally maintained. Not so Theosophy, for therein is to be found the key to the passage of the divine soul of man through all phases of evolution, from the highest to the lowest, and from the unknown depths to the unseen heights.

The divinity of man is the only basis for a rational explanation of evolution; it is a doctrine which explains our own aspirations and efforts to attain to enlightenment; it explains the existence of hope in man's heart and the presence therein of untaught virtue, the origin of pure love and the explanation of the otherwise irrational admiration for heroism and altruism.

Indeed there is scarcely a problem that arises in connexion with the deeper issues of human life that is not illuminated by the light of this doctrine. It is the highest encouragement to a man to live nobly and it is the truest consolation to the man who has apparently failed, for it shows him that he is above failure and not limited by the short span of life to which the churches try to confine his mind.

But of course, if men know their divinity they will not bow meekly to any power less than that which is within themselves and the churches are well aware that they have not in themselves a light that can shine in the sight of those who have felt the light of their own divinity, so they have deliberately sought to stifle all such teachings in order to make the ground safe for them to stand upon, as you say. And there they stand; but the human tide sweeps on and they are getting left and know it, and so are trying to shift their ground without appearing to do so; but the ground is being washed from under their feet, for the tide is rising.

STUDENT

THE conscience of a man governed by his passions is like the voice of a shipwrecked sailor drowned by the tempest.

WE perceive more readily that anyone is in the wrong, when it is ourselves whom he wrongs.

OUR experience consists rather of illusions lost than of wisdom gained.

Do not even think of doing what ought not to be done.

CHOOSE rather to be strong in soul than in body.

BE persuaded that things of a laborious nature contribute more than pleasure to virtue.

EVERY passion of the soul is most hostile to its salvation.

IT is difficult to walk at one and the same time in many paths of life.

PYTHAGORAS said: It is requisite to choose the most excellent life; for custom will make it pleasant. Wealth is an infirm anchor, glory is still more infirm; and in a similar manner the body, dominion, and honor. For all these are imbecile and powerless. What then are powerful anchors? Prudence, magnanimity, fortitude. These no tempest can shake. This is the law of God, that virtue is the only thing that is strong; and that everything else is a trifle.

ALL the parts of human life, in the same manner as those of a statue, ought to be beautiful.

A STATUE indeed stands on its own basis, but a worthy man on the subject of his deliberate choice ought to be immovable.

Gems of Ancient Wisdom

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Katherine Tingley at Isis Theater

ONE of the most remarkable addresses ever heard in this city was delivered at the Isis Theater last evening by Mrs. Katherine Tingley. With the daring and independence which characterizes all of her acts, with the independence which comes of inspiration-born understanding, Mrs. Tingley, her features quivering with emotion delved deep into the social problem, pointing out the duty of all good citizens to the generations to come, through the necessary readjustment of the civic evil as represented by the redlight district and its patrons.

A scathing denunciation of the moral lepers whose patronage encourages and maintains the social evil, though qualified by the statement that even they are a part of God's great family; maternal pleadings for the future of the unfortunate women who comprise the population of the district; demands for unity in the work of regeneration, all had their turn in the remarkable address. The speaker for a brief space of time was not Mrs. Tingley, Leader of the Theosophical Society, but a stern all-seeing avenger, pointing out the way to right living and right borning; speaking with all of the fire and the certainty of the prophets of old, as she pointed out the greatest of all the social evils — the unnamable offenses so common in high places, not only in San Diego, but all over the world.

That her address was intended to cover general conditions is certain; that it further applied to California, and especially San Diego, is conceded, and that its truth was apparent to all was evinced by the continued applause which interrupted the speaker constantly.

The theater, one of the most beautiful in the world, was tastefully decorated with ferns, pepper foliage, roses, daisies, carnations, and palms. The full Râja Yoga orchestra rendered two more than ordinarily difficult selections, the first being Tschaikowsky's famous "*Overture Solenelle* (1812)."

A portion of the address was given over to a scoring of those individuals who misunderstood and misquoted the speaker's remarks recently, during the course of which she said that her experience had led her to feel that in many cases marriage had proven a farce. Allegations were made that Mrs. Tingley had advocated free love, which, as is well known, is utterly foreign to all of the teachings ever expressed by her.

"I believe if this story were traced to its source," she said, "that it would be found to have emanated from a religious bigot. I hope she is here tonight." Sustained applause illustrated that the speaker had touched the right chord and that the sentiment of her hearers was with Mrs. Tingley and opposed to her vilifiers.

Portions of the address, which, as is usual with Mrs. Tingley, was a distinct departure from the lines of former lectures, are as follows. . . . — San Diego *Union*, March 14, 1910

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

"The Purification of City Life" Katherine Tingley's Address in Full

BEFORE I announce the subject which is so dear to my heart, the purification of the city life, which I believe can be done, I feel that we who are here gathered really have the interests of humanity at heart. I cannot feel that there are many here who have come from curiosity. I think that the subject has interested all and that their hearts are attuned to better things for humanity in every way. But to approach these conditions which we shall consider, is it not well for us to make preparation, to have our minds so attuned to the needs of humanity that we may understandingly read not only the needs but the causes that are connected with the deplorable conditions of the world today?

Just think — are we in a position to judge in that sense of condemnation, of even the very lowest, the most degraded, the most unfortunate in the world? Are our lives so clean and pure that we dare attempt to condemn our brothers? What if the searchlight were turned upon this audience — permit me, I include myself — if the searchlight were turned upon this audience tonight, what would be the result? All the conditions, the thoughts and acts of your lives — the acts of commission and omission — what, say you, would be the result?

It seems to me, and I think it will seem so to you, that we must prepare our hearts and minds to grasp certain situations, to meet them in the spirit of true brotherhood. None of us can really say what the conditions were that first brought about the individual downfall of those whom we may think about tonight. We know nothing of the prenatal conditions; we know nothing of the environment; we know nothing of the restrictions, the restraints, and the poverty and the ignorance. We know nothing, absolutely nothing. All that we know is that vice is amongst us, that it is marked in every city, that it is a retrograding force that is eating out the heart of humanity, and that unless something is done in quite a different way from what has been done for these conditions, we certainly shall find ourselves in the depths where there can be no outlet. Why, if vice continues to grow in the next ten years as it has been growing in the last ten or twenty, the time will come when it will be impossible for us to permit our children and our women to walk abroad.

We have these things to consider — these conditions. We cannot speak simply of our city, our San Diego. We certainly do not presume to say that San Diego is less touched by vicious life than any other city; that would be presumptuous in us. All cities have their vicious and degrading aspects such as very few people know about except those who live in them and those who work among such conditions. Only those. There are today new types, new expressions of crime. Many of them our courts, our records, have not heretofore shown. There are many unnamable crimes that in a sense we could not talk about here, that you would not permit me to talk about here, but I could if I felt that I could do good. Those crimes, some of them, stand out so that putting them beside certain conditions our redlight district people would appear to be saints!

And so there are many conditions that we cannot talk of here because you would not permit me to do so; but they should be considered; and they should be publicly considered; and those who are guilty of these unnamable crimes often stand in high places. Sometimes you clasp hands with them, sometimes associate with them, and even sometimes some of you may have married your daughters to them!

Now in speaking of these unnamable crimes — do you not know that in the world today there are women in high places, women who move in good society (so-called) who, too, are guilty of unnamable crimes; so that if the light were turned on them here and now, the women in the redlight district would seem clean and splendid beside these moral lepers!

I was wondering tonight how many mothers and fathers know about these things? I would like to ask a question: Why do they not know? Whatever menaces the purity of human life, and the innocence of the young, *should* be considered. We should not be afraid to dissect any of these conditions nor any of these people, for the benefit of the weaklings and the innocent. Not in the spirit of condemnation, in the ordinary acceptance of that word, but in the spirit that would certainly bring about a revolution in thought and feeling in reference to the condition of human life.

If we are going to succeed in bringing about a change for the betterment of city life, which means the upliftment of humanity, we have first to see that the masks are removed, that the light is turned on, that there is a purifying process carried into all strata of society. Now I will go away from so-called good society and go out to those who are not accepted as such, who are considered outcasts from good society, those whom some of you would be afraid to converse with or be seen with. And of these there are many different types. We have on the woman's side the woman who in her child life had no surrounding, no environment, and no teachings that tended to protect her or to remind her that she was anything more than a working machine. Women of this type are sometimes dragged or pushed into immoral conditions and they go on in these conditions, growing weaker, more dissipated, more immoral, and ultimately they wind up in the potter's field.

There is another type, many of whom we might say come from good surroundings. They have had a pleasant home, they have had kind friends and parents; they may have had religious teaching, or they may not have had it. One thing is sure — they did not have Theosophy taught to them; for, if they had, I am certain that their better natures would have been sufficiently strong to sense, to discern, the menacing forces approaching. They would have been brought up positive, acquainted with their

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own divinity, at least to that degree that intuition would have been sufficiently alive to hold in abeyance the temptations.

If such as I speak of had even the first principle of Theosophy in their lives they would have been able to overcome, for they would have had that positive, essential quality which results from the knowledge of the dual nature, the higher and the lower. It is not a very intricate subject, not at all, a child can understand it — the higher and the lower, the animal and the divine. And so when approaching the tempting conditions that we know generally follow the first step in a girl's life for the worse, those things would be pushed aside and they would be saved.

And then we have another kind. They, some of them, have had the best of environment; they have had even better than the type I have just referred to; they have had refined surroundings, they have had education even above the ordinary in the accepted sense; they have had love, the best that could be given by their parents, and yet they have drifted, drifted into temptation; and have moved out, out, out, into the redlight district.

Now we cannot condemn; for we cannot tell all the conditions that surrounded these individuals, but with the last type to which I refer, I hold that innately there is something there that was passed on by heredity; that somewhere back in their ancestry there were weaknesses, and possibly vices, and there may have been in one of those parents a dual life, a Jekyll and a Hyde.

Now I talk from experience, because I have been for years interested in unfortunate women, in prisoners, in inebriates, and I have heard very many remarkable stories. I have contacted many tragedies and I have gone back to the causes; and then I have taken my Theosophy, which I had then, but did not use the name; I have turned the light of Theosophy on to those conditions; and I have been able to analyse, to reach the causes.

Now there is another type. These may have come from either of the two first conditions that I have referred to. They are imposed upon; they are misled by offers of marriage. They are dragged away under all sorts of alluring promises, and they find themselves alas! too often in poverty, starvation, and degradation, with a responsibility.

Now here is a report that I read yesterday, and I did not eat my dinner, I could not, thinking of it. A report from a reliable source in this country says that fifteen thousand girls have been sold in the white slave traffic in America in a year. Haven't we something to think about? Should we not make preparation when we are going towards this subject? Is it not appalling? And every city has a touch of these types. Now let me ask you how long they would go on in those conditions — we are now looking at the redlight districts — how long if they did not have their patrons? Where are the patrons? Hidden behind the scenes!

Oh, if I were a man and I were a maker of laws, I would make some just ones of a kind that would do justice to the innocent as well as to the guilty. That would bring about a balance in things, and would call those promoters of these conditions to order. The law should be so forceful that it would challenge the divinity of these very people we are talking about, these patrons. Why, they are a part of God's family, we know, just the same as those down in the redlight district. But if we are to purify our cities, let us get at the cause of it. And how much can the best reformer or reformers do to purify the city, to purify human life, until the veil is lifted and each man is placed where he belongs, and each woman? This is not condemnation. And this would not be the brain mind judgment of a man.

If our laws were strong enough to lift the veil, mercifully, don't you believe that some of these patrons would commence to dig down into their natures and find out if there were not something divine there? Oh! if they could be awakened on these lines — I believe they could — and so, in my thoughts of the most unfortunate and the most degraded, I cry mercy, mercy — even for those patrons, those behind the scenes, because they are the progeny of conditions that preceded their time. They are not acquainted with themselves. They do not know anything about their divine nature. They may profess to know. They may even declare themselves believers in a Deity and believing in the justice of the divine law. But that is all hypocrisy, because they would not be patrons of these conditions if they believed in their divinity. They could not be because a man, conscious of his divinity is challenged by the Higher Law and he stands face to face with his lower nature and he knows the law of Karma, the law of justice, and the divinity, the divine part of man is full of compassion, sweet with truth; it can work into a man's nature and bring him out of hell — I mean the hell of selfish living — into the heaven and the joy of being.

Now let us go to the home life and let us talk with the women a little while. We must remember the homes are not all conducted on one line. Each home is different because each family has evolved in different environment; but home, if it is not, it should be the sacred center of human life. Let us consider some women. I know many good women. I have met so many good women in my life and oh, they were so good that they were absolutely useless. They were so carried away with their importance, and their power, and their charms, and their intellect and their ability and all that. They were absolutely angelic, but not a bit of practical use.

Now I can conceive that a man would get as tired of a woman such as that, as he would of a virago, because there is such superb selfishness in the type that I have referred. She is self-sufficient and self-absorbed. "The home is built because it is mine. It is artistic because I planned it. I have the best cook. I am Mrs. So-and-So; I stand so and so before the world. I am self-sufficient. The world is all glory and beauty because I live." That is it!

What about the man? Possibly that woman, so full of herself that she would shrink from helping the unfortunates, has slowly driven the man away from his home because of her lack of sympathy and co-operation, out somewhere, under some conditions; possibly to a glass of wine at first, then more, then later to cards and gambling and excitement — anything to break the spell of conditions at home; for there is no sympathy, no real home life; everything is show, a constant pull on the purse, the man has to work, the extravagances have to be met, the bills have to be paid all the time — everything out of place in that home although it seems so lovely. Now possibly he becomes one of the patrons of the red light district. What are we going to do with him? Think a moment: I leave him with you. Tell me, what about him? Can't you see that it is all nonsense trying to reform the criminals and the unfortunates until we have a spirit of reformation closer home?

Now we have another type of woman: she has decided that now she is married everything is all right. She has perfect confidence in her husband. He is the most glorious man that ever *did* exist — thus giving him no chance to grow, to improve his character. And she is so full of adulation that she has not time to comb her hair or regularly brush her teeth, and very little time to care for the home, she is in a dream. She is the extreme, the antithesis of the other type. She is overwhelmingly careless and indifferent — quite carried away with her happiness. And then she begins to help to bring children into the world; they pile up in large numbers, many of them; and about the time that the oldest child is of an age when he should have a thoughtful mother's care, strong, and full of the divine light and helpfulness, she becomes an invalid, worn out, unable to serve her children's true interests. She is not conscious of her responsibilities in the deeper sense I am talking of — please remember how I speak — in the Theosophical sense, so to speak, in the divine sense, she is not conscious, no, not at all. I wonder with this type how much the divine power in the woman had to do with the borning of these children? How much of the divine life was stimulated in the father? I wonder if either of these parents knew very much about the responsibility of life and the sacredness of marriage, and the most sacred thing of all of ushering souls into the world. They knew nothing about it.

And then we have others. There are so many kinds that I could spend a day in making word-pictures of the different types I have met. Now what about them? Are we going to presume to condemn them? Are we not going to give them the same consideration and the same good feeling of good fellowship and encouragement that we have to the others we have referred to? Are they not the progeny of ignorance and old conditions? Are they not?

And so if we consider the men and the women — I have been a little more merciful to the men tonight than I have been to my own sex — if we look back we can see that the standard of womanhood and the standard of manhood is not respected, that is, the true standard, as I may say, the divine standard; because I am always looking at humans as possessing this grand, splendid divine life, even if they do not recognize it.

So we can conceive that from some of these types, some children might be born who inherited weak tendencies in many directions. I have met many in prisons; I have traced back their lives, studied their childhood environments, as far as I could, made careful inquiry into the lives of their parents, their heredity, etc.; what their religon was, how the home was conducted, etc.; and I have traced a great many of seemingly hopeless cases, especially inebriates, back to old conditions in the home life.

Possibly the father did not drink to the extent of being recognized as a drunkard. Possibly he kept his wine in his little glass on the buffet in the corner up in his room. Perhaps he never visited a liquor saloon in his life; but all the time he was carrying on this desire; and so when the boy is born, taking on possibly the sensitive condition of the mother, possibly negative — most mothers are negative nowadays — and so we have these two forces blending to make the son, without his will a victim, and the habit hounds him, often all through life. And few understand the cause.

Sometimes such a victim winds up in the prison for a few years. Sometimes he dies there, and sometimes he is unmercifully hanged in this Twentieth Century! Just think of it! Just absolutely killed under present reformatory conditions, quite forgetful that the soul returns; and as that soul comes back with its limited life and with the half-memories of its old persecution and the unfriendliness of man, the next time he may be something atrocious. He may be guilty of unnamable crimes. You cannot tell, one never knows when the seed is sown how far it will go, or whom it will injure; but there is one thing that we do know: that we are facing crimes unnamable; that every city has its black spot, and it is a big one; that every city has its redlights, and every city has its prisons, and every State has its insane asylums, and its penitentiaries, and all these are growing in size, increasing in numbers. All these things are before us.

I have the greatest sympathy for people who are trying to help humanity in our city; for those who individually or collectively work for the abolishment of crime and the raising of the standard of moral life. My sympathy is with them, and if they do the best they can, we should be the last to criticise.

But for a moment let us consider these unfortunates down in the redlight district and remember that we are approaching them in the spirit of mercy; that we are going to remember that it was not so very long ago that they were little innocent children, like some of your innocent children; that they never dreamed that they would find themselves in such places any more than your children dream they will find themselves in such places.

Yet they are there, and there are those who are working for the morality of the city who use different methods to help them. Some will take one way and some will take another. The church follows its method; and while I have the profoundest respect for the essential teachings of all religions and the profoundest respect for all good honest and earnest people, I have not for those who take part in any effort that will prevent these unfortunates from finding their god — I am not talking of a personal god, but I am talking of the divinity within themselves, the saving power for all mankind, "the light that lighteth every man (and woman) that cometh into the world."

These unfortunates are surely worthy of our thought and love and attention! And we can provide means to save them if we can forget ourselves for a little while, if we can get away from our self-seeking life. Just think how splendid it would be to redeem only one of these. If you — all of you here — were to save, only one each, what would not that mean for the city and what would not that mean for you! Oh! the blessings that would be yours!

Can we do anything of this if we stamp them, mark them, label them, condemn them, and push them into a corner of our city and let them go on and on and down and down? Can it be done?

Even with all the respect I have for those who are striving and doing the best they can, I hope that something I say, something out of my heart, some-

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thing in the tone of my voice — something from me, may awaken to their responsibilities those who are attempting to reform the city, and that may awaken them to realize that there are other ways if they could have the proper support.

Just so long as there is a demand for a redlight district there will be these places. If I had the means of a Rockefeller, or one-half or one-third his means, or that I hear he has, I would go down into that district and I would say just a few words to those people. I would say, "What do you think San Diego has done? It has awakened to your needs. It realizes that while possibly some of you came here of your own accord, loving vice, lust, and money, better than the opposite, yet there are many here who did not. And to save all, the city has purchased a great broad stretch of land out over the hills and has established industrial schools, schools of art, and everything possible down to the simplest profession, and they are going to build houses there; and they are going to put you there; and they are going to have schools, and they are not going to remind you that you have sinned. They are going to take the labels off! They are going to let you go out there and live with nature and under the guidance of unsectarian teachers."

Please remember that I could not conceive that an institution such as I am dreaming of could progress unless the teachers were unsectarian. Oh, how free and broad they would have to be! How much in the light! How full of compassion, with all this sin-marking left out!

You may say it is an impracticable dream. It is not so for we know that all the methods that the world is using today to reform these conditions have but little utility in them. There is no permanent service. Not but what much is done in a sense. Those missions which work for the help of the unfortunate men and women do save a few, but only about two per cent, only a few. Only few accept the methods of the missions. What are you going to do with the rest? We would not bother them about religion. We can give them a chance. Some of them will fail. Some will go out and want to start again the old life. No question about that. But many will stay and will grow strong and clean. Oh, the glory of such a work! — all the men and women of San Diego establishing a new record for humanity, a new lesson, something that will be written on the screen of time, carried down the centuries — that the people were awakened and felt that they could not condemn but must serve; perhaps one of their own family at some time along the way had helped some girl to go wrong. Don't you see we are all one family, all interwoven in a sense, in duties and responsibilities? You cannot get away from this fact. We all might have been just as they are today if we had had their environment and their conditions.

Can you not see those broad green hills, all cultivated, so beautiful? Can you not see buildings erected there? Can you not see the change that has been made in the faces of some of the women? They had found out that brotherhood is a fact in nature, and that men and women are opening the way for them to find themselves and forget, forget. It is not a dream, and I am not mad. But I am full of that mercy that I am drinking in from your hearts. You may not know it, but it is there, and it is pleading for these as it pleads for all unfortunates.

Now let us talk a little bit about the efforts to solve the liquor question — to have a revolution and a reformation. Can you not see that we would not have liquor stores and that intoxicating drinks would not be sold, if there were not a demand? How much time is spent in driving these men from corner to corner, and from place to place, causing some to develop greater secrecy, possibly pushing them away further from the better things in life. But, there is a demand. Do you not see, if there were not a demand, the saloons would not exist? And the patrons, probably most of them, are of the same family as the patrons of the redlight district. These things all run together. You cannot separate them.

So that in the temperance movement, while it has done good, while it is working hard, while many of the workers are unselfish, devoted, and while there has been a generous spirit in money and energy — the problem is not yet solved. We have every day evidences, if we watch the records, of an increase in drunkenness in every city, more people go into the city prisons for drunkenness than ever before. Everything has to be expanded to meet these sad conditions; but the patrons are away enjoying themselves by their firesides with their families, riding in their automobiles, or perhaps they may be at a prayer-meeting.

It is the result of the way-back conditions, far back of our time; of the limitations of the teachings of justice and the Universal Law, that have blinded man as to his divinity. It seems the strangest thing in the world to me that one has to convince man of his divinity. It is an essential part of his life; it is innate. He must have felt it as soon as he commenced to think or observe. Possibly he slipped away from it or forgot it, because the animal nature which has been so cultivated along the ages, in different aspects you know, has overcome and has left the whole human family in the shadows.

In the short space of time that is allotted me here in speaking, I cannot go into the forms of reformation in my plan that I believe could be carried out; but I know they can be; I know that we could have them here, through the generosity of our people, supported perhaps by the State — and why not make the Government do something? Would it not be a great thing for our Government to erect buildings for the reformation of the unfortunate? Would it not be cheaper for the Government, with the assistance of the States, and with the assistance of the generosity of the people, to rear splendid, imposing, forceful, talking architecture? To tell the world of a new order of things that had come about for the upliftment of the human race?

Such a thing would lift the karma of the whole country of America. It has much bad karma. It has opened its gates, I fear, too widely; it has opened its gates to many immigrants of the wrong kind; and our country, while commercially it is very much alive, while we are financially on the top of the wave, and while we can declare that we have the most splendid (I say it under protest) educational institutions, and while we have everything that would make the country prosperous in the ordinary term, we have many things that we should not have.

Some of you women who read novels, and men who spend too much time at your billiards and cards, why don't you read the statistics and see how the forces of immigration are weighing down our country? From all countries we are bringing in conditions and permitting intermarrying among all sorts and kinds, and we are breeding criminals. America is the hotbed. I do not suppose it has any more vices than European countries, but I am very sure it has as many; and certainly, for fads and fantastic teachings and money-making schemes, I think it outdoes the whole of Europe. And so these shadows that are over our country, are growing from day to day, bringing this heavy karma upon us, weighing us down with conditions and vices that we cannot overcome.

They could be lifted if Theosophy could take root in the hearts of the people. It would not mean that you would have to join any organization. You need not even call yourselves Theosophists, if you haven't courage enough; but if you only have courage to do some of these things; as I heard one of the boys in the school say to a little boy the other day, if you would only "get a move on," if you could do this work inspired with this spiritual life, with a feeling that you are not going to do it only for yourselves, for your country, and your home and children, but you are going to save the unfortunate; you are perfectly willing to take the smallest corner, the humblest place in the ranks, if it can be done.

I do not see how you can sleep tonight, after what I have told you, especially you who have fat pockets, big bank accounts, and enough to make you ten times more happy than you are. I do not see how you can do it. I do not see how you can permit that redlight district to be ignored. I do not see how you would dare to drive these unfortunate people out of your city. If they are moral lepers here would not they be moral lepers in some other city? How dare you? How dare we attempt to remove them from our presence, our environment, our dear, delightful San Diego, and let them wander on to the other cities? What an imposition! Is that the spirit of brotherhood? Is that fair play? Is it not cruel and unkind for those poor unfortunates not to be given another chance? They have had their chance, in a way, you may say. They have been talked to and preached to, written to and pleaded with, but believe me, as long as they live, the Divine Spark is there and though their hearts may seem calloused, the hearts are there. There is something there that would respond if you struck the right note.

Think of the societies that we have in this one city! I should think you would all lose your power of discernment to see this diversity of feeling and action, instead of one splendid body, all united, all working for these objects I refer to, and other objects, for the improvement of the city, all carried on in such a way that only those who love their fellows and believe in their sacred responsibilities can be permitted to be at the head. Why, the very worst man and the meanest man and the meanest woman in this town today, who might be standing before the world as something half decent, would respond to such an effort. The very poorest of the working people, those who have the hardest time, those who have no employment would help, and even the man who goes in to get a drink of whiskey, I believe would take a cheaper brand to give some money towards a reformation like this.

Now for the sake of those you would help, for their sakes, don't fasten them down under any religious system. Avoid placing at the head of the new effort those who have their dogmas and creeds; but take broad liberal-minded men who have suffered, who are so disgusted with present conditions that they want to do something, that they will get out and do it royally, unselfishly, and splendidly. Many of the best men and women I have ever met in my life have come out from just such conditions. Some of the noblest workers are those who have been through the dregs, through the fire, the crucifixion of vice, and they have come out so splendid, so strong, so full of sympathy, so earnest and so enthusiastic, that nothing could stay them.

We do not want any brain mind work in any such reformation. We want not only the hearts, but the Divine fire, the Divine life, and the splendid royal warriorship of men and women. That is what we want.

Now I have not been talking over your heads. I have been reading your hearts in a sense, feeling them challenging me, asking me for something new, some change, something better, some light, and because I have drifted along through so many of these conditions in helping humanity—I have helped in a little way—and because I have studied these conditions most thoroughly I know that Theosophy is the panacea for all these ills. It will go into human life and bless it and sweeten it; it will bring men and women together, make happiness in families where there is disharmony, bring health where there is sickness, and love and trust where there is indifference and despair. It is the uplifting power, the power that enthuses me and keeps me working, and daring and trusting. It makes me bold, daring — indifferent to criticism, if I can only help.

Desertions from the Church

A GERMAN correspondent writes that in Berlin the number of people who legally left the church in 1908 was 350, and that special officials have had to be engaged to meet the extra work entailed. This desertion from the church is going on all over the country. There is an organization called the "Monistenbund," or Monist Society, with 100,000 members; in Austria there is the "Los von Rom" ("Free from Rome") movement. The correspondent states that when he applied to leave the church, efforts were made to retain him by telling him that even if he did not believe the doctrines, he need not quit the church altogether; which seems to show that the church is ready to make considerable concessions in order to keep up its numbers. T. H.

I WOULD return good for good.
I WOULD also return good for evil.

WITHOUT traveling from home a man may know the world.— *Tao Teh King*

EVEN if the good of mankind only is considered by thee, the performance of thy duty will be plain; for whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set. — *Bhagavad Gîtâ*

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Art Music Literature *and the* Drama

The Alhambra: Palace of the Moorish Kings

THE Alhambra proper, that magnificent palace and residence of the Moorish Kings of Spain, the ruins of which are among the glories of the world, forms but part of the fortress itself. The walls of the latter, studded with towers, clasp in irregular majesty the whole crest of a hill which is a spur of Spain's Sierra Nevada.

The Alhambra was built, or rather the building of it was begun, by Albamar in the Thirteenth century, and finished by Yusef Abul Haziz during the years 1333-1354.

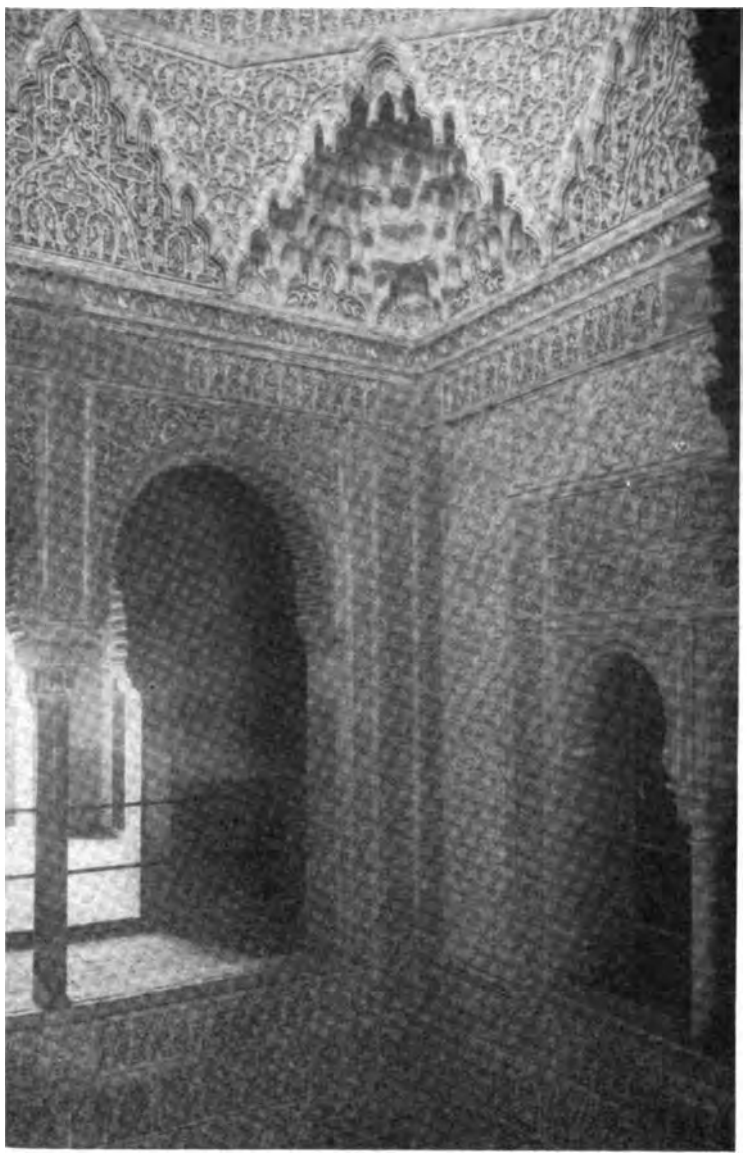
The exterior gives little promise of the wonderful grace and beauty to be found within. Through the poesy-famed "Gate of Pomegranates" the visitor passes into the grounds of the palace, grounds which are glorious even yet with trees, and at times sweet with the perfume of wild flowers. The "Gate of Judgment" is the ominous name given to the chief entrance to the Alhambra, a giant archway rising from the summit of a steep ascent and surmounted by a great square tower over sixty feet in height. The arch itself is about half the height of the tower, which according to the Moorish custom was originally used as a sort of Justice Hall. Pillars of sculptured marble, placed there by Charles V who vainly attempted to modernize the architecture of the Alhambra, rise on either side.

Near by is the *Plaza de los Algibes,* or "Place of the Cisterns," so-called from the cisterns or tanks there filled with water from the picturesque river Darro, and to the left looms up the *Torre de la Vela* or Watch Tower upon which the flag of Ferdinand and Isabella was first hoisted upon the surrender of Granada, the taking of which sealed the doom of the Moorish kings.

To the right of the *Plaza de los Algibes* the visitor is amazed to behold, in the midst of a wealth of Saracenic architecture, a desolate, roofless structure in the Renaissance style, and pitifully incongruous — the ruins of the never-finished building begun by Charles V and for which he destroyed a large part of the glorious Winter Palace. But beyond this lies the Moorish Palace, its exterior plain and severe; its interior unrivaled in splendor, pure beauty, and sheer gorgeousness. Here the artistic and luxurious Moorish nature ran riot in a wealth of glorious detail, wonderful courts, marble pillars, walls filigreed with stucco and seeming almost transparent in their delicacy, ceilings fretted and arabesqued, all aglow with color, magnificence, with living, vibrating beauty, fairy-like in grace and delicacy.

Even yet it holds so much of enchantment that the mind breaks loose from judgment in imagining what this glorious palace must have seemed like in the days of the Moorish kings themselves. Add to all that now appears, a wealth of hangings, rugs, draperies, lights, divans, fountains, gardens of myrtle and orange, with its colors — blue, a wonderful red, and a golden yellow — undimmed and undefaced, as they are now, and a host of occupants in the picturesque Oriental costumes of their various stations in life, we cannot wonder at the almost adoration with which the Moors themselves regarded this pile of beauty, this jewel of palaces, which one of the Arabic poets compared to "a pearl set about with emeralds."

And the figure is suggestive, for the Alhambra rises, a very pearl in whiteness and beauty, from the midst of hills that, when covered with shrubs and waving trees, are emerald in their verdure. STUDENT TRAVELER



Lomaland Photo. and Engraving Dept.

A CORNER IN THE ALHAMBRA

LONELY and still are now thy marble halls,
Thou fair Alhambra! there the feast is o'er;
And with the murmur of thy fountain-falls
Blend the wild notes of minstrelsy no more.

Hushed are the voices, that, in years gone by,
Have mourned, exhalted, menaced, through thy towers;
Within thy pillared courts the grass waves high,
And all uncultured bloom thy fairy bowers.

Unheeded there the flowering myrtle blows,
Through tall arcades unmarked the sunbeam smiles,
And many a tint of softened brilliance throws,
O'er fretted walls, and shining peristyles.

And well might Fancy deem thy fabrics lone,
So vast, so silent, and so wildly fair,
Some charmed abode of beings all unknown,
Powerful and viewless, children of the air.

For there no footstep treads the enchanted ground,
There not a sound the deep repose pervades,
Save winds and founts diffusing freshness round,
Through the light domes and graceful colonnades.

For other tones have swelled these courts along,
In days romance yet fondly loves to trace;
The clash of arms, the voice of choral song,
The revels, combats, of a vanished race.

And yet awhile, at Fancy's potent call,
Shall rise that race, the chivalrous, the bold!
Peopling once more each fair, forsaken hall,
With stately forms, the Knights and Chiefs of old.

Mrs. Hemans (Selected)

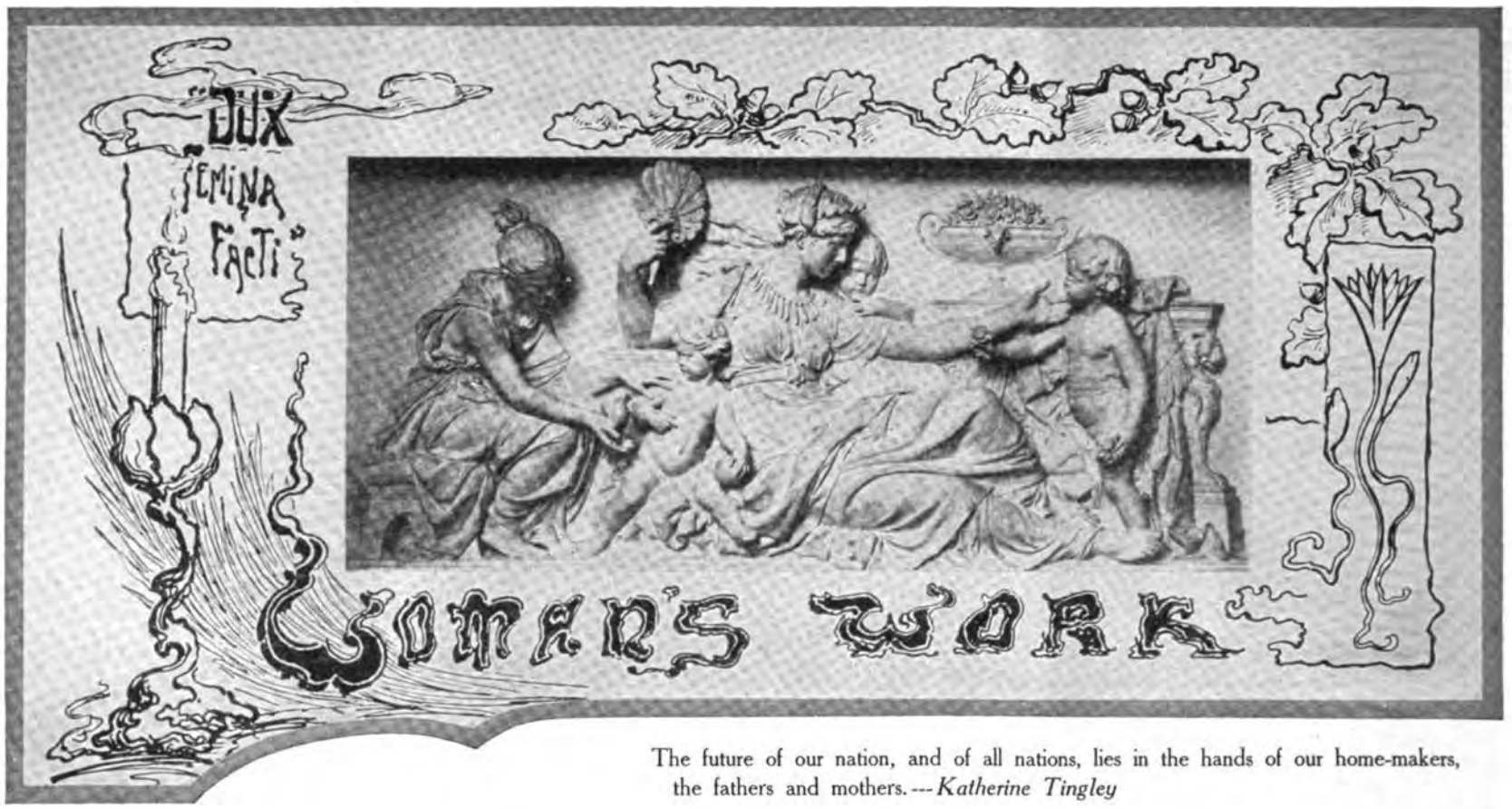
An American Indian Poet

THERE will be published shortly a volume of the verse of a young Creek Indian, who is not only declared to be the most gifted Indian writer in English in the history of America's aboriginal tribes but whose verse is said to compare favorably with the best of modern poetry. Though possessing the courage and physical strength, as well as the fine swarthy physical beauty, that characterize the finer types of his race, this Indian, Alexander Posey by name, could never overcome the sensitiveness and reserve he always felt over his own work. None at all was published during his lifetime and the present volume is being prepared by his widow, the poet having met his death about a year ago by the accidental overturning of his boat in a river flood. He was then but thirty-five years of age.

Among the Creeks themselves, and in fact all who knew the poet's environment, it is held that he derived his genius from his Indian mother, and that to her he owed the first opportunities that served to shape and foster it. From his earliest childhood the mother recognized in her son a more than ordinary perception of the beauty in nature and the heroic in the human heart, and this she nourished by repeating to him, day after day, stories from history and from the tribal legends so greatly revered by her people. Between mother and son there always existed a strong tie of comradeship and affection. Although she knew no language but her own, the Creek, the son valued her literary opinion highly and invariably sought her criticism of his poems, translating them for her into the Creek tongue.

For some years the poet was editor of a weekly newspaper published at his tribal home in Oklahoma, and a large part of his time was given in the employ of the Dawes Commission, searching for lost Creeks, that is, those members of the Creek Nation whose names were not on the tribal rolls. STUDENT

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The future of our nation, and of all nations, lies in the hands of our home-makers, the fathers and mothers. — *Katherine Tingley*

Apropos of the Discussion on Divorce

THE increase of divorce is causing considerable discussion, and by those interested in social and moral problems, is being viewed with alarm. In 1870 the ratio of divorces to marriages in America was 1 to 34. Today it is 1 to 12, or according to some authorities 1 to 10.

Many of the opinions that have been expressed in this connexion are, to say the least, surprising. Professor George E. Howard, of the University of Chicago — one who stands before the world as a teacher — considers this a sign that

> the tie which holds the members of the family together is ceasing to be juridical, and becoming spiritual.

He says:

> Beyond question, the individualization for the sake of socialization is producing a loftier ideal of the marital union and a juster view of the relative functions of the sexes in the world's work. . . . In a word, it is producing a revolution which means nothing less than the socialization of one-half of human kind.

Without commenting on this opinion, it is of interest to recall the causes given for divorces in all statistics on the subject. They are: adultery, drunkenness, cruelty, and desertion, on the part of either husband or wife. It is difficult to discover any evidence of increasing spirituality under these heads. Professor Howard thinks the most prolific cause is —

> mis-selection, the failure to develop methods of social control adequate to the new psychic character of the family.

Even supposing this to be behind the other causes, it is again difficult to understand by what process this is connected with spirituality.

To the average mind such a condition is an evidence of degeneracy, and this explains the natural and rather common prejudice against it. But since the subject is being aired, why should so much attention be centered on divorce itself — the last act of the drama? To what point shall we arrive by simply deciding whether divorce in itself is or is not an evil? If we could bring about a consensus of opinion on this, and pass laws one way or the other, of what avail would it be?

It is easy to see that the limit of so-called freedom would ultimately break up the family, from which most people would shrink with horror, or that greater restriction would not touch the cause of the evil, but simply drive it into other channels. Quite likely murders would enormously increase, or various forms of self-indulgence. The drug habit might gain even more terribly than it is doing already.

ALAS, also, my son, a day will come when the sacred hieroglyphics will become but idols. The world will mistake the emblems of science for gods, and accuse grand Egypt of having worshipped hell-monsters. But those who will calumniate us thus, will themselves worship Death instead of Life, folly in place of wisdom; they will denounce love and fecundity, fill their temples with dead men's bones as relics and waste their youth in solitude and tears. Their virgins will be widows (nuns) before being wives, and consume themselves in grief; because men will have despised and profaned the sacred mysteries of Isis.

Hermes Trismegistus

(Quoted in one of the earlier writings of H. P. Blavatsky)

Professor Howard, himself, does go a little behind the divorce question, and gives as his opinion that "the great fountain head of divorce is *bad marriage laws and bad marriages*," and so he suggests as a cure for this evidence of "spiritual growth," a reform in our marriage laws.

Rabbi Krauskopf of Philadelphia in general endorses Professor Howard's views. Professor E. A. Ross of the University of Wisconsin, who has entered the discussion, sees in our divorces symptoms of a great evil, though he admits that it may itself be the least of these. As remedies he suggests such measures as legal safeguards in marriage, instruction in domestic science for our girls, etc.

The church has of course expressed its opinion unequivocally against divorce—assuming that God joined together all these ill-mated pairs. But many others, of various professions and prominence, too numerous to quote, have in general expressed themselves in favor of freer divorce.

It is strange how the minds of almost all, if not all, who discuss this subject, hover so persistently about the question of divorce or marriage *per se*. All this is the final expression of the wrong thought and action not only of centuries, but of ages. It is futile to attempt to solve a problem by dealing with only the final letters of the equation. *Who and what are* these people for whom divorces are sought? In a majority of instances, it could no doubt be shown that by a true standard, one or both of the parties are not fit to marry anyone, are not equipped morally, mentally, and physically, to undertake the very serious responsibility of parenthood.

No matter what improvements might be made in the marriage laws, though intention to marry should be filed six months instead of six weeks; though both parties should have a doctor's certificate and have the ethics of married life explained to them; though the girls should be well grounded in domestic science, and the men in some wage-earning occupation — good as all these things are, they would not touch the real evil, and could not of themselves make of our present boys and girls the fathers and mothers they ought to be. For they are suffering, not from lack of these, but because they have lost not only the knowledge of the

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purpose of life, but in general have lost the idea that there *is* a purpose other than the gratification of their own personal ideas, whatever these may be. They are born, bred, and educated in a selfish atmosphere.

Sensual indulgence, in one form or another, is an undisputed and inevitable part of modern living. What "*I*" can enjoy, possess, accomplish, attain, is the central idea from the cradle up. Most children are fed on either flattery or neglect, often both. The flattery may be coarse and vulgar, or exquisitely subtle and refined, according to the natures of the parents who administer it. But rarely do they fail to give it in some form.

The central feature of education, so-called, is to furnish the pupils with a mental equipment which shall make them able not to help but to compete with each other. And whatever good motives there may be on the surface, hidden behind and buried deeply, and well rooted, is in most instances the motive to outshine, to outdo, others; to amass possessions for oneself, to extract out of the life which is opening up the greatest amount of personal enjoyment. It is so subtle and so a part of our civilization, that those of good tendencies drink it in, and they wish to shine as those who do good. The serious responsibilities of life have certainly not weighed upon at least one party of the 1 to 10 who are attracting our attention.

No wonder few marriages are successful. How could they be? Marriage demands a thought for others, a willingness to adjust, a delicate considerateness, a high sense of responsibility; and it cannot be expected to prove a blessing when it is entered upon simply in response to a personal attraction, by a person who has no knowledge of him or herself.

So long as our children are allowed to live so that they can make these mistakes, we shall have to have divorces. For in many instances it would be cruelty to force the continuation of the living hells that many marriages are. But let us quickly awaken to the need of deeper reforms than the regulation of marriage and divorce laws.

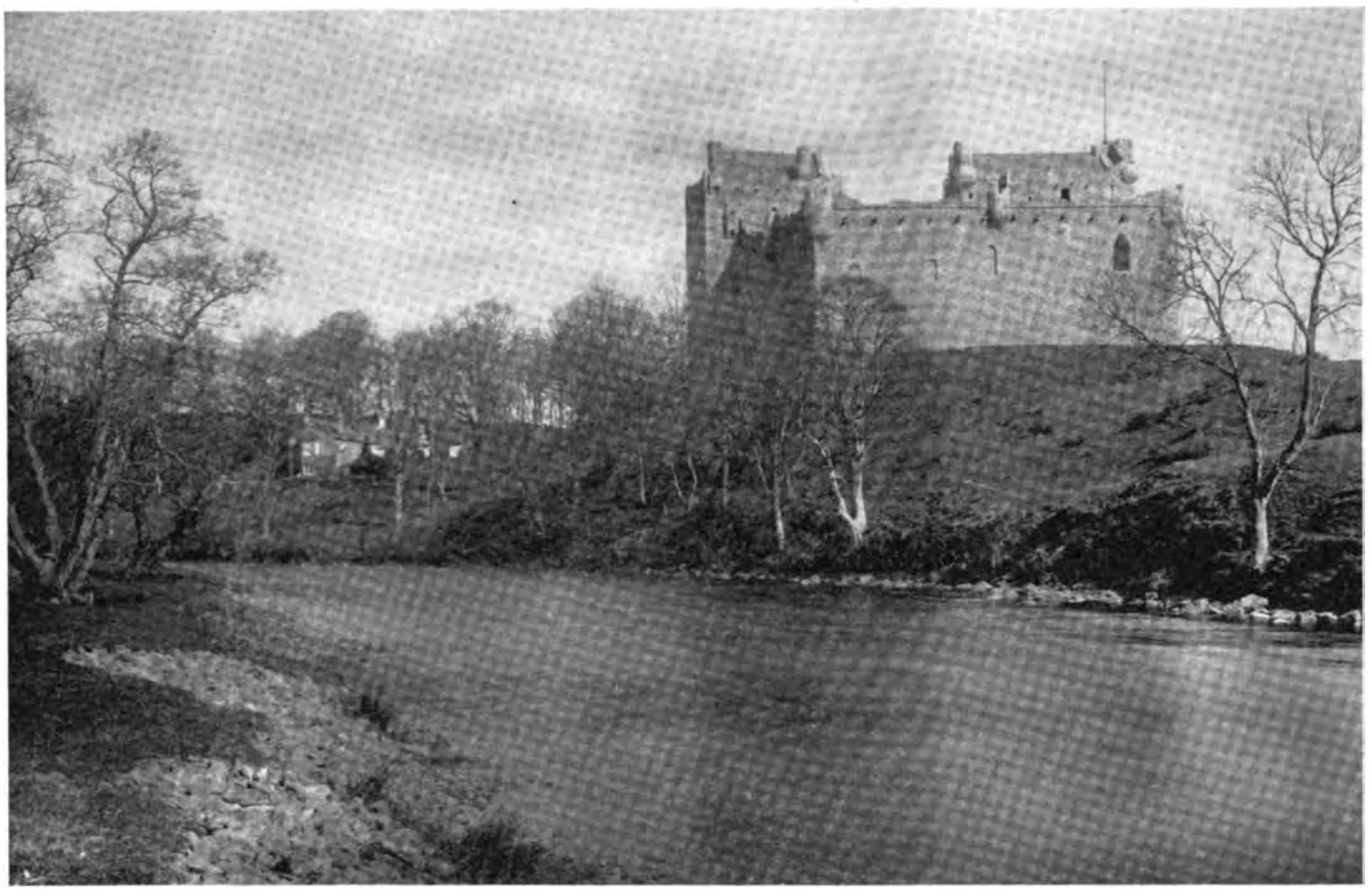
A true philosophy of life has to be found and lived *and loved*, before marriage or anything else can be right. The Divine Wisdom, given to the world over and over again in its purity, and now once more presented under the name of Theosophy, must be sought and not spurned. When this happy day arrives, we shall have no such problems as the above to discuss, for men will learn to *know themselves*, to love purity, and in marriages as in all else will be able to choose wisely. V. P.

Doune Castle, Scotland

THE ruins of Doune Castle, a massive and extensive fortress eight and one-half miles S. W. from Stirling, Scotland, hold a commanding position on the point of a steep and narrow green bank, washed on one side by the waters of the Teith, and on the other by the Ardoch. The castle, one of the largest in Scotland, is supposed to have been built in the eleventh century, and was anciently the seat of the Earls of Monteith. It is now a noble-looking ruin, the two great towers, one eighty feet high and the other forty feet, being still in a fair state of preservation.

Many are the historic events connected with this castle. During the troublous times in the early part of the fifteenth century it was forfeited to the crown, passing into the possession of the Duke of Albany, who was then regent of Scotland. Murdoch, the second Duke of Albany, becoming regent on the death of his father, had it largely rebuilt and extended, but he did not long enjoy possession. James I, recovering his freedom from the English King, returned to Scotland, and Murdoch, Duke of Albany, in expiation of his father's guilt and his own — the regency having been foully acquired and misused against the best blood of Scotland — was beheaded on the Castlehill of Stirling, in sight of the castle.

In the sixteenth century the castle was often occupied by Margaret, daughter of Henry VII, and widow of James IV; and was also the residence, occasionally, of the beautiful Mary, Queen of Scots. In the rebellion of 1745 it was in the possession of Prince Charles, and will be long remembered for the sensational escape from it, at that time, of John Home, Scottish dramatic poet, who had been taken prisoner by the rebels at the battle of Falkirk, and confined at Doune Castle. STUDENT



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DOUNE CASTLE (SCOTLAND), FROM THE TEITH

Jottings and Doings

(From a Student's Note Book)

THOUSANDS of little birds die in our great cities every winter at times when their food supply is buried by the snow. Mrs. Ella F. Young, Chicago's progressive School Superintendent, has enlisted her three hundred thousand public-school children in a movement to save the birds. It is said to be pathetic to see the half-starved little creatures eagerly feed upon the crumbs now being thrown them at regular times and daily from nearly every home in the city. The birds add their quota of heaven to the city's dreariness and sordid care, to be sure, but oh! the touch of compassion in these children's lives! What may not that mean for this old world in the future? Far more than a knowledge of exponential calculus or the chronology of the Old Testament, if humanity's real good is the factor considered.

What is a home?
What is a home for? Peace.
What do many of us make it?
A place for relating trials.
A place for displaying tempers.
A place for being disagreeable.
A place for dispute.
A place for haste.
A place for fault finding.
A place for fretting and worrying.
A place for tears.
A place for snarls.
A place for growling.
A place for swearing.
A place for sulking.
A place for meanness, such as none but a home companion would forgive; for ugliness such as none would inflict upon a stranger.

Place opposite this: Home, a place for rest, for cheer, for warmth, for comfort, for forbearance, a place for peace, repose. a place where the soul may extend toward a nobler, better life. Home!

The word itself comes from the Sanskrit "*kshema*," meaning abode, place of rest, security.—*Exchange*

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OUR YOUNG FOLK

The Drum

NO musical instrument is as popular with the average small boy as the drum. He finds it great fun to march in time to its beat and make it roll and roar. Not only young people, however, but those of all ages, respond to the rhythmic pulse of this instrument in military music, and are stirred by the powerful effects it produces in band and orchestra music.

The drum is one of the oldest known musical instruments and in prehistoric times it was used to mark time in dancing as well as to express varied feelings of happiness, sorrow, good will, etc. Long ago in South America and other places the drum was worshiped and superstitiously believed to possess the power of predicting the future.

Some of the oldest methods of drumming were by shaking bunches of boughs together, or stamping the foot and clapping hands; also by beating on rolled skin cloaks with the palm of the hands. Later on hollow inverted bowls were used which gave some resonance when struck. The next important step in advance was the use of hollowed logs covered with skin heads. This form of drum existed in prehistoric times and is found on the most ancient Egyptian sculptures. Its principle has remained unaltered up to the present time, but its resonance has been greatly improved in many ways.

There are three kinds of drums: the tambourine, which is a frame covered on one side with skin, leaving the other side open, and which is used to accompany the dance; the kettle-drum, a closed vessel covered with a single skin; and the side-drum, which has two skins, one covering each end of a cylinder. It is the last kind which children love to play on as toys and it is used also in the army to help soldiers to keep step in marching, as well as in bands and orchestras.

The kettle-drum produces the finest musical effects and is of the greatest value for concert purposes in the production of grand orchestral compositions. It is hemispherical in shape and consists of a metallic kettle with a head of vellum, which can be tuned in various keys by means of screws which tighten or loosen the head. Other drums can only produce indefinite sounds — not musical tones — and are used merely for rhythmic purposes. Kettle-drums can bring forth beautiful soft *legato* effects as well as very loud thunderous ones. Much skill is required to play this instrument successfully for a single stroke incorrectly performed may spoil the effect of an entire composition.

The *roll* is the most difficult as well as effective feature of drum playing. It is performed on the kettle-drum by alternate single strokes of the sticks, while on the side-drum it is made by alternate double strokes given with great speed and regularity so as to produce one continuous *tremolo*. If you have ever heard a long *roll* well executed, beginning *pp.* and swelling to a *ff.* you will know what a thrilling effect it produces.

Although the drum is not noticed as much as many other instruments in the orchestra and does not occupy a conspicuous position, yet it holds an important place in bringing out the beautiful effects which great composers express in their music. STUDENT



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IN SERVICE. A CALIFORNIA RANCH

Gog and Magog

ONE of the famous buildings of London, which visitors from all parts of the world go to see, is the Guildhall. Standing upon pedestals over the balcony, in the left hand corners, at the western end of the Hall, are two grotesque giants, fourteen feet high, which in olden times took a prominent part in the Lord Mayor's pageant and other processions of national interest.

The present figures were carved by a man named Saunders in 1708. But they have existed in one form or another from time immemorial. Saunders copied his effigies from two made of wicker work and paste board, but the originals from which these were copied were destroyed by the great fire of London in 1666.

These giants were not always known by their present names but were originally called Gogmagog and Corineus; but the latter dropped his own name and adopted the second and last syllables of that of his compeer.

There is a legend connected with these two. According to this, Corineus was not of the stature of a giant, but he was a mighty warrior. He is said to have come from Troy with Brutus, the grandson of Aeneas, who after many adventures landed in Devonshire in the south of England. They took possession of the Island, and Brutus bestowed the far western portion, which was inhabited by a race of giants, on Corineus. The tallest of these giants, named Gogmagog, challenged Corineus to fight with him. After a desperate struggle the giant was vanquished and thrown over a tall cliff. It is added that when Brutus built London, he set up two figures in memory of this event.

Gog, to use his present name, carries at his back bow and arrows, and is girt with a sword, whilst in his hand he holds suspended a spiky ball known anciently as a "Morning Star."

His companion is clothed as a Roman warrior and is armed with spear, shield, and sword.

It is interesting to note that Belgium, Flanders, and other countries, have each their giant who, like Gog and Magog, is carried in the processions at their public festivals.

BRITANNICA

He that is Faithful in Little Things Can Learn to Rule

WHEN the people of Miletus were troubled with insurrections and disorder in their country they asked the Parian Greeks to come and help them. The Parians sent a few of their wisest men to visit Milesia; these traveled over the country and looked for all the estates that were well cultivated and in good order. There were not many of them, but wherever they found them they took down the names of the owners. When the Parians came to Miletus they called an assembly and announced that all those men who had shown they could govern their own estates wisely would now be appointed to govern the country, for they said they would be the most likely to understand how to direct public affairs. All the rebellious people were ordered to obey them. He who rules first himself, then those under his authority, will one day by virtue of his fitness, be a king. E. W.

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THE CHILDREN'S HOUR

A Story of Enchantmeut

MARCIA OWENS was under an enchantment. It was not that she had to turn into a bird and fly away as soon as the sun rose, changing back into a little girl at sunset; nor was it that she had to toil in rags until a certain magic word should be spoken to change her into a beautiful princess again; but she was under an evil spell, and the worst of it was that no one could help her out of it, because she would not believe she was enchanted. It looked as if the spell could never be broken.

What do you think she had to do? I will tell you. Every time she saw two of her playmates talking together a few steps away from her, she had to say, "They are saying something about *me*." Every time she saw one of a group of girls laugh out suddenly, she had to say, "She is laughing at *me*." Whenever Miss Arnott, the teacher, asked any of the other girls to run an errand for her, Marcia had to say, "She might have asked *me*." Whenever Miss Arnott chose any of the others to carry flowers to some one or to play a solo at the weekly musicale, her lips formed the words, "She hardly ever asks *me*."

Persons under a spell like this get left to themselves. It is so in story books, and it was so with Marcia. The girls were beginning to notice how strange she was. It was a pity, for when a number of persons know anyone is under a spell, it helps to keep the spell working, unless there is some one strong and wise enough to show the victim how to break it.

With Marcia it was almost like the clock striking every hour, though of course "She — — — *me*" is not so cheerful as what the clock says. The poor child might as well have been a green bird half the time, or a brown bear for twenty years, like the enchanted princes, for her life as a little girl was more of a failure every day. She learned her lessons and practised her piano lesson, but she could do neither faithfully or well.

Only in her garden was she able to make any real effort. The girls had had their little gardens for three years and there were many pretty plants growing in them. Marcia had not liked gardening at first; but she had tried so hard to do it regularly and carefully that now she kept on, in spite of the spell that spoiled her other work.

One morning when she ran out to weed and water, she saw a beautiful baby-rose — not a rosebud, but a baby-rose — so sweet and fresh and dewy that her *first thought* was to carry it to Kathleen, who was very sad, because her brother was ill at home and might never get well again. If she had not run off to make someone happy by her early morning generous thought, she might be under the spell yet.

When she came back, she noticed a little plant with glossy leaves beside the rosebush. She had never seen it before. She had time only to pick a leaf and run as the bell rang unexpectedly, and she had to go in. The girls were to dress quickly for a festival. Miss Arnott's friend, the Governor, was coming to visit the school. Marcia hurriedly put the strange leaf into the pocket of her white dress, thinking that she would take a good look at it later.

All morning Marcia was very happy. Isabel presented a beautiful bouquet to the Governor, and Marcia thought, "How prettily she bows, she is not thinking of herself at all." Annette recited in French, and Clare and Ava sang the duet all the little girls knew and loved to sing; and still Marcia never *thought* and therefore never *said*, "— — — *me*." For the first time in weeks she really enjoyed herself. What a *dear* school theirs was. How well all the girls were doing. She went to bed happy that night.

Under her pillow, unseen by her, crumpled up in her pocket handkerchief, lay the strange leaf all night. In the morning she ran out to the garden to see if the plant were there still or if she had dreamed that she picked the leaf. As she hurried down the steps, she saw Isabel and Annette, dressed to go to the city, coming out of the dining-room where they had had an early breakfast. Her first thought was "*I* want to go to town. Why can't I go too?" She thought it, but with the thought came another, "I am glad they can go. I do not really need to go, anyway." Somehow the second thought came so quickly that there was not time to say "Miss Arnott might have taken *me*."

Then Marcia remembered that for a whole day she had not felt like saying those horrid words. Now she knew that they *were* horrid words. For a whole day she had been free from the hateful enchantment. She walked on to her garden to look for the strange plant. It was gone. Will *you* be surprised if I tell you that Marcia was *not* surprised? Somehow, in a way that is not easy to tell you about, she knew that by way of her garden, where she had always tried hardest to work faithfully, her own generous thoughts of the days before she was enchanted by the green monster whose name begins with J, had found a way back to help her.

I will tell you what the magic was. On a bright morning, a first, happy, generous thought was flashed into a deed without delay. It brought a host of little helpers, Marcia's own, made by her when she had had kind thoughts before. Busily they builded in her garden, and fashioned a talisman that broke the spell. From that day Marcia felt she knew at least part of the message of the flowers and plants and it helped her to guard against evil spells. NONNA



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A GERMAN LOTUS BUD AND HER PET

THERE is a lesson in each flower,
A story in each stream and bower;
On every herb on which we tread
Are written words which, rightly read,
Will lead us from earth's fragrant sod
To hope, to holiness, and God.

Sir Walter Scott

A Brotherhood Monkey

IT is easier to imagine a monkey playing tricks on other animals than helping them; but this story is told of a monkey and a goat belonging to the same owner. The goat was scouring the neighborhood for food one day and wandered into a field where prickly pears were growing. Of course the long spines of the prickly pears were soon fastened in the goat's nose and body. He reached home in agony. His friend, the monkey, seeing him, must have somehow let him know that monkeys could help goats in such a plight, for shortly after the man who owned them saw the monkey plucking out the spines, one by one, very deftly and patiently, the goat keeping quite still meanwhile. After that whenever the goat got any prickles, he went to his friend the monkey, who was always ready to relieve him. M. W.

IN London there is a wild-beast show where the animals are kept without cage or chains so that people can see them more nearly as they are in their wild state. They are separated from the people by a great trench which keeps them within bounds and at the same time does away with bars and chains. The animals, naturally, must be much more contented and healthy and it surely is a more humane way to care for wild beasts in captivity.

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8	29.660	59	52	52	50	0.00	E	4
9	29.606	58	52	54	51	0.00	S	1
10	29.689	61	53	54	52	0.00	NE	5
11	29.718	60	52	52	52	0.00	E	3
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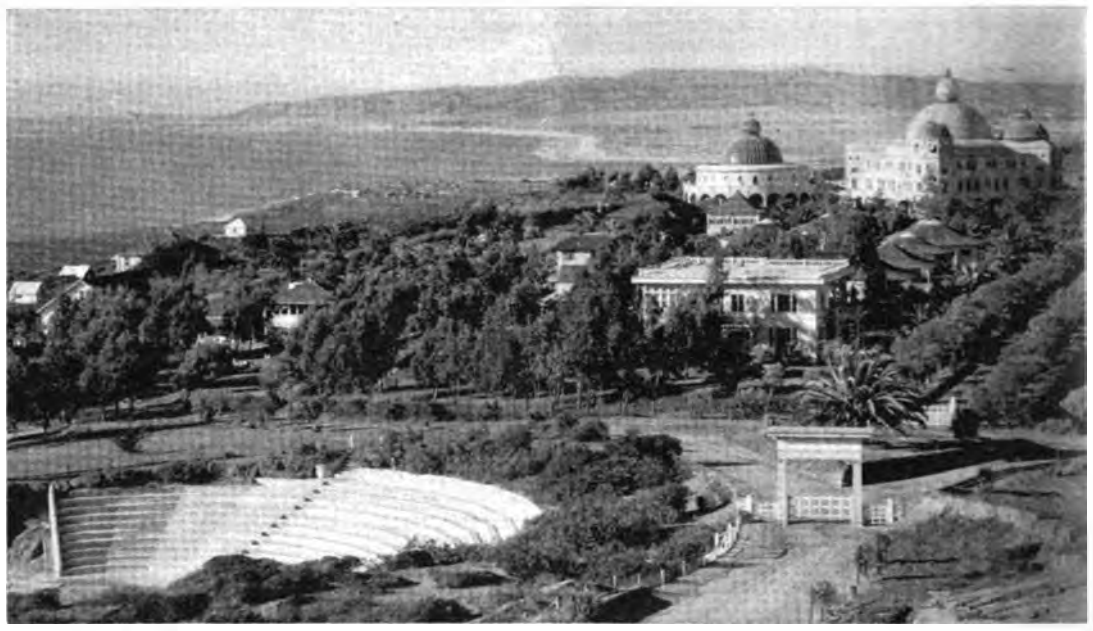
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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 21

CONTENTS

Pages 2 & 3 — EDITORIAL
The Raven
Origin of Numerals
Right Hand and Left

Page 4 — TWENTIETH CENTURY PROBLEMS
Paralyzing a Faculty
A Coming Test
The Bridge between Self and Not-Self

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Allée Couverte des Pierres Plates (*illustrated*)
Buried City in the Transvaal
Excavations at Sparta
Lucky Finds

Page 6 — TWENTIETH CENTURY SCIENCE
The Moon in Physiology
The Martian Lines Again
Artificial Athletics
A New Cycle
An Old Gold Myth

Page 7 — NATURE STUDIES
The Educated Chimpanzee
Loch Lomond (*with illustration*)
Magnetism, the New God

Pages 8 & 9 — STUDENTS' PATH, ETC.
The Tylwyth Teg (*verse*)
Sign Posts Along the Path — IV
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Moving Objects at a Distance
The Initiation of the "Passing Bell"

Page 11 — GENERAL
The Theosophical Address at Isis Theater
Wisdom and God

Page 12 — GENERAL
Allowing the Savage Instincts to Develop
The Roman Entrance Gate, Point Loma (*ill.*)

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Truth is oft Stranger than Fiction
Japanese Tea Garden (*illustration*)
Stanzas Recently Added to the American National Anthem

Pages 14 & 15 — WOMAN'S WORK
Thoughts and Strolls on Visingsö — 1 — Birgitta
Statue of Birgitta (*illustration*)

Page 16 — OUR YOUNG FOLK
Echoes of the Visit of the Japanese Honorary Commissioners to Lomaland
The Highest Class of Boys in the Râja Yoga Academy, Lomaland (*portrait group*)
Futurity (*verse*)
Another Athens

Page 17 — CHILDREN'S HOUR
The Jackals and the Lion
How the Flowers Teach
Our Betty (*illustration*)
A Trip to the Sky (*verse*)
A Clever Spider
Queer Protectors

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

The Raven

THE psychology of the raven is discussed by a writer in *The Scotsman,* who has trained ravens and gives an account of his observations.

For almost countless ages, he points out, this bird has been associated with grim folk-lore and astronomical myth; an attribute which must have had its origin in peculiar mental and physical characteristics. Raven lore points to three chief features: the great antiquity of traditions, the uniformity of these traditions, and their wide geographical range. The raven played an important part in Greek mythology; in Scandinavian mythology it was sacred to Odin; the Druids held the bird sacred; in ancient Ireland it was domesticated for the sake of the auguries obtained from its croakings. In the Totemistic traditions of various races it is a favorite bird; King Arthur is still living in the form of a raven, according to a tradition still extant in Cornwall; among the American Indians and the mixed natives of Mexico and Peru, cognate beliefs are found.

Useless Human Propensities

In the writer's own experience, trained ravens differ widely in disposition, in learning to obey, ventriloquize, repeat words; but all, without exception, possess the characteristic of being consummate thieves; the propensity to steal and hide things which are of no use to them, and for the mere sake of the stealing, is common to all. They have the sense of locality so well developed that they can always find what they have hidden, even when the surface of the ground has been purposely disturbed. It is now considered proven that the raven, as also other carrion birds, goes by sight and not by smell, experiments having confirmed this. The writer cites his own experiments; he found that the raven could not find a piece of putrid meat under an inch of soil, and was not aware when a mouse was dangled near his nose at night when he could not see; though he was very keen after anything in sight in the daylight.

One raven of the writer's has mastered all the different noises, from an initiatory whine to a final angry bark, which the dog makes when it appeals for admittance to the house; and the bird gains its own admittance by imitating them. The cries of the cat for the same purpose it has also mastered. It will tantalize the dog by dangling a piece of meat before him; just as the dog is about to seize it, the meat disappears — to the dog's surprise; it has gone into the raven's crop. Then the meat reappears and again tempts the dog, and so on, until at last the bird retires to its perch "laughing" raucously and enjoys the morsel. It will hop up behind the eating cat and nip her tail; the cat yells and runs off, the raven yells after her and triumphantly devours her food.

Reflections of the Lower Mind

One remembers to have read anecdotes of the Indian crow (of Hindûstân), which has the same characteristic of sheer love of mischief. It steals the toast off the breakfast table; it has been seen to carry pieces of paper to a fire and throw them on to watch the blaze. Two crows saw a dog with a bone; one of them hopped up behind and nipped the tail, while the other seized the bone.

Acquired Instinctual Motives

The writer deprecates the tendency to attribute human motives to animals, but it depends on what we mean by human motives. Can anyone doubt that these birds feel a real love of mischief and enjoy petty villany? And are not these human motives? It is true, however, that the bird has not the same self-conscious mind and sense of perverted conscience that the man has. The acts which the man commits sinfully and in conscious violation of better motives, the bird repeats innocently and irresponsibly. We can make this distinction clearer by reference to the parrot. That bird greets the visitor with the ejaculation: "Come! — I shall have to cover you up! — Happy little sunbeams — Marching through the — AUK-K!" His remarks are sometimes apposite, but not usually so. A human being may detect in himself the presence of the "parrot elemental" in a certain tendency to repeat mentally the last words of conversation he may have heard, or to keep on humming a tune recently heard, or to mimic any voice or sound. When the mind is absent, this automatic tendency will sometimes assert itself audibly. The bird has this tendency, without the human mind to check and regulate it. As we fall asleep at night, the controlling mind lets go, and the automatic mind begins to repeat the actions of the day over and over again, like some ape or parrot. When a similar thing occurs to the man in his waking state, he is deranged or idiotic. In the raven and parrot there is a fine apparatus for reproducing actions — a regular gramophone.

Human Mental Automatism

There is not the slightest doubt but that the animal kingdom is a kind of scapegoat of the human kingdom, receiving impressions therefrom. Dogs, which are normally free from certain unclean habits, and can be trained so as not to acquire them, readily pick them up if carelessly trained; and other domestic animals will acquire habits foreign to them,

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either good or bad, by association with man. Parrots could not repeat words if they did not hear words said. The instinct of petty thievery and malicious mischief are peculiarly human; the ravens have copied them — irresponsibly.

Storehouses of Human Thought

And this leads us to the next point — how the raven has come to be regarded so unanimously as a bird of ill omen; how, in general, so many different animals have universally been regarded as carrying certain influences, good or evil.

There are mineral substances which can store up the dangerous potencies of nature, so that they are dangerous to man; we call them poisons. There are plants which can collect and distil every sort of quality from nature, acting as the dispenser to man of joy, sorrow, healing, disease, madness, death. Thus of minerals, thus of plants; but what of the animals? The ancients appear to have thought that animals had the same power. The cat was considered by the Egyptians to have a beneficent influence. Toads and spiders, bats and reptiles, have always been considered to carry injurious influences. To modern views, bats mean unwholesome garrets and ruins; toads mean damp noisome places; vermin mean dirt. And in addition there are certain unexplained antipathies felt to such animals. It may be that the psychic atmosphere of these creatures is also baneful to man, that bats frequent not only dark, uncanny corners of the physical world, but dark uncanny corners of the invisible astral world. Perhaps the sepulchral emanations that attract them are not all of the kind that can be analysed by chemistry; for dark brooding thoughts of death may proceed from the charnel house of the human imagination to gather in their appropriate surroundings; and from such psychic substance the psychic nature of the bat may be nourished, as its physical nature is nourished by the products of decay. Possibly the physical dirt which the fly scavenges may be but the outward correspondence of an inner uncleanness wherein his animal soul revels. We may show chemically that the snake gathers the venom of his fangs from the ingredients of his dietary; but whence does he derive the venom of his lurking deadly purpose? And what, besides the poison in his fangs, may he not carry about with him stored up in more subtle form, poisonous to the subtler susceptibilities of man?

Psychic Sepulchers

Open Secrets of Nature

Universal belief may contain errors, but is founded on truth. The reading of signs, once understood, was misused, fell into gross superstition, and was swept away to a great extent by the rise of modern science. But science went too far and failed to discriminate between truth and error; it has also some few superstitions of its own. We may one day learn again to read the signs intelligently and without superstition.

In cosmogonic symbology the raven, or some other black bird, is associated with the dove. Noah lets out from the Ark a dove and then a raven. They signify a primal duality, of light and darkness, and have many other meanings of interest to the student. STUDENT

Origin of Numerals

WE observe that in a mathematical journal a writer has chosen the subject of the origin of the Arabic numeral signs. He points out that the literature of the subject is enormous, but regards none of the explanations he has found there as acceptable. He himself is disposed to regard them as having been "evolved" from tally-marks, such as one notches on a stick; the 1 is a single notch; the 2 is a cursive form of two notches, one below the other, the pen not being lifted from the paper, but carried from the end of the first line to the beginning of the second, making a figure like a Z. The 3 is a similar form to the 2. Higher figures are arrived at by a system of using different marks to denote groups of units, and combining these with separate additional units. He gives a table of numeral signs used by different races and seeks to show thereby the evolution of our present figures from the original tally-marks.

All this is probably influenced by the usual dogmas concerning human evolution, and the supposed necessity for conforming with the idea that our present form of civilization is the culmination without cyclical falls, of a continuously progressive series of ages reaching back to savagery. But those whose minds are not encumbered with this dogma, and who are therefore free to reckon the evidential value of the fact that there have been very advanced civilizations in "prehistoric" times, will not see much probability in this tally-mark theory.

To begin with, we must not attempt to study the numerals as if they were an isolated problem; and this, not only because we should miss a number of necessary side-lights, but because any theory we might devise to account for the numerals might still leave similar problems unsolved. For example, was the ansated cross or the svastika derived from tally-marks? The Christian cross, the Solomon's seal, the Mohammedan star and crescent, the zodiacal signs and planetary symbols — were these derived from tally-marks?

Making, then, an extensive and careful study of symbology as a whole, we can only come to the conclusion that these symbols had relation to the ancient Mystery-language of the Secret Doctrine, and denoted fundamental principles in Nature, thus having meanings astronomical, cosmical, microcosmical, religious, scientific, etc., etc. — being, in short, universal keys. Such symbols are preserved, though with more fidelity than understanding, by Masons; while the religions still continue to emblazon them on their banners. We instinctively realize their importance; for, though our brains at present may be closed to the understanding of them, there is that within us that connects us with the dim memories of our remote ancestry to whom the significance was known.

We see, then, in the 8, for instance, as H. P. Blavatsky points out (*The Secret Doctrine,* Vol. II, p. 580), the symbol of eternal cyclic motion, which motion is also symbolized by the caduceus of Hermes; and it is also connected with the eight great gods who preside over the regular breathing of the Kosmos. 1 is a diameter, 0 is a circumference; and the number 10 is in some mysterious and important way connected with the ratio between the diameter and the circumference. Similarly we can discern in the other numerals various combinations of straight and curved lines — the circle, cross, and crescent being prominent — and the analogy with the planetary symbols is evident. Many hints are given in *The Secret Doctrine,* and what is said now is merely to indicate the line of research to be followed in solving this interesting problem.

It should perhaps be pointed out that the notion that numbers merely signify degrees of plurality is a very inadequate notion. There are some who have a higher respect for mathematics than this. Of course, if man is but an intellectualized animal, his mathematics may be but an intellectualized counting of scalps or an evolved reckoning up of the number of cows to be paid over for one wife. But, though the number 3, for a savage, may mean three scalps or three cows, and nothing more, it has higher meanings. For the geometrician it denotes a triangle, and the notion of mere plurality disappears in the higher conception. For the musician it may mean a tone-quality; for the chemist, a nature-quality; for the theologian, a triune godhead; and so on. The number-concept is susceptible of being so analysed as to eliminate from it the concept of plurality; it may indicate a shape, a color, or some other quality. Number considered apart from such materialistic notions as it is usually confused with, is found to be a very abstruse and fundamental principle; and the symbols used to denote its various degrees are therefore of far deeper import than tally-marks.

STUDENT

Right Hand and Left

ANDREW LANG, discussing the question, Why have men always preferred the right hand? finds it unanswerable and contents himself with putting the facts. Men are naturally either ambidextrous or with a tendency to use the left, he says; children will put out the left to shake and take the knife in the left. Some savage races, he says, tie up the left hand in children to prevent them from using it. When the left hand is given a chance, as in piano-playing and type-writing, it proves itself the equal of the right. Yet men have always, no matter where born, chosen the right hand. He mentions incidentally that the North Pole is considered prior to the South, and again fails to find a reason.

But before this problem can be answered, do we not need a good definition of the word "right," and, incidentally, a definition of the word "north"?

Therein probably lies the solution; for what is the right side of the body? How do we know it from our left? So far, geometricians seem to overlook this question of the difference between right and left and to argue as if the two sides were interchangeable. If a definition has been given, one would like to know it.

Evidently geometry does not afford the definition — the definition of the difference between a right-hand and a left-hand glove, for instance. It must inhere in some properties other than the geometrical ones. Here is a suggestive line along which to reason. The reason for preferring the right hand, and indeed the right side of anything, is suggested by the fact that this side has always been considered propitious in the Occident; and no one but a fool could set aside a belief so unanimously attested. The etymology of the terms used, of course, denotes this fact. STUDENT

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Some Views on XXth Century Problems

Paralyzing a Faculty

DR. WILLIAM PORTER of Harvard is reported to have said in the course of a recent address that monetary relief should not be given to aged and destitute people because — to quote the newspaper paragraph —" when folk get so old or so impaired physically that they need charity, they have ceased to be of further use to the world "; also, " many babies are annually saved by medical treatment who are of no benefit to the community"; and, "unpromising victims of tuberculosis should be allowed to die."

This physiologist, like some others, shuts his eyes to the process of evolution at a certain point of its work. Its last and highest product, the perfecting of a vehicle through which compassion may manifest, is beyond his scientific purview. That it is the highest and finest working of the very life-force itself he cannot have discovered. It adds not only a new quality but more quantity to the life (on every plane) of the man who lets it work through and in him.

It knows its business. Shall we trust it whilst waiting till we fully understand its meaning and see its larger issues, or impede it according to the advice of a lower faculty of consciousness?

The Theosophy of the matter is that compassion, besides being a force which adds to the life of its possessor, passes out beyond him as an eternally beneficent power. Remaining active in human life, reflected to and fro as a constant inspiration and warmth, as a force of evolution it is worth more from the very first moment than the struggle-and-survival-of-the-fittest method which it is replacing.

The practice suggested by the professor would take us straight backward. If we are to permit the old, the weakly, the diseased, to die, why not do still better and kill them? Why not vivisect them to death so as to make them at any rate a little useful? etc., etc. These and a long set of ideas which would grow out of them as fast as they were put into practice beginning with the first, each the logical successor of the antecedent, would mean the gradual development of an order of consciousness in the community that might make the higher world of brutes blush to be on the same planet as ourselves. The whole sequence, which includes ordinary vivisection as one of its steps, results from permitting brain-intelligence to take precedence over a higher faculty known so far as compassion. Compassion, maintained and carried far enough, shows itself as wisdom and understanding. We can only understand any kind of life and consciousness, from the divine downward, by *feeling with* or like it — English for the Greek and Latin *sympathy* and *compassion*. Till we do that we only know from without. We do not enter in. Our science will remain purely objective, its forces — all really subjective — unknown to us except by some of their simpler effects. Compassion is the new and all-promising instrument now in the hands of humanity. Will it allow itself to be done out of — argued out of — this highest and most beneficent guide of the spirit of evolution? STUDENT

A Coming Test

IDEAS and mental pictures, whether you make them yourself or consciously or unwittingly accept them, have a force of their own which enables them in due time to work out into conduct. We know that, and the French know it. But they know it — as they do some other things — so much more alertly than we that they have translated it into a legal enactment. If the French mind loves to develop a theory it is also practical enough to give the theory an immediate chance to show what it can do in practice.

We permit the Sunday broadside to print a full-paged highly colored picture of a man cutting his wife's throat. It is to be looked at and the account read, by children, young men and women, mothers-to-be, people already half criminals, and the sensitive sick in their beds.

The French mind has evolved the strange and recondite theory that, going on week after week and year after year, is competent to explain a good deal of crime. It was ready therefore for the statement of some men of science that any peculiar crime, peculiar as to method or brutality, was often followed by a string of similar ones.

So the legislature has taken action. The journals may no longer publish either detailed descriptions of crime or illustrations of it.

Why should we lag behind France in our alertness to ideas? It seems likely that a bill of the same cast may presently come up before our legislature. The yellow journals will doubtless protest. Will the public demand to read about crime and see pictures of it or consent to a clean journalism? As a nation we shall be on trial.

The same point, the force of ideas, comes up in connexion with international relations. There are now two or three pairs of nations in whose collective mind the idea of coming war is being slowly developed. Newspapers discuss the idea, perhaps to put it aside. Reviews devote long articles to it, perhaps showing the impossibility or unwisdom of war. Others explain the relative war strengths of the two nations. Few of the individuals in either, desire war. Most of them feel decidedly friendly. The wiser know that war would be disastrous for both and even for all humanity. But the war idea grows in advance of the peace idea. The one is getting very positive and the other has not yet been made so. The propaganda of peace and brotherhood has not yet made the idea a competent living force. But the opposite is. It is in alliance with all the worse and universal passions of greed and domination and triumph. It has all historical precedents on its side. It is strengthened by every proud thought of " our great navy," " our invincible army." It can not be weakened by a consideration that in another form *is part of it* — that war would damage *our* pockets, our trade. For at any moment this might be replaced by the conviction that war would in some particular case be safe and benefit our pockets or add to our dominion. It can only be weakened and killed by its opposite, the positive idea and propaganda of peace, friendliness, brotherhood. STUDENT

The Bridge Between Self and Not-Self

A PROFESSOR of the St. Petersburg Academy of Medicine re-opens the old question as to the relation of the outer world to the brain cells, and of them — or their composing molecules — to mind. The outer world is supposed to picture itself like a photograph on these molecules as on the silver molecules of the camera-plate. At this picture the mind looks. It cannot get outside the head and look for itself at what there is. So what there is comes into the head along the optic nerve.

The gap, of course, remains — the gap between objective configuration of the molecules, and the subjective translation, between *matter* and *feeling*. How can any change in one of them cause change in the other? What is the lever, the link? The professor runs over some of the attempts that have been made to bridge this gap.

The most radical theory denies any external world at all; there is nothing but the perceiving human mind — perceiving its own changes. There is no gap to explain or bridge.

Locke left the gap unbridged. So, practically, did Kant, though he threw out some piers from the mind's side. Helmholtz thought that a sensation is the mind's method of accounting to itself for an action upon it from without, what it is that acts being unexplained.

The professor solves the difficulty — as he seems to think — by leaving it exactly where it was. There are exterior objects; they are faithfully transmitted to the brain cells; and " thus " cause a sensation. "A fortunate consequence of the conception of sensations as a faithful reproduction of exterior objects. . . " etc. How a subjective sensation can be a " faithful reproduction " of an objective material anything is as unexplained as how a color could be the faithful reproduction of the smell of an onion.

Could the external world and the mind enter into any sort of relation if they were really of essentially different nature? Would not mind in confronting nature be like a blind man standing in front of another who was silently making gestures?

But the difficulty begins to vanish if we make the whole universe subjective, the thought, or thoughts, of an all-containing mind. Our own minds are as it were half way back to reunion with that containing mind. They are half way up the many grades between their initial entire uncognition of the other living centers within the container, and the container's full cognition of them as products of its own ideation. Thus an " objective idealism "would seem to be the solution. But it would only be so understood by one who would take it into his imagination: that is, try to pass in imagination up the scale from a blind consciousness that had no relation to anything but its limited self, through a consciousness which was more or less aware of links in every direction, to one which took in the whole.

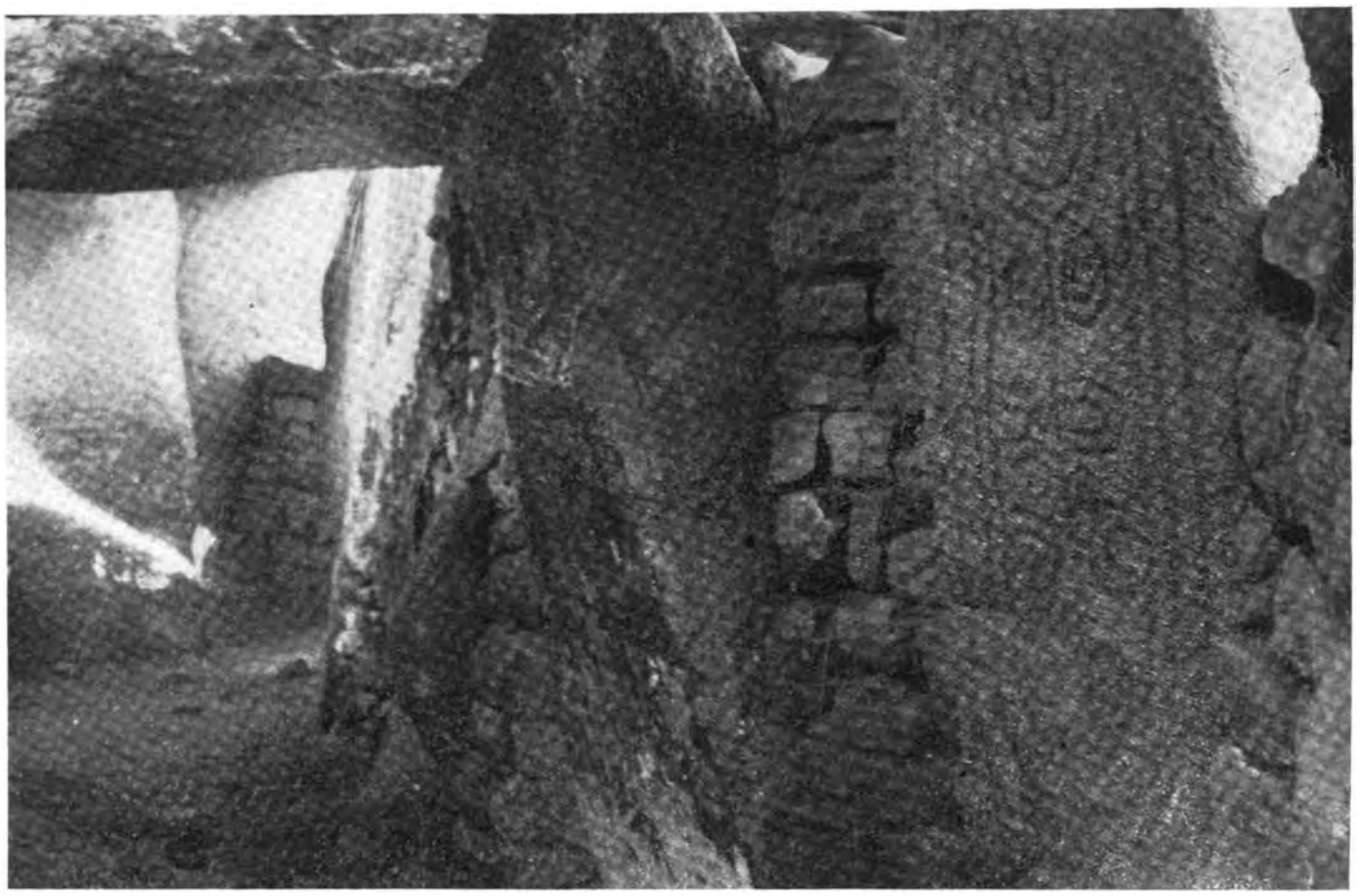
According to this conception of evolution other lives, other living beings, are at first cognized as objective forces or material objects, afterwards as co-consciousnesses. STUDENT

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Archaeology Palaeontology Ethnology

Allée Couverte des Pierres Plates

THE remains of this gallery form one of the finest specimens now extant of an *allée couverte*. It is 74ft. long, with a sharp bend about midway. On some of the upright stones are remarkable carvings, of which no explanation is at present forthcoming. This view illustrates the curious effect of bright sunshine entering between the menhirs which form the walls of the *allée* and shows one the carved stones.



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INTERIOR OF THE ALLÉE COUVERTE DES PIERRES PLATES, LOCMARIAQUER, BRITTANY

Buried City in the Transvaal

A REPORT from Johannesburg, of date Feb. 6, states that a buried city has been discovered near the Vaal, in the Western Transvaal. A farmer, digging a grave, came upon a large slab of a kind of marble unknown in the neighborhood. It was beautifully worked, and further excavations disclosed another slab. A trench being driven from the spot, an ancient wall of massive masonry was found. The slabs are said to resemble ancient Greek work, and the remains seem to belong to an entirely different civilization from that of the Rhodesian ruins.

Thus do facts play havoc with theories. The wonderful sculptured ruins of Central and South America; the stupendous and elaborate carved temples of Cambodia and Java; the gigantic statues of Bamian, the Easter Island statues, and many other wonders of ancient civilization, testify to the inadequacy of the anthropological and historical theories accepted in the leading educational institutions. On the other hand they confirm the views put forward by H. P. Blavatsky in *The Secret Doctrine*.

So far as the actual facts indicate, there is nothing pointing to an *origin* of the human race. The older civilizations seemed to have excelled, rather than been excelled by, the later. Such bones of degraded types of humanity as we find in the older strata are similar to those of degraded types of the present day.

The standing miracle of India confronts us. Looking at the present state of that land and its numerous peoples, we see everywhere the signs of an immense antiquity and a most profound culture. India stands not on the peak of an *ascent;* it lies in a valley into which it has slowly *descended*.

But the peculiarity of India is that it has survived. The American civilizations did not survive; these African civilizations did not; Egypt is no more. But India still endures. Her history must go back to times when mighty civilizations existed in all these places, contacted each other, and had a common culture.

It is only recently that the 10,000-year-old civilization in Peru, the Chimus, with their miraculous art, was unearthed. Surprises like this greet us every day more and more frequently. Let us by all means keep to the facts and avoid superstition — scientific, theological, or what not. STUDENT

Excavations at Sparta

THE British School of Archaeology at Athens last year conducted its fourth campaign of exploration at Sparta and was rewarded with many more interesting discoveries. The general trend of these is to establish the veracity of ancient authorities and vindicate them against those modern historians who have thrown doubt on their statements. The discoveries give further proof that the military epoch of Sparta was an epoch of decline, during which art waned and culture departed. The histories with which we are so familiar tell us that the Spartans were a barbarian people who were rescued from barbarism by this militarism.

In 1908 remnants of the primeval temple of Artemis, the oldest known Greek temple, were brought to light, half-covered by the foundations of a later structure dating from the sixth century B. C. Last year remains of a still earlier date than the temple of Artemis were discovered; and the Menelaion, or reputed tomb of Menelaus and Helen found. E.

Lucky Finds

A PAPER, writing on the discoveries of Dr. M. A. Stein, in Central Asia, says:

> Of his exploration, however, we do not propose to speak, nor of the importance of his archaeological finds, but of his amazing luck in coming upon them.

"Luck" is a curious thing. It is stated by H. P. Blavatsky, in the introduction to *The Secret Doctrine*, published in 1888, that Central Asia contains hidden stores of MSS. and other archaeological data, calculated to bridge gaps in history and thereby to confirm the Theosophical teachings; and that some of them would soon be revealed. She also speaks ironically of lucky accidents placing important finds in the hands of explorers.

And reading the account of Stein's discoveries, we find, besides luck, a Taoist monk plays a considerable part, being induced by the explorer's artful diplomacy to show him a hidden chamber full of MSS.

In this hidden room was a solid mass of MSS. rising to ten feet from the floor, of which he was allowed to take away a good part. These, with objects of art, were taken to London and safely deposited.

Do not events like this show that there may be some truth in the claim that the proofs of the Secret Doctrine have been carefully preserved and can be produced bit by bit whenever the time is ripe? STUDENT

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The Trend of Twentieth Century Science

The Moon in Physiology

SCIENCE seems to be very shy about the moon. Her existence it can hardly deny; nor her relation to the crustal and oceanic tides. After that the shyness begins. Our readers may recollect some quotations we made from a scientific report on a certain tree in the West Indies whose blooming is said by the natives to have a peculiar dependence upon the lunar cycle. The reporting botanist went there, according to his own statement, not to *investigate* the assertion but to *disprove* it. The moon was out of the question and remained so notwithstanding that the facts he found, so far as they went, were on the side of the natives. The extraordinary lunar cycle of the Palolo worm is too well settled for question and this inconvenient animal is usually ignored.

A correspondent of an English scientific paper has been digging into the origin of the word lunatic. His researches make him think that in its earlier applications it covered not only those for whom we now use it but also the victims of epilepsy. He finds from an old encyclopedia that the paroxysms of this disease were once regarded as regulated by the change of the moon, being worse at new and full. This of course will not suit him; the moon will never do. He suggests that the belief in lunar influence may have arisen from the fact of a weekly or fortnightly rhythm manifesting in the epileptic attacks. Upon the cause of this rhythm he has no speculation.

The matter ought to be easily settled. An official of a West Coast asylum has recently expressed his certainty of the relation of the moon to *insanity*. That could hardly be proved in figures, perhaps. But epileptic seizures are definite occurrences, and statistical records of their frequency from day to day could easily be prepared by those in charge of institutions for the care of such cases. We do not know that this has ever been done. A keen old observer like Galen asserted a lunar connexion, but, as far as we recall his works he did not back his assertion with figures. M. D.

The Martian Lines Again

IN *Nature* Professor Lowell comes back at those who still question his lines or canals — though we should apologize to Schiaparelli for that "his." They are of course really *his*.

If in examining a star the atmospheric conditions of seeing, and the glass, are perfect, the resulting image is a disk encircled with concentric whole rings of light. In proportion as the conditions of seeing are bad "the rings of the image begin to waver, then break up into fragments, and finally end in an indiscriminate assemblage of points." The image may seem quite steady, but the mosaic of points in lieu of the circular lines is evidence of the poor seeing.

If, with a small aperture, the seeing is good and the rings defined, and the aperture be then increased, the rings will be seen to break up into detached masses. "It is very rare that they ever appear otherwise in a very large glass, for the seeing is almost never good enough thus to show them, accuracy of definition demanding much better air for a large than for a small aperture." It must be remembered that the professor uses a glass of extraordinary fine quality and knows what he is talking about.

So he argues that what happens to the rings about a star is exactly what happens to the lines, if any, on a planet. "They too must break up into a mosaic in a large glass whenever the rings do." Real planetary lines would appear as a mosaic of dots. And then those who had been fortunate enough to see them as lines might be accused by those who had not, of constructing them from the dots.

STUDENT

Artificial Athletics

A MEDICAL contemporary has been trying to compare the feats of our athletes of today with those of the old Greeks, reaching the conclusion that we have got beyond them.

The comparison is inadmissible for two or three reasons. In the first place our showy athleticism is much less a part of normal and balanced life than was that of the Greeks. The modern athlete is often only a temporarily and artificially perfected machine adapted for his one end.

In the second place his feats are only too likely to depend for their finish upon the assistance of drugs. The Greeks had not cocain or the leaf from whence it comes. They had not morphine, caffein, or strychnine, and they knew nothing of oxygen inhalations.

Another drug has recently been added to the list. It has been found that the condition of fatigue is attended by the production of a toxin in the muscles and blood. As these organs fabricate it, it is at first more than neutralized by another chemical body, an antitoxin. Both of these have been synthetically prepared and can be purchased. Injection of the former induces the feelings and signs of fatigue. Injection of the latter removes these and produces a sense of invigoration.

So we have found a new way of playing with the works. These bodies are alkaloids like morphine and cocain, produced by the muscles as *results* of fatigue and energy. Their injection produces *imitations* of the properly causal condition. To stimulate with the second of them is to overdraw the account and the trick must sometime be heavily paid for.

M. D.

A New Cycle

ACCORDING to an old hypothesis, rather laid on the shelf than disproved, the earth consists of a solid nucleus separated from the crust by a fluid layer. The nucleus does not rotate on the axis quite as fast as the covering. Its equator lags with respect to the crust's equator, and any point upon it therefore travels slowly westward beneath the latter.

This hypothesis has been revived by a writer (Herr Wehner) in a German scientific journal in order to explain the slow westward movement of the great centers of seismic and volcanic activity, a movement corresponding in speed to the westward revolution of the nucleus and occupying, he thinks, 952 years in a complete circuit.

The nucleus is studded with foci of great activity. As it rotates, these foci come under weak spots in the crust and from the giving way of these earthquakes and volcanoes result. As the foci pass slowly along, these disturbances subside and new ones, westward of them, begin. Herr Wehner thinks that a group of these foci has now come under a weak place between longitude 37° and 43° W., and latitude 1° N. and S. There consequently, about the east angle or tip of triangular South America, trouble may be expected. One of the two great volcanic and seismic belts occupies a circle of latitude considerably north of the spot that occupies Herr Wehner's attention, somewhere about 37° to 40°. This circle passes through the Mediterranean, the Azores, West Indies, Central America, Hawaii, Japan, China, India, Afghanistan, Persia, and Asia Minor. Westward along this, according to the theory, volcanic and seismic disturbances should slowly creep, coming round every thousand years or so.

The other belt practically encircles the Pacific, cutting the first in Japan and California, longitude 120° W. and perhaps 130° E. C.

An Old Gold Myth

A CERTAIN old miners' "myth" may one day turn out to have some science in it. To the great regret of a mining and engineering journal it is at any rate turning out to have still some life in it.

According to this myth, ore from which all the gold proper has been removed still contains "green gold," gold which is not exactly gold, gold which does not respond to the usual tests nor come out of the ore under the usual methods. "Perennially," says the journal, "does it (the myth) bob up serenely." According to it

> there is in some ores an imperfect, immature gold — a young gold that has not existed through sufficient geological ages to ripen, in other words "green gold" — which in its tenderness escapes collection by the assayer's rude methods.

The article was evoked by the report that some experimenter has found the secret of some sort of chemical treatment which hurried on the ripening of this green gold.

The alchemists, says the journal quite correctly, believed in the existance of immature gold. When it writes about the matter a few years hence it may have to add that science corroborates. Evolution is not confined to animals and plants. Chemistry already perceives evidences of it in the gradations manifested when the elements are arranged according to Mendeleyeff's table. Iron, cobalt, and nickel, for instance, seem to be struggling for the occupancy of one of the grades. A mere touch would apparently change one of them into any other. The elements of a million years hence may not be identical with those we have today.

STUDENT

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Nature Studies

The Educated Chimpanzee

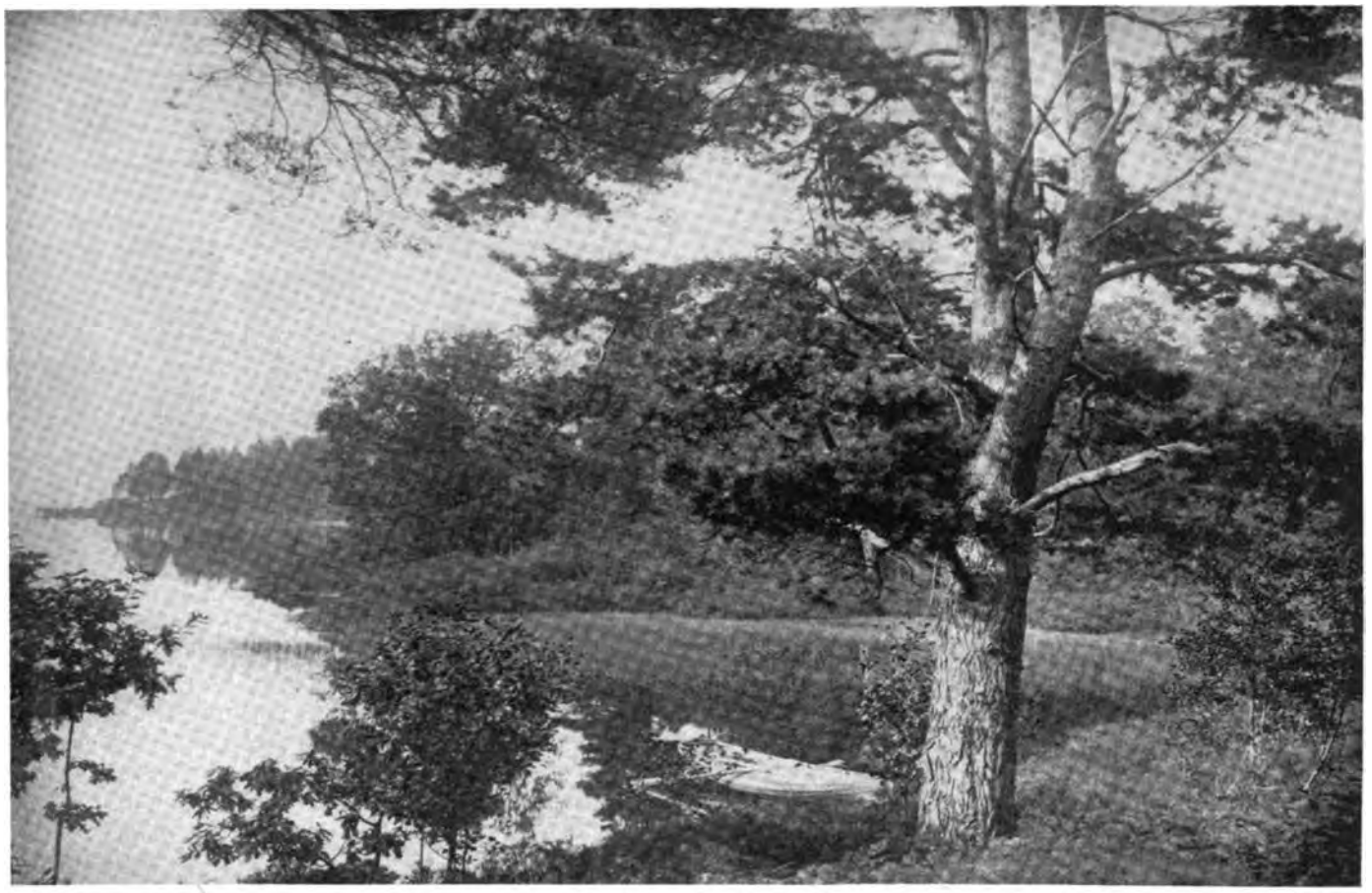
THE educated chimpanzee exhibited not long ago in London could select screws, bore holes in the wood with a gimlet, and put in the screws with a screw-driver; while, when given a nail, he would take a hammer and drive it in.

It is to be noted, first, that these educated animals do not propagate an educated race; indeed they are usually sterile; second, that their intelligence is derived *from* the human kingdom.

Whatever may be the *facts* about the descent of man, these two circumstances militate against the idea that any race of animals could of itself have evolved into anything higher. *Mind* is the great unresolvable fact of life; we are obliged to presuppose it, whether we derive it by evolution from the molecule or whether we say it was given by a deity. We see that the ape requires the gift of mind from a being of higher order than itself; otherwise it cannot produce anything higher than itself.

Supposing for a moment that a race of men has been produced from a race of animals — and there are fatal anatomical objections in the way of such a proposition — even then we must supply a race of a higher order to endow it with mind and with the power to evolve. So our hypothesis fails to fulfil the purpose for which it was made.

And what of the future evolution of man? If he relies solely on his present endowment of faculties, will he not go on revolving in the same circle perpetually, repeating himself, a slave to fixed impressions, like a race of animals or of barbarians? He needs the inspiration of a higher power, to come and set aside all preconceptions and introduce a new order of things. It is the *God within man* that leads him onward and upward. STUDENT



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"ON THE BONNY, BONNY BANKS OF LOCH LOMOND"

Loch Lomond

LOCH LOMOND, Queen of Scottish Lakes, famed for the beauty of its varied scenery, has from the southern point at Balloch to Ardlui in the north a total length of nearly twenty-one miles. At the south end the breadth is over five miles, but when the beautiful little village of Luss, delightfully situated on a promontory which juts into the loch on the western shore, is reached, then it gradually narrows, and for the remaining 14 miles the width is little over a mile.

To the south it is studded with innumerable beautiful islands of every varying form and outline which fancy can frame, some covered with grassy lawns and cultivated lands, others one mass of trees and underwood; while towering above the loch are mountain peaks and crags rising tier upon tier until they are lost on the distant horizon. Ben Lomond, pre-eminent, rising to a height of 3158 feet above the level of the loch, which is only thirty-two feet above the level of the sea, stands like the sentinel of this enchanted land. Well might the Wizard of the North say, "it affords one of the most surprising, beautiful, and sublime spectacles in nature."

The many ruined castles standing in the vicinity are land-marks of a historic past, names famous in song and story being associated with them. One name bids fair to outlive many of the ancient and more illustrious personages connected with this district, that of Rob Roy, the outlaw. That the beginning of the 18th century should write on the pages of history such scenes as are associated with this name seems curious. The "bold outlaw's" Prison, an arched cavern formed by massive boulders which have tumbled to the shores of the lake, is the place where his captives used to be kept, and from there they were dipped and re-dipped in the waters below till they agreed to his terms of release. On viewing this prison house the words of Andrew Fairservice are called to mind: "to gang into which (Rob's district) was a mere tempting o' Providence." W. F.

Magnetism, the New God

THE setting up of telegraphs all over the world has shown us that from time to time magnetic storms occur. These storms are not local but universal; they prevent the sending of messages by overhead wires while they last, and produce great oscillation in the magnetic needles at observatories, which oscillations are registered by curved lines on the record paper. Evidence has accumulated to connect these magnetic storms with sunspots. During the storms duplication of lines, in the spectrum taken over the sunspots, shows that the light has passed through a powerful magnetic field. But, some people have asked, are the sunspots the *cause* of the magnetic storms or only part of the *effect?*

Magnetism, whether generated in the sun or outside of it, seems to be a most potent force in the earth's life. This goes to show that, however complete a system of the universe on mechanical lines may be made, there is always room for additional factors; and that the test of "completeness" is not a conclusive one. Theorists may fabricate mechanical systems ever so complete, yet these are not final. They are about as like the real universe as a man made of nothing but blood and flesh and bones would be like a real man. Given that the universe is run by mechanical forces, there still lacks something to push the forces; magnetism can be assigned this rôle. Thus the universe is run by mechanical forces set in motion by magnetism: mere gravitation is dethroned, and magnetism becomes the new God. E.

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THE TYLWYTH TEG

Welsh Air — *Llwyn On*

WHEN over Llyn Dinas the rose clouds come sailing,
Ere the iris, night, eastward her bloom hath unfurled,
With Grongar and Golden Grove purpling and paling
With the rippling, dim hues of the gems of the world,
'Tis the hills that are filled with a low sound of singing,
And a rustling of laughter 's astir through the vales;
And dear knows what opaline legions are flinging
Their harping and dancing through mountain-wild Wales.

'Tis the old earth hath millions of sons and of daughters
Not dimmed and encumbered with woes like our own;
And they ride the night-winds and they gleam on the waters,
And the least of them all hath a bloom for his throne.
And all the blue nights they go weaving and waving
Their wild incantations of glamorous dim song,
The gray quiet rocks and the dreaming trees laving
With foam of enchantments, to purge them from wrong.

And that 's what thrills through when the quicken trees quiver,
With laughter a-shiver, and vague undertones;
And theirs the deep voices that call from the river,
By dark Llygad Llychwr, that call o'er the stones.
There 's a heart in the hills, and it 's beating, it 's beating!
And the flowers have their Welsh and they 'll whisper you tales.
And ah, the wild music that 's waning and fleeting
By sunlight and moonlight, through mountain-wild Wales.

Kenneth Morris

Sign Posts Along the Path

Extracts from the Writings of H. P. Blavatsky

IV

From "The Babel of Modern Thought," *Lucifer* Jan. 15, 1891, Vol. VII, pp. 357 *et seq.*

IN short, it may be said of the scientific theories, that those which are true are not new; and those which are new — are not true, or are at least, very dubious. It is easy to hide behind "merely working hypotheses," but less easy to maintain their plausibility in the face of logic and philosophy. To make short work of a very big subject, we have but to institute a brief comparison between the old and the new teachings. That which modern science would make us believe, is this: the atoms possess *innate* and immutable properties. That which Esoteric, and also exoteric, Eastern philosophy calls *divine* Spirit Substance (Purusha-Prakriti) or eternal Spirit-matter, one inseparable from the other, modern Science calls Force and Matter, adding as we do (for it is a Vedântic conception), that, the two being inseparable, matter is but an abstraction (an illusion rather). The properties of matter are, by the Eastern Occultists, summed up in, or brought down to, attraction and repulsion; by the Scientists, to gravitation and affinities. According to this teaching, the properties of complex combinations are but the necessary results of the composition of elementary properties; the most complex existences being the physico-chemical automata, called men. Matter from being primarily scattered and inanimate, begets life, sensation, emotions and will, after a whole series of consecutive "gropings." The latter non-felicitous expression (belonging to Mr. Tyndall) forced the philosophical writer, Delbouef * to criticise the English Scientist in very disrespectful terms, and forces us in our turn, to agree with the former. Matter, or anything equally conditioned, once that it is declared to be subject to immutable laws, *cannot* "grope." But this is a trifle when compared with dead or *inanimate* matter, producing *life*, and even psychic phenomena of the highest mentality! Finally, a rigid determinism reigns over all nature. All that which has once happened to our *automatical* Universe, had to happen, as the future of that Universe is traced in the smallest of its particles or "atoms." Return these atoms, they say, to the same position and order they were in at the first moment of the evolution of the physical Kosmos, and the same universal phenomena will be repeated in precisely the same order, and the Universe will once more return to its present conditions. To this, logic and philosophy answer that it cannot be so, as the properties of the particles vary and are changeable. If the atoms are eternal and matter indestructible, these atoms can never have been born; hence, they can have nothing *innate* in them. Theirs is the one homogeneous (and we add *divine*) substance, while compound molecules receive their properties, at the beginning of the life cycles or *manvantaras*, from *within without*. Organisms cannot have been developed from dead or inanimate matter, as, firstly, such matter does not exist, and secondly, philosophy proving it conclusively, the Universe is not "subjected to fatality." As Occult Science teaches that the universal process of differentiation begins anew after every period of Mahâ-pralaya, there is no reason to think that it would slavishly and blindly repeat itself. *Immutable* laws last only from the incipient to the last stage of the universal life, being simply the effects of primordial, intelligent and entirely free action. For Theosophists, as also for Dr. Pirogoff, Delboeuf and many a great independent modern thinker, it is the universal (and to us *impersonal* because *infinite*) Mind, which is the true and primordial Demiurg.

What better illustrates the theory of cycles, than the following fact? Nearly 700 years B. C., in the schools of Thales and Pythagoras, was taught the doctrine of the true motion of the earth, its form and the whole heliocentric system. And in 317 A. D. Lactantius, the preceptor of Crispus Caesar, the son of the emperor Constantine, is found teaching his pupil that the earth was a plane surrounded by the sky, itself composed of fire and water! Moreover, the venerable Church Father warned his pupil against the *heretical doctrine of the earth's globular form*, as the Cambridge and Oxford "Father Dons" warn their students now, against the pernicious and superstitious doctrines of Theosophy — such as Universal Mind, Re-incarnation and so on. There is a resolution tacitly accepted by the members of the T. S. for the adoption of a proverb of King Solomon, paraphrased for our daily use: "A scientist is wiser in his own conceit than seven Theosophists that can render a reason." No time, therefore, should be lost in arguing with them; but no endeavor, on the other hand, should be neglected to show up their mistakes and blunders. The scientific conceit of the Orientalists—especially of the youngest branch of these — the Assyriologists and the Egyptologists — is indeed phenomenal. Hitherto, some credit was given to the ancients — to their philosophers and *Initiates*, at any rate — of knowing a few things that the moderns could not rediscover. But now even the greatest Initiates are represented to the public as fools. Here is an instance. On pages 15, 16 and 17 (Introduction) in the Hibbert Lectures of 1887 by Prof. Sayce, on *The Ancient Babylonians*, the reader is brought face to face with a conundrum that may well stagger the unsophisticated admirer of modern learning. Complaining of the difficulties and obstacles that meet the Assyriologist at every step of his studies; after giving "the dreary catalog" of the formidable struggles of the interpreter to make sense of the inscriptions from broken fragments of clay tiles; the professor goes on to confess that the scholar who has to read these cuneiform characters, is often likely "to put a false construction upon isolated passages, the context of which must be supplied from conjecture" (p. 14). Notwithstanding all this, the learned lecturer *places the modern Assyriologist higher than the ancient Babylonian Initiate*, in the knowledge of symbols and his own religion!

The passage deserves to be quoted *in toto:*

> It is true that many of the sacred texts were so written as to be intelligible only to the initiated; but the initiated were provided with keys and glosses, *many of which are in our hands* [?] . . . We can penetrate into the real meaning of documents which to him (the ordinary Babylonian) were a sealed book. Nay, more than this, the researches which have been made during the last half-century into the creed and beliefs of the nations of the world both past and present, *have given us a clue* to the interpretation of these documents *which even the initiated priests did not possess.*

The above (the italics being our own) may be better appreciated when thrown into a syllogistic form.

Major premiss: The ancient Initiates had keys and glosses to their esoteric texts, *of which they were the* INVENTORS.

Minor premiss: Our Orientalists have *many* of these keys.

Conclusion: Ergo, the Orientalists have a clue which the *Initiates themselves did not possess!!*

Into what were the Initiates, in such a case, initiated? — and who invented the blinds? we ask.

Few Orientalists could answer this query. We are more generous, however; and may show in our next that into which our modest Orientalists have never yet been initiated — all their alleged "clues" to the contrary.

* In the *Revue Philosophique* of 1883, where he translates such "gropings" by *tâtonnements successifs.*

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THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question It has often been said that Theosophy with its teachings of Reincarnation and Karma offers the highest basis for morality — a scientific basis of ethics; yet how is this better than the old saying — be good and you will go to heaven; be evil, and you will go to hell? Is not the highest expression of ethics to do right for the sake of right, regardless of results and the hereafter, whether that be in heaven, hell, or, through rebirth, here on earth?

Answer Theosophy *does* offer a scientific basis for ethics, and that through its teachings of Reincarnation and Karma; but to say that this is no other than the old teaching about heaven and hell is to misunderstand it grievously. For to think of Karma as implying merely a system of rewards and punishments, is to have a very crude notion of it; the truth being that it is widely different from this; and to comprehend it rightly is to have eaten of the fruit of the Tree of Knowledge of Good and Evil. Karma has no kindred with that old grimness about an eye for an eye and a tooth for a tooth; and all idea of original sin is absent from Theosophy, which sets before us instead the picture of an originally sinless universe and mankind, and a primal harmony that has been broken and must be restored. Karma is the beneficent means of restoration; a necessity for restoration inherent in the universe.

Karma is not taught as a motive for being good or refraining from evil; nor have fear or threats any part in the Theosophical scheme; but H. P. Blavatsky and W. Q. Judge and Katherine Tingley have continually inveighed against fear, and shown it to be one of the vices and a dangerous enemy to human progress. *Thou shalt not fear,* Theosophy has added to the commandments; because the soul of man is heroic in its essential nature, and of a kindred flame with whatever is divine and immortal, and with the Law itself. Evil is whatever tends to delay progress, to cause retrogression; above all, that which redounds to the gratification or supposed advancement of self: good, whatever hurries on the universe towards its goal; what extends, broadens, and enriches the consciousness. For all this infinite expansion that runs outward from before our eyes and senses; and all that other infinite expansion (for it is so) that runs inward, and our minds and feelings quiver and gleam on the rim of it and beyond them is Cimmeria yet to be explored; all this is one organism and the abode of one Life; all is knitted together most intimately, and you might say that the echoes from the falling of a pin reverberate among the far stars. So it is certainly in the inward world; *there* no thought can be stirred that does not affect the universal; that which was whispered in secret shall be proclaimed upon the housetops, etc. Have we not learned that no energy is ever lost? Thought is an energy nearly omnipotent, seeing how it runs out and inflames mind after mind. It is not the stain one lays upon oneself merely, which makes the truth of that old Teacher's saying, that whoso hateth a man hath already murdered him in his heart, and so on; but that one has poured so much poison into the well-springs of human thought, whereby millions are to encounter the greater peril, and all human life and virtue to be cheapened and worsened. Our bodies breathe the same air, and our minds still less can be exclusive or aloof, since they must meet whatever the hero or the evil-monger has thrown into the thought-sea, and use it according to our own weakness or strength. And that which is behind the brain, namely the soul, is in closer unity still, as may be proved by this; that wherever the soul speaks out, the ring of compassion is in its tones, and the plea and affirmation is all for human brotherhood. And then behind the soul is That which is eternally and indivisibly One.

This vast unity of which we are parts is always moving forward, and the sweep of its advance is evolution. Now the Spirit goes down into matter, and inflames universal inertia into life, and is incarnate in myriads of forms, and reaps harvests of experience from the fields of chaos before untilled; Spirit is drawn down into matter. Then, when its secret life has run through all the veins of creation, working form and beauty out of void formless hideousness, inspiring and quickening, the call is for the return; the laborer has gone forth into the field, now must he come home with the harvest: Matter is drawn up towards Spirit. The Bards taught of the Dawn of Worlds when the Blessed Ones went forth from the Circle of Bliss; Chaos was out before them, and they charioted forth, flame-winged and beautiful, to establish light and imperial domain in the void lone darkness. But the greater part of them were lost, mired, and their beautiful armor battered there; oblivion encumbered them during interminable ages, and now they are human beings, either lulled in those chaos-born delights which at first appeared so loathsome; unmindful of the flame-scythed chariots, the wings of fire, the golden purpose and the heroism; or else toiling upward very painfully and with slow progress. Yet what battle-wisdom has been gained, and is to be!

Evil was that which retarded in the outsetting; and now evil is that which retards in the return. The voices of nature — this nether nature into which we have descended — are all calling to us with infinite lures and temptations; and we, too, heaven knows, have mixed unending devilments into the substance of this nature, and set unnatural lime and poisons for our own souls: all this is for the retardment of our ownward march. Yet whoso raises anew the ancient war-cry of the gods, fails not to stir subtle memories, and make the evil places less tenable; whoever mends his own pace forces that of all. The cry is, *Homeward* towards the palaces of spirits; it is the universe that is advancing, and the great ultimate forces of life; shall one set his face for retrogression or delay? Let him think what opposes him; before the wheels of what a car he has thrown himself to retard it. His eyes must be opened to what he is doing; the end of his desires must be uncovered. The way he has chosen is not *the way;* universal will tends all otherwhere. Indeed, he can obstruct, and he does; but the lesson he is to learn shall be, the innate folly of his obstruction; Karma is that which, with all patience and dignity, teaches him.

By this the slayer's knife did stab himself;
The unjust judge hath lost his own defender;
The false tongue dooms its lie; the creeping thief
And spoiler rob, to render.

And is not this the scientific basis for ethics; that evil is obstruction, a clinging to the material and sensual, a hankering after separateness and the worship of the petty self? But the motive for right doing that Theosophy supplies is this; that this mutinous rabble humanity may become an army again, and gloriously on the march; that *we* may go forward and be triumphant, with the ancient glory more than restored.

Whatever tends to selfishness, or is of the selfish nature, is *anathema maranatha* with Theosophy; and selfish fear no less so than selfish desire. Theosophy makes a call to the heroic, and is addressed to the divinity in man. It is the war-cry of the Gods; the old, divine battle-trumpet again sounding. He that hath ears to hear, let him hear; let him rise up, let him rise up, and follow. STUDENT

Question Much is said in Theosophical literature about service. In what sense is it to be understood? Is it not in a sense contrary to the innate love of freedom?

Answer "He that would be chief among you, let him be the servant of all." Should not the highest ideal of the true Theosophist be that of *efficient service?* Do not all good-hearted people like to feel that they are of *use,* that they are *helping?* Does it not seem to be a primary attribute of a human soul to render service to those who are dear to it? And as our knowledge is extended, through the priceless teachings of Theosophy, to include in "those who are dear to us," the human family, irrespective of nation, language, color, or race, will not the ideal service be that which makes for the good of all?

Does it not seem as if some very great thing were demanded of us? Well, it *is* a great thing, a *very* great thing, but it is also a simple thing, this service that is expected of us, and the core and center of it lies in the *way* we go about *our daily duties.* The topics that engross our minds, and wag our tongues; the desires we harbor, and the emotions that we feel, are acts either for or against the true interests of humanity, ourselves included as a unit of the whole.

We are very apt to forget *our* importance. I say *our* advisedly, for we sometimes allow the *usurped* importance of *something else* to blot out an important truth from the memory: that *we* are *neither animal body nor selfish desires,* and *our* service should *never be* in the direction of adding to our *personal man,* any tribute of admiration or support.

But in unity with our Divine Nature daily doing deeds and thinking thoughts of *brotherhood,* we may graduate in the *Mysteries of Life,* and in some time, far or near, become conscious co-workers with the world's great Helpers, who have served the true interests of humanity, since time began upon Mother Earth.

Our Teachers, H. P. Blavatsky, William Q. Judge, and now Katherine Tingley, have taught us that *service* is the *royal road* to knowledge, power, and peace, the Path that *all must* tread to reach perfection. So is it not both wonderful and beautiful to feel that we may begin it here and now, just where we find ourselves, and that in *serving those around us with an unselfish motive,* we are *doing our part* towards raising the consciousness of the Whole, and making possible a realization of Universal Brotherhood? W.

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Moving Objects at a Distance

TELEKINESIS, as its Greek roots imply, means "moving at a distance"; it is applied to the power of moving material objects at a distance without the "apposition" of any known force. A scientific writer on the subject points out rightly the absurdity of the position taken by those who maintain that the phenomenon is impossible because it would contradict the laws of Nature; they confuse the actual laws of Nature with the laws they have made for her in their own minds. They are bigots and dogmatists in the fullest sense of those words. The laws of Nature are defined by what Nature does, and if she admits of the moving of objects in this way, then that is one of the laws of Nature; it is a question of fact, not of argument.

The writer rejects the hypothesis of "disembodied spirits," which he says is out of the question and an impossible fiction in this connexion; but it is not clear whether his repudiation is based on more legitimate grounds than is the denial of the above-mentioned bigots. He thinks there may exist in man a certain activity which under certain conditions can be externalized; an explanation which amounts to little, if anything, more than a restatement of the facts.

To avoid confusion, it should be pointed out that the phenomenon is not less explicable than other phenomena, but only less usual. We cannot explain electrical action — wireless telegraphy, for instance — at all satisfactorily; we have merely invented an imaginary mechanism to account for it. And, when we come down to essentials, we find that we cannot really explain anything; for there is always that mysterious "action at a distance" cropping up in every case. Even if Eusapia had a rope attached to the table to drag it along by, how can we explain the way in which the end of the rope follows the beginning of it? For the rope, according to theory, is a row of particles, separated from each other by distances enormous relatively to their size. So in reality, we should require innumerable microscopic Paladinos to transmit the force across the emptiness between the molecules.

If asked, "Is action at a distance possible?" you could reply with the question, "What is a distance?" How big is a "distance"? Is it harder to transmit force across a big distance (if there be such a thing) than across a little distance? If there is one law of Nature that is proved up to the hilt, it is that action at a distance is impossible. But this statement sinks into foolishness when we remember that according to the atomic hypothesis, action at a distance must be the only kind of action there is.

The phenomena of Nature cannot be explained, but only partially symbolized, by statical and dynamical formulae. The extent of these phenomena is undetermined, and a few people are able to do things which the majority cannot. That is about how the case sums up.

W. Q. Judge says:

> Among phenomena useful to notice are those consisting of the moving of objects without physical contact. This may be done, and in more than one way. The first is to extrude from the physical body the Astral hand and arm, and with those grasp the object to be moved. This may be accomplished at a distance of as much as ten feet from the person. . . . The second method is to use the elementals of which I have spoken. They have the power when directed by the inner man to carry objects by changing the polarity. (*Ocean of Theosophy*, p. 141.)

Regarding change of polarity, we may remember that the earth is a magnetic body, and is charged with one form of electricity. Human bodies, in common with other forms of matter, are charged with the opposite form. Hence the attraction between the earth and the organisms upon it. If then, the polarity can be changed by the action of the will, the action of the earth would become more or less repellent. That such changes, resulting in loss of weight, have occurred with some persons is undoubtedly well attested.

Mediums are sometimes able to use such powers unintelligently, i. e., unconsciously. The powers of the Astral Body, continues W. Q. Judge, in the present cycle of human development act normally in conjunction with the physical body only; though, at a stage of human development in the far distant future, the Astral Body will be able normally to act apart from the physical body. For the Astral Body to do so now is an abnormality, and hence the medium is a disorganized person, subject to very grave risks. The secret of developing such powers normally and safely is a part of the real Yoga, the prime condition of which is self-purification. Any attempt to force such development prematurely, will, if not altogether abortive, result in a most dangerous dislocation of the nature, rendering the person liable to insanity or other evils. H.

The Initiation of the "Passing Bell"

IT is a glorious day on sunny Point Loma; and yet a certain mournful though sacred feeling at times invades the mind. This can be traced to the fog-bell — for a fog still rests on the ocean. That fog-bell exactly simulates the "passing-bell," and brings up memories of childhood in the old country village in England, when they tolled the passing-bell and one was informed, "That's for old Mrs. So-and-So, who is dying."

Why is the passing-bell tolled? An old custom? To drive away evil spirits? It is a survival of an ancient ceremony which was enacted at a certain epoch of a Soul's career when that Soul was privileged to pass through a certain sacred and auspicious initiation — the one we call "death."

The casting-off of the veil, the laying aside of the earthly robes, the "vesture of decay," the entering into freedom and light, the passing of the gates of purification — all this is a sacred and auspicious initiation. But the initiator is, for some, the king of terrors; teachers are sometimes objects of terror.

A Soul is passing. Greet the bell with a moment's sacred silence and a wish that it may pass the gates in safety. Wish that it may soon shake itself free from the dangerous entanglements of the lower planes immediately beyond the physical, and laying aside all its mortal vestures, pass to its long rest, there to await its return to earth.

And, from another point of view, a birth is taking place. Perhaps a passing-bell is tolled somewhere when a Soul is born into earth-life. The most sacred wish we can cherish for our passing comrade is to resign for his sake our personal earthly longings and endeavor to rise in inmost heart to his pure sphere, instead of trying to drag him back to ours. STUDENT

ESOTERIC BODHISM — Secret wisdom or intelligence, from the Greek *esoterikos*, "inner," and the Sanskrit *bodhi*, "knowledge," in contradistinction to *Buddhi*, "the *faculty* of knowledge or intelligence," and *Buddhism*.

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THE THEOSOPHICAL ADDRESS AT ISIS THEATER

THE large audience that was present last evening at Isis Theater and the close attention given to Mrs. Marjorie Tyberg's address on "Woman's Work in Theosophy," showed how great is the interest in the work of Katherine Tingley, Leader of the Theosophical Movement throughout the world as successor to H. P. Blavatsky and William Q. Judge.

Belows are extracts from Mrs. Tyberg's address:

The work of the Theosophical Movement in the nineteenth century was begun by a woman, Helena P. Blavatsky. Today almost twenty years after her death, the student sees the organization she founded growing unceasingly; sees large numbers of men and women all over the world striving with ever-growing interest and devotion to harmonize their lives with the Theosophical ideal she taught, and troops of happy children in the Râja Yoga Academies in various countries being trained with a success that baffles those ignorant of Theosophy. It is evident to every student of these institutions and of the Theosophic philosophy that only a Teacher and seer could have known so well the needs of humanity as to make the personal sacrifices, and carry on at all costs, the work which she had undertaken and which has resulted in such far-reaching benefits to the human race. . . .

Madame Blavatsky chose her own successor. William Q. Judge had been her co-worker from the time of the formation of the Theosophical Society. Mr. Judge carried on her work with energy and devotion. Under his leadership and in association with him as teacher, there was much serious study of the writings of Madame Blavatsky, with earnest effort to work in harmony in the service of the cause of brotherhood. It was a time of assimilation. The women students of Theosophy look back upon these years as the period during which their conceptions of life, destiny, and duty, were broadened and uplifted by the study of these writings. . . .

Mr. Judge told the members that a vast educational work would be undertaken in the future and that the world would be crying out for the very teachings Theosophy offers. . . .

From the moment when Madame Tingley became the official Head of the Theosophical Society, it was evident that there was to be a vastly wider application of Theosophical principles to human affairs in general. The international character of the work was emphasized and strengthened by a crusade of American Theosophists around the world, led by her. This brought her and her work into close relations with many sympathetic souls in various countries, quickened everywhere she went an interest in Theosophy and united work for humanity, so much so that during the following year the society trebled in membership. The fruit of this journey and of a second one taken some years later are constantly in evidence at the Headquarters at Point Loma, where the inquiries and reports received bear witness to the fact that Madame Blavatsky's work for the uplifting of the race is being faithfully carried on, and is resulting in an international unity of feeling in regard to the most sacred duties and ideals. . . .

It is impossible to describe fully the activities of women in Lomaland. Behind and in all is the beautiful, heart-filling sense of home. To the women there, Lomaland is the home-altar of the human family. A fire has been lighted that is a symbol of the spiritual awakening that belongs to this new time. It has fed the altars of other great homes — sacred spots of the earth where kindred centers shall be established. One can read in the newspapers of an estate in Cuba on the historic San Juan Hill; that she has received as a gift from one of her students a beautiful homestead in the New Forest, England, not far from the ancient temples of Britain's mystery-people, the Druids; that at Visingsö in Sweden, a gem-like island in a lovely lake, another estate has been purchased, where once, long ago, the most important educational institution Sweden has ever had until now once existed; that a beautiful home has been established in the heart of New England by the Leader of the Theosophical Movement. He who runs may read all this; but the women workers in Theosophy see in it all the expansion of the ideal home life of Lomaland to meet the needs of humanity. — San Diego *Union*

Wisdom and God

BEWARE of murmuring, which is unprofitable;
And refrain your tongue from backbiting:
For there is no word so secret, that shall go for nought:
And the mouth that belieth slayeth the soul.—
Wisdom of Solomon, i, 2

The meaning of this, as shown by the context, is that the man of evil thoughts shuts himself out from wisdom, thereby "slaying his soul." In verses 3, 4, 5, we read:

Froward thoughts separate from God:
And his power, when it is tried, reproveth the unwise.
For into a malicious soul wisdom shall not enter;
Nor dwell in the body that is subject unto sin.
For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

This Book of Wisdom was excluded from the Biblical canon, though there is an "Authorized Version" of the Apocrypha, containing it, published by houses which publish Bibles. In it we find the impersonality of the Supreme more definitely expressed, though the use by the translators of the word "God," a word whose meaning has been so disfigured by theology, does something to conceal this fact. But in the above chapter it is apparent that the word "wisdom" is used interchangeably with that of "God"; for we read in verse 6:

Wisdom is a loving spirit; and will not acquit a blasphemer of his words:
For God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.
For the Spirit of the Lord filleth the world.

In chapter VI we find the following:

Wisdom is glorious, and never fadeth away:
Yea, she is easily seen of them that love her, and found of such as seek her.
She preventeth (that is, in modern English, "helpeth") them that desire her, in making herself first known unto them.
Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors.
To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.
For she goeth about seeking such as are worthy of her, showing herself favorably unto them in the ways, and meeteth them in every thought.

It is clear that the message here is not the same as the theological message. It is a great deal more like the Theosophical message. Instead of being urged to humilate ourselves before the throne of grace, we are bidden to seek wisdom. How would that suit some ecclesiastical programs? And why was the Book of Wisdom excluded from the canon — and the Song of Solomon and the Book of Ruth put in?

Let us read further:

For the very true beginning of her is the desire of discipline;
And the care of discipline is love;
And love is the keeping of her laws;
And the giving heed unto her laws is the assurance of incorruption;
And incorruption maketh us near unto God:
Therefore the desire of wisdom bringeth to a kingdom.

This is surely not the heavenly kingdom to be entered after death, where we shall sit in company with murderers washed suddenly white on the gallows; but a kingdom here on earth. Yet it is not a temporal kingdom; it is a kingdom of the Soul. But the point is that we may one and all enter into it here and now by seeking wisdom and observing discipline, following the commandments of love. A message which would never suit those who make capital out of man's ignorance and who turn his reliance upon himself into reliance upon them and their machinery. In the next chapter Solomon describes how he came to have wisdom; and mark that he claims no special divinity, but, like Jesus, is a simple son of man, following a path that others may follow.

I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth.

And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep.

And when I was born I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

I was nursed in swaddling clothes, and that with cares.

For there is no king that hath any other beginning of birth.

For all men have one entrance into life, and the like going out.

Wherefore I prayed, and understanding was given me: I called *upon God,** and the spirit of wisdom came to me.

I preferred her before scepters and thrones, and esteemed riches nothing in comparison of her.

Neither compared I unto her any precious stone, because all gold in respect of her is a little sand, and silver shall be counted as clay before her.

I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

Nowadays we find some cults, professing to be wise, which make health and beauty and the light that fades their greatest good and worthiest object of pursuit. Health and beauty may be the prerogatives of the wise man; but he who makes these his sole idols does not get them, and misses wisdom too.

All good things together came to me with her, and innumerable riches in her hands.

As to God, we find that he leads men to wisdom —

It is he that leadeth unto wisdom, and directeth the wise.

And wisdom herself —

Is the breath of the power of God, and a pure influence flowing from the glory of the Almighty.

So this is no theological God, but the Universal Spirit, whose power is felt in every atom, which has a temple in every human heart, and whose presence there is manifested by wisdom.

Our most secret thoughts count, so says the Sage; froward thoughts separate from God, and wisdom shall not enter a malicious soul. The promise to those who keep love in their hearts and discipline in their mind is immeasurable; they shall be raised to the sphere of enlightenment and bliss. This is a Gospel that appeals to all, whatever their station; none need wait for circumstances to change, the message is independent of circumstances, opportunity is ever at the door of the hut and of the palace. We are ever "in the sight of the Supreme." We can make our own Soul shine or we can cover its light with murky clouds. We may choose to walk in delusion and sorrow or to follow the Light which is peace.

"Man, know thyself!" does not suit some ecclesiastical programs any more now than it

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* Italicized in Authorized Version; meaning, as all Bible readers know, that the words are not in the original, but have been inserted by the translators.

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did when a Sage was executed for preaching it. *Man trust in thine own divinity!* — this message would spoil many a plan. Yet it is the message of the Sages of old. Solomon found no peace in his earthly kingdom and riches; but he extols the kingdom into which he had been brought by following wisdom, and proclaims his intention to preach it to all men.

If people are so anxious to save their Soul, let them save it; but do they not scorn it and mock it every hour? Do they not deny their Soul — let doubt occupy the throne and say that there is no Soul? Self-confidence is a thing we pride ourselves upon, but let us be sure that it is not conceit we are worshipping instead.

Faith in the power of Truth is faith in our own internal vitality — not the physical vitality nor the psychical vitality nor the mental vitality, but the vitality of the Spirit of Wisdom and Compassion.

Why were such writings as these cut out of the Biblical records? People are beginning to see, both pastors and congregation, that religion has been overgrown with a mass of theological superstition. Let us cease worshipping dogma and middle-age tradition and worship Wisdom wherever we can find it, recognizing it as such by its own inherent power to light us and help us, as Solomon of old enjoins. STUDENT

Allowing the Savage Instinct to Develop

A UNIVERSITY professor of this country is credited with the theory that we should allow children to develop their savage tendencies. He says that the most aesthetic and intellectual persons are those who in early life were the wildest children. If this be true, it ought to be too well known to require special notice; if it is not true, arguments based on it will be fallacious. He compares the child to a fighting kitten; the child

> loves dirt and fighting. He is a brute, as far as his instincts go; and unless he be allowed to develop his savage tendencies at an early age, the finer instincts, which do not grow until late, will not develop to their best.

Perhaps all would not care to subscribe to so sweeping a statement as the most aesthetic and intellectual persons are those who were the wildest children; but, assuming it for the sake of the argument, let us see where it leads us.

Even supposing that every cultured and intellectual person was wild as a child, it does not follow that every wild child will become a cultured and intellectual person. For there may be some wild children who do not become cultured and intellectual. Luscious fruit always grows in good soil, but good soil does not always produce luscious fruits. It seems to be assumed that the intellectuality was due to the wildness; whereas they may have been only concurrent qualities, both produced by some other cause. It seems to be assumed that intellectuality can be developed *only* by wildness and in no other way; whereas it is possible that there may be some way of producing even greater intellectuality without any wildness. Altogether the argument is a tangle of assumptions and quite inconsequential.

The obvious fact is that men of mark are people endowed with brains and abundant energy, and that this frequently takes the form of wildness in youth because it is not properly guided. If it had been properly guided the results would have been still finer. The results, then, are due to the natural energy and talents, not to the wildness; but wildness was only a defect.

Of course one understands and sympathizes with the professor's point of view. He believes himself obliged to choose between the dullard and the man of spirit, and who can blame him for preferring the latter? But may there not be other possibilities than those two? His "good boys" must be boys who have not the energy to be bad; and the only kind of spirited boy he is familiar with would seem to be the wild boy.

But, from the Theosophical standpoint, it must be held that it is possible for a boy to be spirited without being wild, and that this is a question of due parental control and guidance. But the professor's argument fails, because the boy who is to blossom into a genius will be wild anyhow (according to present systems of rearing); whereas the boy who has not the fire of genius in him will not be inspired with it by letting him run wild. So we cannot produce geniuses in that way. Hence there is no particular reason brought forward for departing from the wisdom of Solomon and for not inculcating discipline in early years.

Solomon of course was aware of the fact that a child has strong natural instincts; but he must also have surmised that the child was an immortal Soul. His view of the duties of a guardian was that the guardian should assist that Soul in its path through life by extending to it the aid and support which tender age prevented the child from rendering to itself. He considered the guardian ought to show the child how to tame his wild instincts and direct them into healthy channels. This does not mean suppression; discipline allows full scope for play and relaxation; it does not constrain the will but strengthens the will. The one whose will is dominant can enjoy the most freedom. These are perhaps rather trite maxims, but a little logic shows that it is necessary to keep on repeating them. OBSERVER



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THE ROMAN ENTRANCE-GATE
TO THE GROUNDS OF THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA
(A Recent Photograph)

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Art Music Literature *and the* Drama

Truth is Oft Stranger than Fiction

OF all the writers — and their name is legion — who have attempted to translate into a language comprehensible to the Occidental mind the heart and mentality of Japan, Lafcadio Hearn escaped failure more entirely than any other. He loved the Japanese people themselves, which is something quite other than admiring their customs, or endorsing their unconventional yet intensely spiritual concepts of life. It is something even deeper than perceiving the transcendent superiority of Shintoism over the dogmatic and creed-enchained so-called "religions" of the Occident.

Hearn entered into the spirit of Japan because the great deep spiritual life of all Nature impinged upon and overshadowed his own consciousness, and so shed a light upon it which, filtered down to us through a mentality already made sensitive and respondent by suffering, has the power to touch even the most materialistic with something of gleam and fire.

There is an ancient, ancient script which reads as follows:

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of Matter, she shows her treasures only to the eye of Spirit — the eye which never closes, the eye for which there is no veil in all her kingdoms.

A current writer, in referring to the memorials of Hearn which his widow (a member of an old Japanese family) is now preparing for publication, makes mention of a curious "coincidence" in connexion with Lafcadio Hearn's last hours. It strangely suggests the mystic teachings which hold that not only does one who frames his life according to compassion's laws become responsive to Nature's moods and signs, but that Nature herself to such a one *may become responsive in her turn.* The "coincidence," so-called, noted by the critic, and quoted below from the writings of Mrs. Hearn, is only to be understood in the light of a true philosophy, and by one who knows Hearn's passionate love for the little evolving things, living their lives as nobly as they are permitted, on the ladder's rung far beneath us, insects, animals, frogs, birds, even the bamboo leaf and the reed.

Among other things referring to the "coincidence," Mrs. Hearn relates how, shortly before her husband's death, one of the servants discovered a "Kaerizaki" (literally, "return-bloom") or a bloom out of season, on Hearn's favorite cherry tree. She writes:

The time is autumn, and here we have a cherry blossom opening suggestively and pointing toward him meaningly; and that cherry tree, not much to look at, was, however, one of his beloved trees in the garden; certainly it was a matter worthy to tell him immediately. However, I thought that the *kaerizaki* was regarded in Japan as a bad omen; and without attaching any particular meaning to it I felt my heart somewhat disturbed. But I could not withhold from telling about it to him as the bloom appeared so interestingly. "Indeed," he said, delightedly, and came out from the library and gazed at it for some moments, and said: "It is so strange and beautiful. The flower must have been thinking that spring came already as the weather is so warm and lovely. But it will soon be frightened and dead under the approaching cold." You may call it superstition, if you will. But I cannot help thinking that it made its presence to bid farewell to Hearn, as it was his beloved tree.

Nobody seemed to know when the blossom withered away. We were all upset soon after on seeing his sudden ending, which, of course, we had no thought to expect. It was the night of Hearn's *shonanuka* (the first seventh day) when we gathered in the library, which was turned into his Butsuma or Buddha's room, and repeated the holy name in our hearts, and then we happened to talk about the cherry blossom or *kacrizaki*. We found out that Kazuo alone knew about it, and he said: "It was open all the next day after papa's death; and was dead at evening."

Students of life would not presume to call such, a "coincidence" merely. That we cannot perceive the working of those higher laws which shape and govern the inner collective life of the world, does not necessarily prove that they do not exist. It may merely prove that we have not the spiritual insight with which to perceive them nor the wisdom to recognize the outer evidences of them for what they are.

Mrs. Hearn further writes that for many years it was her custom to tell her husband every happening, small or large, of his beloved garden; the banana had a new leaf, a yellow butterfly flew out of the garden, the bamboo of his library had a new shoot, a bullfrog crawled out from under the veranda floor, the ants began to dig a new hole. . . . Such small things which would appear ridiculous to others were very important and serious for our Koisumi family, at least, to Hearn's mind. I never saw such a person as Hearn, whose heart was disturbed terribly even by a single shiver of a roadside weed, whose sympathy made him cry even with the falling of a flower.



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JAPANESE TEA GARDEN, CORONADO BEACH, SAN DIEGO, CALIFORNIA

Here we have the secret of Lafcadio Hearn's insight into the life and heart of a people whose mystery has eluded the probe of materialism and the "tests" equally of theory-bound science and creed-bound religion. The mind had become able to mirror the secret wisdom. Said the ancients: "He who knows his heart knows Nature."

STUDENT

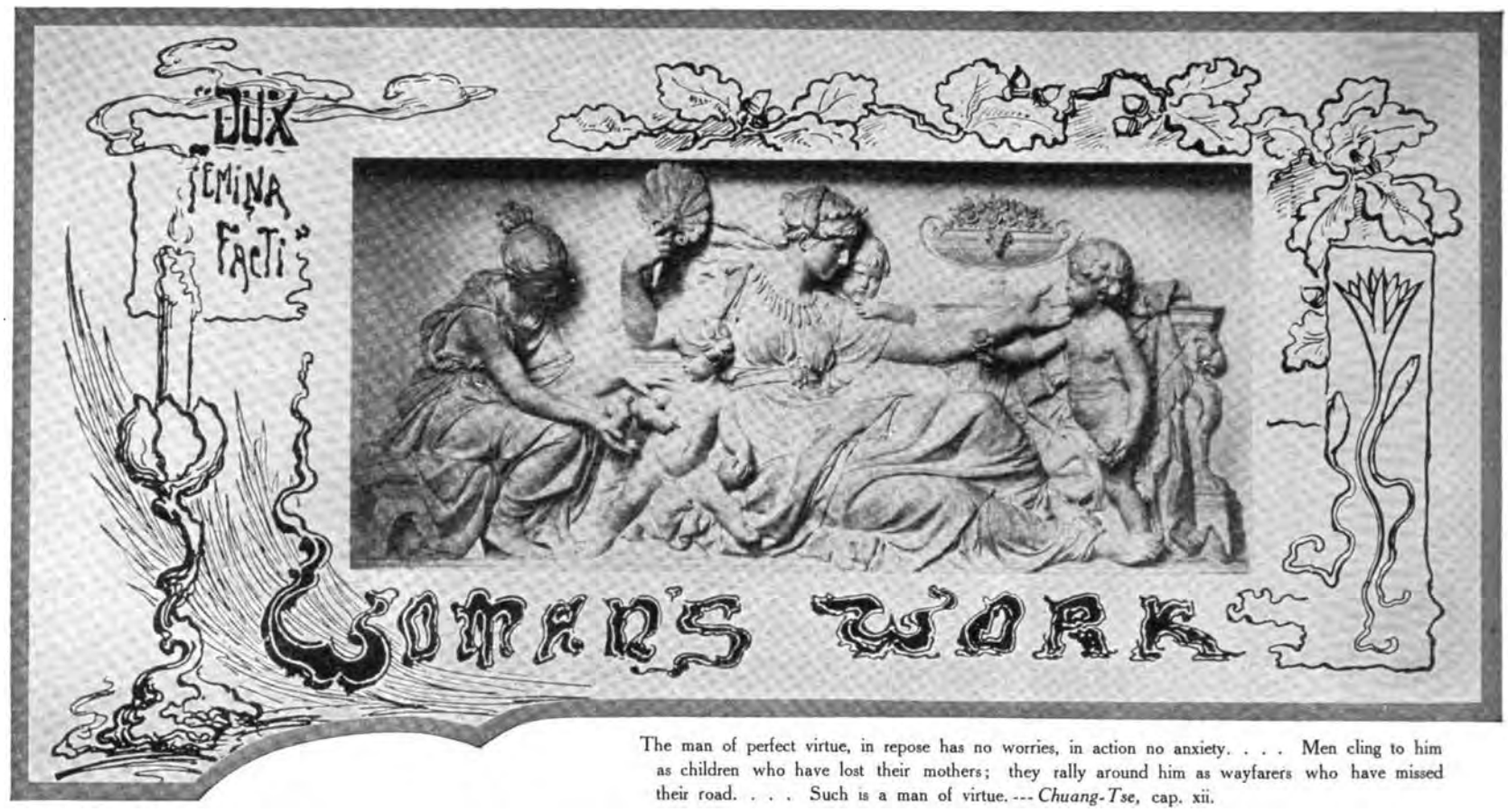
Stanzas Recently Added to the American National Anthem

I love thine inland seas,
Thy groves of giant trees,
Thy rolling plains;
Thy rivers' mighty sweep,
Thy mystic canyons deep,
Thy mountains wild and steep
All thy domains;

Thy silvery Eastern strands;
Thy Golden Gate that stands
Wide to the West;
Thy flowery Southland fair,
Thy sweet and crystal air —
O, land beyond compare,
Thee I love best!

NEARLY eighty years ago Dr. Samuel F. Smith penned the verses of our national anthem "America." Recently, during the ceremonies incident to unveiling some examples of modern sculpture at an educational institution in Southern California, the hymn was sung with two stanzas added. These had been written for the occasion by Dr. Henry Van Dyke, the distinguished author and poet, and, because of their tribute to the glorious golden Southland and the magnificent and titanic Far West, we should be glad to see them remain, as part of our American national anthem for the future. They are quoted above. A.

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The man of perfect virtue, in repose has no worries, in action no anxiety. . . . Men cling to him as children who have lost their mothers; they rally around him as wayfarers who have missed their road. . . . Such is a man of virtue. --- *Chuang-Tse,* cap. xii.

Thoughts and Strolls on Visingsö
I---Birgitta

A FEW weeks ago in these pages appeared some pictures from Visingsö, Sweden, the beautiful and historic little island in lake Vettern that is now entering upon a new stage of its history in once more becoming a seat of light and learning, this time of the true Râja Yoga that the world so sorely needs. Glimpses of past days were given, few, yet sufficient to indicate how rich Visingsö is in historical memories and relics, and how everything seems to have been part of a great whole, the fuller unfoldment of which is to come when the time is ripe.

One of the greatest treasures upon the island is the noble statue of Birgitta (see illustration on opposite page), a real work of art by some unknown sculptor of the sixteenth century, who in his inspiration obviously caught something of the real spirit of her life and her struggle. She is represented as in the act of receiving a message from within, from "Christ," as she named the inner guiding urge which ruled her life from the day of her first recognition of it. In the statue she typifies the rule laid down by her for the seat of learning she established at Vadstena on the shore of Vettern, condensed in the three words: *Humble, Yet Strong!*

Birgitta belonged to the Brahe family that is so intimately connected with the later history of Visingsö, and this statue stood once at the Visingsborg Castle. So far as we know she had no direct connexion with the island herself, although her husband owned a large estate there. However, it is surely the place for a statue of this remarkable woman, one of the brightest lights of the Middle Ages, and one who may even be named beside Joan of Arc whom she resembled in the absolute fearlessness and courage with which she carried out what "Christ" told her had to be done.

Thoughts on the past and future of Visingsö are interwoven with thoughts of this strong woman who had the power and energy that most *men* lacked in her day, and the purity of purpose and stainlessness of life not easily found either among churchmen or laymen. Birgitta forms one of the brightest links in the chain that still binds Sweden with her glorious past; she is one of the Challengers that some day will call forth hidden treasures and make it possible for Sweden to take a firm stand as the Guardian of Light and of Right Living. Touching all Europe with the new light she brought, Birgitta points the way for the men and women living five hundred years later in the land of the ancient Warriors and Vikings.

WE all differ and must agree to disagree; for it is only by balancing contrary things that equilibrium (harmony) is obtained. Harmony does not come through likenesses. If people will only let each other alone and go about their own business quietly all will be well . . .

Too much, too much trying to force harmony. Harmony comes from a balancing of diversities, and discord from any effort to make harmony by force . . .

I cannot tell you how my heart turns to you all. You know this; but a single word will do it—TRUST. That was what H. P. B. said. Did she not know? Who is greater than our great and valiant "old lady"? Ah, were she here, what a carnage!

William Q. Judge, from *The World Knoweth Us Not*

The Swedish men and women who made the history of the Middle Ages have mostly been so surrounded by legends that the individuals back of the great deeds are lost to us in a sense; we do not feel the pulse of their real life. Birgitta is one of the few exceptions. Her picture, as presented by her own writings as well as those of others, is so vivid, so full of life, that our heart beats with hers at every step as we follow the course of her efforts; and this in spite of the mystic source of her strength and her wonderful and daring fight which would seem naturally to place her, more than most of the others, in the world of legend and tradition. There is a singular tone of heartfelt affection in all that has been written of her in these five hundred years, and the way in which she has held her place in the modern mind may be seen from the fact that a list of Birgitta literature in different languages, published a few years ago and not pretending to be complete, formed in itself a volume of about one hundred pages.

Birgitta was of royal blood, both on her father's side and her mother's. Her father held a most prominent office, and by virtue of his birth, political influence, and great wealth, he was perhaps the most distinguished man in the country. The home in which Birgitta grew up was a real court and little she knew of the evils and sorrows of life into which she later stepped with such resolution and knowledge, in order to bring relief. She was early married, and the cares that followed as she conducted the education of her children gave her a broadened contact with life, and led her to find and take her true position. When the time came she stepped quietly out from the high place to which she had been born, and from that day on she lived among the poor and suffering, ministering to their needs. The inherent tendency to an easy life she subdued by fast and mortification, and she speaks openly of how hard she had to fight the urgings of her royal blood, even in later days. Taking every opportunity to help others, forgetful of herself, she did this in such a natural way and always so straight to the point, that wherever she might be she became the center, the "mother" who put things right, beloved by all in need, and by the sincere, but hated, ridiculed and feared by hypocrites everywhere.

It was not until she had received the "gift that sorrow brings" that Birgitta fully realized

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the purpose of her life. When forty years of age she lost the husband whom she dearly loved, and was at first almost overwhelmed with grief. But one day, as she herself recorded, she had a revelation of Christ, the door of her heart-life was unbarred, and from that moment her words and acts show that she breathed a higher and purer air and looked down on earthly life from above the mists and clouds that veil and obscure human minds. From this mystic inner source — the true Christos — she soon received instructions in detail about a Seat of Learning to be established at Vadstena, and she succeeded in gaining the interest of the king and the nobles, besides rich donations, making it possible for her to start the building within a short time. Everything about it she herself directed, planned, and designed in detail, and what an architect she was may be seen from the use she made of the Gothic style, modifying it into what was afterwards known as the "Birgitta style."

At the same time this remarkable woman eagerly studied all the religious movements of the day, and for instructors she sought the most learned and respected of the ecclesiastics in the North who had become interested in her revelations and who for many years assisted her in writing them down, afterwards editing and translating them into Latin. She studied Latin herself, and in order to give the people the opportunity of learning to know the foundation of their religion she made a Swedish translation of the Bible. All this time "messages" came to her and were sent out over Europe to emperor, kings, and leading men in church and state. Ridiculed at first, she soon was listened to as her words proved strangely prophetic.

Many have been unable to see the greatness of Birgitta because, instead of laying out plans for some distant future, she dealt so entirely with the problems of her own time; while a profound mystic she was yet intensely practical. But is it not the sign of greatness and sublime trust to take up the duty of the day and, as she did, try to remedy some of the worst *present* wrongs, convinced that the future then would take care of itself? Birgitta's plan was ever to use the means of the time, and so she worked on the basis of the convent life, though freed from the artificial regulations that had resulted in laziness, worldliness, and vice. It needed a woman to get at the tender point, and she bravely did so in the new order she founded. There were men *and* women within her institution, with a woman at the head; and there was work, loving work, along all lines that could help and enlighten the people. She aimed to build a stronghold from which beneficial influences should radiate in all directions, keeping it in intimate contact with the life of the people—*humble, yet strong.*

Birgitta could not proceed with the realization of her plans without the sanction of the Pope, and here her worst troubles began; she had to stop building to take up the fight with the Vatican — a fight of twenty long years, lasting nearly to her death.

It is hard to imagine how dark it was in Europe at that time. The demon of ambition and of lust for power ruled as shamelessly in the church as in the worldly life, and Birgitta had challenged this demon. But opposition only raised her spirits and she went to Rome itself in order to be on the battlefield and in person lead the battle. Almost alone, as she was, and often without means, it must have looked hopeless to others though it did not so to herself. Think of it — a woman from the far North, who for years had made her voice heard over all Europe, challenging cant, superstition and greed, now daring to appear in the very headquarters of ecclesiasticism and ambition to face the cunning and immensely rich machinery that had been organized to rule men's minds, and did rule, in even the most distant places of the known world!

Year after year the fight went on without anything constructive being done upon her cherished plans in Sweden — only fight, fight! Not for a moment, however, did she waver, ever victorious and ever defying the cunning plans of her opposers, in spite of the new obstacles constantly heaped in her way. Against sophistry she put clear, plain truth; and when her stay in Rome was made almost unbearable by ecclesiastical treachery and persecution, she only redoubled her care for the poor and neglected in the city, ministering to their nearest needs and totally regardless of her own. She must have set new currents of thought and action in motion by these ceaseless efforts, for when the day of victory finally came and the force formerly spent in battle could be turned to constructive work, many hundreds of pure-minded men and women in different countries were eager and enthusiastic to carry out her plans.



Lomaland Photo. and Engraving Dept.

STATUE OF BIRGITTA

IN THE BRAHE CHURCH, VISINGSÖ, SWEDEN

Behind is a painting of a knight of the same (the Brahe) family; at the side, a painting representing Birgitta giving her teachings to both men and women.

Birgitta herself did not live to witness the realization of them; she did not even see her native country again; the battle had taken her life, and she died in Rome in 1373, in her seventy-first year. Her daughter Katarina who had faithfully stood at her mother's side in Rome, took up the work and became the first leader in Birgitta's institution at Vadstena. And Birgitta's spirit lived long in her work; in days of darkness it was a beacon, and its pure ideals, practically demonstrated, brought to many the atmosphere in which they could breathe the higher life. Vadstena was long the chief home of culture, art, and industry in the North.

There is about the memory of Birgitta, as there was about the woman herself, an atmosphere of the freshness of spring-time. Some one has said that he always felt an indescribable something, as of the fragrance of spring flowers, in her presence. She lives so even today in her works. Her "Revelations" have just been published anew in Swedish after an old Swedish edition which is thought to be somewhat closer to the original than the translations, and they show a rare descriptive power. Her language excels by far that commonly heard and read in our days, in evenness, richness, and clearness. With a keen eye for reality she combined a luxuriant imagination, and her writings abound in pictures and allegories.

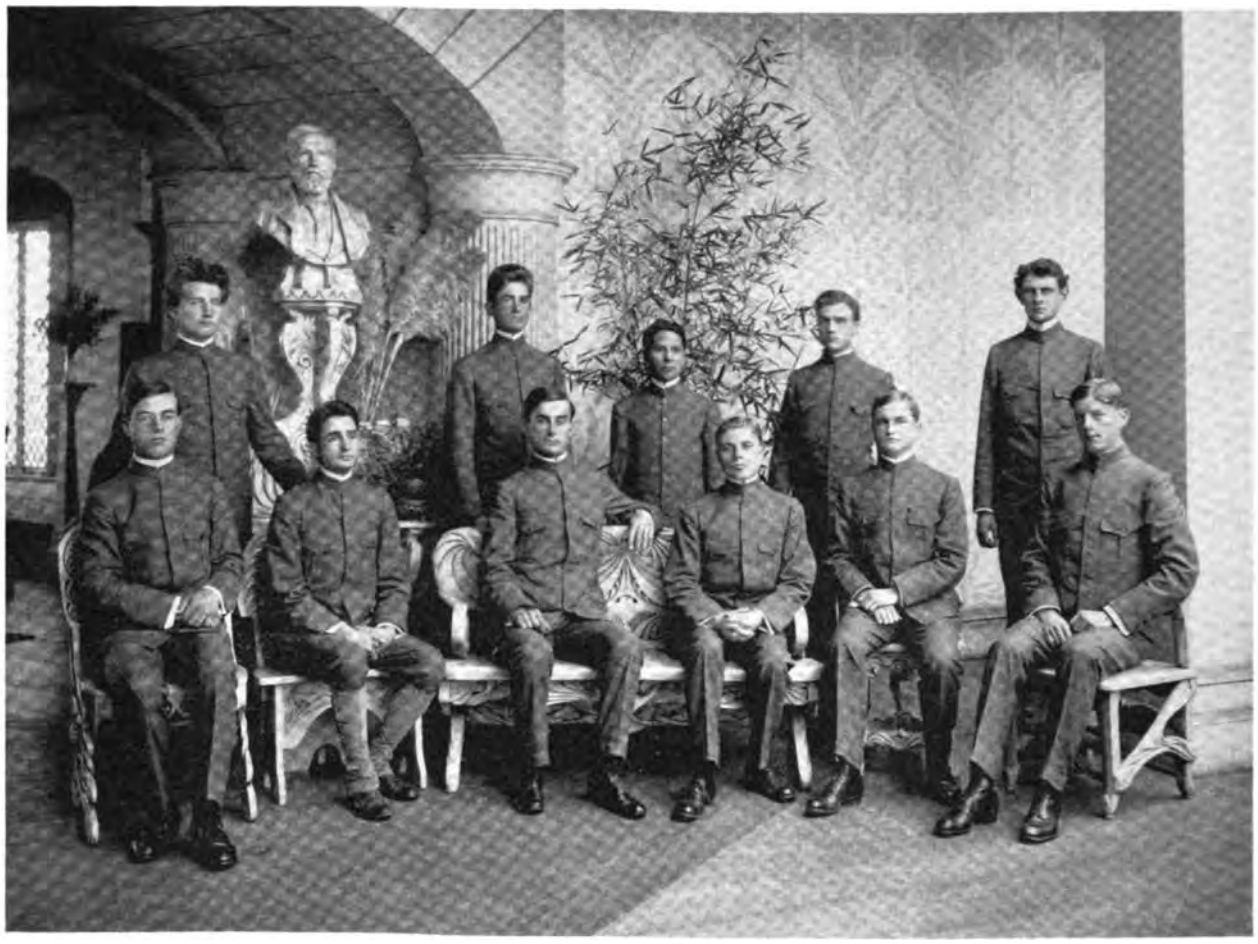
This woman, "humble, yet strong," is an example of what a single soul may achieve when stepping forth royally in the radiance of the Christos within, laying every thought and act on the altar of service for humanity. May she continue to be an inspiration in days to come! A fuller appreciation will undoubtedly be her lot, as that of all greater and lesser Helpers of Humanity, as Theosophy shall serve to show them forth in their true light. Many hearts, now waiting, will then be touched by the urge to join in the never ceasing battle against the powers that obstructed the path of those Helpers.

PER FERNHOLM

(Professor of Swedish in the Râja Yoga Academy, Point Loma, California.)

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OUR YOUNG FOLK



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THE HIGHEST CLASS OF BOYS IN THE RĀJA YOGA ACADEMY, LOMALAND

Echoes of the Visit of the Japanese Honorary Commissioners to Lomaland

THE following is quoted from a letter received at the International Theosophical Headquarters, Point Loma.

"It is wonderful how the heart of the people has been touched by the kindness shown to Tetsuo and by the fact that a little Japanese boy is at Lomaland. This month he is mentioned in two different magazines here. Mr. Iwaya Sayanami who visited Point Loma with the Japanese business men, says that the reception at Point Loma made him more happy than anything else in America. In the *Ladies' Graphic* he writes as follows:

"We paid a visit to the Theosophical Society at San Diego. The principle of this Society is Universal Brotherhood. In the most beautful spot there is situated the School. Here are children like little gods and goddesses of Ancient Greece. There is a little Japanese boy here — his name is Tetsuo. He was dressed in Japanese "haori" and "hakama," and came first to welcome us. He read an address of welcome in which there were also words dealing with the brotherhood spirit taught here. Even so young as he is, he seemed to have imbibed this teaching and to be influenced by it. Indeed, the future of this child will be something to see. We received the warmest of welcomes here.

"In *The Children's World* also, Mr. Sayanami, who is a well-known writer of children's stories, writes of his visit to Lomaland:

"My most delightful experience in America was when I visited the Râja Yoga Academy of the Universal Brotherhood Society near San Diego, established by Mrs. Katherine Tingley. Imagine our surprise when we were greeted at the entrance by a clever little Japanese boy about ten years old, with the Japanse national flag in his hand, and dressed in our national costume. When we saw this fine little fellow standing there to welcome us, it is hard to tell you how happy we felt. Afterwards this little boy read an address of welcome in Japanese, and on being asked his name he said it was Tetsuo Stephenson. From the shape of his head and the light in his eyes, we think he is a most promising boy. Dear little Tetsuo! Health and success to you!"

It is pleasant to hear that the news of the visit of the Japanese, remembered as a very happy occasion by Lomaland students, has thus reached the children of Japan. G.

FUTURITY

My youth to me was like a lovely flower,
All flushed with crimson of its own delight,
Its flamelike petals poised as if for flight,
Ethereal child of changing sun and shower,
Of misty dawn and night.

My age to me is like a golden fruit
Whose quality and sweetness have been won
From earth's rough use — from alternating sun
And rain and that dark soil wherein my root
Invisibly has run.

My soul to me is like a ripening seed
Which holds the heart of all that went before —
The flamelike flower and golden fruit in store,
Close-sealed, secure, in larger love and deed
To live and bloom once more.

Helen A. Saxon in *Appleton's*

Another Athens

The sun is warm, the sky is clear,
The waves are dancing fast and bright,
Blue isles and snowy mountains near
The purple noon's transparent might,
The breath of the moist earth is light,
Around its unexpanded buds;
Like many a voice of one delight,
The winds, the birds, the ocean floods,
The City's voice itself is soft like Solitude's.

HOW often do visitors exclaim "Naples!" when from Point Loma they look across the sparkling blue waters to the city and the beautiful line of mountains beyond; and in reading these words written by the poet Shelley long ago, near Naples, one might fancy they were written today at Point Loma, so well do they describe the scene.

The students, as well as the travelers, are constantly reminded also of the glories of ancient Greece, not only in the surpassing beauty of the environment, but in the wonderful educational work being done at this great center of learning; and Shelley's words seem prophetic when he says:

Another Athens shall arise,
And to remoter time
Bequeath, like sunset to the skies,
The splendor of its prime.

E. W.

WATCH those about you, and you will see more of the temper and unheeded purpose and real moral position of men than you would imagine.— *Wendell Phillips*

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THE CHILDREN'S HOUR

The Jackals and the Lion

IN the forest, say the Jâtaka tales, it is well known that when the lion is hungry the little jackals may expect to be gobbled up at any moment. When the lion is very hungry and there are not many jackals left you can imagine how they tremble. It happened once that there were only two jackals in the whole forest and the lion was very hungry again, and what was to be done the two jackals could not tell. They were determined to live, if they possibly could, for they were young and happy and loved each other.

Every day when they heard the lion roar, they thought it would soon be all over with them. But they would not give up, and at last one of them thought of a plan that might save their lives.

It took great pluck to carry it through, for both of them had to go straight into the lion's den in order to do it. When the lion saw them he said, "Well, here you are. I suppose you thought you might as well come to me as I was sure to catch you today anyway."

"Yes, here we are, your Lordship; we knew we had to come; but did you know that here in the forest you may see a lion as great as yourself, if you will but look?"

"No!" roared the lion. "No such thing! It cannot be. I am king in this forest." He was so angry that he forgot to eat them.

The two jackals went on, "But it is a fact. We will show you where he is."

"Let me see him," roared the lion. "I will soon show you that there is no lion in this forest as strong as I."

The two little jackals led the way along a path to a deep well. "Look in there," said they, "and you will see a lion as mighty as yourself."

The lion looked. Sure enough there was a big lion down there who glared up at him furiously. He shook his head fiercely and the other lion did the same. He stood glaring at his own image until he could control his anger not a moment longer. Then he jumped into the well to fight his rival, got drowned, and left the little jackals in peace in the forest. An angry lion is not a match for a jackal who can keep his temper and put his wits to work.

A. F.



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OUR BETTY—IN THE NEW FOREST, ENGLAND

How the Flowers Teach

"OH, Mother," exclaimed Emily in a somewhat discouraged tone, "I really can't study in all this confusion. I am so uncomfortable when I haven't any nice cosy corner to be all alone and quiet in!"

"Try, dear," replied her mother. "You must expect inconveniences for a while until we get settled again."

It was in the springtime and the family was in the midst of moving from the old home to a new residence some three miles away. Emily had never been accustomed to so many changes. On coming home from school she found the whole house in great disorder, everything moved out of its place. So when she tried to prepare her lessons for the following day, she could not put her mind on her studies.

"Emily, come here," called a voice from the kitchen. It was Aunt Martha's voice, and Emily, glad to escape from her books, ran quickly out to her beloved aunt who was always her friend and helper in her childish difficulties.

"I have something pretty to show you, Emily," said she, and she led the little girl out to the back fence where the wood-pile had been and pointed to a little patch of mayflowers, pink and white and altogether delightful.

"Oh, Auntie, the beautiful flowers!" exclaimed Emily. "How did they ever happen to grow in such a place?"

"How, my dear? Why, I will tell you. The little seeds found themselves in this untidy place, where sticks and chips and large pieces of brush and wood were scattered all about. But they did not pay any attention to their surroundings, although they were unpleasant. They just began to grow, to do their duty; and you see the result."

And Emily, looking up into her aunt's face, saw almost a twinkle in her eyes, as if she said "Can you not do as the flowers do?" She thought a minute and then said, "Aunt Martha, then I can do the same with my lessons and not mind the confusion, do you mean?" taking both of her aunt's hands into her own.

"Why not, dearie?"

Needless to say, Emily knew her lessons the next day, for she followed the example of the mayflowers. But she had learned something else also: that when she could forget herself in doing her duty, she could make everyone happy about her, just as the flowers brighten up dark corners with their cheerful faces.

K.

A TRIP TO THE SKY

ONCE, when I lay on the garden seat,
Tired of playing in the heat,
A little white cloud came drifting by,
And I sailed away up into the sky.

I anchored safe in the Milky Way,
Where the Seven Sisters were all at play.
Then I crossed a river of moonlight beams,
And went down the road to the land of dreams.

I played and played with the children there,
And all the wonderful things so queer!
We chased the stars that danced in showers,
And picked some beautiful rainbow flowers.

And then I was thirsty and took a drink
From the big, shiny Dipper, and what do you think?
I bumped into a comet and struck my head
And tumbled down here 'longside of my bed!

Carrie M. Embree (Selected)

A Clever Spider

A BOY was once curious to know what a spider would do if cast adrift in the water; so carefully placing one on a stick of wood, he set it on a small stream, about a yard from the shore, and then watched to see what would happen.

As soon as Mr. Spider realized the situation, he looked round for the nearest point of land.

When this was decided upon he spun a web which he threw as far as possible into the air. The wind helped to carry this to the shore, where it was caught on some small twigs. Then he began to haul himself in hand over hand, sailor fashion.

Thus he carefully drew his craft to the shore keeping his cable line taut and free from the water all the time.

Several other spiders were tried in a like manner, and all reached the shore safely, in the same way.

RITA

Queer Protectors

IT is said that along the River Thames near its mouth you may see large numbers of jelly fish, with many little shrimps close to them. Once it was thought that the jelly fish ate the shrimps, but this is not so. They protect the tiny creatures, letting them swim under their tentacles, and taking care of them in some way, as when the shrimps lose these protectors they die. Sea-cucumbers do the same thing for many tiny fish; and other queer protectors are catfish, which, in the great rivers of South America, let the little fish swim in and out of their mouths, in the most friendly fashion. If jelly fish can give protection, what about intelligent beings like children and their responsiblities?

M. G.

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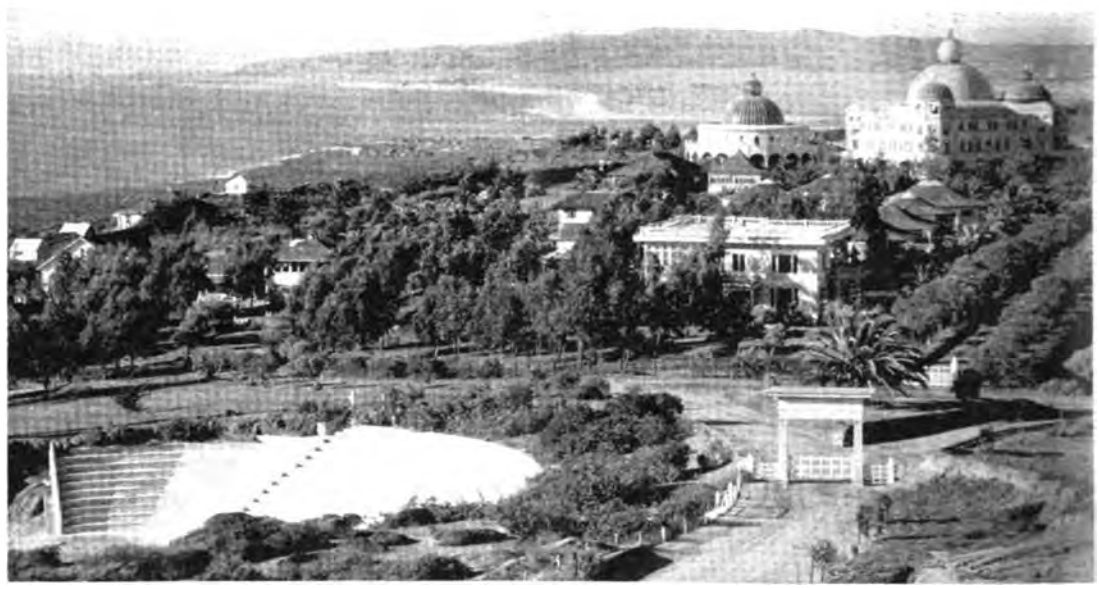
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the promulgation of

THEOSOPHY

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

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Edited by KATHERINE TINGLEY

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Vol. XIII **Truth Light and Liberation for Discouraged Humanity** **No. 22**

CONTENTS

Pages 2 & 3 — EDITORIAL
Kindliness in Nature
Ruthlessness in Demeter's Place
The Death of the Gods
Practical Atheism
Selfishness a Human Nightmare
The Rebirth of Old Ideas
Nature Our Mirror
Let Man Believe in his Greater Self
Man Not Ape-like 200,000 Years Ago
How Comets Cause Calamities

Page 4 — TWENTIETH CENTURY PROBLEMS
Reasoning and Knowing
That Colon Again
The Responsibility of the Layman

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Ethnology of the Extreme North-West
Was the Minotaur an Aurochs?
A Relic of Medieval Monasticism (*illustration*)
Hittites, and Eagle and Lion Symbol

Page 6 — TWENTIETH CENTURY SCIENCE
Growth Without Food
Globe Lightning
The Cancer Fight
The Secret of Heredity

Page 7 — NATURE STUDIES
Protective Mimicry and Warning Colors
West Coast, Isle of Barra (*illustration*)
The Teeming Solitude (*Verse*)
Forests and Paris Flood

Pages 8 & 9 — STUDENTS' PATH, ETC.
A Public Library and "The Key"
Devotion
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
"Meditating on a Black Cross"

Page 11 — GENERAL
Katherine Tingley at Isis Theater

Page 12 — GENERAL
Living Links with Egyptian Wisdom
"Meditating on a Black Cross" (*concluded*)

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Extracts from Letters Written by William Quan Judge to his Students in the Early Days
William Quan Judge (*portrait*)

Pages 14 & 15 — WOMAN'S WORK
Jenny Lind (*with portrait*)

Page 16 — OUR YOUNG FOLK
A Correction
Drachmas
The Hero and the Medal

Page 17 — CHILDREN'S HOUR
The Story of Bayard
Calling the Birds (*verse*)
How the Seed-Babies Grow

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

Kindliness in Nature

SO abounding and varied are the resources of Nature that it is easy for any theorist having a special case to make out to select an abundance of such facts as support, or seem to support, his theory. Again, our ideas of what there is in Nature are much limited by the imperfection of our channels of knowledge; for not only are our senses imperfect, but the impressions we derive from them are colored by our moods.

We have all heard of the "Nature red in tooth and claw" theory; but, if we claim Tennyson's authority for the idea put into the mouth of one of his characters that "Nature is one with rapine," how can we justly ignore his equally great authority on other aspects of the question? A poet is a man of moods, and expresses all of them in turn; and Tennyson in particular is noted among poets for his versatility. It was not always, or even oftenest, that his ink took on such a color when writing about Nature. Tennyson was a good deal affected by the science of his day; and with this science the red-in-tooth-and-claw theory has been a dominant feature.

Ruthlessness in Demeter's Place

It enunciated a doctrine of selfishness. As a reaction from preceding conceptions of Nature, God faded into the the background, and ruthless blind law stepped forward. We were bidden to see in all the phenomena of the universe the result of an inexorable following of selfish instincts; all progress and development were supposed to result from this clash of interests, and phrases were coined to stereotype the idea. The "struggle for existence" resulted in the "survival of the fittest" — that is, the strongest and most selfish.

And this notion began to invade the world of human affairs. Man was shown to be analogous in his lower structures and functions with the animal creation; instincts and selfish desires were found in him. It was said that these selfish desires were the ruling power in mankind, and systems of sociology were based on this notion.

H. P. Blavatsky thundered against this view of the universe and of man, and was remonstrated with because she was thought to be "attacking science." But what she was really attacking was a black monster which was threatening to get hold of science; the same black monster that has threatened to get hold of other institutions, such as religion.

The Death of the Gods

All upholders of Truth, Light, and Liberation, must attack this black monster wherever found; and the great Theosophical Teacher saw that our civilization was trembling on the brink of engulfment in an abyss of animalism, black pessimism, and the reign of selfishness. Somewhere was lurking a conspiracy to deny the essential Divinity of Man, to oust Spirit from Nature, to erect passion to a throne under the name of reason, and to explain away all noble motives and all thoughts sublime; and science was being made the tool of it.

Lately we have been coming round to a different view; the black cloud is not so heavy as it was. We are getting tired of this gloomy doctrine and everywhere there is a marked tendency to see in Nature something more than blind forces and ruthless instincts. The higher nature of man is an idea that is entering into many different kinds of speculation, both scientific and religious. And along with this changed attitude of mind has come a different way of looking at Nature. It has been daringly suggested that possibly there may be other motives than ruthless self-seeking.

Practical Atheism

It is possible, of course, to exaggerate in this direction; but we can stand a little exaggeration this way after our exaggeration the other way; and for one exaggeration we commit, there are two things which we overlook, so that the exaggeration is only in detail, not in the generality.

A reversed process of reasoning is taking place. Formerly we made Nature bloody, and then sought to make man bloody too. Now we discern brighter motives in man, and are asking if there may not be the same brighter motives in Nature.

We know selfish competition and the survival of the strongest does not rule supreme in man, else society had long ago destroyed itself. Does it rule supreme in Nature either?

Selfishness a Human Nightmare

A keeper in the Zoological Gardens at Stockholm has seen the mountain foxes deliberately throwing pieces of meat out through the bars of their cages to the gray crows waiting outside.

The weather at the time was bitterly hard — it was March last — and the crows were half starved. It was not one fox only which acted in this curious fashion. Two of the animals were seen to feed the crows on two different occasions, and it seems hardly possible to doubt that the well fed foxes had some sort of desire to help a hard-up fellow creature.

Not so many years ago the idea of one animal being kind to another of quite a different sort would have been laughed at. We are told that wild life was one fierce struggle for existence. There was no room for unselfishness.

But as our knowledge of nature slowly increases we are finding out many things of which we never before dreamed, and one is that some animals exercise the virtues of charity and unselfishness.

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A Scotsman living in St. Helena had some goats and also a pet monkey. The latter struck up a friendship with one of the goats, and the two became great chums. One day the goat, wandering far afield in search of food, got among a patch of prickly pears, and when it came out its nose and coat were full of the needle-like spines.

The Rebirth of old Ideas

The poor beast was in misery. To his astonishment the owner soon afterward saw the goat lying down, while the monkey, with the utmost care and patience and with more than human accuracy, pulled out one by one all the hundreds of spines.

This was not the only time that the monkey performed a similar service. Many times afterward the same thing happened. Whenever the goat got among the cactus it went straight to its clever friend, who patiently acted the part of surgeon. (*Pearson's Weekly*)

On the north-eastern coasts of Great Britain puffins share burrows with rabbits. The shark and the pilot fish live in partnership, the shark protecting the pilot from the bonito, while the pilot acts as guide to the shark. The tuatera lizard of the Chicken Islands off New Zealand is good at burrowing in the sandy soil but too sluggish to find much food for itself. The petrel, which cannot burrow, nests in the mouth of the tuatera's burrow and the tuatera feeds on the remains of the petrel's fish. Many other instances of animal partnerships could be cited. No doubt it is possible to twist these into selfish instinct; but anything can be twisted in that way. There are various ways of looking at life ranging from the optimism of the inexperienced youth, who sees faithful friends everywhere, to the cynicism of the played-out liver, who can see nothing but selfishness and deceit. The wise man, who is neither young nor old, but both, takes the correct view; he sees what there is to see, is grateful for the good, and bears with the evil.

Nature our Mirror

Animals are not men; their ruthlessness is not malice; nor are their generosities high moral virtues. But if, instead of our divine mind they have their own simpler intelligence, it is good to know that this includes sympathies as well as desires.

Nature holds up a mirror to us; often we see our own dark moods reflected therein; let us not blame Nature. Until we are fit to criticize Nature, let us criticize ourselves. The attempt of man to excuse his own cruelty by pointing out alleged cruelty in Nature reminds one of the celebrated complaint of the lord of creation: "The woman tempted me."

Let Man Believe in his Greater Self

If man claims superiority to the lower kingdoms, he should teach them, not copy them; for he is a potent force and Nature is imitative. Instead of trying to introduce into the human kingdom the ethics of the barnyard or the potato patch, let him cultivate his own ethics.

Nature is profoundly concerned in what man does; for man is her predecessor; the human race sets the pattern for the Nature of the future which is molded on the models which man creates in the thought-world. Thus humanity is inculpated in the cruelties of Nature. But man seems to have laid down his prerogative as creator; he takes too low a view of himself, and has no pride, but only conceit. Let him rise to the level of his own aspirations and cease to pose as a victim of blind forces, and the blind forces will obey him. STUDENT

Man Not Ape-like 200,000 Years Ago

A PROFESSOR at Yale has attempted to restore in plastic form the type of mankind dwelling in Europe during a portion of the Palaeolithic period and variously known to science under the names of *homo primigenius, neanderthalensis* or *mousteriensis*. The following points in the description may be noted:

The great paunch of the higher anthropoid apes, which are almost exclusively vegetarians, is lacking, and in its place is the clean-cut athletic form of torso, such as you see in the typical North American Indians.

The great toe somewhat offset, though having long since lost its ape-like opposability. . . .

Other restorations give a greater prognathism than mine, and it may be that here I am in error in showing too great a refinement of countenance as compared with the low type of calvarium. The contour of the jaw is based on actual measurements of one of the Krapina specimens, and it should be borne in mind that the far older jaw recently brought to light at Heidelberg, though of a more brutal type than any yet known, shows less dental prognathism than do the modern negroes, indicating a very great antiquity for the radiative evolution of the several human stocks. . . .

This type dwelt in Europe before the last glacial period, estimated at from 100,000 to 200,000 years ago. . . .

"The man of Spy," while showing more pithecoid characteristics than his successors, was nevertheless eminently human, representing as he does the type just preceding modern man, and far removed from a true ape-like ancestry. In the popular conception, "prehistoric man" should be gorilloid, or, at any rate, distinctly simian; against this misconception the model is a silent protest.

So at a date estimated at from 100,000 to 200,000 years ago, man was already far removed from the pithecoid state, and enormous ages must (assuming the hypothesis) have been required to effect the transformation. Thus we get a vast antiquity for man, according to this theory. And be it noted that the difference between 200,000 years and 100,000 years *is 100,000 years*, and that 10,000 years ago is the boldest conjecture yet made for the age of any civilization. Hence, even before this last date, there were about 140,000 years since the palaeolithic man — a considerable gap, surely.

Though Theosophists are far from accepting the ideas of current opinion as to the evolution of man, they would point out that even these theories demand an immense antiquity for him. In short, it can hardly be said, on the evidence, that a case has been made out for the pithecoid origin of man. The admission that after all these millenniums, men are found now on earth more pithecoid than the palaeolithic man, is very damaging. True, it is suggested that the Tasmanians, etc., are "atavistic reversions to type"; but this explanation, which would be very well if the existence of that type were an established fact, cannot be regarded as an argument so long as the existence of that type is only a conjecture. Besides, once admit the fact of reversions, and we are thereby provided with an alternative explanation for races of low type, which explanation will fit any case; so why may not the palaeozoic man have been a reversion also?

Again, there is a great difference between saying that a low-type man inhabited Europe 150,000 years ago, and saying that this was the *only* type that lived there then. So the discovery of such a type proves nothing against the proposition that *there may also have been higher types*. It is only too likely that a lapse of 150,000 years would obliterate all traces of civilization and civilized burial (to say nothing of cremation), leaving only the rare bones of lowly cave-dwellers or nomads.

STUDENT

How Comets Cause Calamities

THE theory that a comet may cause great calamities is a foolish superstition; also a sound scientific theory. We know both these from scientists themselves.

Henri Deslandres, former Director of the Astronomical Observatory at Meudon, Member of the Academy of Sciences, says in the *New York Times*:

The theory that a comet may disturb the atmosphere of the earth, causing rains of great duration, and consequently inundations . . . is not at all absurd. It may at all events be sustained by scientific reasoning.

Another triumph for science; it has demonstrated that the power of comets, which the ignorant public has always believed in and yet called a superstition, is not a superstition but a scientific fact. What did we tell you?

Theories of astronomy and physics actually accepted admit that the tail of a comet is illuminated only by the cathodic rays emanating from the sun. These act upon the infinitely minute phosphorescent particles which compose the mane of the comet's tail (*quicquid hoc sit*), and at the same time by charging it with positive electricity, push it away from the direction of the sun. When they penetrate the mane of a comet the cathodic rays are transformed into Roentgen rays. The tail of a comet, therefore, is a tremendous source of these *x*-rays, whose wonderful power of penetration is well known.

To explain, then, the action of a comet on our atmosphere, it suffices to know that the *x*-rays have the property of causing the condensation of vapors. The nearer a comet is to the earth the more formidable this process of condensation would be.

It is astonishing how simple a thing looks when you know the explanation; one almost sympathizes with that clergyman who upbraided Peary for discovering (*if* he has) the North Pole and thus cheapening one of God's most effective mysteries. We shall have to invent a new supernatural, where cathode rays cannot corrupt nor electrons break through and steal.

But what of the alleged effects for which as yet we have no explanation? They are still gross superstitions, we presume; but tomorrow some other member of the Academy may write to the papers and explain them too. Suppose comets cause excitement among men, leading to war, suicide, etc. Is that a superstition? Or are there some rays which penetrate the brains of men and excite them to direful deeds?

And what about poor old astrology after this? When I was born, what powerful planet shone in the mid-heaven and rained down A-rays, or B-rays, on my jelly-like and susceptible organism? What combination of rays falls upon the earth when Saturn meets the Sun? Given a good assortment of rays and -ons, one may find a scientific explanation for anything. One might find a scientific explanation for religious worship, for instance. Prayer, perhaps, is a stream of ions directed upwards, transformed into Roentgen rays in the sky, and then sent down in the form of a benison upon our heads. And incense helps the process, and perhaps burnt sacrifices too!

There is no end to the theories one might spin, particularly when a ray of the right sort happens to strike one's typewriter. STUDENT

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Some Views on XXth Century Problems

Reasoning and Knowing

A PROFESSOR of physics, leaving for a while the consideration of the acceleration due to gravity, the principles of the common pump and the like, and explaining to his students his reasons for believing in immortality, is a refreshening spectacle. It was afforded last month by Dr. Gullie of the University of Michigan. A rather rare courage must have been necessary under the circumstances. The reasoning was this:

> Our life is a constant growth of the human intellect, closely connected with the development of the body.
>
> But we know that there is a continuous interchange of cells, decaying and forming, and yet, though the living tissues may in course of time be entirely renewed, the individual continues to exist; it remains one and the same. But even the matter and energy which have been given off from the living body have not disappeared, they are still in existance though disconnected from the life-giving principle. Should we not demand that there should be a similar conservation for the invisible part of our life?

Reasoning may give *probability* to survival. For *certainty* something else must be done. Thought must be trained to the power of facing inward to the center of spiritual feeling, the true self. It can learn the reality of this, the immortal, as now by facing outward to the center of sense feeling it knows the reality of the changing body and external world.

The professor advanced from the expression of his belief in individual immortality to that of his belief in omnipresent Divinity, which however by an excessive strain of the word he calls a personality:

> And thus I find no difficulty whatever in believing in a personality embracing the whole universe and intimately blended with the marvelously intricate system of material bodies, a personality different from ours, it is true, but, since I form a part of it, one of the same nature as my own, only grander, wiser, more powerful and more just.

The old books of all nations were filled with this doctrine. Here is spiritual India speaking:

> This world is like a dream, crowded with loves and hates; in its own time it shines like a reality; but on awakening it becomes unreal. The steadily held remembrance that "I am the Eternal" takes away all unwisdom, as the healing essence stills the pain. He who, drawing away from space and time, faithfully worships in the holy place of the Divine Self (the heart), he, all-knowing, entering the Universal, becomes immortal.

"Let a man persist unwaveringly in the practice of this," says another book from the same source.

> Gathering back the mind from sense perceptions and freeing it from the desires born of imagination, let him with steadied will gain tranquility, the mind being turned wholly inward and stilled upon selfhood. As often as it is drawn from that let it be brought back. In the stillness of thought the self becomes aware of the Self and is content.

There is no other way to raise belief into knowledge. The immortal Self of compassion and wisdom *is* within; why has man forgotten the art of making the outer self aware of that other and achieving reunion with it during life? Incarnation follows incarnation and still we remain unaware of the higher possibilities of embodied life, still remain asleep. C.

That Colon Again

WHEN in the near hereafter Rhadamanthus looks us sternly in the face and demands why we died at 34 when we were created to live many times that number of years, we need not be abashed. We have only to say, "Please sir it was the colon." Professor Metchnikoff says so and he ought to know.

He finds that we are out of tune with our bodies, the colon or large intestine striking the false note. We are born helpless and take many years to come to maturity. We then find consciousness full of a number of spiritual and intellectual powers waiting for their chance to work. But it is almost immediately time to begin being old and worn out. We are old, are worn out, and presently dead, before these powers have got well into action. Clearly there is something wrong. What is it? That colon!

Our digestive system is very like the ape's. But he eats raw food, fruits, cocoanuts and the like. For the digestion of the fibrous parts of these the large intestine was evolved. We, however, eat mostly other things, and those others mostly cooked. The large intestine has therefore got out of the way of being useful. And the devil has found some mischief for its idle hands to do. Instead of digesting, it harbors bacteria. The poisonous products of these bacteria, being absorbed, injure and finally kill the tissues, producing senility and death.

The dragon which this St. George rides out to kill is the colon. It is the *tail* of the old serpent that the woman should have had her foot upon. The colon is to be extirpated; that is all. For those who, desiring time for the development of their higher spiritual possibilities, shrink from so serious a measure, there is a simpler — sour milk. The bacteria which make a germ-garden of the colon are killed by lactic acid. But it must be developed on the spot. Sour milk is sour from the presence of lactic acid, due to certain other bacteria. By drinking it, or by taking these bacteria separately, lactic acid comes to be developed in the intestine and the noxious bacteria there are destroyed.

It all looks very plausible — till one begins to think. And then one remembers that the entire set of intestinal juices, from the saliva downwards, are, *when healthy,* competent antiseptics capable of giving a good account of any germs. Why are the colonic juices so incompetent? Their incompetency would seem to be an effect of something else and thus only an intermediary cause of trouble. Of what can it be the effect?

The question is very difficult. We get up with the sun and drink his first life-thrilling rays. Daily bathing keeps our skins in flawlessly sanitary condition. We eat the right foods with perfect and leisurely mastication; never eat a grain too much or too often; never eat between meals; would not know a piece of candy if we saw it; know no other use for alcohol than to burn in engines. We keep all the laws of hygiene; take a regular measure of physical exercise; live close to nature; know all about the value of sunshine and oxygen; sleep as much as, and no more than, we need. Vice and license are unknown to married or single; we are spotless and continent. Passions of any kind are unknown; our minds are ever serene and brotherly. This general brotherliness long ago exorcised the demons of anxiety and fear. Greed we have outgrown and the prospect of the biggest rake-in could not quicken our pulses one beat.

So it must be the colon after all. There is no need to hunt up any other cause of our fewness of days. STUDENT

The Responsibility of the Layman

A NEW YORK daily performs the very real service of reporting the work of the vivisectors, as described in their journals, and publishing the more striking exploits. Its most recent abstracts are from the *Journal of Experimental Medicine,* the organ of the Rockefeller Institute. The experiments discussed consist of the starvation of a number of dogs: merely starved for 28 days; starved and made to run a treadmill while starving; starved for some days, then given a cold bath and placed wet in a cold room for several hours; starved for four successive periods; etc., etc.

The usual excuse of the vivisector is that he is working in the interests of humanity. Granting for a single moment the honesty of that excuse we come to the fact that the thinking public *is part of the humanity thus being worked for.* In its hands is the power to stop the practice. Is it willing to be worked for at the expense of the torture of animals? Does it purr contentedly at the thought that its (physical) welfare is being advanced by that method? Upon it in the last resort the responsibility rests, a responsibility that has come with its awareness of the work.

We aspire to lead the world in many ways. Suppose it could be said that thinking America had decided that it was content to wait a little, that it would not consent that an acceleration of medical science should be purchased by the pain of animals, that compassion was an active power in its midst. How would that be for a lead to the world?

There is always and always will be time for scientific progress. The ultimate guide of evolution, is compassion. Let go of that and you have let go of evolution. Fads may go on growing for a while, but retrogression towards the brute is also going on. Is there ever time for *that?*

We are looking on calmly at suffering inflicted in what we suppose to be our interests — physical interests only. By our acceptance of the situation, by our looking on, we are retrogressing in evolution. Is the price worth paying?

When we have decided — if we do — in the right direction, we can take comfort in the certain knowledge that the progress of medicine will be accelerated, not delayed, by turning from this path; that new lines of progress will open; and that the physicians we receive into our families will not have been calloused and soul-deadened by their education. C.

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Archaeology Palaeontology Ethnology

Ethnology of the Extreme North-West

NEWS was brought last year by a United States revenue cutter that a party of ethnologists headed by Dr. Waldemar Yochelson, a Russian explorer, which the cutter met at the island of Attu in the Aleutian archipelago, had discovered relics and skeletons proving that northwestern America was inhabited during prehistoric ages. Thousands of years ago the highest type of humanity in the western hemisphere existed in the north, said the explorer.

One does not know just what epoch he had in mind in saying "thousands of years ago"; but it was certainly thousands of years ago that the Central American temples were built and inscribed, and it is many thousands of years since the Cyclopean walls of Peru were erected. Isolated discoveries can have no correct value as evidence about the history of humanity unless fitted into place with all the other discoveries. How seldom do we find any archaeologist with a brain capacious enough to hold in the field of view *all*, or even a respectable proportion, of the evidence. It is so much easier to reason from a few facts than from many; but the former process lends itself with fatal ease to the wish to establish special theories. A consideration of all the facts at our disposal would lead to a confirmation of the teachings of Theosophy as to human history. STUDENT



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A RELIC OF MEDIEVAL MONASTICISM

THE CLOISTERS OF FOUNTAINS ABBEY, YORKSHIRE, ENGLAND

One of the largest and best preserved Cistercian ruins in England. Founded A. D. 1132

Was the Minotaur an Aurochs?

WHENEVER the CENTURY PATH makes fun of any "scientific" theory, it will of course be understood that neither science nor the body of scientific people is impugned. The scientific body is not organized, and in its name are put forth all kinds of views, from the sanest to the wildest. The only safe plan, therefore, is to deal with views, not with bodies. Perhaps some day the clearer minds and calmer judgments may find it advisable to take some steps that will define a line of demarcation between them and the wilder speculations that also use the name and authority of science.

Certain theories put forward to account for ancient legends leave us in a peculiar quandary. For the attempt to swallow these theories stretches our gullet to such an extent that we find we can swallow the legends, and so there is no need for the explanations. Yes, let the ancients tell the wildest story imaginable, and they will never strain our gullibility so far as some of these modern theorists do.

We read, in a column of serious scientific news, that the legend of the Cretan Minotaur has now been explained by bringing to bear upon it the combined forces of geology and zoology. The geologists and zoologists ought to protest against such a use of their name; the CENTURY PATH does protest. The theory about to be stated marches before our scrutinizing gaze under the protection of these names and also of the name of a savant, rendered more awe-inspiring by being in a foreign language and having the title of professor affixed.

The celebrated Minotaur was — *an aurochs.*

Proof: aurochs bones have been discovered in the Palace of Minos. — Q. E. D.

Crete was part of Asia Minor in the Diluvial Age, and the aurochs wandered across; his bones are found in the palace. There is also a mural painting showing men performing acrobatic feats on the back of an aurochs. The following sentences are commended to the student as class exercises in logic:

> They were not a mixture of man and bull, as described in the legend, but are to be regarded simply as the bulls of Minos, which the name denotes.
>
> As numerous remains of the aurochs . . . were found, chiefly in a special part of the palace, it is certain that the animals were kept there.
>
> That they gored to death many of those set to combat them is evident and explains the myth of the human tribute.

Now the legend says there was only one Minotaur; but the facts about the aurochs say these were numerous. Next, we are distinctly told that the Minotaur was a hybrid birth, being bull-headed and man-bodied; now, if the Minotaur was really only a bull, what was his father? And we are asked to believe that the ancients, when they said that the monster was a hybrid, really only meant that it belonged to Minos! One can understand them calling a bull a Minotaur because it was a bull belonging to Minos; but one cannot understand them adding the story about Pasiphae. Next, that remains were found in the palace proves that the live animals were kept there. Finally, the fact that they (probably) gored people explains the myth of the human tribute! Observe, "human"; the story says youths and maidens, but that would have conflicted with the theory about the athletes wrestling with the bulls, so the word "human" is substituted.

Altogether one could scarcely invent a more complicated mass of inconsequences; Dean Swift never evolved a satire that could equal it. The fact that a king keeps in his palace wild bulls, which he uses for gladiatorial combats with men, and that the men are often gored, leads naturally to the story that a bull, sent by Neptune, produces a half-human offspring, which has to be appeased by an annual tribute of seven maidens and seven youths from Athens. Why seven? one may ask incidentally. And why are there not similar legends in connexion with every monarch that ever kept any beast?

The spectacle of modern savants professing to be too acute to believe an ancient legend, and yet taking all the symbology literally and with the most pedantic solemnity, is a joke that needs ruminating over for months before one can extract all the humor out of it. A simple miner once read Rider Haggard's *King Solomon's Mines,* and handed back the book with the remark that it was all "a pack of lies." STUDENT

Hittites, and Eagle and Lion Symbols

BECAUSE the double-headed eagle of European blazonry and the lions, rampant and otherwise, have been found among the art remains of the mysterious Hittites; now therefore, say some archaeologists, be it hereinafter resolved that art originated with the Hittites. And be it further resolved that every discovery of the use of the aforesaid symbols by any intervening races shall be regarded as being a link in a chain of derivation.

Such symbols belong to a mystery-language that once overspread the globe, and they have been handed down by many races. The Hittites cannot claim paternity over all nations that have used those symbols.

Nevertheless, the Hittites — or rather the medley of different races and epochs vaguely included in that name — are a promising field of research which will throw much light on ancient Asiatic and European history. But the craze for tracing evolutions and derivations needs to be kept in subordination. We need more facts first. STUDENT

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The Trend of Twentieth Century Science

Growth Without Food

A RECENT book on the Babylonian and Assyrian religions, issued in parts, now takes up the question of omens and portents, especially dealing with astrology. This "pseudo-science" was, and for ages remained, in the hands of the priests, who used it for the prediction of the future. They were consulted by kings and peoples and till the days of decadence believed that they were using a genuine science-art.

In our days it has been agreed to be a superstition — though more people than would care to confess, hold and act upon another belief about it.

The superstition theory has extraordinary difficulties in its way. The *origin* of the belief remains totally unexplained. Suppose it did occur to some imaginative poet-priest — also according to the theory, a savage — that the heavenly bodies had some vague influence on human life and were to be worshiped. Surely some sort of facts supporting the belief should have gradually accumulated or the belief must have died. It did not die. We learn that it grew, became concrete and definite, and that at last the whole of antiquity, all antique times and peoples, had become convinced that the stars and planets not only influenced human life in a general way, but so specifically for each people and individual that the future could be exactly read. For this belief there was no evidential food whatever; it grew age after age entirely unfed, imposing itself on peasant and potentate, on philosopher and laborer. The king consulted it before his military expedition, the citizen before he bought a field. There was nothing in it; the verdicts were no more accurate than those which chance and commonsense would have rendered, we are told. Yet the priests, in the days of their good faith, honestly relied on it, *not* on "chance and commonsense," returning verdicts in accord with definite rules.

The belief continued until a century or two ago — among us; among other peoples it lives undiminished yet — without evidence! It almost died — among us. But it is reviving — still with nothing in the shape of evidence to support it. Business men consult it before a great financial venture.

We hold no brief for ordinary astrology; but we *should* like some explanation of the superstition theory. STUDENT

Globe Lightning

KNOWLEDGE as to the real nature of bead (or globe) lightning is still in its pre-natal stage. The phenomenon is but rarely seen, and as the explanation is so difficult, a convenient substitute was found in a denial of its occurrence. We do not hear that now, except in the forms of suggestions as to optical illusion. One text-book tells us that if *not* this, we must confess entire ignorance. Another, speaking of the ether, tells us that

in free space the structure only quivers, with incipient separation, but never separates; unless perchance there is some such separation in globe lightning.

Globe lightning, at this rate, is a globe of ether floating on or in the general sea of ether. Another theory makes the globe a Leyden jar in bubble form. A Leyden jar is a glass cup or vessel, lined within and without, part way up to the rim, with tinfoil. A positive charge of electricity collects on one layer of tin, a negative on the other. In globe lightning, according to the theory, the glass cup is a sphere; the glass is a very compressed film of air insulating and separating two spheres of opposite electricities; the contents are vacuum; what corresponds to the tinfoil as a holder of the electricity, we do not learn. The explosion, usually reported by observers, is the collapse of the film hitherto kept open by the tension of the electric spheres. Professor Elihu Thomson rejects all current hypotheses. A reliable eye-witness of the phenomenon, within an hour after it had occurred, thus described it to him:

The appearance was as a festoon of finely colored beads, oval, hung as it were from one part of a cloud to another, and persisting for some seconds whilst gradually fading away. The opposite ends of each bead were different in color.

The last sentence certainly suggests that each bead or globe is an electrical unit of some sort, polarized at its two ends. Perhaps it is a form of etheric life, an etheric living thing, temporarily coming within the limits of vision.

STUDENT

The Cancer Fight

FROM the beginning of a bacterial disease the blood cells are producing or trying to produce certain chemical substances — "anti-bodies" — destructive of the particular bacteria in hand. If they succeed there comes a time when the disease begins to get well. As they always make the attempt we may say that all bacterial diseases have a natural tendency to get well. What diseases are *not* bacterial we must leave to the medicine of tomorrow to say. Cancer is believed to *be,* and some recent results at the Roosevelt hospital corroborate the belief. A patient with multiple cancer, under the care of one of the staff there, spontaneously got well. The recovery was the more remarkable because there had been recurrence, after operation, another operation, and a second and more extensive recurrence, the whole being spread over four years. All that now remains is a tendency to dropsy.

The physician in charge argued that the blood and lymphatic cells must have learned at last how to produce an "anti-body" fatal to the cancer cell or germ and that this production was probably continuous long after the disappearance of the disease. Also that if a little of the dropsical fluid were injected into other victims of cancer the anti-body it contained would either itself be fatal to their disease, or would teach their blood cells the lesson of producing some for themselves.

The theory has been tried in forty-seven cases. In a medical contemporary the doctor makes a sober report of results, all of them of course too recent to prove *much.* "In all cases the tumors have grown smaller, in some they have disappeared altogether."

Cancer is therefore a disease which under certain circumstances the blood cells are capable of successfully fighting. An English physician has for a long time been working on this hypothesis — for him no longer merely that. His measures are constitutional and hygienic. It is already beginning to be suspected that cancer, like tuberculosis, occurs much oftener than is known, gets no further than its very early stages, and is then destroyed and absorbed by the reaction of the blood cells. What sort of hygienic régime will best enable them to make that reaction, has yet to be ascertained.

In the mean time there is another line of treatment, reported from Holland. Its inventor, Dr. de Keating Hart, explained it at the International Congress of Electrology and Radiology. It does not replace operation but is employed before or after and is said to make the surgical procedure finally curative. Dr. Hart calls it the "fulguration" or spark method, the sparks being of course electricity and the oscillations of the high tension current about a million per second. The sparks are from 4 to 6 inches in length, played directly on to the growth. A Dutch medical journal quotes the report of Dr. Roelofs who went to Paris to study Dr. Hart's work on the spot:

The principal requirement is and remains an operation as quickly as possible. The chance of return then approaches zero. Fulguration thus enhances our power in a very high degree, but a panacea it is not. . . . Yesterday noon I sat with Dr. de Keating Hart in his study and together we ran through some of his large albums. I have seen cures of decidedly inoperable cases [he means inoperable, except with the aid of the spark treatment, inoperable in surgical parlance meaning that operation would be either useless or is anatomically impossible] already free from return two or three years and of which death would otherwise have been certain within a few months had operation been undertaken apart from the spark treatment. I became so impressed by the magnificence of the fulguration that in my native Dutch I gave vent to my amazement and admiration.

The number of minutes during which the sparks should flow, nor the number of repetitions necessary, if any, are not given.

STUDENT

The Secret of Heredity

A FRENCH biologist has made a remarkable suggestion with respect to heredity. Heredity characteristics are transmitted via the germ plasm, each characteristic being supposed to be represented by a molecule or group of molecules. It is impossible, he says, to conceive exactly *how* a characteristic can be related to a molecular group. But we have an analogy. We know that the memory-pictures upon which the mind works are related to the cells or molecular groups of the brain gray matter. That relation too we do not exactly know, but we know that it is. May not the characteristics in heredity be semi-subjective pictures of somewhat the same kind, related in somewhat the same way to the molecular groups of the germ plasm? The suggestion will bear a great deal of thinking out. It introduces a conscious factor and leads away from a purely mechanical pseudo-solution. C.

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Nature Studies

Protective Mimicry and Warning Colors

IN the *Popular Science Monthly* Professor Thayer examines the theories of naturalists as to protective and warning colors in animals, in a way that would show these theories to be founded on imagination rather than on observation. He says the hypotheses would never have lived a day if their originators had begun by testing them. Darwin's idea that a conspicuous mark on an object makes the object conspicuous is erroneous; it makes the mark conspicuous, but tends to conceal the object. Yet this erroneous idea has been built on down to this day.

The professor gives illustrations which show that bright sharp patterns efface the object on which they are stamped, instead of rendering it conspicuous. One picture shows several gray butterflies on a black background; some of the butterflies have bright white patches of divers shapes on them. Holding the picture at a distance, you can discern the unmarked butterflies readily, but the marked ones are masked by the brilliancy of the white patches so that the eye notices only the patches. Another picture shows the same thing with dark patches on light-colored butterflies; these patches are so vividly seen that the eye fails to notice the outline of the animal on which they are stamped. Now it has been held that the strongly pied coloration of the skunk renders it visible and serves as a warning to its prey; this is the theory of "warning colors," which the professor holds up to ridicule as smacking of the laboratory. He points out that such a coloration gives the impression of two different objects rather than of one whole object, and therefore tends to prevent the eye from recognizing the skunk as one whole animal. The patches of black and white are taken for details of the scenery. On the other hand, a one-color skunk would be instantly recognizable by the fact of his entire form being outlined in one color. This idea also is illustrated by pictures, from which we see that the butterfly or skunk which is of uniform color is easily perceived when the picture is held at a distance; while in the case of those with strong markings we see only the markings, which do not at all suggest the animal, and the shape of the animal itself we do not notice.

Similar reasoning applies to the case of protective colors, or such as are supposed to conceal their wearer. A monochrome coloration at once reveals the outline distinct against the motley background, whereas pied colors disguise the shape and become confused with the background.

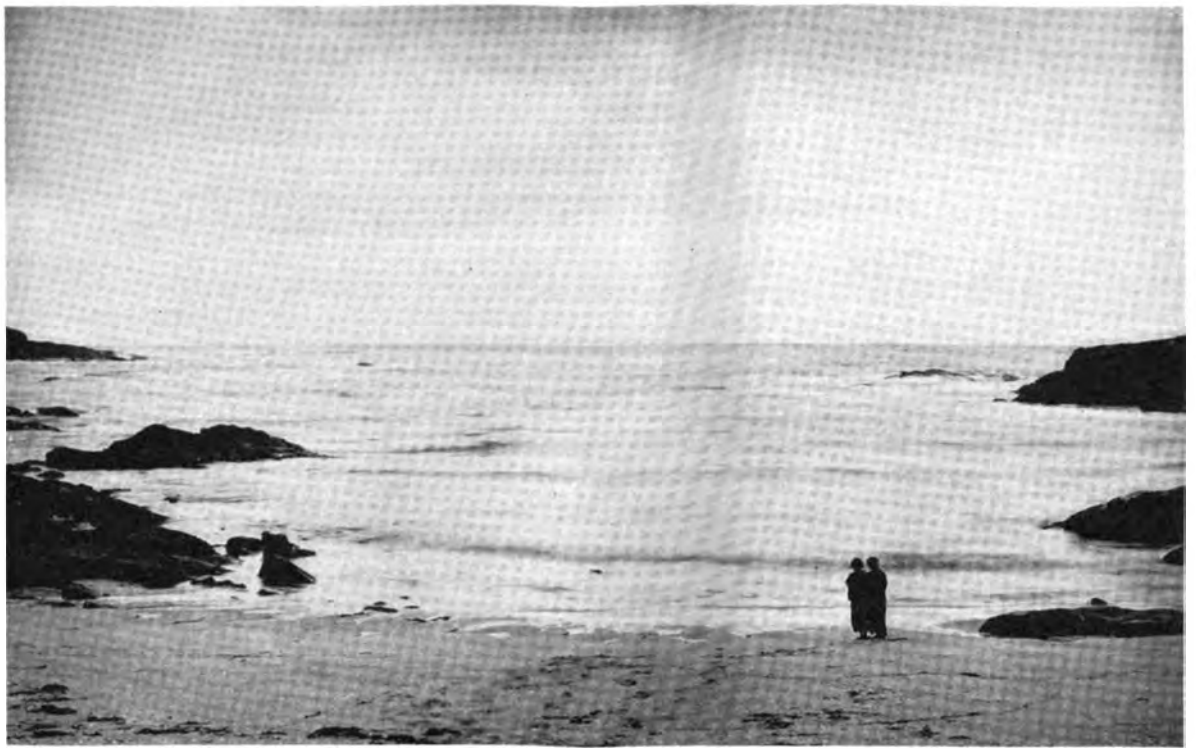
In the case of things that fly it is further pointed out that their background is constantly changing, so that they are at one moment inconspicuous, at another highly conspicuous; and also the light and shade on the creatures themselves continually varies as they pass in and out of the shadow. Thus any color which is protective one moment becomes revealing the next moment.

In conclusion the author finds that all animals wear the colors of their homes, regardless of protection or warning. These colors may make them inconspicuous when they are lying at home, but they positively advertise the wearers when they move out into other surroundings. If Nature designed the colors for protection therefore, she seems to have carried out the plan very imperfectly.

Whatever may be the "use" of colors in nature we cannot deny that they are appropriate and produce a harmonious effect. The motives of concealment and warning may play a part in the scheme, but we have probably over-emphasized the importance of these motives. The "red in tooth and claw" view of nature has been overdone; so rich and varied is nature that we can see there almost anything we look for, and are very apt to see the reflection of our own thoughts. To regard brilliant plumage — surpassing the utmost achievement of human art — as merely so much bait for the despoiler, or for the amorous mate, is to neglect certain other and worthier uses, such as might have occurred to the imagination of an observer less intent upon the coarser aspect of things and more open to finer impressions.

If one should attempt to apply such reasoning to an explanation of men's and women's fashions in dress, curious results would be reached. What theory of self-interest could account for the wearing of a silk hat, or for the adoption of long coats with padded shoulders one year and another shape another year? Fashions are dictated by some obscure sense of the fitness of things, and doubtless the fashions in nature are directed in a similar way, though with more pleasing results.

Surroundings act powerfully upon the imagination, and so upon the inner or fluidic body, which in its turn molds the outer body; and thus adaptation results. There is a story in the Bible where Jacob puts striped rods in the watering troughs of the cattle, causing them to produce pied offspring; and this bears upon the same point. STUDENT



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WEST COAST, ISLE OF BARRA, HEBRIDES ISLES, SCOTLAND

THE TEEMING SOLITUDE

THRICE happy he who by some shady grove,
Far from the clamorous world doth live his own.
Thou solitary, who is not alone,
But doth converse with that eternal love.
O how more sweet is bird's harmonious moan,
Or the hoarse sobbings of the widowed dove,
Than those smooth whisperings near a prince's throne,
Which good make doubtful, do the evil approve!
O how more sweet is Zephyr's wholesome breath,
And sighs embalmed which new-born flowers unfold,
Than that applause vain honor doth bequeath!
How sweet are streams to poison drank in gold!
The world is full of horror, troubles, slights:
Wood's harmless shades have only true delights.

William Drummond, 1585-1649

Forests and Paris Flood

THE professor of physical geography at the Sorbonne, in his report on the causes of the Paris floods, attributes them partly to exceptional rainfall and partly to the wholesale destruction of forests; and in this he is said to express the unanimous opinion of French scientists.

The three most important affluents of the Seine above Paris are the Yonne, the upper Seine, and the Marne; and during the last thirty years forests have been extensively cut down on the plateaux whence these arise. H.

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A Public Library and "The Key"

IN a certain college town in the United States of America, the librarian of the public library there, and her friends, among whom she evidently numbers many of the orthodox clergy of the town, and others, have been much exercised over Madame Blavatsky's *The Key to Theosophy*.

One of the college professors, a member of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, presented a copy of this book to the public library, which was a gift to the city under the Carnegie Foundation. How true it is that would-be enemies are often our greatest friends, and defeat their own ends. Had *The Key to Theosophy* been accepted as it has been, and even asked for, by so many libraries throughout the country, the inhabitants of the town in question might have heard little or nothing about it; but thanks to the librarian, who took it upon herself to refuse the book in the first instance, all the daily papers in the town have published long articles, one of them an excellent review of the book, and the whole town has had its attention attracted to these teachings and the international work that is being done by Katherine Tingley as successor to H. P. Blavatsky and William Q. Judge.

One wonders what is the religious faith or profession of faith of the librarian. One could hardly expect the answer to be "the Christian faith," or that she is a follower of the Galilean, for that great teacher had an absorbing love of truth and of everything that is ennobling and uplifting. And what is her standard of morals, one might ask, for it is reported that when the matter came before the board of directors, and one of the members said that religious prejudices should not be considered, the librarian asked, "Have you read it?" and then went on to insinuate that it was terribly immoral. This same member voluntarily read the book and, we are informed, was deeply impressed by its pure and ennobling teachings.

As may be readily understood, our friend and co-member, the college professor, did not accept the word of the librarian, but, acting under wise advice, took the matter to the board of directors, with the result that a committee consisting of three of the most responsible and highly respected citizens of the town were commissioned to read *The Key to Theosophy*. Furthermore, one other member of the board of directors voluntarily read *The Key*. How great an interest in Theosophy may have resulted from the reading of this book in the minds of these gentlemen we do not know; but certain it is that the book was unanimously reported as being in no sense objectionable, but as worthy of a place on the library shelves, where it now is, duly catalogued and accessible to the public.

A very good point was made by the college professor, who stated to the board of trustees that naturally, as Theosophy was his religion, he felt very strongly that as a taxpayer he had a right to representation in a public institution in a free country, which never has had and never can have a State religion.

One statement that was made in one of the daily papers should not be passed over, though so much was said in the other papers that the public will have no difficulty in judging as to the value of the remarkable application of the adjective "lurid" to the book in question. The statement in question was that the book contained "in places some lurid explanations of the key to human relations"; furthermore it is stated that Madame Blavatsky "has produced a number of books which some critics have been disposed to call pagan in nature; and she has written two or three plays which have attained the distinction of being barred by the police."

When such a statement as this last is made, it is, at the very least, only fair to the public that the author of the statement should be called upon to substantiate it, and to give the names of the plays, or else accept the word of those who do know — that it is false.

One wonders if the writer of the article has indeed read the book he criticizes, and what is his definition of "lurid"; and as to the attitude of the librarian and the few objectors to the book's being placed on the library shelves — who, we understand, take the viewpoint that the book is anti-christian — to all these one might put the question, "Is the *Holy Bible* on the library shelves?"; and how would it be criticized by the reviewer, or by these very particular people, supposing for the moment that they belonged to some other religion and had never read the Bible?

Let us consider for a moment. Suppose in a community of high-minded people utterly unacquainted with the Jewish scriptures, a copy of the Bible were presented to their public library, and it was likewise urged that it was a book that should be in every household; what, think you, would be the verdict? Oh! parts of it are replete with spiritual wisdom, we all know, with every exhortation to purity, nobility of life, unselfish devotion to the highest ideals — but other parts! Would the book be admitted as it stands? Would you let your children read it? An expurgated edition doubtless, but as it now is, would you not emphatically say, "No!"?

Now the reason for bringing in this reference to the Bible is for the benefit of those who are unacquainted with Madame Blavatsky's writings, particularly the book in question, *The Key to Theosophy*, and to confute the gross mis-statement that there is anything "lurid" in it. It is to be insisted, and we should leave it to the verdict of any honest and unbiased man or woman, that there is not one chapter, not one paragraph, not one sentence even, that can in any sense be regarded as degrading or subversive of the highest morality. And while it may not be a book to be placed in the hands of children, or likely to be read by them (as the Bible is, and is so read by boys and girls: even those parts which it were better had they never been published, or indeed never been written) this is because it is a work of profound philosophy, albeit clearly and simply expressed. It is a book that would benefit every household, every young man and woman, for it is full of spiritual truths, uplifting and noble ideas, elevating in its moral tendency, and whose precepts, if studied and followed, would bring about a purer home life, a purer individual and national life, and make the earth a home of peace instead of a battlefield of distrustful and armed camps.

In one sense we do not like to state that the library board is to be congratulated, for we cannot feel that they would wish this term to be applied to them for having exercised their common-sense and the broad tolerance that surely should be a characteristic of every man, if he is a true citizen and honors his country and his country's Constitution; yet in another sense we do congratulate the library board for its fair-minded action and just dealing.

It is of interest to note that from the publicity given to this matter in the college town above referred there was immediately a rush of inquiries for *The Key to Theosophy*, and so great is the interest shown by the people that our college professor has donated the *Theosophical Manuals*, the CENTURY PATH, and other works to the library, with the assurance from the board that they will be gratefully accepted.

STUDENT

Devotion

THE *Bhagavad-Gîtâ* gives, I think, the very best explanation of what devotion truly is. It points to the performance of each daily duty being made an offering to the Supreme.

The general acceptance of the term Devotion embraces prayer. This is so when the right meaning of prayer is understood. True prayer is work and aspiration towards the Spiritual, a silent uplifting of the heart and mind above the clamoring of the senses to that calm state of consciousness where the Divine is, and where that strength of knowledge is gained which makes it possible to raise the whole tone of our lives.

Petitioning the Deity for personal benefits is only adding to the strength of the lower self, and prayers of confession or for forgiveness are often but a mental narcotic to lull the consciousness to sleep. Whereas right action performed as an offering to the Highest without thought of reward is a seed sown which must bear fruit in time. The Law is ever acting and adjusting and when our lives are in harmony with it the result must be of benefit to ourselves and others.

The beneficence of the Law becomes ever clearer the more we trust it and work with it. When the life is spent in true Devotion to the Highest, the whole nature of man becomes active, the lower elements purified; while he performs material acts, his thoughts and feelings add to or detract from the value of his work.

Motive makes the difference in his work and he learns to detect the "little vein of dross" that holds him back, and strives to prevent his sacrifice "without spot or blemish." So that true Devotion is doing all things as well as we can as a service to the Gods through our service to others. H. P. Blavatsky said, "the first step is to live to benefit mankind," thus keeping alight the flame upon the altar of the heart. Upon this all spiritual progress depends. N.

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NOON

CHARMED into silence lay
The forest, dimly lit;
No wind that summer day
Moved the least leaf of it:

No choric branches stirred
Its calm profound and deep,
Nor voice of any bird,
But silence dreamed like sleep.

Like dew upon the grass
It fell upon my soul:
Loosed it to soar and pass
Beyond the stars' control.

Vague memories it woke,
Shapes far too frail for touch;
And then the silence broke:
Lest I should learn too much.

Frederic Manning in the *Atlantic Monthly*

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question How can a man learn the true laws of life, if all life is disorganized or degenerate? Surely it is impossible to know the true laws if they are not operating where we can see the results and so study the laws that regulate and produce those results. And if all life is being lived contrary to the law, what guides it?

Answer This difficulty arises from the usual narrow conception of man's nature and place in the world. It seems to be taken for granted that man is separate from the law of Nature and can only learn by what he sees around him. But Theosophy teaches that man is a part of the whole of Nature and is united with every plane of being by some corresponding part of his own nature, and that it is possible for him to bring his normal consciousness more or less directly into contact with these various states of being, and so get (intuitionally) knowledge of the true laws of life. Those that have accomplished this to any marked degree have stood as teachers and leaders among men; some more or less widely known, and others known only to a few who were able to recognize their true wisdom.

This interior knowledge is not dependent upon ordinary education and some of the spiritually enlightened ones have been men of slight general education, and in consequence have often met great difficulties in giving out what they really know, and also of getting a respectful hearing for what they have to say.

As every man is to some extent open to some degree of such illumination, unless internally deformed or mentally deficient, or until he has himself dulled or deadened the delicate senses by which such illumination may be transmitted to his brain, so every man may, by right living, become aware of the action of the true law of life in himself and so learn more of the nature of these laws, even in surroundings where the disorder and degeneracy are most general.

Thus it is certain that even a normal healthy animal will live according to the laws of its own nature, and in good health consequently; and man would do the same if he had not some disturbing element in his nature. It is certain that all healthy and rational people have a feeling in them that approves of certain actions and certain kinds of life, and disapproves of others; in fact all such people have an instinctive recognition of right and wrong; but this is not made the rule of life but on the contrary it is with rare exceptions steadily killed out and replaced by an artificial code of conventional morality based upon the general tendency to live according to certain desires that are opposed to the true laws of human nature. And this in spite of the fact that they are found to shock the inherent sense of right and wrong that is born in the innermost part of man's nature, but which parents and teachers so often try to kill out of the heart of a child by planting the law of society in the mind and making that the guide in life.

Man is not as the animals, for in him a new principle comes into action; the thinking, reasoning mind is being developed and brought under the influence of the spiritual man, the Ego, who is trying to take full control of the body and mind that for ages past he has only been able to overshadow. So in the human kingdom there is a disturbance of the simple natural law of the animal kingdom, in which the separate creatures are not yet presided over by so many separate egos, but are still ruled by the common consciousness of their race, tribe, or family. For them the laws of life are plainly sensed (when undisturbed by man), but man has now a certain amount of choice and can act independently and, to a degree, in violation of the laws of life. But he can not stop the action of law, any more than he can stop the flow of a stream by making a dam; the stream is checked at that spot, but the flow of the water continues above and soon breaks or overflows the barriers and certain results follow which may bring trouble to man, but which are the results of his interference with laws that he has not yet understood. The same thing takes place on the mental and moral planes as upon the physical and all man's troubles thereon arise from his ignorant or wilful violation of laws which he can not control and which continue to act in spite of his interference, but in a way that causes disturbance or inconvenience in the form of disease or otherwise to those who have interfered with the normal action of Nature.

Man in his ignorance puts his finger in the fire and attributes the pain that follows to the anger of a god. This would be quite reasonable if he allowed that the pain was caused by the god of fire; but if he makes it the direct judgment of the Supreme Being and a punishment for *sin*, then he has got away from that simple and natural relation of cause and effect by which we learn the results of violating Nature's laws.

Then again we see a result of man's inner consciousness of his own Divinity distorted in the mind by ignorance and self-indulgence, which he may again attribute to the existence of a Supreme Being, but which is really his own Ego; and trying to escape the result of his own deeds by representing them as the product of the anger of the Supreme God, which he looks upon as in no way his own higher Self. And if he rebels against this intuitional recognition of Divinity, and says there is no God, he is no better off; for the results follow as before and he is obliged to invent another "scapegoat" which he calls "chance"; and drives it out into the wilderness of his ignorance to bear the blame of the sins of the people, as of old. But the sins of the people continue to fall upon their heads and upon the heads of their children's children; for the law of life is life itself and only ceases when life ceases in the universe. All the disorder and sin and sorrow of the world are due to this opposition to the laws of life aggravated by more or less wilful ignorance of the nature of such laws.

Man can not go back to the animal stage, for he is not any longer of their nature, but is in reality a divine being who is blinded by a clouded mortal mind, and, as it were, only partially awake even when the body is most active. It is this dual nature that causes our trouble and we must win through it and learn to recognize our real unity and the essential unity of all beings, and then we shall act with the higher law and not be in constant trouble by opposing laws that we do not understand, and which give us so much trouble by their readjustment of our interference. STUDENT

Answer II. How can a man learn the true laws of life?

Through the Divinity that is within his own heart.

But what if all life be disorganized and degenerate?

Theosophy teaches it is not so. It may be so in the main; the great mass of humanity may have wandered far from a normal, sane, divinely human life; for them life may be disorganized; yet, nevertheless, there always have been a few at every stage of the world's history who have held the key to right living, who have known the laws of life and lived them, and so far as others could learn have taught those others.

But the rest, the mass of humanity?

Their life may indeed be disorganized, yet the same laws work unceasingly, unerringly, the same divinity is in their hearts, though it be overlaid, stifled. It alone is permanent, all-powerful. The outer nature seems hard as adamant, impervious to all the finer influences, yet at the turn of the cycle, just as a tender plant — so tender that to handle it would be to bruise it, yet so mighty the forces playing through it, that it forces its way through hard rock — so some day, awakened by what circumstance, a trivial one seemingly perchance, who shall say, the divine power will stir in the heart and the whole nature be transformed.

But how can this happen?

Perhaps through your faithfulness and mine, aye, certainly your example and mine will either help or retard the event; for through this same divine power in the hearts of all, are all men brothers, and by it are all linked together, so that the thoughts and acts of one, nay the very attitude of one, reacts upon all.

Does then the Divine Law guide even the life that is lived contrary to it?

Perhaps it would be more correct to say, it over-rules and adjusts it. It can only seemingly be turned aside, for it sustains all life, and once that one recognizes and willingly cooperates with it, then only is the true meaning of life understood; then only is it possible to know the real joy of life, to see the purpose underlying the turmoil and be undismayed.

STUDENT

THE moral sentiment of what is called the world is made up in great measure of ill-will and envy.

IF the eternal is with us every moment we do not heed the fleeting. — *Goethe*

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

"Meditating on a Black Cross"

ONE of the principal objects for founding the Theosophical Society was to guard against the premature and abnormal development of the *astral senses,* a contingency fraught with the gravest menace to humanity; for humanity is steeped in selfishness and ignorance. We find all through the writings of H. P. Blavatsky and William Q. Judge the most explicit and urgent warnings against the pursuit of astralism; and that these warnings were needed is shown by the prevalence which such pursuits have obtained in some quarters. Additional confirmation is given by the disastrous results of these pursuits, which, by their effects on the physique, on the mind, and often on the moral nature, have wrecked many lives.

The teachings of Theosophy about the constitution of the human being have been plainly set forth from the first; and it will be seen by even the most casual student of them that they at once confute the pretensions of the astralists. For the most essential point is the division of man's nature into the Higher Triad and the Lower Quaternary. This division is as follows:

THE HIGHER TRIAD
Spirit, or *Âtmâ*
Spiritual Soul, or *Buddhi*
Human Soul, or *Manas*

THE LOWER QUATERNARY
Animal Soul, or *Kâma-Rûpa*
Vitality, or *Prâna*
Astral Body, or *Linga-Śarîra*
Physical Body, or *Sthula-Śarîra*

The Manas, in the man of today, hovers between the Kâma-Rûpa and the Buddhi, being thus the battle-ground of a continual struggle between the higher and lower nature, the end of which is the victory of the higher over the lower, whereby man becomes a perfected being, controlling his lower faculties through his mind which is united with its Divine counterpart, the Spiritual Soul. And this is no dogma, but the teachings of the Divine Mysteries in all ages, as is shown in Theosophical writings, by references to such of those teachings as are extant, among them being the teachings of Jesus Christ in the Gospels.

It will be seen from the above table that the Astral Body belongs to the Lower Quaternary, and that there is nothing spiritual about it. It is merely the finer fabric upon which the physical body is woven; it is the vehicle of the life-principle, and in it are located the senses. Animals have it as well as man. At the head of the Lower Quaternary stands Kâma-Rûpa, the Desire-principle which actuates animal life. This is man's great enemy, so long as it has not been overcome by the Spiritual nature. In animals it acts naturally, because they have not man's intellect; but in man it constantly attempts to subordinate the power of the intellect to itself; and where intellect is thus ruled by desire man becomes a demon. The first step, therefore, in all Occultism is to master animal desire. Any attempt to develop the astral faculties without first mastering desire, results, of course, merely in rendering the experimenter more susceptible to the impulses of desire, and also in intensifying the power of these impulses. That is the reason for the wrecks; and it was to save people from this that H. P. Blavatsky and her followers have always insisted so strongly on the need for leaving astralism alone until the Spiritual Will is more developed.

Theosophists, in addition to other studies, devote their attention to the eradication of selfishness and animal desire from their nature; and most of them are far more interested in the great humanitarian issues of Theosophy than in petty pursuits. The Spiritual nature is helped to develop by forgetting self in broader interests.

But there have always been some people, calling themselves Theosophists, who have appealed to the interests and curiosity of shallow natures by presuming to be able to teach an easy means of self-development, by which powers can be gained. Ignoring the plain teachings of Theosophy, and running directly counter to the most explicit directions and warnings of its teachers, they have borrowed a little of the terminology and twisted it to their own purposes. These teachings have nothing to recommend them to sensible people, but they mislead the ignorant and the weak, who should command our help.

A Dr. Steiner has been lecturing in Sweden, and is reported to have lectured along the lines just indicated. We are glad to say that Dr. Steiner has no connexion with the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY of which Katherine Tingley is the Official Head, and which teaches the original tenets of Theosophy as promulgated by H. P. Blavatsky, and W. Q. Judge her successor; but it appears that he belongs to a (so-called) Theosophical cult which teaches certain doctrines that H. P. Blavatsky and the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY would not endorse. A reference to his lectures will show this.

He is reported to have stated that the *inner* senses are located in the *physical* body, and that the *astral body* is the real *spiritual* being. What a perversion is this! The Higher Triad is altogether ignored, and even the Kâma-Rûpa is discreetly avoided; and it would seem that there is good reason why — for it is this Kâma-Rûpa that is the moving spirit; it is the "I," the essential "self" of such a division of the Principles. See the table *supra.*

Dr. Steiner then, always according to the report, gives various directions for developing this astral, or, as he says, "spiritual," body. One is to meditate on a *black cross adorned with red roses.* The "Devil's" own colors, sure enough! Black the color of darkness and ignorance, red the color of passion. And the cross, without its crowning circle, is the emblem of earth, matter, the lower Quaternary. And on this symbol, it seems, one is expected to meditate deeply, and light will come and the inner senses will develop! No doubt there will be simpletons who will implicitly obey the directions for no better reason than that this man has said so, and without caring to inquire into his authority or fitness or motives.

Let them "meditate" on a black cross with red roses, since they can find nothing more manly or womanly to occupy their idle time with; they will at all events be providing work for the doctors if not for the keepers of lunatic asylums. Mastery over the astral, continues the lecturer, as reported, is of the greatest importance. Quite so; but is this the way to attain it? No; this is the way to let the astral get the mastery over *you.* You who try this, are you quite sure that you are so pure and strong that you can withstand the subtle and powerful temptations that beset one whose astral senses have been prematurely aroused? Probably you have little weaknesses already

(CONCLUDED ON PAGE 12)

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

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Katherine Tingley speaks at Isis Theater under the auspices of the Aryan Theosophical Society

THE following report from the San Diego *Union* of Mrs. Tingley's lecture contains but brief extracts, which, from our standpoint, barely do justice to her lecture, many of the best points of which are not even mentioned.
RECORDER

MRS. Katherine Tingley's second lecture on "The Purification of Civic Life" was delivered last evening at the Isis Theater, her address of two weeks ago being taken up practically where it was ended at that time. The divorce evil and the conditions contributing to it; the influence of woman in the home as applied to public good, and the power which can be exerted by women in civic and political life through a regeneration of home conditions, were gone into in detail.

The complaining, fretful woman, whose home life is unhappy, the dissatisfied woman and the one whose inadequate conceptions of life bring her sorrow, were discussed in turn and scored for weakness, the speaker demanding that women realize thoroughly the power that is within themselves.

The divorce evil, statistics covering which were read by Mrs. Tingley, was in a measure blamed on the subservient woman who fails to assert the positive quality of true womanhood. The civic, State, and national political conditions, or those portions of them which are open to criticism, were also discussed, and again woman's failure to inject her higher attributes into them through home influence was pointed out.

Mrs. Tingley's subject apparently was not an Easter theme, yet she made many beautiful allusions to the day as the time when the Christos spirit manifests in human life, and taking an example from the flowers of the resurrection that might take place in the human heart.

The stage, boxes, and orchestra pit were veritable bowers of bloom, field daisies, ferns, palms, and lilies forming the decorations. Two musical selections were rendered in a pleasing manner by the full Râja Yoga orchestra.

Notwithstanding the inclement weather, the Isis Theater was filled to the doors, and each telling point in Mrs. Tingley's lecture was well applauded.

The program was opened with the following announcement, which was read by Secretary Joseph Fussell of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY:

"It is a painful task, but a duty to the public to make the following statement:

"First, let me say that Theosophy, when rightly interpreted, is found to encourage tolerance even for the intolerant, so long as patience is a virtue; but when by our silence we should be permitting a wrong, it becomes our bounden duty to our fellows to protest and to give warning, so far as lies in our power, to those who otherwise might be led to confound the work and teachings of those whom we cannot endorse with the pure teachings of Theosophy or who might be led to believe that Theosophy countenances or condones immorality in any shape or form.

"It is not in our power to prevent the misuse of the name of Theosophy by those who are not willing to make it a power for good and apply it practically in their own lives; but it is in our power, and a duty we owe to the public, to state that we repudiate all association with those who so misuse the name and misapply the teachings. And therefore it is that we state that the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, which is the continuation of the original Theosophical Society founded by H. P. Blavatsky, continued under her faithful colleague and successor, William Q. Judge, and now under the direction of their successor, Katherine Tingley, is in no way identified or associated with any other so-called Theosophical Society, which, while using the name, is not directly connected with and authorized by the International Theosophical Headquarters at Point Loma, California, U. S. A. We emphatically repudiate and disclaim any such connexion.

"Possibly those interested in civic morality and the protection of children and of the innocence of the youth of our present age, can see the importance of our making certain statements which will present clearly to all fair-minded people what our Society does teach and what it does not teach; what it does endorse and what it does not endorse; in a word, what Theosophy is and what Theosophy is not.

"Here, then, are certain facts, and I shall leave them with you:

"On Ferbruary 18, in New York, a certain Alexander Fullerton was arrested by Anthony Comstock, post-office inspector for New York, for sending through the mails objectionable matter, consisting of correspondence of a grossly immoral nature, addressed to a young boy. This man Fullerton, according to the court records, admitted that the handwriting of the correspondence was his.

"Said Alexander Fullerton has for many years been one of the most prominent members of a certain so-called Theosophical Society — repudiated by the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY — presided over by Mrs. Annie Besant, and for years has been her chief official in this country of the Society which she claims to direct.

"In the official organ of Mrs. Besant's Society, *The Theosophist,* published in India, edited by Mrs. Besant, in the current issue for March, 1910, under the heading "Theosophical Worthies," with a full page portrait of said Alexander Fullerton, is a eulogy of said Fullerton over the signature of 'A. B.' (that is, Annie Besant), in which reference is made that would lead the reader to suppose that said Fullerton is a worthy Theosophist, praising his character and work, and concluding with the statement: 'Mr. Fullerton has engraved his name on the records of the Theosophical Society, and verily he will have a reward for all his work.'

"It is also known to many that a certain Charles W. Leadbeater, who in 1906 was accused of advocating and teaching degrading practices to young boys, and who twice confessed to the same, has since been declared by Mrs. Annie Besant to be her 'friend and fellow-Initiate,' and not guilty of any crime. This man Leadbeater is at the present time put forward and held up by members of Mrs. Besant's Society as a great spiritual teacher; he is given a high place by Mrs. Besant and is a constant contributor to her official organ.

"Here, then, are certain facts, and as I said, I leave them with you. But let me quote the words of one of the great Saviors of mankind: 'Whoso shall offend one of these little ones, it were better that a millstone were hanged about his neck and that he were cast into the sea.'

"Yet this unfortunate, misguided woman, who has given her endorsement to these two men, makes the claim that she is the 'Herald of the Coming Christ,' that she remembers her past incarnations as far back as 12,000 years ago; that, according to the president of one of her branch societies in this country, she is the reincarnation of Hypatia and Giordano Bruno; that she has powers of clairvoyance and prevision, and professes even to be a prophet of the future — this woman it is who gives her endorsement to that unhappy offender, Alexander Fullerton, for whom indeed we must have pity, and who places the twice self-confessed Leadbeater in the front ranks as a pure man and a great spiritual teacher.

"Our protest is not against Mrs. Besant as a personality, but against those things which under the sacred name of Theoophy have been existent in her Society. Where, we may ask, is her moral code? Either she has not the prevision and the powers she claims for herself and which her followers claim for her, or else, if she has, if she knew and foresaw these things, then she is guilty of endorsing a man whose character and conduct are a menace to all that is pure and sacred in human life. And if she has no such power of prevision, what a folly, what an absurdity, are her pretensions to be the 'Herald of the Coming Christ!'

"Theosophy is for the uplifting of the human race; but humanity cannot be uplifted or helped by such absurd pretensions or a disregard for the dignity and purity of human life. As Madame H. P. Blavatsky said, 'Theosophist is who Theosophy does,' and Theosophy teaches, first and last, purity of life, protection of the innocent, pure thoughts, pure words, pure deeds. Above all, it teaches that each has a responsibility for all who are weaker and less progressed; it teaches that each is his brother's keeper."

Though suffering from a severe cold Mrs. Tingley spoke for upwards of an hour, holding the attention of her auditors throughout and arousing considerable enthusiasm. She opened her address by reading statistics covering the insanity, divorce, and number of unfortunates in public institutions in this country, following which she said, in part:

"What can we say; can we feel secure in our own life and in the lives of our friends; can we say that this twentieth century presents a glorious civilization? Is not this a travesty on the truth?

"How can we delude ourselves and say everything is going well, and that we must always have with us the weak, the poor, and the unfortunate? I say no, though Karma is true, yet we are our brother's keepers and we have something to do. We cannot confine the causes of these conditions to the present or even the last century.

"Long before the time of Christ people lived nearer to nature, more simply, and nearer to their divine natures. Gradually they drifted away from the central source of divine wisdom; gradually systems branched out into forms and creeds which as they grew turned away from the light.

"In the world as it is today Reincarnation is not generally known. It has been cut out by one of those systems that branched out from the central light.

"It was not until Madame Blavatsky came to this country and declared that Reincarnation is a fact, that the key was again shown. She did not invent it, but under the urge of conditions in Russia and throughout the world, her heart had been so touched that in her cry for light and strength she found the key in the ancient writings. And more than that, she traveled.

"She contacted men, there are only a few, who had never lost this knowledge of the divine wisdom. It had been passed down not in writings or documents or archives, but by word of mouth. That she saw them, that she was a student, and that her whole nature was filled with this love for humanity is a fact; and in spite of all the persecution and the adverse conditions that have been pushed in upon her and her followers, the Society which she founded is growing in the Light. It is increasing in membership and those who are members are working on that path which I referred to that belonged to humanity ages ago but was turned from by those who followed the delusions and the false prophets and who went out, and went away.

"I was thinking when I awoke this morning of the Easter time, and how it was interpreted by us, and I thought of how America received a benediction through our forefathers. There was something wonderfully spiritual and splendid in the minds of some of those who framed the Constitution. It is true that some of them were tethered to dogmas, but the things that Tom Paine and some others put into the constitution are still there. Were they not tied down to conditions which they could not control? Did they not have to feel their way toward the people? Did they not work into that Constitution certain provisions which implied that as humanity found itself it would awake to an expansion, to an enlargement, to a spiritualizing of that Constitution?

"Easter time is the time of the Christos spirit coming out into human life and into nature. The springtime is so beautiful. Oh, if humanity could take an example from these flowers — these beautiful symbols — the soul might become a beacon light in the world.

"If we are to make America what I have dreamed it could be and what you all should hope it could be, there is no other way but to begin at the basis, right in the home! Oh, ye women who are carrying so many burdens, who think that life is a travesty, who have your sorrows, your doubts, your fears, who have your disharmony, your unhappiness, who, many of you, suffer neglect and are abused; if you knew what I know, you would overcome those conditions, and you need not do it in the ordinary way.

"You would begin to get right down into your natures, and the first thing that a woman has to find out, when she is studying the laws governing her life, is that there is a negative and a positive quality, and that negative women are always imposed upon; that they are sacrificing their lives and borning chil-

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dren that must suffer just as they have done! For there is not in their own lives that balancing power; there is not justice. And if a woman begins to live the higher life within herself and live it so powerfully and so fully, the very atmosphere that she carries silences the meanest and most selfish efforts of her opposers.

"You cannot make over the world in a moment. You cannot change woman's life in a moment. Realizing the mistakes that have been made down through the ages, and that the Wisdom-Religion is the key, let woman become acquainted with herself and not be so anxious to succeed that she loses her balance, but to remember that the crucifixions that come to human life have often proved blessings. Let the woman who finds herself unhappily married or suffering from conditions brought about through marriage, let her remember that it was because she was not acquainted with herself.

"That if she had had this divine knowledge, if she had had the positive quality accentuated in her life, this attribute, this power of intuition which is over and above her, the spiritual factor in life would have illuminated her mind and would have brought that woman to a knowledge of her own weaknesses, and her own strength.

"Maybe there is something in both the man and the woman which needs changing!

"The man goes out into the world and has temptations innumerable — so many more than the woman, who is protected in her home—so let her find the key to these great problems that we have been referring to and let her become so in love with her higher, divine self that she will find that the warrior spirit is developing and that this shadow that has been over her, this fear, this timidity, this unrest, this dread, will all pass away.

"If she is in the light she will know when to endure and when to protest; and when she comes to that point then she will be ingraining into the atmosphere of human life heroic warrior courage, something splendid, and if she comes again as a woman her progeny will pay tribute to her suffering, her crucifixions, her combats! That is the story of Theosophy! What a picture!

"As woman goes along in these conditions she will find that many things that troubled her yesterday do not trouble her today. She will learn that she is the controller of her destiny and has a power over prenatal conditions. She who has her hand on the cradle controls the destiny of the world.

"And she will find at that time there is nothing so uplifting as Theosophy. We should have it in our home life; we should have it in our civic life; we should have it in our national life; then, and then only, will these conditions that I have spoken of disappear. The Christos spirit will be manifest and we shall have Easter every day." — San Diego *Union*

Living Links with Egyptian Wisdom

IN the far past, before Great Britain was separated from the continent by the waters of the Channel, according to the Theosophical records a body of Egyptian pioneers and teachers traveled by land, via what became later the Straits of Gibraltar, through South-Western Europe to the extreme North-Western extremity of the land of which the British Isles are now the remainder. H. P. Blavatsky says:

> What was the object of their long journey? And how far back must we place the date of such visits? The archaic records show the Initiates of the Second Sub-race of the Aryan family moving from one land to the other for the purpose of supervising the building of *menhirs* and dolmens, of colossal Zodiacs in stone, and places of sepulcher to serve as receptacles for the ashes of generations to come. When was it? The fact of their crossing from France to Great Britain *by land* may give an idea of the date when such a journey could have been performed on *terra firma*. . . .
>
> The modern archaeologist, though speculating *ad infinitum* upon the dolmens and their builders, knows, in fact, nothing of them or their origin. Yet, these weird, and often colossal monuments of unhewn stones — which consist generally of four or seven gigantic blocks placed together — are strewn over Asia, Europe, America, and Africa, in groups or rows. Stones of enormous size are found placed horizontally and variously upon two, three, four, and as in Poitou, upon six and seven blocks. People name them "devil's altars," druidic stones, and giant tombs. The stones of Carnac in the Morbihan, Brittany — nearly a mile in length and numbering 11,000 ranged in eleven rows — are twin sisters of those at Stonehenge. The Conical *menhir* of Locmariaquer in Morbihan, measures twenty yards in length and nearly two yards across. The Menhir of Champ Dolent (near St. Malo) rises thirty feet above the ground and is fifteen feet in depth below. . . .
>
> Nor were all such cyclopean structures intended for sepulchers. It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the traveling Initiates above alluded to had to do. And these gigantic monuments are all symbolic records of the World's history. They are *not* Druidical, but *universal*. Nor did the Druids build them, for they were only the heirs to the cyclopean lore left to them by generations of mighty builders and — "magicians," both good and bad. (*The Secret Doctrine*, vol, II, pp. 750, 752, 753.)

Careful scientific research as to the exact positions of the component parts of Stonehenge, the largest stone-circle existing, has been recently made, and the investigators are thoroughly satisfied that it was partially designed for making observations of the rising of certain stars in order to determine the exact time of the seasons and the festivals. (See CENTURY PATH for Nov. 7, 1909.) The resemblance between the placing of certain conspicuous stones and in the direction of openings, in the prehistoric remains in Great Britain and the orientation of the Egyptian temples, is very striking, and shows the existence of ideas held in common by the enlightened leaders of both peoples.

Traditions in Ireland tell of close communication between that country and Spain in the dim past, and in old legends it is mentioned that certain "Druidical" stones were brought to Britain by magic of giants, from the South. Be this as it may, some new traces of the influence of the traveling Initiates mentioned by H. P. Blavatsky in *The Secret Doctrine* have recently come to hand, and will prove of interest to students.

According to the intuitive archaeologist, Mr. Marsham Adams — a thinker who by comparing the statements in the *Book of the Dead* with the chambers in the Great Pyramid, has arrived at conclusions in close harmony with the teachings of Theosophy as to the object of the Pyramid — at the summit of this mysterious building, on one of the peculiar group of blocks which rest on the irregular platform which truncates it:

> are sculptured a number of holes, forming a square figure, consisting of seven ranks of seven holes each, exactly similar to the "Hotep," or Table of Offerings, belonging to the time of Thothmes III, which is now to be seen at the Museum at Boulaq. (*The Book of the Master*, Note K.)

In the French Department of the Dordogne, where many prehistoric drawings and other human remains have been found in caverns, there is evidence of Egyptian influence, according to Mr. Adams. He says, in the book quoted above, and in the same note:

> In his interesting work *Noemi*, Mr. Baring Gould speaks of an archaic relic near Sarlat in the Dordogne, which is evidently a Table of Offerings. He describes it as a dolmen, or sepulchral chamber, roofed by a flat stone having a number of holes scooped in the center; and he mentions that the market women lay their fish upon it for luck; a most singular survival of the ancient custom, since fish, as may be seen in the vignettes of the *Book of the Master* [the *Book of the Dead*], formed a principal portion of the offerings. Indeed the burial customs of the most widely scattered nations receive singular illustration when compared with the religion of the dwellers on the Nile.

And now in a recent number of the London *Globe*, a writer who has been investigating the quaint customs and myths which prevail in Brittany, in North-Western France, another of the few delightful old-world regions where traces of the ancient beliefs still linger on in the guise of popular superstitions, so-called, tells us a curious tale of the cup-shaped holes in the dolmen of Rocenaud, which look like the constellation Pleiades. The holes are said to have been made by the impact of the elbows and knees of St. Roch when he hastily landed from Ireland; and they are credited with magical power. The people have the strange belief that by knocking in them with a flint the wind can be made to change its direction. The newspaper correspondent says that when an elderly woman "raised the wind" he desired and an accompanying shower, out of a cloudless and calm sky, she knocked three times in a particular hole, and muttered some words he could not understand.

We may doubt the story of St. Roch, but the fact that the simple Breton people attribute occult power to the holes in the mysterious prehistoric monument, when read in the light of the facts above mentioned, is significant in connexion with the statements of H. P. Blavatsky about the Egyptian origin of many of the so-called Druidical remains in Western Europe. Speaking of the cup-shaped hollows found upon many of the stones and rocks there H. P. Blavatsky gives some interesting information:

> Mr. Rivett-Carnac, B. C. S., of Allahâbâd, the distinguished Archaeologist, shows the same amazement in finding the discription given by Sir J. Simpson of the cuplike markings on stones and rocks in England, Scotland, and other Western countries — "offering an extraordinary resemblance" to "the marks on the trap Boulders which encircle the Barrows near Nâgpur" (the city of Snakes) . . . . The cup marks noticed by Sir J. Simpson, and the "holes scooped out on the face" of rocks and monuments found by Mr. Rivett-Carnac "of different sizes varying from six inches to an inch-and-a-half in diameter and in depth from one to one-and-a-half inch. . . . generally arranged in perpendicular lines presenting many permutations in the number and size of the arrangement of the cups" — are simply *written* RECORDS of the oldest races. (*The Secret Doctrine*, II, p. 346)

R.

"Meditating on a Black Cross"

(CONCLUDED FROM PAGE 10)

that master you habitually. Perhaps you would like to add obsession to the list? If so, one could give you no better directions for attaining it.

One curious remark attributed to this lecturer is that the plant is higher than the man because it is passionless and pure. He does not take a very high view of the man! He ranks his audiences below the humble potato. He may be going by experience; but he should keep his sarcasm to himself.

The petty self-absorption of these self-development practices sickens the healthy-minded aspirant to Knowledge. It reminds him of the monkeys in the Zoo, squatting on their haunches and picking the insects off themselves and each other. Quit meditating on black crosses and red roses, and find the sleeping Divinity within yourself. H. T. EDGE B. A., (*Cantab.*)

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Art Music Literature *and the* Drama

Extracts from Letters Written by William Quan Judge to his Students in the Early Days

FOR the love of heaven do not take any tales or information from any person to any other. The man who brought news to the king was sometimes killed. The surest way to make trouble out of nothing is to tell about it from one to the other. Construe the words of the *Gîtâ* about one's duty to mean that you have nothing to do in the smallest particular with other people's fancies, tales, facts, or other matters, as you will have enough to do to look out for your own duty. Too much, too much trying to force harmony. Harmony comes from a balancing of diversities, and discord from any effort to make harmony by force. In all such things I never meddle, but say to myself it is none of my affair at all, and wait till it comes to me, and thank God if it never arrives; and that is a good rule for you.

We all differ and must agree to disagree; for it is only by balancing contrary things that equilibrium (harmony) is obtained. Harmony does not come through likenesses. If people will only let each other alone and go about their own business quietly all will be well. It is one's duty to try to find one's own duty, and not to get into the duty of another. And in this it is of the highest importance that we should detach our minds (as well as our tongues) from the duties and acts of others whenever these are outside of our own. If you can find this line of action and inaction, you will have made great progress.

Think of these points:

(a) Criticism should be abandoned. It is no good. Co-operation is better than criticism. The duty of another is dangerous for one whose duty it is not. The insidious coming of unbrotherly criticism should be warned against, prevented, stopped. By example you can do much as also by word in due season.

(b) Calmness is now a thing to be had, to be preserved. No irritation should be let dwell inside. It is a deadly foe. Sit on all the small occasions that evoke it and the greater ones will never arise to trouble you.

(c) Solidarity.

(d) Acceptance of others.

An occultist is never fixed on any mortal particular plan. So do not fix your mind as yet on a plan. Wait. All things come to him who waits in the right way. Make yourself in every way as good an instrument for any sort of work as you can. Every little thing I have ever learned, I have now found out to be of use in this work of ours. Ease of manner and speech are of the best to have. Ease of mind and confidence are better than all else in this work of dealing with other men — that is, with the human heart. The more wise one is the better he can help his fellow-men, and the more cosmopolitan he is, the better too. When the hour strikes it will find you ready; no one knows when the hour will strike. But he has to be ready. You see Jesus was, in fact, an occultist, and in the parable of the foolish virgins gave a real occult ordinance. It is a good one to follow. Nothing is gained but a good deal lost by impatience, not only strength but sight and intuition also. So decide nothing hastily. Wait, wait, make no set plan. Wait for the hour to make the decision, for if you decide in advance of the time, you tend to raise a confusion. So have patience, courage, faith, hope, and cheerfulness.

Silentio, my dear, it is almost as good as patience. He laughs best who does it last and time is a devil for grinding things. Use the time in getting patience and solid strength, for a big river is not so because it has a deep bed, but because it has volume.

Say, look here, never growl at anything you have to do. If you have to go, just take it as a good thing you have to do, and then it will redound to the good of them and yourself, but if it is a constant cross, it does no good, and you get nothing. Apply your theories thus. It is a contest of smiles, if we really know our business. Never be afraid, never be sorry, and cut all doubts with the sword of knowledge.

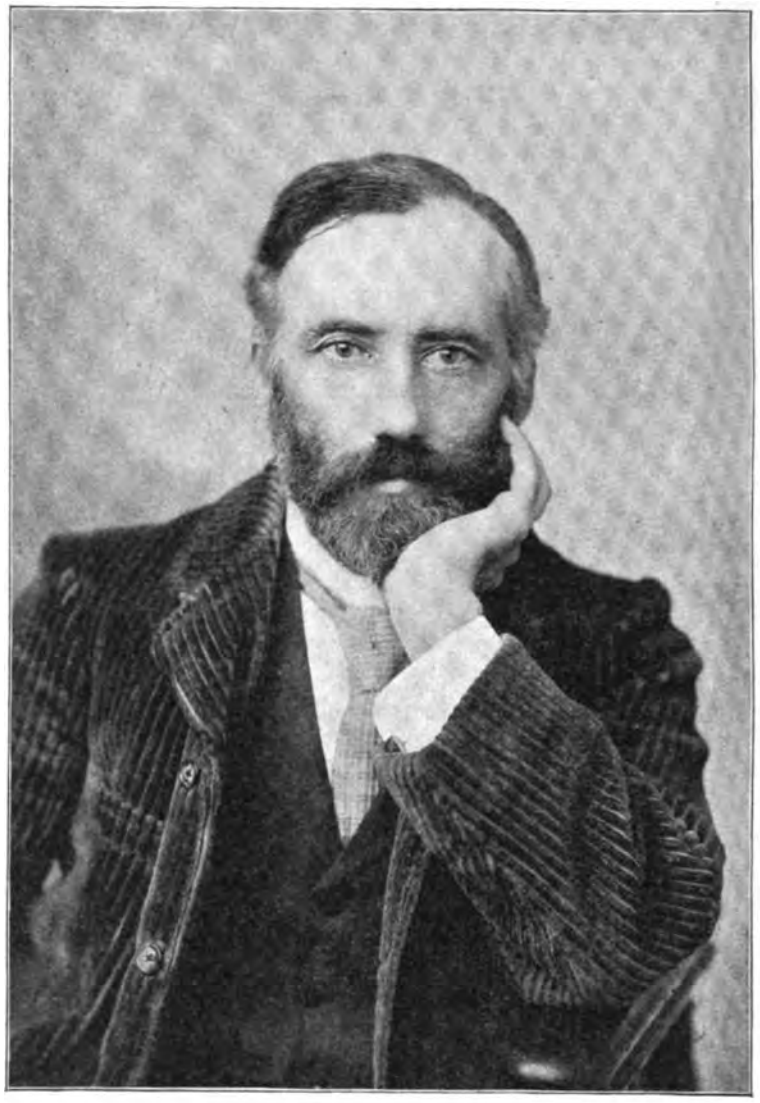
There seems to be a great deal to forgive, but it is easily done inasmuch as in fifty years we 'll all be gone and forgotten. Yes, that business is already a back number, stale and unprofitable. I have found that work tells. While others fret and fume and sleep, and now and then start up to criticize, if you go right on and work, and let time, the great devourer, do the work, you will see that in a little while the others will wake up once more to find themselves "left" as they say in the land of slang. Do, then, that way.

Again in storm and shine, in heat and cold, near or far, among friends or foes, the same in ONE WORK.

Now as to *The Voice of the Silence* and the cycles of woe (undergone by the Arhan who remains to help mankind) it is easy to understand. You must remember when reading such things, that terms must be used that the reader will understand. Hence, speaking thus, it must be said that there are such cycles — from our standpoint — just as the fact that I have no amusements and nothing but work in the T. S. seems a great penance to those who like their pleasures. I, on the contrary, take pleasure and peace in the "self-denial" as they call it. Therefore it must follow that he who enters the secret path finds his peace and pleasure in the endless work for ages for humanity. But, of course, with his added sight and knowledge, he must always be seeing the miseries of men, self-inflicted. The mistake you make is in giving the person so "sacrificed" the same small qualities and longings as we now have, whereas the wider sweep and power of soul make what we call sacrifice and woe seem something different. Is not this clear then? If it were stated otherwise than as *The Voice* has it, you would find many making the vow and then breaking it, but he who makes the vow with the full idea of its misery will keep it.

Do not allow discouragement to come in.

Be true lovers of God and of each other. Love each other in that to one another ye mirror God, or that God is in you each.

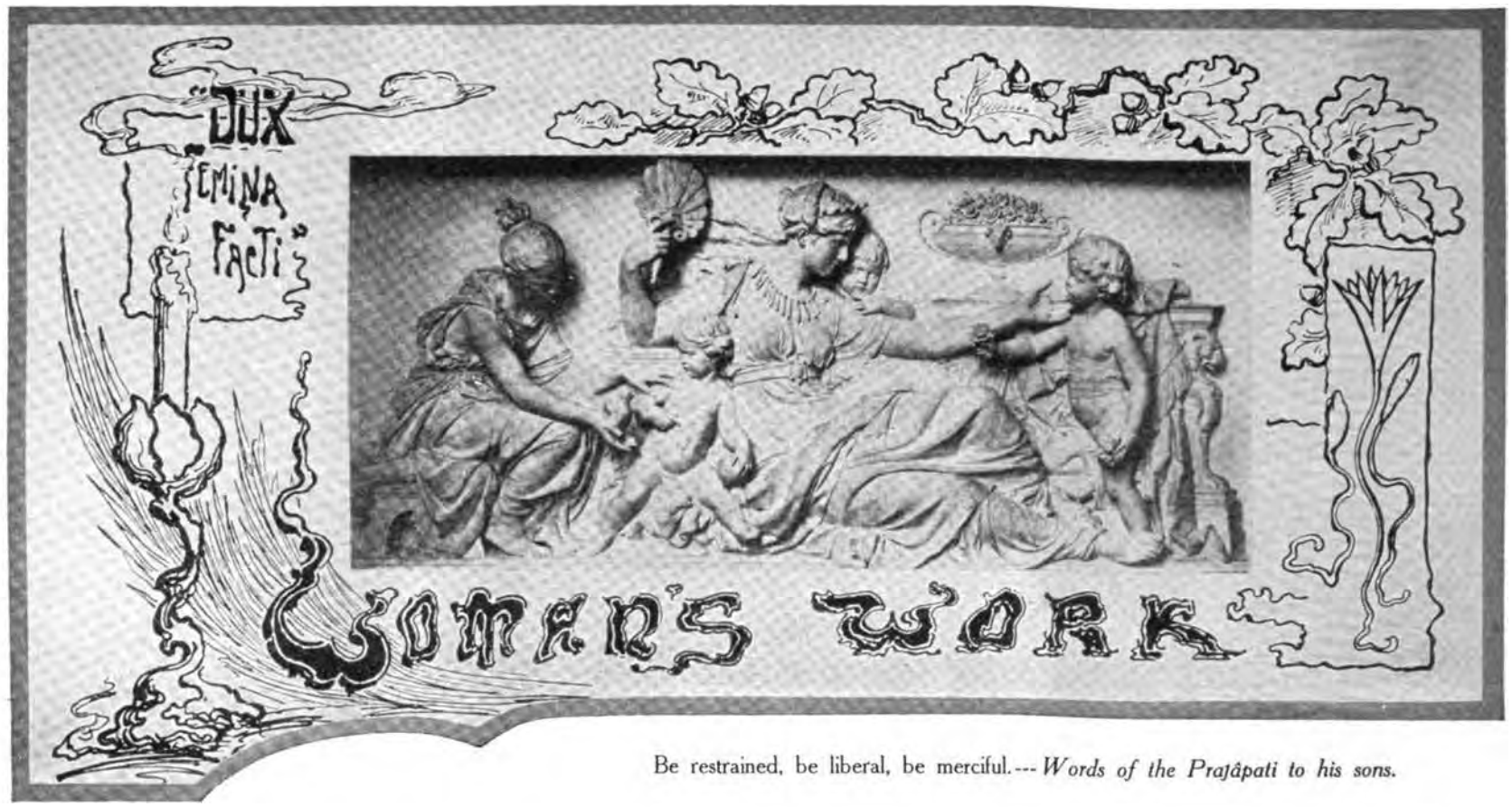


WILLIAM QUAN JUDGE
April 13, 1851 — March 21, 1896
WHO IN 1891 SUCCEEDED H. P. BLAVATSKY AS LEADER OF THE THEOSOPHICAL MOVEMENT

DUTY, persistently followed, is the highest Yoga. If you can do no more than duty it will bring you to the goal.

William Quan Judge

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Be restrained, be liberal, be merciful.--- *Words of the Prajâpati to his sons.*

JENNY LIND

IN 1847, in December, Fräulein von Stedingk wrote in her diary:

The only thing that gladdened me was that Jenny Lind came back to Sweden . . . not for taking rest, though she greatly needed it, but to enchant us by her unsurpassed talent and to devote her receipts to the founding of Art Scholarships and to the Royal Theater.

Jenny Lind's first appearance upon this home-coming was to be in *La Figlia del Reggimento*. The price of tickets was raised to nearly double that formerly demanded, and in the *Aftonblad,* a leading Stockholm evening paper, the following letter was printed from the pen of Jenny Lind herself, on the day prior to her long-anticipated reappearance:

At the moment of reappearing, after an interval of two years, on the stage of my native country, before that public which from my earliest steps upon the pathway of Art has so favored me, my heart's desire is to ask for continued bestowal of the same rare good will. I am moved to ask this for a special reason which I respectfully submit; this at the same time serving as an explanation for the raising of the price of admission to the performances in which I shall have a part.

My heart's deepest wish is that I may be permitted in some way to serve Native Art; to offer some memorial more permanent than the quickly passing moments of my appearance on the boards; and to prepare for my compatriots loftier enjoyments in the years to come, when my own efforts shall have ceased. I hope to do this by laying the foundations of a College where young minds may be consecrated to both Art and Virtue.

Having been myself, in childhood, a witness to the trials and privations through which the young and needy have to struggle in this profession which holds so many thorns amid the roses, I should count it the most glorious of gains if, through the singer's art, I could contribute to help those who are favored by Nature but neglected by fortune, that they might develop their talents in the comparative comfort that would be helpful alike from a moral and an artistic point of view.

Therefore I have assigned the entire amount of my portion of the receipts towards the establishing of a Fund, the income from which is to be devoted to the education of poor children who, while specially endowed for the stage, lack the assistance of parents or relatives, without which they either lose, or fail to reach, the highest moral and artistic development.

The money obtained will be received and managed by two Trustees, until the amount of the capital will allow of the interest being used for the object in view.

The lenient kindness of the public which hitherto has encouraged my efforts in the service of Art will, I trust, again follow me now that these endeavors are dedicated to a work the success of which must be a matter of interest to every friend of Dramatic Art within our Fatherland.

Jenny Lind

Stockholm, Dec. 2, 1847.

The Theosophist is prone to wish of the usual biographical sketch that it would sometimes reverse the traditional order of things, beginning where it leaves off and giving more insight into inner purpose and motive, with fewer photographic details of outer occurrences. The picture of this life — Jenny Lind's — cannot be called complete so long as the painters of it will insist upon giving first place to its wonderful achievements on outer lines and second to a consideration of the deep underlying consecration to human service that used these unparalleled achievements merely as means to a high end, and that made Jenny Lind one of the greatest of philanthropists.

There is not space, were there intention, to enumerate her almost innumerable charities, from the "Mendelssohn Foundation for Free Scholarships in Leipzig," to the scores of hospitals, infirmaries, schools and charitable institutions in England, her adopted land; nor to detail her many beneficences in Sweden of which the above quoted letter may serve to indicate the tenor. Yet nothing else so easily serves the true observer in an effort to measure her life's worth justly.

Not only did compassion light Jenny Lind's pathway, from the day when she sat in the window of that Charity Home in Stockholm, singing to her pet kitten — that day when the Fates, in the shape of a Court singer passing by, decreed the saving and the cultivation of the homeless child's rare gifts — to the last moments of her life; but also a living gratitude shone about her. Educated as she had been by the Royal Theater of Stockholm, truly a daughter of the State itself, Jenny Lind writes "gratitude" in every line of her letter to the *Aftonblad,* although she does not use the word itself.

And one conjectures, from her repeated linking of "virtue and art," the "moral" and the "artistic," that there may have been in her heart also a deep unspoken sense of indebtedness to the Stockholm press for its protest in her behalf many years before. The incident referring to this is so obscured that it should be re-told briefly, for it indicates what Katherine Tingley has spoken of as being a marked characteristic of Swedish journalism — adherence to a high standard of honor and moral rectitude. The Stockholm press, led by the *Allehanda,* deserves to be remembered for the protest it uttered in behalf of a child too young to know her peril, and for the sharp rebuke it administered to those who for mercenary motives let danger hedge the innocent about.

In the fall of 1834, when Jenny Lind was but fourteen years of age, and when her marvelous singing had been known throughout Sweden for nearly three years, she was cast for an important part in a play known in its French form as *La Fausse Agnès.* The play was immoral and suggestive in every way, but had evidently been selected because of the extraordinary opportunities afforded by the child's part which was assigned to the little Jenny. Her absolute innocence, her own native light-heartedness, her unsuspecting purity of nature, made it easy for her to throw herself into the part with a gay and dramatic abandon which would have been impossible had the scandalous significance of the other parts been even dreamed of by her. One shudders, in reading of it, and can only imagine how tenfold perilous her path might have been had

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not the sturdy virtue of the Northland expressed itself in the Stockholm journals, with the result that the public aroused itself and the play was abruptly taken off the boards.

Who can measure the sorrow and bitter disillusionment the pure child soul escaped by the just protest of that one, now unknown, writer for the daily press, and those who followed in protest because he dared to lead? Would that the history of it were better known! Methinks so many similar outrages would not be, even yet, submitted to without protest, in the great cities of both Europe and America.

Few come into the world under conditions more unpromising in every way than did the child Jenny Lind. While her father was gifted musically he was so slack in business methods that the whole burden of providing for the family fell upon his wife, a woman of unusual courage and resolution, but somewhat embittered by the disappointments life had showered upon her and with no understanding of, and scant sympathy with, childhood. She was, however, well educated and by birth of higher social standing than her husband, and it is not to be wondered at that the happy-go-lucky temperament of her boy spouse—for Niclas Jonas Lind was only twenty-two at Jenny's birth—was both a severe trial to her and a bitter disappointment.

Naturally, the coming of little Jenny was looked upon as merely an added burden, and not long after her birth the child was placed in care of a kind woman whose husband was organist of a little country parish near Stockholm. Here she remained three years, and how much the quiet environment of the country, and the simple musical life of her foster-father did to build her musical future no one can hope to know. At all events she must have been infinitely better off than in her mother's city house, amid the din and struggle incident to the keeping of a day-school and keeping boarders at the same time.



Lomaland Photo. and Engraving Dept.

JENNY LIND

Fru Lind has been condemned wholesale for this "abandonment" of her little daughter, and it is certainly true that she very rarely bestowed upon Jenny the affection usually shown by mothers. Nor can it be denied that their intercourse was always, up to the time of Fru Lind's death, marked by more or less unsympathy and misunderstanding. But that there was, underneath all, a strong inner bond of devotion the letters that passed between them in later life, and also letters written by Jenny to others, amply prove. This is from one dated Paris, December 16, 1841, and addressed to Mme. Lindblad, when Jenny was twenty-one years of age and when her fame had been heralded throughout the continent and even the world:

> Ah! who, who will light the Christmas Tree for my mother? No one; no one! She has no child who can bring her the least pleasure. If you knew how she is ever before me! how constantly she is in my thoughts! how she gives me courage to work! how I love her as I never loved her before!

To her father Jenny Lind owed the debt of a musical heredity; but how little it would have availed the world had there not been in her mother a fund of courage, resolution, energy, and resourcefulness. For whatever may be the Soul, of itself, all philosophy teaches the supreme advantage of a fortunate heredity; and we may take it for granted that a well-educated and resourceful parentage is something for no reincarnating soul to be lightly thankless of, no matter how much life's vicissitudes may turn the glorious "it should have been" of environment, into the leaden and hopeless "thus it became." That Jenny Lind's nature synthesized the best in that of her parents, generously omitting all that was pessimistic, bitter, and weak, is evident. With a wishy-washy, whining, and indolent mother, it is possible, indeed, much more than possible, that we should not have had the Jenny Lind of later years, who simply swept aside, wherever she came to them, the stumbling-blocks along her path.

To give but one instance of the dominance in her of certain qualities which had characterized her mother: when Jenny Lind, after bringing all Europe to her feet by her marvelous dramatic and song art, discovered that her voice was failing her, she went to the great García to ask for lessons. After hearing her sing and carefully examining her, he said, "Mademoiselle, vous n'avez plus de voix"—"you have no voice left." Jenny Lind told Mendelssohn years afterwards that the anguish of that moment exceeded all that she had suffered in her whole life, for she knew that García spoke the truth. This was in 1842, a few months after the letter in which she so tenderly referred to her mother.

In response to her pleading Señor García promised to examine her voice again at the end of six weeks on the condition that she would in the meantime give it perfect rest. But of encouragement he had none at that time to offer. Far from spending the weeks in star-gazing and melancholy, *à la* our heroines of morbid fiction, the young girl put aside all harassing doubts as to final success and plunged at once into what she knew most necessary studies for one who dreamed of some day singing the masterpieces of opera—the study of French and Italian. Swedish and German she already knew. Of this one writer says:

> There are actually in existence at this moment, no less than sixty-one large foolscap pages, in her own handwriting, closely filled with exercises in Italian grammar, and twenty-three similar pages in French, the greater part of which appear to have been completed during this trying period; not mere scattered memoranda, but systematic work, genders of nouns, conjugations of irregular verbs, long lists of exceptions, and other like matters, such as would have been executed by an industrious student on the eve of a critical examination.

The leading facts of Jenny Lind's life are so familiar that they are here omitted in favor of incidents rarely touched upon; and we would most accentuate her indebtedness to the Swedish press which did so much to protect her, "as 't were a soul in a guarded castle." H. H.

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OUR YOUNG FOLK

THE following correction, translated from *El Cubano Libre,* of Santiago de Cuba, is given place on this page as a matter of justice to Colonel Pérez. The original article contained much interesting matter, and was written by "Student" from memory of a conversation on the subject he had had with an enthusiastic Cuban. It was thus of course subject to errors of detail; but Colonel Pérez seems to have thought it necessary to correct but the one paragraph.
Editor

A Correction

(Translated from *El Cubano Libre,* Jan. 31, 1910)

IN number 9, volume XIII of the weekly illustrated review, CENTURY PATH, which the illustrious thinker, Katherine Tingley, publishes at her residence at Point Loma, I have read an article signed "Student," one of the most assiduous and competent contributors of the said publication, dedicated to my humble personality.

The amiable writer refers to an aspect of my patriotic life in regard to the last war of independence. As is correct, he speaks of the campaign of invasion into the provinces of the west, and in doing so expresses himself in this manner:

"Colonel Federico Pérez, who had accompanied Maceo during all this campaign, together with the general and some few companions reached the very doors of Havana. They camped in the suburbs of the city and there were able to obtain information regarding the Spanish forces. Having money in one of the banks of Havana, Maceo signed some checks and commissioned Colonel Pérez to cash them. The latter hastened to the city, went directly to the bank and with the greatest sang froid cashed them and returned to the camp."

The information obtained by Student is not strictly correct, and I think it is my duty to rectify it as an act of justice to a patriot whose name remains unknown, and incidentally as a duty towards the claims of historical truth.

On the 8th January 1896 I was seriously wounded at the battle of Garro Sugar Mill, the property of Sr. Perfecto Lacoste, to whose care General Maceo entrusted me. As the result of this wound, paralysis of the right arm set in, incapacitating me for military life. Maceo gave me leave to go to the United States to effect a cure, and with the passport gave me a packet of correspondence for Sr. Estrada Palma and a check for three thousand dollars, which Sr. Perfecto Lacoste was to collect in Havana and remit to the delegate in New York, Sr. Estrada Palma.

The said check came into Maceo's hands in the following manner, as General José Miró Argenter relates in vol. I, page 235 of his interesting book, *Crónicas de la Guerra:*

"On coming into sight of the locality (La Palma) with the intention of commencing hostilities, a woman with two children appeared at the headquarters, begging that no assault be made, in order that bloody reprisals might be avoided. She was the wife of the chief of the volunteers, Don Antolín Collado. Maceo, who never denied women anything, acceded, and only imposed, or rather good-naturedly accepted, what the emissary offered him; a contribution of war and the promise that the owners of La Palma should abandon the tobacco business. The contribution was partially cashed; but the main portion of it, given as a bill of exchange on the house of Seña and Co. of Havana, remained unpaid, and little was lacking towards its causing Don Perfecto Lacoste, to whom Maceo sent it to cash it and remit the proceeds, $3000, to the Delegation, serious inconvenience. Lacoste tried to recover the amount, but the firm named, apparently aware of the understanding as to the money, flatly refused to cash it, not without pointing out to him, the payee, that the operation was of a filibustering nature. Weyler was then in command in Cuba."

I entered Havana in the month of March. Weyler was at the Palace and at the time large contingents of soldiers with whom he proposed to inaugurate his campaign of pacification were arriving.

I delivered the check to Sr. Lacoste and the latter gave me the means to take passage to New York, an operation which I successfully carried out at ten a. m. on a beautiful morning, returning amidst volunteers and soldiers of a new transatlantic expedition.

As to the incidents of the cashing of the check, my friend Miguel Andux writes to me on the 18th instant the following:

"Is it possible that you still remember the war, you who have been one of those sacrificed, and do not try to blot out from your memory like a miserable nightmare so much sacrifice and so much misery suffered?

"Yesterday I saw Emilio Grover. He also has no wish to recall the past. Although he was the one commissioned to cash the check of José Fuentes on the Lopez Seña ironmongery, in the Calzada del Monte (Road), number 5 (since all I did was to go as advance guard and cover the retreat), he does not now wish to recall what will pass into oblivion, and in any case not become historical. Everything passes out of mind.

"Afterwards the amount of the check was recovered by another means and then José Fuentes himself paid it and remitted the money to Don Tomás Estrada Palma. The second bill of exchange still exists drawn by the office porter (at least it was in his name). Emilio, as you know, is averse to seeing himself in print and although I am of the same mind I give the above information solely to gratify you."

It was then Emilio Grover who carried out the dangerous task of cashing the check, aided by Miguel Andux, a doctor who gave me first aid and attendance in the cane-fields of Garro. But all the fury was discharged against Lacoste, who escaped with his life through having his naturalization papers as an American citizen. Had it not been for this he would have been sacrificed in the trench of the Laureles.

[Signed] FEDERICO PÉREZ CARBÓ

Drachmas

DRACHMAS are small Greek coins made of silver. They had different values according to the different States and different periods in which they have been made but the ones which are used today are about equal in value to a franc in French money, or twenty cents in United States money. At one time the drachma was the coin most commonly used by the Romans and we read in history that Caesar bequeathed in his will seventy-five drachmas to every Roman citizen.

It is said that the inhabitants of the Greek island of Aegina were probably the first to issue silver coins, about the eighth century B. C. There are some ancient drachmas from Aegina which are called "tortoises." They receive this name from the device of a tortoise which is stamped on one side of the coin. The tortoise was sacred to Mercury, the god of weights and measures.
R.

The Hero and the Medal

A CORRESPONDENT to the London *Spectator* writes as follows:

A few years ago I met a miner in the West Australian goldfields. The following is an account of a piece of heroism on his part which I think can seldom be surpassed: He and his mate had sunk a shaft. His mate placed a dynamite charge in the bottom of the shaft, lit the slow match, and then climbed up the ladder to get out of danger. When he had got nearly to the top he fell and broke his leg. He shouted to his mate that he could not get out. His mate went down and carried him out whilst the slow match was burning. He got him to the top with about one second to spare before the dynamite exploded. The sequel is still more interesting. I met this hero one day whilst I was walking with a friend, a prominent member of the Legislative Council. My friend said to the hero: "I have been to the Governor about your late deed of bravery, and I hope I shall be able to get you the Albert Medal." The reply was as follows, viz.: "I do not want your d——d medal, Mr. ——. *He* was my mate."

A PARISIAN paper tells a charming little story about the new Sultan of Turkey. His youngest son, it appears, had a French governess, who, no longer in her first youth, fell ill. As the doctors said she must have a rest just as the Sultan came to the throne, she left without seeing him. A few days after he asked the Prince where mademoiselle was, and on hearing that she was ill in town sent a messenger to ask her whether she would like a villa and a small piece of land on the Bosphorus. The woman sent back word to say that she could not accept the present, as her mother would not like her to live in Turkey for good, and as she had children in Marseilles. "Then you shall have your villa and land in Marseilles," was his Majesty's next message. He was as good as his word, and in a short time a freehold villa was handed over to the governess. — *Selected*

A GIFT much expected is paid, not given.
HE that seeks trouble never misses.
HE that gets out of debt, grows rich.
THE scalded dog dreads cold water.
MORE have repented speech than silence.
G. Herbert.

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THE CHILDREN'S HOUR

The Story of Bayard

BAYARD was the beautiful bay horse with a silver star on his forehead, who was conquered by Rinaldo in the forest, where he had been ever since the death of his famous master, Amadis of Gaul. He was so wild that no one could approach him safely, but Rinaldo braved the danger and brought Bayard to the ground by a skilful blow, and from that moment Bayard was the faithful servant of Rinaldo, who as you know, was one of the great knights of Charlemagne, in fact the greatest of all save one, Orlando.

Bayard was so intelligent that a human being could not have done more than he did to help his master, perhaps not so much, for he had the strength of a horse. Rinaldo had to give him up, when a Saracen knight conquered him but Bayard would never carry any warrior against his Rinaldo. He was won back when Orlando defeated the Saracen who had carried him off to Africa, in the great battle on the island of Lampedusa.

Long after this when Rinaldo was in disgrace at court because of the evil tales told the king by one of the princes, King Charlemagne sent an army against Rinaldo's castle and besieged it for so long that Rinaldo had to yield or starve. His brothers were taken prisoners and he was in great trouble. As if to make matters as bad as possible, Bayard was stolen by the enemy and carried off to Charlemagne, who gave him to the very prince who had spoken falsely of Rinaldo to him.

Now indeed Rinaldo was in despair; and he would never have got Bayard back if it had not been for Malagigi, his cousin, who was a magician. Malagigi came along disguised as a pilgrim and found Rinaldo so discouraged that he actually gave the pilgrim his spurs, saying he should never be using them again. Malagigi made himself known and gave Rinaldo a sack to put on, to make him look like a pilgrim too. Then they started off to try to get Bayard again.

The first people they met on the road told them that there was to be a great festival, at which the beautiful bay horse that had been given to the prince by the King, was going to be exhibited to all the people who had gathered at the court. Malagigi and Rinaldo traveled on, looking like two poor old pilgrims, till they came to the field where the sports were to be held.

They stood in the crowd and when Bayard was led out and taken around the field for all to see, he stopped when he came to the pilgrims. He knew his master, and put down his head expecting to be patted and spoken to. The King saw this and said, "These pilgrims must be very saintly men, for even the horse loves them." He went to speak to them.

Malagigi was prepared for this. Said he, "Great king, my brother here is in great trouble. His sorrows have made him dumb. But a wise old woman told us that if he could see the horse Bayard, and by some good chance ride on his back, he would be cured at once."

King Charlemagne at once bade the prince let the old pilgrim mount the horse. When Rinaldo was on Bayard's back, the horse knew at once that it was his beloved master, and knew what to do. He started off like the wind. The prince, alarmed, sent knights to follow and bring him back, but they could not overtake Bayard. He never stopped till he reached his master's castle.

You can imagine how angry the prince was.

CALLING THE BIRDS

COME, throstle throat and robin breast,
Come bluebird with the rosy crest,
Come, little wren in golden brown,
And kingbird with the orange crown,
Come, hedge-side sparrow chirping clear,
Come, winged friends from far and near.
The open furrow waits you now,
The cottage eave and orchard bough,
And singing pine and cedar warm
Shall house you snug from sleety storm.
O twittering voices silent long,
Come in a cheery bustling throng,
Flood the dim porches of the day,
The dawn's faint pearl and rosy gray,
With freshest rapture of the spring,
As if all nature strove to sing.
O downy breasts of purest white,
And throats a-quiver with delight,
O wings that skim and mount and dive,
And thrill the leafless land alive,
With shadows on the greening grass
That flash and twinkle as you pass,
Now set your gleeful voices free
To bubbling founts of melody.
Come, mavis shy, to forest glade,
Come, phoebe bright eye ne'er afraid,
And plume your wings and twittering soar
For this remote and friendly shore.
The fruit trees bear you moss and gum,
Blue cedar berries bid you come;
And brambles low have gathered wool
For tiny bills to twine and pull.
O come and weave the fairy nest
And sing in busy happiness,
Dropping each careless little air
As God sheds healing everywhere;
Balance upon the maple's spire
That soon shall glow with rosy fire,
And sit, and swing, and pour your mirth
Upon the brown old sober earth.
O ye are nearer than ye guess
Unto the Soul of Blessedness!

Augusta Larned

The siege of the castle was kept on, until the garrison had to eat the horses as they had no other food. All except Bayard. They could not kill him, even though they starved. Alardo, Rinaldo's brother pleaded for him even when Rinaldo began to think the men must not be left to starve.

At last the prince said, "If you will give up the horse Bayard I will raise the siege." Alardo again pleaded for Bayard, saying that he feared the prince woud take vengeance by killing the horse when he got him.

Rinaldo, however, saw that they had to yield, and so he gave up Bayard to the prince.

At once the wicked plotter, cruel to man and beast alike, had Bayard thrown into the water to drown. Loaded with stones as he was, so that he must sink, the horse managed to free himself, swam to shore, and went straight back to Rinaldo. Again he was thrown in, again he escaped and returned to his master.

At this Alardo begged of his brother that they might keep Bayard and perish with him, rather than give the faithful animal up to such cruel treatment.

But Rinaldo knowing that some sacrifice must be made to save the people in the castle, gave Bayard up again, and, at the prince's command stood back where the horse could not see him. The poor animal threw off the stones, rose again, looked for his master, and not seeing him, sank back and perished.

Rinaldo knew, of course, that the wicked prince would have taken the lives of all his brothers and have killed many more, if he had not given up Bayard, and this must have been why he sacrificed his noble horse. He never rode again. He vowed as he saw Bayard die that no other steed should ever carry him. He fought in many battles, but always on foot, and with a staff instead of a sword, and died a hermit, after having wandered and worked with a heavy heart for many weary years. We wonder if some spark of nobility and mercy might not have been touched into fire in the wicked prince if Rinaldo had defied him and chosen death with Bayard instead of giving him up. G.

How the Seed-Babies Grow

"PATTER, patter, patter, patter," so gently falls the soft rain. Spring has come. It is time for little seed-babies to wake up from their long winter-slumber. They feel the warm moisture in the earth around them. Eagerly they absorb it and swell and grow so big, that pretty soon their coats get too small and burst. Yes, coats; for you see, when the little seeds left their mothers, they were very well provided for. Some of them were bedded in cradles, like the walnut and chestnut; some had nice thick coats, like the beans and peas. But now it is warm weather the winter coats are thrown off and the little seed-babies begin to grow. The first thing they do is to send down a little root, which helps them to keep in place, and with the roots they also drink water.

If you look at beans or peas, before they are put into the ground, and take off the outer covering, you will find that they divide into two halves and in between them, so well protected, lies the little plant. It is so small, that you scarcely can see it. Those two big, hard leaves are the luncheon sent by their mothers and from that the little plants eat, until they have sent up their first leaves to the top of the ground, where they find air and sunshine. Then they can help themselves. For air is the food of plants and they eat with their leaves. Soon a long stem grows up and many more leaves, and by and by will come pretty flowers, which will grow new seeds. And next year it will be their turn to be plants. BIRGIT

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22	29.725	63	51	52	52	0.56	SW	0
23	29.823	61	52	56	53	0.00	E	3
24	29.784	63	51	55	54	0.00	NW	2
25	29.709	63	52	53	50	0.01	NW	3
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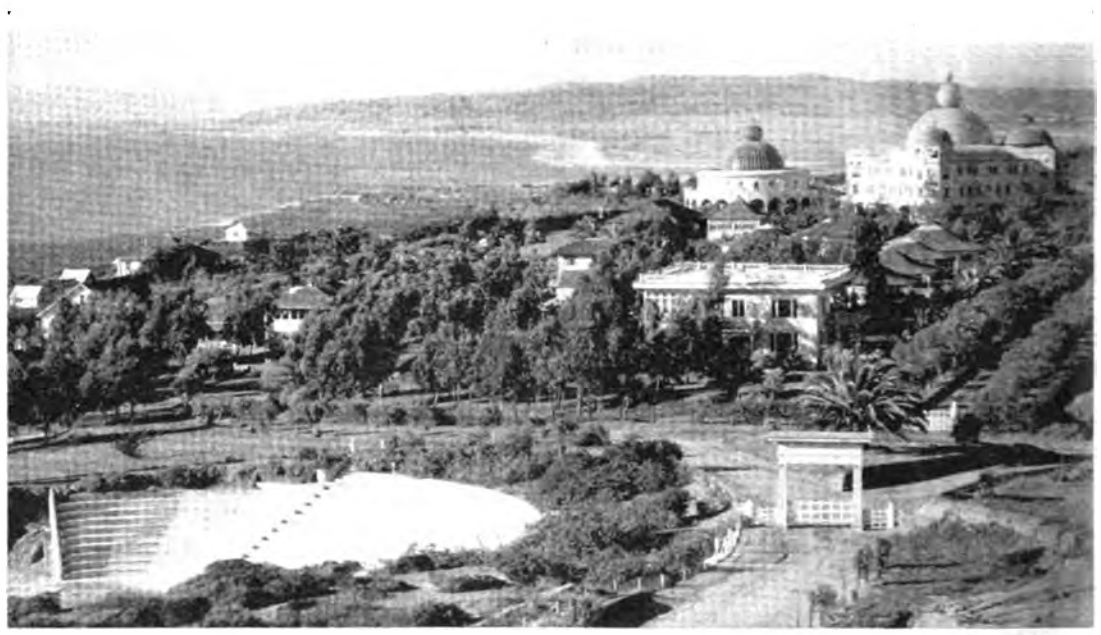
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The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 23

CONTENTS

Pages 2 & 3 — EDITORIAL
Man's Divine Ancestry
The Principle of "Least Action"
Analysing the Moon by Ultra-Violet Photography
Russian Explorations in Central Asia
Dogmas, Etymological and Otherwise

Page 4 — TWENTIETH CENTURY PROBLEMS
The Futile Muckrake
Mental Economy

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Royal Tomb at Susa
Dolmen de Rostudel, Brest (*illustration*)
The Cross in Ancient America
Ancient Verulamium

Page 6 — TWENTIETH CENTURY SCIENCE
A Problem in Heredity
Metchnikoff
Copper for Stagnant Water

Page 7 — NATURE STUDIES
The Friend of Man
Corner of the Entrance Gate, Point Loma (*ill.*)
Harmony (*verse*)
Animals Scared by Aeroplanes

Pages 8 & 9 — STUDENTS' PATH, ETC.
Pagan's Hymn to the Sea (*verse*)
The Real World
Responsibility
Work
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
"Grotesque Theosophy" in India
On Remaining Neutral
The "Sillon" Movement

Page 11 — GENERAL
The Theosophical Address at Isis Theater
The Historical Christ
Reckless Criticism of Teachers

Page 12 — GENERAL
High and Low Church in England
Mysteries of Radium
Still Busy and Enthusiastic at Eighty-Six
The North Pole and God
Leonardo's Visit to the East

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Our Student Traveler in Edinburgh
University Library Hall, Edinburgh (*illustration*)
Interesting Reminiscences of William Ewart Gladstone

Pages 14 & 15 — WOMAN'S WORK
The Magic Power of an Uncompromising Stand for Right
The Prehstoric Woman
Courtyard, Doune Castle, Scotland (*illustration*)
Jottings and Doings

Page 16 — OUR YOUNG FOLK
William Quan Judge
The Râja Yoga Orchestra, Lomaland (*illustration*)
Gillyflowers

Page 17 — CHILDREN'S HOUR
William Q. Judge: His Words and His Works
The Râja Yoga Children's Pony Bearing Holiday Gifts (*illustration*)
From the Writings of William Q. Judge

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

Man's Divine Ancestry

THE progress of archaeology is one of the most promising signs of coming enlightenment. It expands man's conception of man. The revival of learning, the discovery of the New World, and those other enlargements of knowledge which we read about in history, all expanded man's conception of his own nature and possibilities. Cramping dogmas, whether religious or scientific, narrow hard-and-fast notions, and everything that is clogging to the wheels of progress, flourish in an atmosphere of ignorance, and are dispelled by space, air, and sunlight.

Theosophy welcomes archaeology because Theosophy does not fear facts; facts can only bear out its teachings. The facts brought to light by archaeologists conflict more often than not with current and cherished theories. This, of course, is only what was to be expected; for theories built on a limited number of facts must frequently give way when more facts are discovered. It is singular that so many archaeologists should combine the love of making narrow theories with the ardor for discovering facts which upset those theories; and we often find them resorting to strange arguments to make theory and fact agree.

The Difficulties of Narrow Conceptions

The antiquity of civilization is very much greater than is commonly supposed. Every day archaeologists are extending backwards the date at which they will concede that civilization existed; but still their conjectures are far too stingy of time. The figures given by the Secret Doctrine, some of which are to be found in H. P. Blavatsky's work *The Secret Doctrine*, are very large from the point of view of anthropology, though — singularly enough — by no means so from the viewpoint of geology, palaeontology, or astronomy. There are three reasons why anthropologists should extend their time-scale for humanity: to make it more consistent with the aforesaid other branches of science, to square it with the facts discovered by explorers and to reconcile it with the Secret Doctrine — for experience in the long run always shows the Secret Doctrine to be right. And it is not merely of man that we speak, but of civilized man; for one of the things which archaeology is bringing out, thereby confirming the ancient teachings, is that man did not evolve in the way science at present conjectures he may have evolved and often dogmatically asserts that he did evolve.

Civilization Coeval with Man

The ancient teaching that man existed first as a supra-physical being, becoming endowed with a physical body in a subsequent race, throws quite a different light on the question. For man we have to trace a twofold genealogy: he is derived, not only from the lower kingdoms of Nature, but also from Divine and Spiritual ancestors. This fact is attested by the unanimous voice of tradition and symbolical mythos. In the Hebrew Bible we are told that man was made out of dust of the earth and became a "living soul" — or, as Dr. Robert Young, in his *Analytical Concordance,* more correctly translates it, an "animal soul" (the Hebrew word being נפש — *nephesh*). This is in the second chapter of *Genesis;* in the first chapter we find that the אלהים — *Elohîm* (creative spirits)* — endowed man with their own image. Likewise in the second chapter man is created before the beasts; but in the first chapter, after them.

The Vehicle and the Tenant

These two accounts, which have been jumbled together, partly by the fault of the translators and partly by that of the commentators, are separate; and we find the same twofold creation in all mystic anthropogonies. The first creation, in point of time, however, consists in the forming, by evolutionary processes, of an animal prototype or model *for* the future ensouled man; the second consists in the endowment of that form with the Divine Mind. This Mind was communicated, as flame is communicated to a candle, by certain Divine Beings known as the "Sons of Mind," or *Mânasaputras*, perfected Men from a previous cycle of evolution.

This spiritual ancestry of mankind is alluded to in the traditions of nations, in that part of their history which has been preserved in allegorical form and is considered by historians to be merely fables due to the speculative fancy of the race's childhood. Man would never progress if the light of Mind were not handed on to him. Within historic times it has been handed on from one race to another, as history shows. In prehistoric times there were races more advanced than any now on earth; and it is these who were the "gods," "heroes," and semi-divine ancestors, spoken of. Such names as Theseus and Achilles designate these advanced races.

Ancient Knowledge of Man

We may rely on archaeology to vindicate these ancient teachings about the origin of civilization; for it will show that in the far past there lived highly cultured races; and though in those times there were probably also unde-

* Translated "God" in the English version, though in different parts of the Bible there are several Hebrew words which have been rendered "God," or "Lord God."

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veloped or degenerate races, as there are now, it was the higher races who passed on the light.

The bearing of such a noble teaching upon the present ideals and future prospects of humanity is obvious; it must tend to elevate man's conception of his origin, nature, and possibilities. Too long has he been accustomed to regard himself as a helpless suppliant at the footstool of an inadequate deity, or as an intellectual-*ized* monkey or pig. Undoubtedly there exist in man the qualities of the monkey, the pig, the ass, the peacock, etc.; but there also exist powers that enable him to keep those qualities in due subjection. Theosophy aims at emphasizing the spiritual qualities in man; and the greatly enlarged view of man's past history which archaeology will afford will furnish the necessary proofs of that spiritual nature. STUDENT

The Principle of "Least Action"

I HAVE often been struck with the wonderful economy of Nature. She attains her ends usually by the simplest and most direct method, and with the smallest expenditure of matter and energy; and one cannot help thinking that future inventions . . . will be in this direction. (Professor McKendrick in *Nature.*)

He instances the electric organ of electric eels, which can give such a high potential current with so little apparatus; the fireflies and glow-worms, which create light so economically; plants which can produce all sorts of chemical products without the heavy and costly apparatus which the chemist requires to produce the same things in his laboratory.

The principle of least action holds good everywhere — a principle which some have thought was a greater, at all events a wider, generalization than that of the conservation of energy.

This principle is one of the maxims of Occultism; Occultism is based on Nature. The principle of least action is not much observed among men, especially civilized men. We break it chiefly by introducing wholly unnecessary fuss and importing altogether superflous emotion into our doings. The simple Ay and No of intercourse is complicated by the imputed motive, the misunderstanding born of over-sensitive vanity and ungenerous suspicion. The centurion mentioned in the Christian Bible used to say, when he wanted a thing done, "Go!" or "Come!" and the party went or came. But nowadays we are more apt to get a long letter asking us what we intended to insinuate by the curious expression we used. This is not the principle of least action; it is making wasteful complications.

And when we set about correcting some fault in ourselves we usually prefer to do it with dynamite because that makes the most noise. The bungler rips through life with torn hair and beaded brow, while the expert glides along with his little finger on the helm and has time to enjoy the scenery.

We are so used to oscillating between fierce impetuosity and the exhaustion produced thereby that we are in love with both states; and, mistaking our collapse for honest fatigue, accept it as the testimonial of industry. But there is always plenty of outlets for the energies; and provided our sole object is not merely to exhaust them in the quickest way, it is better to make them go as far as possible. We should look more to the amount done than to the quantity of *do-age* spent in doing it.

But so deep are habits planted that they may be re-introduced into the very efforts made to eradicate them. Get up the weeds, but do not chop the plant. "We've done Paris and Rome and now we're resting like fury!"

This is said apropos of certain systems labeled "Power through Repose," and the like, belonging to the "relaxing" school of thought — people who, as it seems to us, put on the brake in the wrong place. It is our minds and our emotions that we need to relax; the body will follow suit, if necessary; but there is no harm in an active body; many nervous tensions work themselves off in bodily activity. It does not relax me to throw myself into a chair and imagine that my limbs are made of putty, or to cultivate graceful flowing motions; it only puts on a most irksome restraint equivalent to violent energy. No, when I relax my mind thus, ten to one my body starts running or jumping; it relaxes itself better so. So let us beware of *misdirected* attempts to conserve energy. An axiom of Occultism says:

Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake. (*The Voice of the Silence.*)

This about hits off the true method; ordinary philosophy did not think of going so deep as that; it attended chiefly to the body, but nothing said about the soul. STUDENT

Analysing the Moon by Ultra-Violet Photography

THE application of spectrum analysis to the light emanating from self-luminous celestial bodies has marvelously enabled us to tell of what elements the incandescent parts of those bodies are composed. But if we examine the moon by this method, we do not find out what the moon is made of, but what the sun's photosphere is made of, for it is the sun's reflected light that we are viewing. Consequently we need a method of analysing the cold and solid bodies in the heavens. Green cheese, we believe, cannot be vaporized without decomposition; so that, even if the moon did shine with her own light, we should have no means of knowing about the green cheese.

But now we hear that an astronomer has been photographing the moon with ultra-violet light. Things wear a different aspect when viewed with monochromatic light, especially infra-red and ultra-violet rays. Under infra-red rays the sky photographs black, and trees and grass as white as snow. Ultra-violet photographs — that is, photographs taken through a quartz lens heavily silvered on one side — make white flowers appear black and zinc oxide blacker than printer's ink. The astronomer has been looking to see if there is any zinc oxide on the moon.

He finds that near the crater Aristarchus a certain area which ordinarily appears uniform in color with the rest of the surface, shows up differently when photographed through the silvered quartz lens. This indicates that there is some different substance at that spot. In order to ascertain what that substance is the astronomer is photographing all sorts of minerals on the earth, in search of one that gives the same effect as the one on the moon.

This method seems to promise well for the future; once we can compile a large record of the appearances of different minerals under different kinds of light, we ought to be able to analyse the whole visible surface of the moon or the rocks on a distant mountain. Combined with a telescope it might even give us information about those Martian canals. TRAVERS

Russian Explorations in Central Asia

BEARING in mind H. P. Blavatsky's assurances that the desert sands of Central Asia concealed many buried cities, whose discovery and exploration in this century would throw new lights on history and confirm the Secret Doctrine, one follows with interest the reports that come from time to time of the work of various explorers in those regions.

The Imperial Geographical Society at St. Petersburg has welcomed Colonel Kozloff on his return from central Mongolia, where he has passed two years in the neighborhood of the Kuku Nor or Blue Sea. He has brought back a surprising collection of records, worked metals, and implements from the buried city of Chara-Choto, the capital of a Mongolian nation overthrown seven centuries ago by the Chinese.

The expedition entered the desert at Kiachta on the Russo-Chinese frontier just south of Lake Baikal, whence the camel train departed in December 1907. After crossing the desert they reached the Edsingol, which flows north from the Nan-Shan Mountains, and opened relations with the chief of a monastery of the Turgouts. Kozloff gained permission to excavate on the site of Chara-Choto and to make the journey through the Turgout territory to Lake Kuku. The city was found to lie in 41° 45′ 40″ N. and 101° 5′ 14. 85″ E. at an altitude of 2700 feet. The excavations gave rich finds in books, manuscripts, metal and paper money, utensils, and objects of art. Ten cases of 38 pounds each were collected.

The Turgouts say that their ancestors when they first came found the ruins in the same state as today. On the return journey the Russians opened a tomb near the city and found an entire library of books, manuscripts, and Buddhist sacred pictures on linen, on thin silk, and on parchment. OBSERVER

Dogmas, Etymological and Otherwise

A PROFESSOR writes, in an exchange, on "Bogus Word-Building," accusing the dictionaries and some noted philologists of giving absurd derivations, of which some instances are cited, the professor giving the *correct* derivations. Many of the mistakes are due to the human weakness for discovering non-existent "laws," and for enforcing them with Medo-Persian rigor. Many readers will have heard of "Grimm's Law" (possibly connected with Grimm's Fairy Tales, let us suggest, apropos of the subject.) Laws like this may be all right when they say that a *b* generally changes into a *p*, or an *o* into *e*, but when they say it *always* changes thus, they are going too far and leaving no room for the exceptions. Dogmatism is common in all departments of activity, and in fact throughout daily life. We simply tie ourselves up with theories: scientific theories, as to how things are; and ethical theories, as to how things should be done. These theories blur our vision and strangle our action. STUDENT

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Some Views on XXth Century Problems

The Futile Muckrake

IT is a curious paradox of our time that whilst the possibility of living becomes easier it also becomes more difficult. Manufacturing machinery enables us to do a thousand times more in a given time than was possible a century ago. Machinery in its application to mining and farming increasingly facilitates the obtaining of those natural products upon which the manufacturing machinery works. And the ever advancing science of agriculture enables us to get ever more from the soil. From the mine or the soil to the ultimate buyer and consumer the whole chain runs more swiftly and more easily.

Yet that ultimate buyer finds the bread and butter problem increasingly difficult to solve; increasing numbers of him cannot solve it perfectly; suffer from under-nutrition and become physically defective.

The last point is the subject of an editorial in *The Medical Record*. Our own nation is for the present a partial exception to the rule for the rest.

> A young, vigorous, undeveloped nation ourselves, whose life-blood is constantly freshened by a sturdy class of immigrants, such tendency is not yet as apparent with us as with the older nations, where greater congestion and fiercer competition are rapidly bringing about decadence. Yet if existing conditions in this country are allowed to prevail, such deterioration is undoubtedly inevitable for us, even if delayed.

The editorial points out that whereas in 1800 only 4% of American citizens lived in towns, in 1900 this had become 30%.

The other nations are a little further along that downward path than we — so far:

> It is stated that the average British recruit of the Crimean war was nearly three inches taller and nearly thirty pounds heavier than the average recruit for the Boer war, two generations later, when an undernourished, degenerate population, four out of five of whom lived in cities, was found to have developed. . . .
>
> Even the German goverment. . . . finds a steadily decreasing percentage of German conscripts able to conform to army physical standards. Its investigations have demonstrated the fact that the larger the town the greater the proportion of male inhabitants unfit for military service, and that this unfitness materially increases with the second generation.
>
> If it cannot justly be claimed that a large part of the American population is as yet suffering from chronic malnutrition, still it can safely be asserted that our poorer classes are already on its verge.

The real root of the difficulty is in human consciousness, human motivation, and until that changes nothing will bring real relief. To attack, and muckrake the life of, and "expose" the individual wealthy man is absurd. He has merely succeeded in doing what most of the rest would like to succeed in doing.

The Divine, inner Law of a perfectly successful, ideal civilization is that every man shall have the good of the community at heart and do his share in a certain circulation. What he gets he must in some fashion pay back; rather, must have the willingness to pay back; must in fact have some thought of the rest, of the common human welfare, constantly in his mind. If there is no tolerable proportion of such men the tension of the strings of life must be steadily rising, living becoming more difficult, migrations to the town occurring, and physical, mental, and moral degeneration going on.

It would be absurd to make a rule about luxury or even try a definition of it; nor can we regulate the size of incomes. It is the national consciousness, or rather conscience, that must be aroused; not anger at the multi-millionaire but anger at the absence of this consciousness. The indictment is against the entire nation. Every bee in the hive is busy enough, certainly; but it is collecting pollen without thought of the hive, for itself exclusively.

We cannot say what a man shall return to the community, or how he shall make his return. What counts, and will redeem in the end, is the *desire* to return. If one should sincerely think that blue neckties would be of real benefit to the poor and with desire to benefit them amassed money that he might purchase and give away blue neckties, he would be doing invisible good beneath his visible folly. His desire would be affecting the minds of saner men to saner conduct.

What must be preached is the idea and ideal of the circulation. That idea is the same as the idea of brotherhood, of national and human consciousness. Whatever a man does or is, however he works, whatever his work, he must think of himself as a giver, he must have the desire to give, to contribute back in some form, as some sort of distillate from his work, what has come to him. To do that and not to judge the other man, is our task. Judge in general, not in particular; and preach the ideal. If a musician, desiring to better the souls of the people with music, thinks his compositions better done in surroundings that some would call luxurious, his luxuries are right. He is paying back, in spirit and motive keeping the circulation going whatever he may be detaining materially.

STUDENT

Mental Economy

YEARS ago Professor James called attention to our reserves of energy, rarely or never used — as he thought — by workers at ordinary pressure.

But the mentally or physically tired out, presses on and finally finds that he has unlocked a new store of strength and can go on again even more easily than when he began. Again he is fatigued, again evokes his will, determinedly passes this point also, and once more sails ahead.

Did he really get at a reserve, or call in forces that were out at work but at useless and wasteful work?

If, thought the professor, we could begin with all that total, or call it out easily or at will, there is nothing we could not do or think.

The brain is a nearly exhaustless generator of energy of many kinds. It is concerned in nearly every phase of man's activity. It is at work throughout every second of waking life. But at *what* work? Restless, tireless in its thought production, what thoughts is it producing? What amount of energy is in each thought and what could this energy do if controlled by the real owner, the man, the soul?

Look at a hive of 120 thousand bees, every one doing exactly and only that which it ought to do. What sort of hive life would there be, how long would it last, if some few *scores* of bees were at real work and the rest either buzzing aimlessly about or quarreling with each other and impeding the workers?

Such a hive is the brain; every cell a bee.

We think silence is mere not speaking, not moving lip and tongue. But all the while the cells are buzzing, buzzing, with thought that had better never to have been thought at all.

Stimulate this human brain a little; it is easily done. The muscles can do it. Go through a few minutes' muscular exercises, or work with a spade. *Now* watch that 120 thousand units buzzing. Presently the man is tired, body and *mind*. How long would it not have been before he was tired had it not been for that whirl of the 120 thousand? *There* it is that the reserves are; not latent but — buzzing about.

And they are little creative units, too, each with a charge of electric creative energy. What are they creating? Everything they can think of they create upon, and ought to if they thought of what they ought to. But of what do they think?

At certain moments in the days of the man of genius they are suddenly caught, made to co-operate and create a poem or symphony at white heat. We should all be men of genius if we could control those bees and make them suddenly work to one end. But when we want them for real work we find them tired or too far afield to be captured. The man has been thinking of a conversation he had yesterday or one he may possibly have tomorrow and buzzed over it till his mind is full with something that should have been forgotten forever or may never occur. He has thought of his dinner in advance and created a false appetite that makes him eat too much or consider food as the one thing worth living for. He has thought of himself and created or hardened a personality that is repulsive to others as a disease. He has sent his bees by the thousands into other people's concerns, and into fields far away from his own path; and critically into other peoples' lives so that they think of him with a half-conscious dislike they cannot explain. He has arranged to do things that need never be done, dwelt on them and dwelt on them till they seem the sole importancies in the universe.

Economy is easy though the final great reward of it may be far away. Stop thinking of people. Stop thinking of anything you intend to do which when the time comes you will go through just as well without thought in advance. Stop thinking of anything at the wrong time for that thing. Stop remembering anything that it is profitless to remember.

A thousand other "stops" will occur to anyone who begins this extraordinarily fruitful path of economy.

STUDENT

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Archaeology Palaeontology Ethnology

Royal Tomb at Susa

IF we turn to the pages of our history books, we shall find that the accounts of ancient historians are quoted for the purpose of being discounted with indulgent and patronizing contempt for their alleged exaggeration. A fine antithesis is drawn between that which the ancients permitted themselves to believe and that which we may be permitted to believe. We are unable to accept their statements literally because they exaggerated so; the proof of which exaggeration is to be found in the overdrawn statements which they made. Our historians would doubtless exculpate themselves from this charge of circular reasoning by saying that their judgment of ancient possibilities was derived from a *general* survey of the evidence, and that the particular statements in question are adjudged to be exaggerated because of their inconsistency with that general impression. The *facts,* however, pay little respect to the exigencies of "consistency"; and when we find that consistent or not, things actually were as the maligned historians said they were, we can only suspect the infallibility of our criterions of consistency.

Thus an archaeological writer says that Arrian, according to his *Expedition of Alexander* has described the tomb of Cyrus at Pasargadae and its great splendor, but that many commentators have regarded the description as "overdrawn." Like many other "doubtful" passages, however, its accuracy has been established by archaeological discoveries; so that now we know it was the commentators who were exaggerating, and the doubtfulness was in their own minds.

According to Arrian, the tomb was in a beautiful garden and was square and was raised on a solid square stone plinth. It had an arched roof, and within was the golden coffin of the king resting on a funeral couch of gold, whose legs were very massive and richly wrought. In the coffin lay the body of Cyrus, in the royal robe of purple, with a gold chain round his neck, bracelets and earrings and golden sword, all adorned with jewels.

Recent excavations have resulted in the discovery of a tomb and coffin containing a human skeleton, near Susa, which shows that such a burial would have been quite in keeping with the practice of the time. Near a small temple was a heap of debris of some fallen building, in which was found a large bronze vessel that proved to be a coffin. No lid could be found, which agrees with Arrian's description of the coffin of Cyrus; and inside were the skeleton and several objects of precious metal — a silver cup of rich design, a rich treasury of Achaemenian jewelry such as has never before been found on Persian sites, solid gold bracelets, a gold torque round the neck, a necklace with jewels in four rows — amethyst, green and red jasper, lapis lazuli, emeralds, agate, and red and white coral — and other articles. The date is assigned to the latter end of the reign of Artaxerxes II. STUDENT



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DOLMEN DE ROSTUDEL, BREST

The Cross in Ancient America

A CLIPPING from the *Boston Post,* last November, states that the secret of the "Egypt of America" has at last been solved by a man who has proved beyond doubt that the ancient peoples of Mexico attached a special reverential significance to the symbol of the cross and used this form as the ground-plan of their tombs centuries before the European priests or soldiers set foot in the country. This discovery, it is said, may lead to an entirely new comprehension of the civilization of Mexico and Central America.

The fact that the cross was used as a sacred and mystic symbol by many ancient races is no news to the student of symbology or even to the average scholar. But we take it that truths like this filter gradually down through various strata of human consciousness before they finally reach the level of popular knowledge. No doubt this is a new, and perhaps alarming, discovery for many newspaper readers. But even so, it can hardly be regarded as a complete solution of the mystery of ancient America.

This professor, it seems, has laid bare the cruciform plan of the chambers of the dead in the ruins of Mitla, and discovered that they used the svastika in mural decoration. It is somewhat ironical that his discovery should have been based on an account written by a Dominican, Fray Burgoa, in 1674.

The cross, of course, is one of the most ancient and frequent of mystic symbols; and the Christians simply adopted it from Mithraism or some other of the cults prevalent in the early Christian times. It signifies the four powers or qualities of Nature (in her lower or terrestrial aspect). These four powers also have their correspondences in the lower nature of man, corresponding to the four lower principles. Mastering the four elements, being lord of the four quarters of heaven, etc., meant gaining full control over the lower quaternary. This victory was symbolized by a cross surmounted by a circle, giving the ansated cross of the Egyptians and the sign of (the celestial) Venus, goddess of divine harmony. When the cross surmounts the circle, we have a symbol of spirit subjected to matter. The Christian cross is non-committal in respect of the position of the circle, for it has none; but its elevation has not always been the harbinger of a reign of peace and mercy. STUDENT

Ancient Verulamium

WHAT has been called "England's Pompeii" is about to be thoroughly explored by archaeologists. The ancient Roman city of Verulamium was never buried by volcanic ash, but it resembles Pompeii in shape.

At St. Alban's, Hertfordshire, to the southwest of the present city and around the church of St. Michael, stood Verulamium, an irregular oval whose long axis was the old Roman road known as Watling Street, and the shorter axis was formed by the Camlet Way. The streets ran at right angles to each other, were about twenty-four feet wide, and were covered with gravel concrete occasionally paved with stone slabs. Before Roman times the site was the capital of the Cassii, a British tribe. Tuscovianus ruled here and struck his coins in gold, silver, and copper. The city submitted to Claudius, and the Romans made it their headquarters, established a military colony, and gave it a charter. Under Boadicea, 70,000 Romans were put to death in the city and in the immediate neighborhood, and the city was burnt to the ground. It was rebuilt on a grander scale, and became a municipium or free city, sharing that privilege with York. It continued a prosperous Roman city until 436, after which the Roman occupation came to an end and the Picts and Scots overran the country; it was sacked by the Saxons in 516. The site was thereafter spoliated for building material, but is undoubtedly a promising field. F.

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The Trend of Twentieth Century Science

A Problem in Heredity

IF, as Darwin surmised, a dog is or rather was a wolf, he should show a tendency wolfward when left to his own devices.

What Darwin meant was that primitive man had companioned with the wolves, perhaps in the days of some Eden when the lion lay down with the lamb and the plowshare — if one were needed in those fruitful times — had not yet been beaten into the sword: had companioned with the wolves, selected from them, trained and loved and been loved by his selections, and finally evolved the dog.

So the theory would be that this same dog, for many generations left untrained and unloved, would relapse into the wolf.

He probably would; some recently acquired facts suggest that. Dog and wolf can be mated and so can the offspring of this mating; which points strongly to their community of blood.

The facts come from Dr. Alaric Behm, of the Stockholm Zoological Gardens, who communicates them to the Frankfort *Zoological Observer*.

The fathers of his first generation were white Esquimaux dogs; the mothers Swedish gray wolves. The offsprings were of their mother's color, as little companionable with men as she, and adopted her howl instead of their father's bark.

From these hybrids another generation was obtained. The paternal strain was externally even less apparent than in the first. But some secrets of the grandmother's ancestry appeared to be revealed. A few of this second generation were gray like her. But some were foxy red, the color of the *Russian* wolf. Most of them, however, were bright black, with white breasts and white paws. This seems to be a further reversion to some type of black wolf. *Mentally* this generation favored the dog; that is, they were friendly to man and they barked.

A third generation was then obtained from these, though the doctor does not say from which variety of them. Mentally they favored the wolf strain, howling and being uncompanionable. Some were white with foxy red patches; some red with white patches.

A generation bred from these and pure wolves were themselves practically pure wolves.

The usual law, now becoming generally recognized, appears to obtain: that artificially made varieties are not true species, however long they may be kept in conservation. Given time enough and opportunity, they will revert and nature have her way. And also that in successive generations any blends tend to separate out into the original types again. It would seem that it is not by blends that nature obtains her true new species. The real new species, permanent, to which revert the imitations produced by blends or by adaptation to surroundings, are external manifestations of changes from within. It is from within that nature works.

Chemical analogy has been suggested. When chlorine and sodium unite to make salt, this resulting product has the properties of neither of its ingredients. And it exhibits no tendency to break up into them. It is quite new and *sui generis*. It is a new true species.

But when oil and water are mixed, however intimately, they will ultimately separate out again. It may take a long time, but it will occur. Here is an artificial species. The tendency of modern biological speculation is to regard the germ plasm as a mixture of the thousands of qualities that living beings exhibit, each quality being represented by a molecule or group of them, such a unit or group being theoretically addable or substractable at any time. But there must also be closer unions comparable to that of the sodium and chlorine. Even these could be separated and then you would get the living *idea* of that species, its plan in the mind of nature, alone remaining, waiting embodiment and itself the cause of the tendency to the formation of that body.

STUDENT

Metchnikoff

THE need of Theosophy in the scientific world is markedly illustrated in the case of one of the foremost workers of our time, Metchnikoff, a man who has devoted a long life and great ability to the study of pathology and therapeutics. To a Theosophist his present life must necessarily seem in some degree wasted and one can but wish him a better outcome for the next.

In his *Nature of Man* he is evidently striving after an ideal which his brain cannot yet grasp. He examines as well as he can the belief in after-death continuance, but his habit of requiring objective evidence for everything leads him finally to reject it, saying that "the idea of a future life is supported by not a single fact." The quotations from the works of Réville and others on Eastern Religious Systems which he gives to prove that the ancients had no further knowledge of a future life than we, only make one wish that he had gone to their sources for himself and availed himself of the methods for knowing truth which those very systems inculcate.

The following quotations from *The Nature of Man* show his curious inconsistency.

> Science, the youngest daughter of knowledge, has begun to investigate the great problems affecting humanity.

What knowledge does he refer to, since science, according to the moderns, is only in its infancy? Why is humanity to be helped, and why lead a life of strenuous effort for the investigation and alleviation of its suffering if death be the end of everything?

> It is not enough to cure a man of diphtheria or intermittent fever: it is necessary to explain what the destiny of man is, and why he must grow old and die at a time when his desire to live is strongest. Here, plainly, all science must fail, and here must begin the beneficent work of religion and philosophy.

But if death ends all, what is there they can do?

> The study of the human constitution not only denotes the real goal of our existence, but indicates to us what is meant by true culture and real progress.

But if the constitution is only physical, the "real goal" is death, and culture and progress are futile.

Nevertheless his aim is essentially ethical betterment, though he seems to think that it will necessarily come about with general betterment of health. His methods are sometimes curious and often involve the assumption that nature does not know her business. Where she seems to have missed the mark would it not be better instead of excising the so-called useless organs, to try to understand their full functions, assuming that she knows best? Looked at from this standpoint the troubles in the colon and vermiform appendix for instance are surely due to man himself, and though by the excision of these and other organs, there may be no apparent loss to the due performance of physical functions, yet if we remember that each organ has also a function and effect on the mental and other planes of consciousness, there *must* be an effect upon the character of the individual so operated upon. It may be real and profound even if unnoticeable to us.

So also with regard to serums: the immediate effect may appear beneficial but what is the ultimate effect on the total man and on posterity? Some reaction on another plane may produce consequences which affect the whole human race.

We are so susceptible to colds and epidemics of all kinds? Is it not because our vital energy is insufficient to withstand them? It is but a provisional explanation to say that certain elements in the blood are deficient. What causes the deficiency?

If workers like this, sincerely desirous of human welfare, would begin their study of pathology by trying to trace out the lines which connect infraction of moral law with its final outcome in disease, they would get the other half of the science they are trying to perfect.

M.

Copper for Stagnant Water

THE disinfection of ponds with copper sulphate, now that it is found not to affect plants, has become a regular proceeding. The proportion is about a pound of the salt to a million gallons of water — which is roughly one part of weight of salt to ten million parts of water, the homoeopathic "seventh decimal dilution." Fungi and algae are killed and settle to the bottom; so are mosquito larvae — a not unimportant point. Fish that may be in the pond are no more affected than lilies or other legitimate forms of higher plant life. The sterilization seems to be very effective. Several observers report that having performed this manoeuvre they drew off the water and filled the pond afresh. No algae or fungi grew for some weeks in that new supply. In some cases a second dose is needed very soon. The spores in the mud develop and need this second treatment. After that, and sometimes after one treatment only, there is no further growth for a year.

STUDENT

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Nature Studies

The Friend of Man

WRITING on dogs, Henry C. Merwin in *The Atlantic Monthly* says that the dog makes a continual appeal to the sympathies of his human friends and thus tends to prevent them from becoming hard or narrow. He describes certain families in New England who have lived for so many generations in perfect respectability that they need to be regenerated by keeping a dog; and there are some religious people so satisfied with themselves that they need the same remedy. Respectability, a good bank account, and a certain brand of religious temperament, generate in the blood an icy coolness that would freeze a bronze statue; people subject to this complaint might, thinks the writer, achieve salvation by keeping a dog.

Reformers and philanthropists should always keep dogs, in order that the spontaneous element may not wholly die out of them. Their tendency is to regard the human race as a problem, and particular persons as "cases" to be dealt with.

And he mentions a friend of his who once loved him for his own sake, but now regards him simply as an item of humanity to whom duties are owed. If this friend had a dog, he would be obliged to love him for what he was, and would thus become humanized again. This did happen to another man, a philanthropist, who suddenly acquired a dog.

And thenceforth there was disclosed in him a genuine vein of sentiment and affection which many years of doing good and virtuous living had failed to eradicate.

Not all his civic deeds and public philanthropies moved the writer's affections and inspired his confidence so much as the sight of this man grooming his dog's coat. The philanthropist had become a man.

Yes; one can agree with the writer. The dog does appeal to our sympathies; and it can hurt no one, not even the mightiest and most righteous, to have their sympathies appealed to. And does not the dog bring us back to actualities and so prevent us from getting up into the clouds of theory? The philosopher, the philanthropist, full of bright schemes for mankind, but an absent-minded irritable old crank in the home circle and the world of men, is a familiar type which has served for many an enjoyable joke. And besides him there are others of a kindred type, people who do their merciful deeds at the end of a long pole and are mighty particular about whom they contact; and the fastidious saints. All these would profit by being brought down to actualities. It is very likely the act of picking the insects from the dog's coat might call forth a more real sympathy and kindliness than all the deeds of charity.



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CORNER OF THE ENTRANCE GATE
INTERNATIONAL HEADQUARTERS OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, POINT LOMA

HARMONY

EFTSOONES they heard a most melodious sound
Of all that mote delight a daintie ear,
Such as attonce might not on living ground,
Save in this paradise, be heard elsewhere:
Right hard it was for wight which did it heare
To read what manner musicke that mote bee;
For all that pleasing is to living eare,
Was there consorted in one harmonee;
Birdes, voices, instruments, windes, waters, all agree.

Spenser

The dog is exacting of homely virtues; he carries us down (or up) to a plane on which we have perhaps not been accustomed to dwell. He is so literal and crude in his notions of what is right. His undisguised expression of his thanks is in very bad form, and his demands on our good nature are not watered down by any polite subterfuges or circumlocutions. Thus he teaches us a lesson in sincerity — much needed indeed.

The dog's undying affection and unswerving loyalty, his absolute faith and devotion, may be trite subjects; but so long as Nature goes on producing dogs and men, we may go on repeating this subject. For such devotion and faith are rare and priceless qualities.

We can even learn manners from the dog, thinks this writer. If we offer him water when he is not thirsty, he will take a few laps to please us; when he has had his dinner, he will not fail to notify his master and express his thanks; if you have unwittingly trodden on his tail, how eagerly, after one irrepressible yelp, will he assure you that he knows you did not mean it!

All that is best in man springs from something which is practically the same in the dog, namely the instinct of pity or benevolence. To that instinct, as it exists in the lower animals, Darwin attributed the origin of conscience in man.

This is taking a different view from that of some men of science, so-called, Darwinists among them. But what a position! Man owing his higher nature to his animal origin! Whichever way we turn we cannot get away from the higher nature, it seems.

So pity and benevolence are primal instincts? And Nature is not all red in tooth and claw? Then what do we mean when we say that a man's bestial nature pulls him down? We mean that a bestial man is *worse* than a beast. We mean that he copies the animal propensities, which in the animal are innocent, but in the man are guilty; and that he fails to copy the animal's inherent goodness.

One cannot close without quoting the writer's concluding sentence:

To many men, to most men, perhaps, a dog is simply an animated machine, developed or created for the convenience of the human race. It may be so; and yet again it may be that the dog has his own rightful place in the universe, irrespective and independent of man, and that an injury done to him is an insult to the Creator.

STUDENT

Animals Scared by Aeroplanes

THE spectacle of huge vessels gliding through the air is one to which the world has been so long unaccustomed that the animal creation, not only of the air but also of the ground, take fright. Speculation is even rife as to whether the introduction of aerial navigation will not make game scarce — presumably by driving it to those places, if any, where aeroplanes do not penetrate. But it is legitimate to hope that animals will accustom themselves in time.

It has been noticed that where kites are habitually flown the game leaves for other regions but aerial craft seem to frighten it even worse. Small birds, partridges, quail, foxes, hares, deer, etc., have been observed to flee or to crouch and hide; and farmyard poultry utter warning cries.

STUDENT

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PAGAN'S HYMN TO THE SEA

WONDER of mysteries, mighty, magnificent,
Rolling from Ever to Ever again;
Say who has fashioned thee, made thee omnipotent?—
Past all our compassing,
Scoffer at warriors, dread of all men!
Voice that is first in our ears dull and bounded,
Voice that is strongest and least understood;
Voice of the great Mother Nature unsounded,
What is the message that
Wondrously finds its response in our blood?

Teacher of things which our seers can not read in thee,
Stronger than gods in their power divine,
Tell us what monsters do riot and breed in thee,
Tell us thy faraways,
While on the land in our narrows we pine.
Thou the Unquestionable, thou the Unknowable,
Where lies the might of thy call unto men?
Bidding them plow thy fields, green yet unsowable;
Caller whom none disobey,
Calling and drowning, yet calling again.

Marvel incomparable, tenderly fawning
Here on the land lip thou kissest in grief—
Grief that thou comest from yonder fair dawning,
Comest in cunningness,
Only to find thyself robbed of thy fief.
Here thou may'st roar in thy rushings so thunderous;
Here and no further, says something most strange;
Bound to thy tetherings,
Emblem of steadfastness, creature of change.

J. E. Patterson in *Indianapolis News*

The Real World

H. P. BLAVATSKY brought a key to the understanding of the mysteries of Being, in the septenary division of Nature and man. This leads us to ask ourselves, "What is the real world? What is the real man?" Then we begin to analyse, to get our house in order. Where do we find ourselves? As human souls we stand midway between the animal and the Divine; below us, the sensations, sensual appetites, passions; self-conscious personal desire for self-aggrandizement in all its many forms, the outcome of a lower evolution quickened into activity by the spark of mind and not yet under control of the incarnating Ego, or human Soul; above, the Higher Mind, discrimination, intuition, compassion, the Spiritual Soul and manifesting vehicle of the overshadowing Universal Spirit — the Higher Self of all creatures.

In the septenary division we find ourselves to be the gift of Prometheus, the Living Fire, which makes humanity *self-conscious,* hence responsible beings. "We can choose," said the Gods, the Higher Egos. *We* also can choose, because we are a Ray, a Spark, of those very Fire Gods; we are the laborers sent out into the vineyard to do our Father's business on the world's outer crust. Do you not see that we are the last link in a long chain, a Golden Chain of Spiritual life, reaching from the dawn of Evolution to the present day? From the universal Supreme Spirit, to self-conscious man, all are linked together in descending degrees. The Light passes through descending Groups of Spiritual Beings, each one handing it on through their own natures to the group below. Thus we find ourselves to be spiritually the children of "The Lords of Mind," the Third Rung of the septenary Ladder of Being, the Immortal Thinker.

As a Ray of the Immortal Thinker we may aspire to live in the real world, the world of "beauty, truth, and goodness," the world of altruistic endeavor, where true knowledge is to be found and the "Heart-force" is ever flowing for "the healing of the nations." It is our destiny to be citizens of this ideal Republic where "each works for all, and all for each." It is the next step in our evolution, and from purified desire we gain the necessary will force to carve our way through the lower forces to the city of Light. We subjugate the enemy by a "masterly inactivity" — we refuse to pander to our lower desires, we cut off supplies, and insist upon feeding upon the Heavenly Ambrosia of aspiration and endeavor towards a higher life.

Living thus we are doing our duty and beginning to realize that there is a purpose in being here, and a great dignity and joy in a truly human life; and we find there are "worlds within worlds," in a very real sense, and that the life of the heart is not the life of the senses, nor of the brain mind. It is the Inner Life as opposed to the outer; the life that all the great Teachers have pointed out, and so well expressed in "Give up thy life, if thou wouldst live."

If we dwell in the real world the golden glint of the Soul will gild all our actions with a new radiance, and life in the outer will become purposeful and take on a new meaning; there will be no fear of death and our thoughts and actions will be brotherly. It lies in the power of us all to live there in degree, and it is our work to live there in ever increasing degrees until we make it our permanent home and so understand the real purpose of our existence and take our true place in the scheme of things as co-workers with Nature — in the words of Katherine Tingley — "part of and directors of Universal Law." When humanity realizes its Divinity we shall have the Golden Age on earth again and the dawn of that glad day is now. W.

Responsibility

RESPONSIBILITIES rest on every one, man or woman, grown up people or children. Some *think* they have none, while on others theirs rest like a heavy burden, carried almost against their will. Some try to shirk their responsibility, quite unaware that whether found out or not, they write Failure in the big book, with a capital letter, too.

Each one has some work to do, each has his own work to do. It may be physical, it may be intellectual, it may be nothing but an attitude of mind; but whatever it is, he is responsible for performing it in the best manner possible. And each is responsible for what he is, quite as much as for what he does; yes, perhaps even more so; for that which we do is often all only a reflection of that which we are, and it is in molding ourselves that we most of all help to build up humanity. We are building for the future, we are trimming the stones, and we are responsible for their fitting in their proper places.

Responsible? To whom? That is the point. Only too often do men think that their responsibility is to another person or to an outside power. With this belief comes naturally that of the possibility of evading a responsibility. But the moment we realize that it is to ourselves, as part of the whole, that we are responsible, that moment we learn to look upon responsibility in quite a new light, and we get a truer idea of what it really means. From that moment we realize that it makes no difference where we are, whether known or unknown, that it makes no difference whether our deeds be known or unknown; it matters only that we do the right thing all the time.

The sense of responsibility, rightly understood, has the power to buoy us up under any trials, to such an extent that they entirely lose their terror and that we meet them joyously, whatever they may be, conscious perhaps of a struggle, but finding a happiness even in the very struggle itself. STUDENT

Work

TO the student of Theosophy more perhaps than to anyone else, words yield up their meaning. To him his daily task becomes his duty — invested with a nobility that frees it from servitude, his service is a free-will offering to the Gods, and each act a sacrifice to the Supreme. H. P. Blavatsky defines duty as "that which is due to humanity," which therefore makes it the payment of a debt. The heart craves a Mission in life, and we would do great things to help the world; but we must be competent first. That is only gained when we have mastered the small things of life; when compassion and humility have raised us above ambition; and when self-conquest gives dignity and purpose to every act.

Theosophy teaches that the kind of work done does not matter so much as the way in which we do it.

Though our part in life may be insignificant each one is needed to make the harmony complete. A member of an orchestra once disheartened because the instrument he played upon was small and the notes required of him were few and soft, thought his silence would not be noticed and ceased to play; but the voice of the leader was heard, "flageolet, where is thy tribute?"

A man may earn a living by putting in eight hours a day of perhaps very indifferent work; but when the light of Theosophy is shed upon his life — operating as it does on every plane of being and searching into every department of life, when he comes to know that all men are souls, divine beings, on earth to work out their destiny to reach perfection, and that he is responsible for his conduct and his thoughts because of their influence upon others — all that is best within his nature is awakened to aid him in attaining his high ideal of Universal Brotherhood; and thus he feels the truth of Katherine Tingley's words that "life is joy," and finds in his work a benediction when it is freed from all idea of personal gain. N.

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THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question How far can we trust our own judgment or sense of right and wrong? Surely it is better for all to obey one authority than for each to try to be a law to himself. Theosophy seems to recomend both and I am quite at a loss to understand what the real teaching is.

Answer Theosophy teaches that all men are divine; that is to say that the innermost center of the universe (or the Divine) is in the same relation to all its parts, as the center of a circle or of a sphere is similarly related to the parts; there are many parts but one center, and thus the innermost self of all is the One *Self*. Now if this be accepted, it follows that when a man knows his oneness with the central, or supreme consciousness, or divine being, he is both a law to himself and also obedient to the law of the universe and submissive to the supreme authority.

But if he repudiate this doctrine, he finds himself in the midst of contradictions and confusion of thought; for he is bound to recognize that all must be independent if one can be. For there is either unity or there is not, and if not, then there is no more reason for following one law rather than another; all are separate; the principle of hierarchies is false if there is no unity in the diversity of the universe; each unit is as much separate from the whole as any other, and therefore there is no reason for one obeying another.

But experience shows that those who profess this belief are amongst the most active seekers for authority, each striving to get some sort of a following and to impose his views upon others while himself repudiating allegiance to any other. And when you find one who is truly self-centered in the higher sense, and not seeking to influence others, you will surely find that he believes he can, through his own nature, reach to the source of all, or, in the lower sense, completely centered in the lower self, which is a virtual denial of the higher, that he is so completely helpless that no effort on his part is of any use, and that simply means complete resignation to the great unknown, which is a negation of his own denial of the unity of the universe.

The popular view is generally a compromise, or rather a muddle, composed of misunderstood scraps of contradictory theories adapted to the desires and conveniences of the people; this gives a certain elasticity to popular conceptions of right and wrong, and also allows for changes of fashion in popular morality and social ethics. This also accounts for the confused state of our laws and the variety of opinions as to the legality of almost any proceeding.

Those who think they can remedy this confusion by imposing dogmatic religions or rigid rules of conduct, find that the human mind cannot be so bound and that rules of conduct soon become out of date, and so the laws based on these become obsolete, useless, or even harmful. The rigor of dogmatism ensures revolt and also causes that peculiar spiritual deadness which expresses itself in atheism, pessimism, and degeneracy, all of which are common among religious bodies; there is probably more atheism and more real doubt among priests than there is among laymen.

When the essential divinity of man is denied and he is taught to believe he is a child of sin, etc., he may in time reject the teaching, but he cannot easily repair the wrong done; he cannot readily open that inner door which has been so long walled up and if the light of his own higher nature cannot reach his brain, he remains in darkness and becomes a cynic at heart.

Those who persistently deny the spiritual life altogether arrive at a similar condition by another road.

There is no safety in dogmatism; a man must be prepared to find paradox and apparent contradiction in all philosophy and in all science and in all religion; and he must himself overcome the obstacles in his own path even while following the teaching of a Leader; no one can do his climbing for him; sooner or later he must help himself, even while giving and receiving help. The gods help those that *help themselves*. STUDENT

Question I notice that one of the objects of the International Brotherhood League is "to help those who are or have been in prison, to establish themselves in honorable positions in life." As I am one of those people who like to see practice follow on words, I would like to know whether your Society has as yet done anything to which you can point as a carrying out of this object.

Answer Yes, it has; and such work has now been going on for a number of years.

Work inside of prisons, or outside?

Both. Work among the prisoners by means of Sunday talks, organization of such efforts among them for their own betterment as were possible under the prison rules and discipline, supplying them with books, and other assistance inside. And then this work supplemented by encouragement.

Most of the prison work I have known of, and I have given a good deal of attention to such efforts, has been of very little real or lasting benefit. What have you to show for your efforts?

A marked improvement in deportment, in discipline, and most of all, in self-respect and in genuine, interested efforts at self-improvement among those men who come to our meetings. And what would you say to learn that in one prison there has actually sprung up, among our attendants at the meetings, and directly traceable to the influence among their fellow-prisoners of those men who have most responded and taken interest in what we do, a spirit of determination that *their prison* shall be known for its high standard of deportment?

Do you mean you have that actually to show?

Exactly so.

And the men who come out — do they succeed, or fall back?

They do not succeed in every case, of course, but in enough cases, very many, in fact, to show that what they got was real.

How do you do it? What do you teach them — or rather give them? For I doubt that mere teaching could do much — you must give them something.

Yes, we seek to restore in them the self-respect of a man who, having made a mistake and paid the penalty, is square with the world. We make them see the justice and necessity of reaping what one sows, and that that also means that what we do not sow we will not have to reap. And if the man has anything in him, and it is our belief that all men have, if it can only be reached — once he sees the fairness of that, he goes out and *tries*, tries to sow different seed.

How is your work regarded by the officers of prisons where you have carried it on?

In the very highest manner by some of them — except by some of the chaplains.

What!

Quite so; one should expect the reverse, but in several prisons the chaplains have been our bitterest enemies, one even going so far as to let the men understand that no attendants at our meetings would be recommended for parole, and also trying to keep our books out of the libraries.

I infer, then, that what work and meetings you carry on are entirely separate and independent of the ministers and chaplains.

Totally. In several prisons we have one Sunday as ours, and the chaplain another as his. Our work is entirely unsectarian.

How does the attendance compare?

A comparison of that goes far to explain the antagonism spoken of.

And yet I cannot find in your writings anything but respect for the real teachings of Christ. How do you succeed where the chaplain does not?

I can only explain it by saying that we actually believe to be true a great many teachings recorded in the Bible as those of Christ, which the Church of today either at best wholly ignores, or directly disbelieves, refuses to hold practicable, or denies and contradicts outright.

For instance?

It is written, Ye are gods; and, Ye shall reap what ye sow. The Church teaches, You are sinners, and if you wish to, you may, simply by wishing to, or else by paying money to the Church as per established schedule of prices, *avoid* reaping what you have sown, and may instead reap what Christ has sown. *We* believe the words written to be true: that there is in every man a spark of the Divine, which is ever reaching back to its source; and we believe in that most encouraging of all doctrines, an absolute eternal justice which never fails. The chaplain too often appeals to fear, which first degrades, and then loses its force as it wears off. We appeal to the sense of duty, fairness and dignity, which once aroused maintains itself. The chaplain talks to the lower man, whom he threatens; we appeal to the higher man within, to come and take up his work. The chaplain, imposing a church-made dogma instead of the teaching he no longer believes, tries to convict man of sin; we convict him of divinity.

And in a word, then, if you can give me one, the result on the prisoner which gives you the results you get, is —

In a word, yes; the clergyman puts the sinner on his knees; we set him on his feet and appeal to the divinity within. STUDENT

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

"Grotesque Theosophy" in India

WHEN H. P. Blavatsky began her noble work in India she founded *The Theosophist* magazine, which, besides many valuable articles from her own gifted pen, contained learned essays by Hindû pandits and by able and serious writers of all creeds. In those days *The Theosophist* was a power working in the interests of true knowledge and the welfare of nations.

But unfortunately the persons in whose hands the proprietorship of that journal rested appear to have broken away from the fundamental principles of Theosophy and become partisans of sundry peculiar doctrines, virtually turning Theosophy into a cult for the advancement of psychism. And the result has been what H. P. Blavatsky predicted for those who should thus lose sight of the true objects of Theosophy.

In the journal *Light* (England) we see a notice of a recent issue of what is still called *The Theosophist* and published at Madras. *Light* is an extremely tolerant journal, not disposed to criticize anyone unfavorably; yet one is impressed that it is not able to disguise the contempt it feels for the puerility of the matter it reviews. We have a report of certain experiments carried on by some of the leaders of this "Theosophical" society, in "clairvoyance." Whether or not the leaders themselves take these experiments seriously, one can only conjecture; but at all events this is the kind of thing they serve up to their readers. They must, we believe, have a pretty poor opinion of the intelligence of the people of Hindûstân, whom they honor by the publication of their magazine in India; but perhaps the class of people to whom they appeal is not a very intelligent one.

As we gather, the leaders of this society have been exercising their clairvoyant gifts upon the attempt to find out what is the ultimate constitution of matter. They would sit with their eyes fixed on gold and other mineral substances, and then describe to each other what they "saw." On one occasion we are informed, when they were anxious to gain access to a geological museum, in order to exercise their clairvoyance upon the rare minerals therein, they found the museum closed. But, nothing daunted, they sat down outside and "psychometrized" the specimens from there. Nay, it was even found by them that they could psychometrize just as well from a distance of eight miles; and indeed from any distance, for "space has no barriers on this earth."

And the results of these "visions" obtained by these two persons is solemnly printed in their magazine and circulated to their subscribers in Hindûstân. This, then, is what *The Theosophist* has come to. Truly the Theosophy of this sect must be on its last legs, for where could it obtain a hearing except among the ignorant?

There must be many worthy people in India who value the teachings of H. P. Blavatsky and the work she did there. They should certainly take steps to make it clear that this "Theosophy" is not what they countenance. True spiritual clairvoyance needs no such methods; it is vision: swift, clear, certain.

STUDENT

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

On Remaining Neutral

THERE are times when it is right to remain neutral. There are times when it is equivalent to taking the wrong side. If you saw a villain molesting a woman, you might take the side of the villain or of the woman; but could you remain neutral?

Sometimes it is impossible to remain neutral. If you come to a fork in the road you must take one branch unless you mean to stay for ever at the fork. So there are occasions when we are obliged to choose.

Solon enacted that a man at Athens should be dishonored and disfranchised who, in a civil sedition, stood aloof and took neither side. He had no use for such citizens; and he is regarded as a wise man.

This does not mean that we are to rush into every fight; nor that the attitude of neutrality has not its right uses. But there are occasions when to remain neutral is equivalent to taking the wrong side. There have been times in the history of the Theosophical Society when its members have been called upon to defend their leaders from infamous attack. Then the members have divided themselves into two parties. On one side have been those who came at once to the rescue; they were united and unanimous. On the other side were two factions — those who joined the attack, and those who remained "neutral."

There are amiable people in the world who think they can always remain neutral. But our civilized society just now is the scene of a battle royal between the forces of wrong and the forces of right. Those who sit still and wait for the good to win may be counted on the other side; they are among the most trusted allies of the bad. And when the victory is won, the victors will perchance hardly recognize them.

The language used in the Bible is often too simple and forcible to suit our refined tastes, yet there are times when it exactly suits the occasion. Let us see what it says about the neutral man:

> These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (*Revelations* iii, 14-16)

When both sides are in the wrong, we may remain neutral. But if it is a fight between right and wrong, we cannot, though we may try. The right is one; but the wrong is twofold: it consists first in doing wrong, and second in refraining from doing right.

STUDENT

The "Sillon" Movement

THE struggle between State and Church in France seems to have given rise to a movement which is neither secularist nor ecclesiastical and holds aloof from the strife. This is the "Sillon" movement; the word, which means "furrow," symbolizing the sowing of new seed. The object is to gather together those who believe in the brotherhood of men and who see in religious faith an indispensable basis for the public good. It also has economic and social aims. It seems to be a kind of democratic Christianity, judging by the description. Many people are joining it because of its non-partisan spirit. E.

AN obscure publication that has been trying to increase its limited circulation by securing subscribers on Point Loma, recently published a silly attack on Katherine Tingley's recent address at Isis Theater. Point Loma people will be slow to patronize a paper that attacks an institution that is doing so much good in the world and that has done so much for Point Loma. — San Diego *News*, Mar. 3, 1910

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THE THEOSOPHICAL ADDRESS AT ISIS THEATER

(The Lecture, given in part below, will shortly be published in full as a pamphlet.)

J. H. FUSSELL lectured at the Isis Theater last night under the auspices of the Aryan Theosophical Society, giving "Some Incidents in the History of the Theosophical Movement." Mr. Fussell lectured for an hour and thirty minutes, but so intensely interesting were the incidents he related, many of them dramatic in their situations, that he held his large audience from start to finish.

He spoke of the conditions existing in the world when Mme. Blavatsky first came in 1875 to New York to found there the Theosophical Society; the message she had to materialists, spiritualists, churchgoers, scientists, and of the friends and the enemies she made out of these bodies. Of especial interest were several statements written by Mme. Blavatsky to and of her faithful colleague and successor, William Q. Judge, and particularly a sketch of the history of the esoteric section, which Mr. Fussell gave by permission of Mrs. Tingley, who is the present Head of the reorganized Theosophical body. The interest of the audience was marked when the lecturer read the pledge or obligation which is exacted of all members of this inner body. . . .

In introducing his subject Mr. Fussell said:

"This that I am going to read to you tonight was being prepared as a pamphlet for the information of our new members and inquirers as a brief account of certain facts of the true history of the Theosophical Movement. At the request, however, of a citizen of San Diego who is conversant with some of the facts herein told and who suggested that on account of San Diego having been the theater of so many incidents connected with the Theosophical Movement, such as, for instance, the libel suit against General Otis and the Los Angeles *Times*, and many other attacks against Katherine Tingley and the Theosophical Society, our friends who attend our Sunday evening meetings at Isis Theater would be interested in these facts, I have selected a certain portion of the pamphlet to read to you this evening.

"No one familiar with the world of thought as it is today and able to look back thirty, forty, or more years but is amazed at the enormous changes that have taken place. The younger generation of today can have little conception of the condition of things that confronted their forefathers or the opening into new realms of thought and research and invention that have changed the whole face of the world and are so common today.

"On thinking of Mme. Blavatsky and how to present to you a picture of her work there comes to my mind as an illustration, a great scientist, far ahead of his time, making a great discovery — something that would benefit his fellowmen — that if it could be applied would remove the sorrow and heartache of the world and lift the burdens from the sad and weary. Moved by the knowledge of this great discovery would he not seek every means to bring it to the attention of the public? So it was with Mme. Blavatsky and her discovery of the truth of Theosophy. Energized by these and by her great love for humanity, she thought to give some of her knowledge to the world, so that a new order of things might come to be.

"From her writings and from the testimony of those who knew her the evidences are plain to everyone who will choose to look that she had not only a great store of knowledge, but a great insight into the needs of the world. Her keen powers of perception are acknowledged even by her worst enemies, and those who have some appreciation of her motives and efforts can value to some degree the vast extent of her knowledge.

"However, she realized that her time was limited. She had so much to give out, it was her mission to touch not simply one phase of the thought of the world, but to strike a chord that should find an echo in the hearts of all.

"The casual reader knows nothing of the almost overwhelming effort that was made against her from all quarters as if by concerted action. The psychological influence of this wave of persecution spread far and wide; yet Mme. Blavatsky never faltered, never stopped pouring forth her volleys of truth — her shot and shell from the arsenal of the Ancient Wisdom." — San Diego *Union*

The Historical Christ

THE question whether Jesus Christ was an actual personage; if so, what kind of personage he was; and to what extent it matters whether he was an actual personage or not — these questions continue to occupy the careful attention of writers in advanced religious magazines. *The Open Court* for January has articles on "The Real Question of the Ancestry of Jesus," and "The Nazarene." These articles turn chiefly on the point whether Jesus was a Jew or an Aryan. It is said that there was no town called Nazareth at the time of his alleged birth. It is also said that the word "Nazarene," used to qualify Jesus, cannot mean a native of Nazareth, but does mean a member of a sect called Nazarenes.* Was this sect the same as the Nazarites of ancient Israel, of which Samson for instance was a member?

That in spite of all arguments Jesus may have existed, is the modest conclusion of the second writer, the editor, who points out that symbolical mythoi are as a rule crystalized around some actual personality. It is easy to see, one may remark, how an allegory might be made out of the life of Washington, for example, interweaving the cherry-tree; and how remote posterity might dispute whether the character portrayed were historical or not. It is certain that many of the features of the Gospel-Jesus are symbolical; we find the same things told of other Teachers and Messengers; and we can explain their meaning in accordance with the known tenets of ancient Mysticism. The further question as to whether there was a historical Jesus is not so easy to answer. But the essential point for the Christians is that they have the teaching of the Divinity in Man, and the path of knowledge is pointed out to them. They should also recognize that Jesus, if not an actual character, is a character that could have existed and has existed; in his description we recognize the lineaments of the Master of Wisdom. This ideal should be a pattern for our lives.

The Rev. K. C. Anderson, D. D., in an article in the *Hibbert Journal*, already noticed in the CENTURY PATH (No. 16), says that liberal Christianity cries, "Back to the Jesus of the Gospels"; but no such person as they imagine can be found. And he points out that Professor James Denney has written a book to show, *in the interests of orthodoxy*, that no such person can be found; instead, it is the Jesus of the churches that is found. The liberal theologians fancied that there was a historical Jesus, whose life-record had been overgrown with miracles and dogmas; but their attempts to filter out this Jesus have resulted in a failure which they must reluctantly admit. We cannot reach such a filtrate, because Jesus is everywhere inseparably blended with "christology." It is a noteworthy circumstance that orthodox theology should at present be arguing against a historical Jesus and in favor of a doctrinal Jesus. It indicates two totally distinct attitudes towards Christianity. This "orthodox Christianity" would seem to be a cult, a society of mystics, a kind of school of magic, having a gnosis or doctrine. One does not gather how God, in the absence of his "Son," is connected with the *church*.

* More correctly Nazarites, or Nazaraei, from נזר, to be "separated, consecrated."

Dr. Anderson, in his long article, practically declares that Christianity is the ancient and eternal Wisdom-Religion (?) and that this is the reason why it has lasted. The church dogmas he regards as accretions, which we throw off; what he bids us retain are virtually — many of them — the teachings of Theosophy. This is a long way for a Doctor of Divinity to go.

H. P. Blavatsky, the Founder of the Theosophical Society, was very urgent about the true esoteric significance of the Christian gnosis and about the many ecclesiastical perversions thereof. Christians little know the value of their heritage. STUDENT

Reckless Criticism of Teachers

WHILE there is fault to be found with the teaching in schools, for they are not perfect, there is a great deal of fault found where it does not exist, and by people whom one can scarcely think competent to do so. And it is the devoted and unfortunate teachers who are made the butt.

In fact, criticism of the doings of others is a vice we have by no means outgrown in this our civilization. The facility of publication lends itself to this practice, and often cruel injustice is done to those who are worthy of our esteem and help.

It would be well if parents, or those who pose as speaking for them, would take enough interest in the studies of their children to find out a little about the nature of school work before flinging wholesale denunciations at the heads of the unfortunate teachers.

We notice in the papers a howl of this sort, couched in the usual vein of righteous indignation and knowing superiority, yet evincing an ignorance that is astonishing. A list of questions given by a teacher to his pupils is quoted. They are:

> Discuss the antiquity of man. Give an account of the early forms of writing. Give a detailed account of the Aryan race. Give a brief history of the Assyrians. Give an account of science among the Egyptians.

And five more similar questions. The outcry is as to what is the use of cramming the juvenile mind with this medley of "useless information" and causing nervous breakdown, etc., etc. Now every teacher will at once see that this is simply a revision paper on the early chapters of an elementary common-school ancient history-book, such as any junior class might study with interest and profit. It is no hardship for a boy of thirteen to learn a chapter of history once a week and have an occasional revision paper on it. Indeed any healthy boy takes a natural interest in his subject.

Yet here we have this absurd outcry, showing a singular want of information on the part of those raising it, and leading to the speculation as to what some people send their children to school *for*. One questions whether these children are so well cared for at home that they would be damaged by being intrusted to the care of the teacher. He at all events has had ample practical experience of his work.

It might be suggested to anxious parents that the best way to reform schools and secure the satisfactory education of their children does not consist in flinging these indiscriminate charges. It would be better if they would exercise a little more common sense, patience,

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and tact, and try to come to a personal understanding with the teacher as to what it is they expect of him. A TEACHER

High and Low Church in England

THE study of ecclesiastical law in England might be commended to the active legal mind pining for exercise. A struggle has been going on between the churchwarden of a certain church and the bishop of the diocese, and the correspondence relating thereto appears in *The Times*. The warden objects to a number of alleged illegal ritualistic practices which his vicar has been guilty of, and the list given contains twenty-four items. The bishop, as we gather, unable to deny that the practices are illegal, did his best to evade the matter but was not allowed to do so. He has exacted from the vicar a promise to forgo one or two of the practices. The warden proposes to take advice as to how he may obtain redress from the ecclesiastical courts.

Reference to current sources of information shows us that there are three kinds of ecclesiastical courts: the purely spiritual; those of mixed spiritual and secular jurisdiction, and those of purely secular constitution; and that there are various courts under each head. Also we learn that for a good many years slow machinery has been moving for the reform of these courts, inquiries having been made and resolutions adopted in favor of making the laws laxer. The chief conclusions arrived at by the Commissioners were that the law is too narrow for the present needs of public worship, and that discipline has broken down.

The two parties whose mutual friction causes this trouble are evidently irreconcilable; we find churchmen everywhere sharply divided along this line of cleavage. There is the ritualist and the evangelical, both with strong convictions grounded firmly in temperamental idiosyncrasy. These divisions also follow pretty closely the great political divisions of the country. But there is also the broad-church movement in various forms.

In the midst of all this unseemly turmoil, one may well question whether religion is quartered in the churches at all, and whether it does not rather inhere somewhere elsewhere. For true Religion is something in the heart of the people, and churches are merely the form which first enshrines and then incrusts it. When the seed sprouts anew the old husk bursts into fragments. Will the new religion grow up independently of the churches altogether? E.

Mysteries of Radium

SIR WILLIAM RAMSAY states that any given quantity of radium, large or small, will go on disintegrating itself and giving off energy *for ever*. But the accuracy of mathematics thins out when we trench upon the infinite and infinitesimal, and it might be more correct to substitute the phrase "a very long time." The amount of emanation given off is always proportional to the amount of radium present; and it has been ascertained that a given quantity of radium will reduce itself to one-half in 1750 years. From this we infer that it will reduce itself to one-fourth in another 1750 years, while the lapse of a third 17½ centuries will find it reduced to one-eighth of its original bulk. Thus it is easy to see that it will continue adding up the periods as long as it can continue halving itself, which, according to Sir William, is for ever; but we suggest the amendment, "1750 times forever"—or better, "1750 times infinity years." One would be glad to know, however, on which hypothesis it is that a substance can go on halving itself for ever; not the atomic hypothesis, surely, or even the infra-atomic?

Three kinds of rays issue from radium: the *alpha*, which can be bottled; the *beta*, which are very small particles; and the *gamma*, which are waves in the ether, analogous to those of light. Whether numbers two and three can be bottled or not is not stated, nor whether number one is particles or waves. Radium emanations go on changing into other tl ings: radium A, which lives for a quarter of an hour and then changes into radium B, which lives three-quarters of an hour. Radium C lives for half-an-hour, and after it comes radium D, which is half gone in forty years; it is a lead-like substance with a metallic luster. Then there are radium E1 and E2 and F.

The Austrian Government lent the chemist £9000 worth of radium, and he tried to get it insured, but failed, so has had to conceal it. Whether radium will cure cancer Sir William Ramsay will not say, but he is very positive that it will cure rodent ulcer.

In the account of this lecture we find that the lecturer or the reporter or both together have contrived to impart the familiar vein of good-humored levity, as though the matter were not to be taken quite seriously, as though its presentation to the public needed a sort of apologetic facetiousness to neutralize possible bathos or pedantry. But there is also quite a suggestion of the Hindû śâstra about these categories of emanations and periods. The contrast is not unlike that given by Mr. Rider Haggard's very mundane and down-to-date heroes among the awful ruins of archaic empires. STUDENT

Still Busy and Enthusiastic at Eighty-Six

THE founder of the science of astro-physics, Sir William Huggins has just celebrated his eighty-sixth birthday. By means of this science (it is believed) we can tell the chemical composition of the sun and stars; we can ascertain the motion in the line of sight, and even compute the velocity in the line of sight, of stars; and this even when the star is so far off that its motion at right angles to the line of sight is not visible. In this way what appeared to be single stars have been shown to be double; for the spectroscope showed that part of the light was moving towards us and part away, coming, in fact, from two separate bodies in mutual revolution. Many other things have been found out or surmised by the aid of this science which has vast possibilities still before it.

It was with pardonable emotion that Sir William laid his hand on the recently published book containing all his scientific papers, and recalled the day in 1866 when he wrote one, in the infancy of astro-physics. But the most admirable thing about this great astronomer is his enthusiasm for work and for the pursuit of knowledge for its own sake; his defiance of old age—rather, his utter ignoring of it. He celebrated his eighty-sixth birthday by dedicating it to the service of that which he described as the mistress of his life. Every day he works for hours in his laboratory, and the evening finds him in his study, still meditating on the pursuit of his life. Even now he is in hopes that he may yet discover things that will illumine future generations.

This kind of spirit gives the lie to theories of mortality. It is impossible to reconcile this undying enthusiasm with the idea that death terminates everything for a man. The spirit does not share the ageing of the body; it resists the ageing of the body, keeping the body alive. What would become of the theory of conservation of energy if all this enthusiasm were wasted by being suddenly brought to an end? Sir William Huggins evidently does not waste much time in speculating about immortality, but just manifests it by his actions. The continuity of existence is admirably demonstrated; we have just as much reason to work when we are old as we have when we are young. The evening of life is not the end of life; and we see here a man who has reached one of the evenings of life and is enjoying the tranquil study so characteristic of that time of day. STUDENT

The North Pole and God

A CLERGYMAN, addressing a Young Men's Christian Association, declared that

> Peary did an inestimable damage when he discovered the North Pole and removed its existence from the realms of God's mysteries.

This is surely the old doctrine of "God never meant us to know" *in excelsis;* its survival in this age must be a case of atavistic reversion. He was illustrating the proposition that there can be no religion without mystery; but we do not need to manufacture mysteries; there will always be enough; and when we have unveiled them all we shall be above the need of religion.

The gentleman must have been afraid of unveiling his deity and thus stripping it of all majesty. A deity should surely be able to defy the utmost efforts of mortals to put him out of countenance. STUDENT

Leonardo's Visit to the East

A WRITER on Leonardo da Vinci, in the *American Machinist*, says;—

> About 1480 lies an obscure period in his annals, and it is supposed by some that during this epoch he made certain mysterious travels in the East—to Egypt, Constantinople, Asia Minor, and Armenia.

In the *Encyclopaedia Britannica* we read:

> The interval between 1480 and 1487 is one during which the movements of our master are obscure, and can only be told conjecturally. . . . The question arises, Was it during this period of postponement that Leonardo went on his mysterious travels to the East? The earlier biographers know nothing of these travels; recent investigations of Leonardo's MSS. has brought them to light.

Solon and many other celebrities sought wisdom in the East. E.

UNSKILLED in Tao are they who contend. TAO has no favorites. — *Tao Teh King*

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Art Music Literature and the Drama

Our Student Traveler in Edinburgh

ON coming to Scotland after a visit to Greece, one readily appreciates why Edinburgh has been called the modern Athens of the North, for the resemblance, and also the contrast, of the two cities as to situation and as centers of learning, are striking.

Approaching Edinburgh from the Firth of Forth, the unfinished National Monument, modeled after the Parthenon and crowning Calton Hill, presents the first resemblance between the two cities. Edinburgh Castle, too, which seems part of the great beetling, impregnable, flat-topped Castle Rock it surmounts, looks down upon the city as from a second Acropolis; the medieval fortress towering above as Athene's Temple does above Athens.

Edinburgh is a center of science, of literature, and of the arts, as was Athens twenty-five centuries ago. The fame and influence of its institutions extend to every part of the world for its publishing establishments send forth millions of volumes yearly.

From an American point of view, Edinburgh can hardly be called modern as its beginning is lost in antiquity, and it has borne the name of Edinburgh for 1300 years. Romance and legend from the days of King Arthur cling round Castle Rock, Arthur's seat, the Salisbury Crags and all the old landmarks around the city. It now holds more memories of the days of the Stuarts than of earlier times, as during the reign of that "gay, accomplished, improvident race," Edinburgh was made the capital of the kingdom, was enlarged and beautified, and grew rapidly in size and importance, architecture making real progress.

In visiting Edinburgh Castle, Holyrood Palace and Abbey, the Cathedral church of St. Giles, and Greyfriars, and then picturing to oneself the thrilling, dramatic, and tragic scenes that have taken place in these old buildings, one can mentally rebuild Edinburgh as it was in the days of the great struggle between the Douglases and the Stuarts, and during the period of the Reformation.

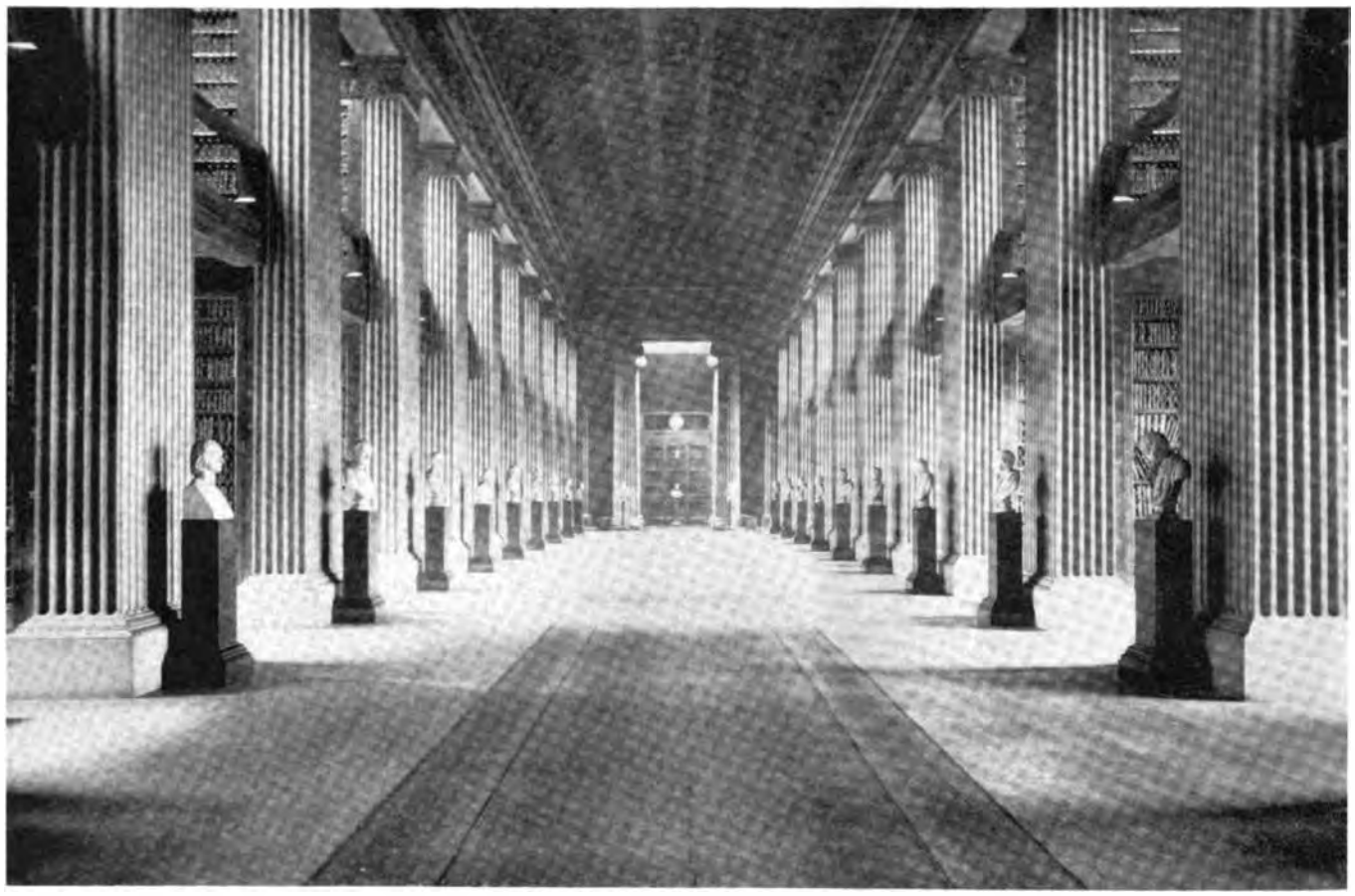
One cannot fail to contrast the Divinity and Theological Schools of Edinburgh with the schools of the Athenian philosophers. Edinburgh and Athens, taken as types of the world's progress in ancient and modern times, serve to illustrate the spiral curve of evolution. The race has made the downward dip — through dogmatic theology — in the climbing spiral since the mysteries of life and the universe were taught at Eleusis.

Edinburgh is full of educational institutions, some of which were founded hundreds of years ago; for example, the Surgeons' Hall, which was founded prior to, and, so far as surgery is concerned, rivals the University. Its present building was designed after the model of a Greek temple; its portico and pediment supported by fluted Ionic columns. The University was planned during the reign of Mary Stuart but the scheme was not carried out until 1582 during the reign of her son, James VI, afterwards James I of England, whom the Duc de Sully so aptly characterized upon one occasion as "the wisest fool in Europe."

The University library (see illustration) is a magnificent Grecian structure. Its façade has three entrance doors like Grecian porches supported by Doric pillars; its imposing dome is surmounted by the figure of Youth holding in his hand the torch of Knowledge. The dome was not erected until 1884 when the tercentenary celebration of the University took place amid great enthusiasm.

The University's collection of books is a most valuable one, containing 250,000 volumes and 8000 manuscripts, many of which are priceless. The Senate Hall above it is a magnificent apartment adorned with busts of the great scholars of past years.

Edinburgh is one of the handsomest cities in Europe, and no street in the world surpasses in loveliness Princes street, which lies along the margin of a hill overlooking a valley laid out in graceful terraces. STUDENT TRAVELER



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UNIVERSITY LIBRARY HALL, EDINBURGH, SCOTLAND

Interesting Reminiscences of William Ewart Gladstone

FEW, doubtless, are aware that Mr. Gladstone was a singer of merit although many know of his unaffected love for music. The following notes from the diaries of two of Mr. Gladstone's personal friends are therefore of unique interest. One, dated January 14, 1868, reads as follows:

On Saturday we drove to Hawarden, to an amateur concert, chiefly by Mr. Gladstone's children and their cousins, the Lyttletons and Glynnes. Mr. and Mrs. Gladstone joined in the choruses, but the chief treat was to hear him take the solo in two verses of the National Anthem — viz., "Thy choicest gifts in store," and "May she defend our laws." His voice was soft and extremely pleasant to listen to. Of the multitudes who have listened to his speaking voice, but few have heard him sing.

Another note, from the *Greville Memoirs* and bearing the date September 30, 1854, refers to a visit from the Gladstones, who

came here on Wednesday. No one can dispute his extraordinary capacity, but I think there may be much difference of opinion as to the charm of his society. He has a melodious voice in speaking, but I was not prepared to hear the Chancellor of the Exchequer warble a sentimental ballad, accompanied by his wife.

In another age and under other conditions William Ewart Gladstone might have been a philosopher, discoursing to his students in the shadows of olive-crowned slopes. His love of Greek poetry, his musical nature, the deep-flowing current of artistry in his make up, suggest in every outline the musicians and philosophers of ancient Greece. STUDENT

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Let us not condemn, but oh, let us turn on the light!---*Katherine Tingley*

The Magic Power of an Uncompromising Stand for Right

IN these days of wholesale corruption, which, like destructive worms infesting old wood, has eaten its way throughout the whole social fabric from the highest to the lowest places, it is well for all at times to call a halt, and ask, with a scrutiny and discrimination keener than ever before, whether they themselves are free from the subtle, permeating poison.

We learn, in seeing forces here and there reach their ultimates, that all of the shocking uncoverings of today have had their beginnings in something small. At some time in the history of all who have succumbed to a great temptation and become guilty of a revolting crime, it has been but a question of some trifling swerving from the right, too small they thought, even to notice. Perhaps it has as often come from weakness, from a hesitation to hurt or offend others when to save them they should be hurt. Perhaps most often big sins have begun in this way. It may have been that in the tenderness for those loved, the pain of paining them has been more than could be borne; or the desire to be liked is so intense, that it causes an almost unconscious and constant desire to please; or the inability to endure criticism is stronger than the love for truth.

And so, little by little, people find themselves involved. They would not do *this*, if they had not done *that*, but now it becomes the least of two evils to them, and a warring in the nature begins to cause pain, then torture, or less pain, then callousness, as the case may be. That which looked so serious in the first act, by a process of sophistry appears to be all right and the finer senses become so blunted that the discrimination between right and wrong is lost. And so they go on corrupting themselves and feeding the evil tendencies of those whom in the beginning they were too weak to hurt, while cheating themselves with the idea that they were acting under the inspiration of love.

EARLY IN THE YEAR

ON topmost twigs when morning burns
And lights his trembling fires,
When from his wing the glad bird spurns
The gray, and with his carol yearns
And to heaven's gate aspires,---
The Maker looks upon his world
That puts her beauty bare,
All freshly, fragrantly impealed
Beneath the tender air,---
Looks on his soft and gleaming world
And smiles to find her fair.

Then waken, waken,
The earth hath taken
Into the sunshine her wondrous way;
Then waken, waken,
The showers are shaken
Loose from the leaves and melt away,
Lost in the beautiful light of day!

Harriet Prescott Spofford "*The Hyacinth.*"

We should want to bring real joy into the lives of others, but *never,* by a breath, or by a thought, do aught to cloud their clear vision or make it easier for them to slip on in their compromise with right. All at times forget, or have forgotten, that there is that quality in every other, however deep it may be buried, which despises all those who at any time have helped them to look lightly on evil; and this, however much the personality at the time may have thanked or praised them. And some time, whether in this life or some other, all will have to meet these acts of weakness, in contempt, in abuse, or in heavy obligation.

It is appalling to think how long this temporizing with evil has gone on and how universal it has been and is. For these things grow little by little, as anyone can verify by studying himself; and we could not have the present social condition unless for ages all had contributed to it. The instant something wrong is unearthed, or is about to be, what an army arises to protect it, to quiet it, even to defend it! One declares himself unwilling to question what all respectable people endorse. Another cannot bring discredit on men whose lives are so full of outwardly worthy deeds. Another cannot injure innocent families, and so on, until it sometimes seems as if the mass of society stood as a bulwark to defend the wrong.

But occasionally in all the confusion of darkness, a soul stands out that loves its fellows so deeply, so truly, so intensely, that it will make no concession to the slightest taint of evil. Greater than all personal ties, greater than all personal aims or ambitions, is the desire to stand unswervingly, uncompromisingly *for the Right.* All other issues are as nothing in comparison. Lives, fortunes, everything, must be sacrificed if need be. What are they in comparison with the right of the Soul to hear and fulfil the Truth!

It is glorious thus to stand forth. Then the air becomes electrified, cleared, and a response of gratitude comes from all hearts not utterly covered with sin. The greatest service, the greatest of all kindnesses, has been done to all who wander in the clouds of selfishness and ignorance. Soul has spoken to Soul. The wonderful word of power has been uttered, and will go on with its vibrations to the ends of the earth. Only such heroes can straighten the tangled threads of destiny, can put the disordered forces of earth in place, can deliver us from the present confusion. And all can become such heroes who *Will.*

Today the world is crying out for strong souls, for heroes, for those who have the clear sight to perceive the cause of the awful strain at present crushing the hope out of so many lives, and who have the power and the will to relieve the cruel pressure. V. P.

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The Prehistoric Woman

PROFESSOR KEITH, curator of the Royal College of Surgeons, London, has recently examined the famous prehistoric skull unearthed at Gibraltar a few years ago, and has given his opinion upon it. According to a despatch dated at London he says:

I have little doubt that the skull is that of a woman, and discarding technicalities, from the size of her brain she must have been a shrewd one—probably a woman, too, of considerable spirit. One can reckon partly accurately also the time at which she lived. It must have been at least six hundred thousand years ago.

From the shape of the jaws and the fact that the muscles of mastication were remarkably strong it is possible to deduce what this prehistoric woman ate. Nuts and roots probably entered very largely into her diet. She was in the habit of eating things which required a great amount of mastication before much nourishment could be derived from them, hence the unusual development of the jaw muscles.

The men of six hundred thousand years ago were without doubt long-armed. Their legs were short, and they had abnormally thick necks. It is clear too, I think, that their brains were far larger than has previously been conceded to be the case. It seems reasonably certain, too, that they were able to speak to each other, for from my examination of the brain cavity of the skull, I have been able to deduce quite clearly that the cells containing speech were there.

The prehistoric woman's skull indicates she had a large nose. Her eyes, too, must have been prominent and her palate was one-third larger than that of the woman of today.

Six hundred thousand years is a long period, and in view of archaeological discoveries which furnish proof of civilizations ever growing in spirituality and grandeur the farther we push back our researches in point of time, it is difficult to see why Professor Keith so easily concludes that this prehistoric woman lived upon nuts and roots, or that the legs of prehistoric man were abnormally short, their arms abnormally long, and their necks abnormally thick. This physical description might fit a human degenerate or a high type of baboon, but hardly the builders of civilization in an epoch unquestionably more spiritual than our own.

We are glad to know that the brains of this prehistoric woman and her contemporaries were "larger than has previously been conceded to be the case," and that the people themselves were sufficiently evolved to be able to converse, in case they desired to do so. It may be, however, that they did less talking then than we do today, perhaps because they chose to employ their energies to better advantage, perhaps because they had some less imperfect and more suitable means of communication.

The fact that the eye was prominent would have a bearing also, as indicative of evolution along lines higher than the material or merely mental. The deep-set small eye is always pictured when we wish to convey an impression of materiality, or of intelligence of a low plane. The eye is, and has ever been, "the window of that haunted palace wherein dwells the soul."

All of which, in the lines and between them, confirms the truths set forth and the prophecies made in that most marvelous book of the nineteenth century, *The Secret Doctrine,* by H. P. Blavatsky.

It is stated that Professor Keith came to his conclusions by means of a new system of most intricate measurements, as well as the entire resources of modern science. He also carefully compared this skull with all other available similar prehistoric relics before announcing his opinion. But so long as he starts from the hypothesis that prehistoric man was necessarily a savage and that the man of today represents the wave-crest of evolution, his conclusions will abound in limitations. STUDENT

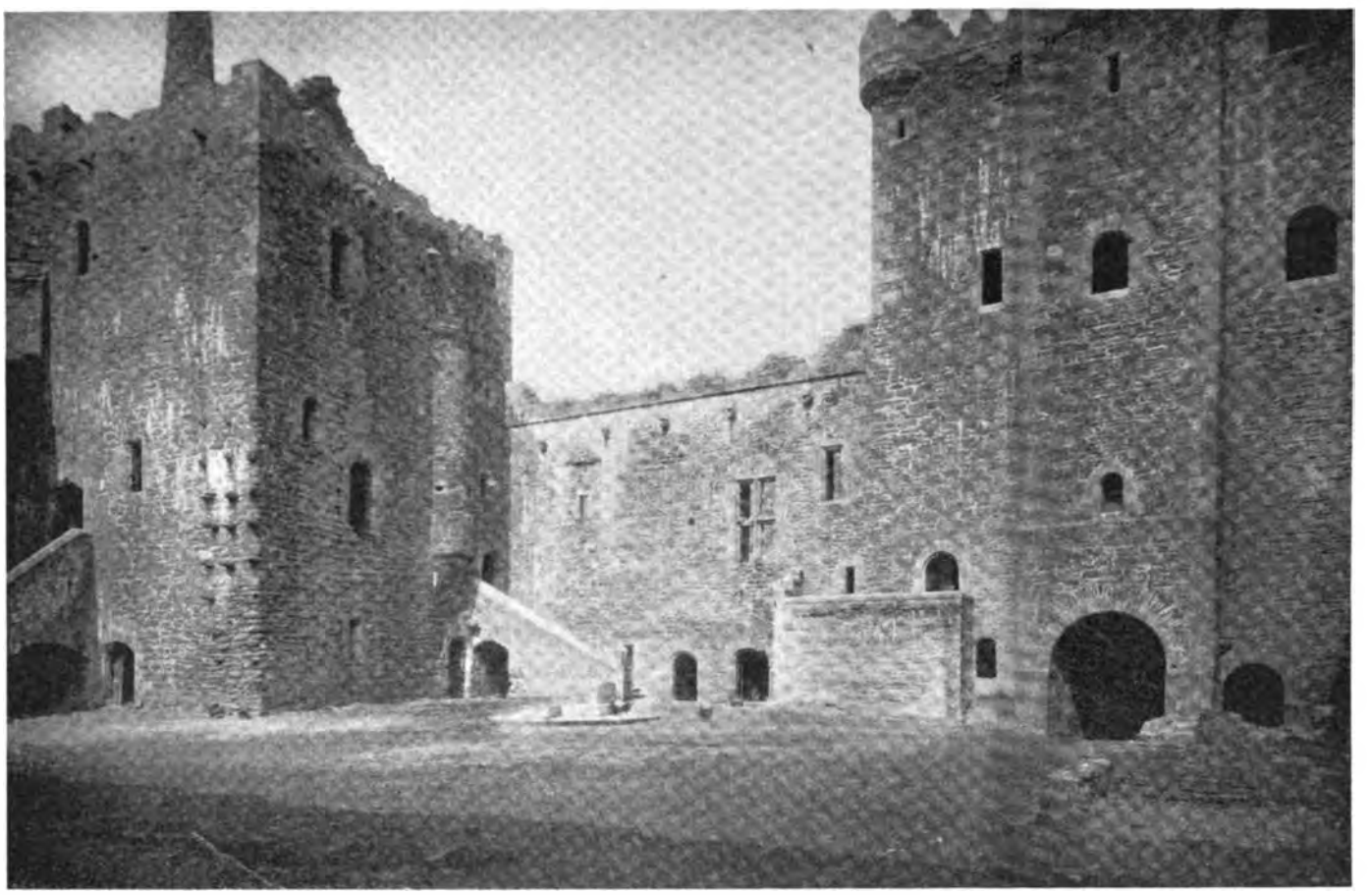
Jottings and Doings

(From a Student's Note Book)

A NEW conception of the Atlas myth has been embodied in marble by the well-known American sculptor, Borglum. Out of the ancient tale of grudging discontent and despair the artist has brought forth a story of joy in sacrifice and inspiration in duty. "Atlas" is represented in the marble group as a woman, whose face is "uplifted and aglow with the light of love" as she carries the burden of the world, which symbolizes the family life. Said the sculptor himself, in speaking of the work:

This Atlas is simply a natural expression of the fact that the world keeps together by attachment or love, symbolized or expressed by what we call the family. The family is held together by the mother. Our mothers carry the burden of the world, and as all good things in the world are done in love, so this burden is borne in love in the arms, not upon the back, where the slave puts his load. There is no other purpose or meaning in this figure, and I have conceived, modeled and carved it in memory of my own mother, to whom I dedicated it.

JOSEPHINE PRESTON PEABODY (Mrs. Lionel Marks), an American woman now in London, has been awarded the prize of $1500 which was offered in July, 1909, by one of the Governors of the Shakespeare Memorial Theater, Stratford-on-Avon, for a play to be produced there this year. Since the announcement of the competition 315 plays have been submitted. The prize-winning play is named *The Piper* and deals in a unique way with the old legend of "The Pied Piper of Hamelin." It is to be presented at the Memorial Theater in May next. As Miss Peabody, the playwright won recognition some years ago for her dramatic and other poems, which are of a high order.



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COURTYARD, DOUNE CASTLE, SCOTLAND

(For descriptive article and supplementary illustration see page 15, CENTURY PATH, March 20, 1910)

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OUR YOUNG FOLK



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THE RÂJA YOGA ORCHESTRA, LOMALAND

William Quan Judge

A WOMAN had brought from the Wise Ones of the world a sapling of a wonderful tree. She was told to plant it where humanity's needs were greatest. Its fruit would heal the sick, feed the hungry, give knowledge to the ignorant; it would turn sorrow into joy, give ability to solve all problems, and make the weak ones strong as gods.

She did as the Wise Ones had told her, and planted her tree where the need was greatest.

With joyous heart she hastened to tell the people of the treasure she had brought them. But they cried, "Away! You break up our ground with your planting." Yet she planted the tree. Then they took stones and threw at the little plant, and some tried to pull it up. But she held her own body over the plant and the stones fell on her. Night and day she had to guard it.

How long could her body hold out? Should the people destroy in their ignorance the thing which was to save them? "My life I will give," she said, "but the tree MUST be saved." Night and day she guarded it. But the Wise Ones watched over her.

One day a young hero passed by. He saw the woman, and he understood; he stopped on his way and stood by her.

When she saw that he could be trusted, she left her guard to him, and bruised and torn she was carried in a boat to the island where the wonderful tree bore fruit — there to be healed. He stood guarding by the tree, alone.

The people had thought that if they only could get the woman away, they could destroy the tree, and, seeing this hero, they became more furious than ever. And he stood there alone. As a dragon over the gold, as a mother over her child, as a knight on guard, he stood.

Days grew to months, to years. But the roots of the tree grew deeper in the dark soil; its stem grew stronger, and the fierce winds which the evil magicians sent forth, could not break it. They then blew their poison over the faithful guardian. But the Wise Ones watched over him.

A strong guardian stood by his side at last, and the boat carried him to heal his wounds on the island where the trees bore fruit.

. . . . .

The tree has grown. It reaches out strong branches. The fragrance of its flowers is borne on the wind and purifies the air. It is beginning to bear fruit. The people are flocking to see it and they marvel. Many are tasting its fruit and are healed.

With awe and trembling they think of the man who guarded the tree. What if he had fallen? What if he had feared? What if he had thought of himself? Tears of joyous gratitude to him, too deep for words, fall as silvery dew on the wonderful tree, and water and feed the roots. Gratitude to William Q. Judge!

SKULD

Gillyflowers

WE are old-fashioned gillyflowers who grew up in our lady's garden, after the manner of our grandmother's great-great-grandmothers who grew in the gardens of your grandmothers. Never a thought had we that ever anything extraordinary could happen to *us*. We simply kept to our lovely gillyflower ideals, mixing our dainty tints not too pinky-pink and our famous scents not over-spicy, expecting to pass on our favorite recipes to our little daughters — and so, to rest.

How differently is rest approaching tonight! We have now a new tale to tell our children, and if you are willing, we make you our messengers.

It was a week ago that our twittering playfellows waked us in the earliest morning with a song, a very happy one, like this:

"It's a *new* day, a *new* day, a *new* day!" Yes, that was it — always accenting *new*.

Then appeared shears and a basket, and, after some hours of trustful wonderment, we heard exclamations like these:

"Oh, gillyflowers for today! How splendid! Gillyflowers and daisies — the sweet, brave things! Here, give them a good drink!"

Presently, joining hands with our smiling comrades, the daisies, we fell into pretty array, in clusters, in masses, and in long graceful lines. Soon came lights, a crowd of faces, great music, and then the voice of our dear Lady touching the hearts of the people with words of home and duty and courage and noble everyday living of true men and women and little children. There in that hushed listening we learned the meaning of our lives. Just to be there, to help her say to the people: "Oh, be brave and kind and pure and sweet!" That is her meaning; that is the meaning of the flowers.

Tonight brings the seventh darkness since that wonderful hour, but we could not rest until we had sent this message of our love and happiness out along the way and back to the little blossoms waiting in the garden. Good-bye!

W. D.

THE due appreciation of any man comes only from his peers, and to be able to accord to William Q. Judge his true place in the history of the world as one of Humanity's Helpers requires at least that our hearts shall have been touched by the same fire, kindling within us the same enthusiasm, the same energy, the same compassionate love for all that lives. Day by day the fruit of his work, its magnificent results, stand out more clearly, and it is by these results — by this fruit — that the world is coming to know that his work was good.

The Mysteries of the Heart Doctrine

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THE CHILDREN'S HOUR

William Q. Judge
His Words and his Works

KNOWLEDGE of the words and the works of William Q. Judge is the birthright of the little folk of the twentieth century. He was thinking of them when he wrote and said so many wise things about the Soul and its divine power to overcome evil; and when he stood so bravely on guard over the teachings of Theosophy, which he was trying to keep safe for the future, and also when he began the Lotus Group Work. In fact everything that William Q. Judge did was done to make the world a better place to live in, and to help every one who would learn, to keep it so.

All the little folks know what education is. They may say it means going to school; but Mr. Judge has explained how very much more it means. He says:

> The power to know does not come from book-study, nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain mind.

So that education means thinking of others and learning to serve unselfishly as well as learning one's lessons and going to school. And you see Mr. Judge says that living for others helps the inner light to shine and gives to the mind the clearness that it must have if one is going to learn wisdom. If the big people had known this when they were little, they would be much wiser now, for without the light of soul, learning is very hard and one does not always learn the best things to know. Mr. Judge helped so many grown-ups, however, and they have gone on being helped and taught by the new Teacher that they, many of them, know now of the greater education children may have and they are working might and main to bring this opportunity to all the children on earth. When Mrs. Tingley founded the Râja Yoga Schools, it was to give boys and girls this greater education.

Perhaps you begin to see why William Q. Judge and the other Theosophical Teachers had the wisdom to help humanity as they did. Their power to know came from the heart and soul, and they had worked and loved so long that they had a great store of this divine power. Helping and sharing give the key to knowing. Râja Yoga proves this every day. Mr. Judge wrote and said very often that our lives are the result of the thoughts and acts of the past and that we are creators, making by what we say and do now, our future happiness or misery. He wrote books and articles in magazines, and gave lectures so as to teach people to guard their thoughts and acts, and build only joy for themselves and others. His own life was an example of what he taught, for he worked unceasingly to help and was always thinking and planning to make the world better. If you had ever looked into his beautiful, kind eyes, you would know that *he* never had any wrong thoughts. Mr. Judge wrote some very interesting stories, showing how evil acts and thoughts soil and mar the whole life, and come back, life after life, until the one who started them learns to overcome temptation. In one of the stories he tells about a great picture gallery where you can actually *see* the portrait of a person showing all the signs of decay or growth according as he thinks and acts.

For many years William Q. Judge worked — teaching, living, writing, protecting, Theosophy. In April, 1895, a great thing happened. All over the world there were persons who knew him and loved him; but in April 1895, in Boston, at a gathering of students of Theosophy, something new came into the lives of all of them. In one wonderful, happy moment, they all felt at once the purity and greatness of his life. They made him their chosen Leader and Teacher for as long as he should live, and did him all the honor they could. The world is very different since H. P. Blavatsky and William Q. Judge and Katherine Tingley have taught Theosophy. A new history will have to be written, and when it is, this date, April, 1895, with some others, will be written in golden letters for all the future to read. G.



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THE RÂJA YOGA CHILDREN'S PONY, BEARING HOLIDAY GIFTS

APRIL

NOW the noisy winds are still;
April 's coming up the hill!
All the spring is in her train,
Led by shining ranks of rain;
Pit, pat, patter, clatter,
Sudden sun, and clatter, patter!
First the blue and then the shower;
Bursting bud and smiling flower;
Brooks set free with tinkling ring;
Birds too full of song to sing;
Crisp old leaves astir with pride,
Where the timid violets hide,
All things ready with a will,
April 's coming up the hill!

Mary Mapes Dodge (Selected)

From the Writings of William Q. Judge

IT is man's own hand that forges the weapon which works for his punishment.

No man has anything he has not deserved.

KEEP your courage, faith, and charity. Bear up from heart, be bold and kind and spread your strength and boldness.

Do not look at things as failures, but regard every apparent failure after real effort, as a success, for the real test is in the effort and motive and not in the result.

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Total number of hours sunshine recorded during MARCH 161. Possible sunshine, 372. Percentage, 43. Average number of hours per day, 5.20 (decimal notation). Observations taken at 8 a. m., Pacific Time.

MAR. APR.	BARO-METER	THERMOMETERS MAX	MIN	DRY	WET	RAIN FALL	WIND DIR	VEL
28	29.800	57	48	52	50	0.39	W	18
29	29.917	60	48	54	51	0.02	S	6
30	29.928	65	54	65	56	0.00	NE	3
31	29.818	78	56	70	55	0.00	NE	2
1	29.695	71	56	70	56	0.00	E	6
2	29.695	76	51	54	54	0.00	S	3
3	29.648	61	55	56	56	0.00	SW	4

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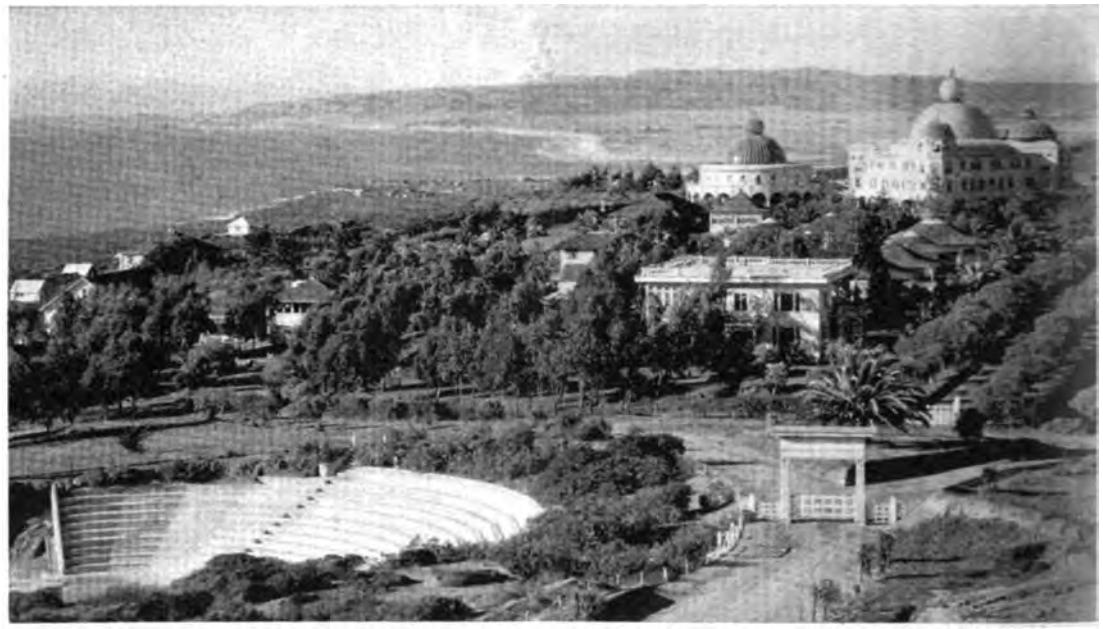
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Vol. XIII — **Truth Light and Liberation for Discouraged Humanity** — **No. 24**

CONTENTS

Pages 2 & 3 — EDITORIAL
Halley's Comet and the End of the World
The Atonement and the Immanent God

Page 4 — TWENTIETH CENTURY PROBLEMS
The Meaning of Death
The Barrel-Organ Stage
Mental Efficiency

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Ludicrous Misinterpretation of Maya Symbolism
Palenque: Part of Tablet on Back of Altar (*ill.*)
Wireless Telegraphy in Ancient Assyria
New Light on Spartan Art

Page 6 — TWENTIETH CENTURY SCIENCE
Life and Light
Parasitism
The Trend Towards Carbon
Artificial Food

Page 7 — NATURE STUDIES
Not in the Ark
Eskimo Cave-Dwellers
Old Bristol Gate (*illustration*)
The Homing Sense
Copy of Summary of Forestry Work at Lomaland
Telephones and St. Bernard Dogs

Pages 8 & 9 — STUDENTS' PATH, ETC.
From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888
Nature
Vivisection (*verse*)
Counterfeit Theosophy
Theosophical Forum
Invictus (*verse*)
The Aryan Memorial Temple and the Râja Yoga Academy (*illustration*)

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Higher Self and Lower Self

Page 11 — GENERAL
The Theosophical Address at Isis Theater
Health and Salvation

Page 12 — GENERAL
The Wonders of Polonium
The South Pole
The Telekinematograph

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
The Secret of Tragedy
The Tomb of Napoleon (*illustration*)

Pages 14 & 15 — WOMAN'S WORK
Notes Suggested by Katherine Tingley's Recent Lecture
A Line from Grasmere
"Kitty Crag," Grasmere (*illustration*)
The Home Ideal

Page 16 — OUR YOUNG FOLK
A Pioneer Girl of Ontario
At Tent Village, Point Loma (*illustration*)
The Hour and the Man (*verse*)
A High-Minded Artist

Page 17 — CHILDREN'S HOUR
Mother Mocking-Bird's Breakfast
Allan's Obedience
Why the Spring Came Late (*verse*)
Dolly Day in Japan
Spring Flowers in Lomaland

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

Halley's Comet and the End of the World

IS the earth going to be dashed to pieces by Halley's, or any other comet, in our time, or before it has completed its course as the vehicle of the evolution of life in terrestrial matter? We do not think so for many reasons. It is astonishing that such an idea has been seriously discussed in the press, and still more surprising that certain professors seem to have allied themselves with the sensational journalists in trying to work up a scare. Already it is reported that several unbalanced minds have been frightened to death by the supposed danger and a number of suicides caused by the imaginary prospect of destruction to be brought about by Halley's comet! One's attention has been called to some cuts in a widely circulating paper, accompanying an article by a well-known popularizer of astronomy, whose chief aim in writing it seems to be, like that of the "fat boy" in *Pickwick*, "to make your flesh creep." One picture represents a number of persons falling dead in heaps, with this caption: "If the Comet Had Struck the Earth, Such a Scene as This Might Have Been Universal; All Humanity Smothering Under Its Vapors." Another represents the earth as a "Frozen Graveyard" filled with skeletons. The learned professor says that the great comet which the whole world has recently wondered at ("A 1910") rushed into the solar system

"Scientific" Scare-Heads

unsuspected and undetected, coming up behind the sun like a submarine torpedo boat charged with explosive energies, and reaching its very goal before anybody on the earth is aware of its existence . . . it has apparently missed all the planets. But it is like the first shot from a concealed enemy, which suddenly reveals their presence, and shows that they are experimenting with the range.

Farther on he says:

Its head with its flaming gases, was probably hundreds of miles in diameter. Its glowing tail rushing after would have covered thousands of square miles with — heaven alone knows what! The mere entry of all that mass of flaming sodium, cyanogen, hydrogen, acetylene, with, perhaps, a sprinkle of radium, might well have transformed the atmosphere into an explosive mixture that would have put maximite to shame.

Sensational Imagination

He then proceeds to draw gruesome pictures of the results accruing from the passage of the earth through the tail of Halley's comet on May 18-19. A few months ago the same writer wrote a sensational story of what might happen to the Solar System in a few million years if it continued to travel in its present direction. He assured us that we are rushing with increasing speed towards the gigantic sun, Arcturus, and that we are in danger of being frizzled up by terrible heat when we get within its effective range. Needless to say there are a thousand elements in the case, any one of which would prevent a premature catastrophe.

Science, which, through a few representatives of it, claims a kind of infallibility of its own, and which is beginning to assume the right to decide upon ethical questions which have not hitherto been considered within its scope, has been so strongly affected by its successes in tracing the working of proximate causes in the physical world that it has neglected the wider field of Intelligence in Nature, the Higher laws which underlie the more apparent laws of physical matter. For instance, to many minds it is purely accidental, a matter of "chance" (a delightful word to hide ignorance) that a falling tile or a "joy-riding" automobile strikes A rather than B; or whether one of the planets "happens" to have been capable of developing life or not. We are asked, Where would mankind be if the earth had been slightly different in temperature or constitution?

Why Disregard Intelligence?

According to the Theosophical teachings "chance" and "accident" are simply names which disguise our ignorance of some important laws of Nature, an ignorance arising largely from negligence in drawing the logical conclusions arising quite simply from phenomena which are being persistently forced upon us all the time. The crude beliefs now popular, that man lives but once on earth, and that at death he is either annihilated as a conscious being, or is rewarded or punished in heaven or hell in a degree quite out of proportion to the causes he has generated, are destructive of clear, unprejudiced thinking upon the vital subject of Cause and Effect. We have to take wider views; we have to recognize that Nature is a Unity, and that the law of Karma, of Cause and Effect, is not confined to the physical plane. We have to go to the immemorial East to learn something of a true philosophy of life, a philosophy which was once universal but which has been obscured in the West for nearly two thousand years. According to H. P. Blavatsky, the law of Karma is the natural readjustment of disturbed equilibrium; she says:

The Result of Crude Teachings

As I have said, we consider it as the *Ultimate Law* of the Universe, the source, the origin, and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to

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cause, on the physical, mental, and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, *Karma* is the unseen and unknown law *which adjusts wisely, intelligently, and equitably,* each effect to its cause, tracing the latter back to its producer. (*The Key to Theosophy.*)

The Balance of Disturbed Equilibrium

When Western culture has assimilated this idea, which is taught by the Founders of all the great religions, not excepting Jesus Christ, a truer understanding of the immanence of Divinity, a greater trust in the intelligent and wise government of things, a fuller conception of how to meet the problems of life, will take the place of the increasing spirit of materialism, and there will be no place for the fear of undeserved punishments and causeless catastrophes such as "accidental" destruction from collision with a stray comet.

The cometary scare betrays a lack of trust in the moral law behind the surface appearances, and an utter disbelief in any directive purpose in human life. It shows how deeply imbedded is the false idea, which materialism has forced upon us, that humanity is but a by-product of the earth's vital activities. The ancient philosophers knew better, for, as the great Indian teacher Patanjali says in his *Aphorisms:*

The Lower Must Serve the Higher

For the sake of the soul alone, the Universe exists.

It has been calculated, upon the basis of the average number of comets known, that during the earth's career it has probably been struck by over fifty comets, and has passed through the tails of an immense number of these ethereal wanderers; and yet, as in the Jackdaw of Rheims, nobody is a penny the worse. As a matter of fact we know very little of the physical conditions of comets; the theories of the best authorities are not consistent nor satisfactory. The observed behavior of many of them has been so extraordinary as to set all explanations at defiance. Think, for instance, of the influences to which the great comet of 1680 (Newton's) must have been subjected when passing the sun at a distance of less than one-sixth of his diameter. Some other comets have practically grazed the surface of the sun (at least so it is *supposed*), and yet escaped unharmed to proceed with perfect regularity upon their orbits. Some passed within the distance to which the crimson prominences occasionally extend, yet the solar atmosphere seemed to have no retarding effect upon them. The comet of 1779 went close by Jupiter, a much smaller body than the sun, and it was so widely deflected that its course was changed from a short-period orbit to one of enormous length, yet Jupiter and its moons moved on in their regular path without the slightest hindrance.

Cometary Laws Unknown

The origin of comets is quite unknown to astronomy, and notwithstanding the ingenious theories of electric repulsion and repulsion by the pressure of light, the real explanation of the appearance of the tails is still incomplete. Owing to the general rule that comets develop a rapidly increasing tail as they approach the sun it is supposed that the sun's heat is the efficient cause; but no explanation has been forthcoming for the strange fact that there have been notable exceptions to this rule. For instance, Sir John Herschel observed Halley's comet diminish and finally lose its tail when *near* the sun. This could not have been due to lack of tail-forming material for the same comet, at its present return, is already throwing out a tail of some length. We are indebted not only to the "yellow" journalists and their scientific writers for the comet scares, but the Jesuit astronomer, Father C. H. Charropin, is reported to be stating that the world is in grave danger of being destroyed by fire through collision with Halley's comet; and that this is what Jesus meant when he predicted the final destruction. Presumably this priest believes in the divine government of the universe; how can he reconcile the ideas of God's justice and mercy with that of a general and final judgment of mankind at a time like this when the lower, animal nature of man is still uppermost, and he is only beginning to feel the stirrings of the Christos within, only at the commencement of the steep climb of *spiritual* evolution! Why are these psychological shadows of Fear thrown across the consciousness of humanity at large whenever possible? Does someone or some organization profit by the feeling evoked?

Prophets of Fear

C. J. RYAN

The Atonement and the Immanent God

A STUDENT of a Wesleyan Theological College, who, it is reported, has been expelled from the Methodist Church, because his standpoint is "entirely different from that usually accepted in Methodist circles," although it is chiefly "a matter of attitude and emphasis," states the following:

> As to the Dogma of the Divinity of our Lord, the only distinction I can draw between Godhead and manhood is that manhood is Godhead expressed on a certain plane. All life is an expression of immanent Deity, and manhood is its expression on a certain (viz., the human) level, its fullest and most perfect expression on that plane being in Jesus. The difference, then, that I recognize between Jesus and ourselves is one of degree and not of kind, but the degree is so great as almost, if not quite, to amount to one of kind. . . . In Jesus we see humanity and Deity meet, and we see also that this incarnate spirit of humanity is a real and intrinsic part of Deity.

The attempt to keep Jesus out of reach looks like a concession, either to the church or to the man's own habits of thought. Having admitted that the difference between Jesus and ourselves is one of degree, not of kind, the only resource was to make that difference exceedingly great. But this procedure postpones our hopes in the same proportion as the original admission had brought them nearer. First we are told that like Jesus, we are divine; then we are told that we are so very much less divine that it amounts to saying we are not divine at all. We may follow Jesus, but not too close; and this gives us but little more hope than the orthodox doctrine.

The writer quoted regards the eternal Christ as the manward side of Deity, but again there follows a concession:

> Christianity's crowning contribution to the world's spiritual thinking is the conception of the humanity of God and the divinity of man.

The college of which this man was a member does not seem to teach history, especially the history of religions — the most important branch for a theological college. Otherwise how could anyone say that Christianity introduced the conceptions of the humanity of God and the divinity of man! Two older or more general and firmly rooted conceptions it would be difficult to find. Indeed the contrary is frequently urged as an *objection* to "pagan" religions, and we are told that the pagan gods were *too* human and *too* intimate with humanity; while we frequently scoff at the ancient ideas regarding the apotheosis of heroes. As a fact, for which history gives ample warrant, Christianity has done much to take away the conception of man's divinity; we find ancient and pagan races believing in the divine perfectibility of man, whereas Christianity — of the church variety at least — has always insisted on the inveterate sinfulness of man and his consequent need of intercession and vicarious redemption. The doctrine of the Christos as being the Divine Self in man is very ancient; it may be the doctrine of true Christianity, the doctrine which this young student intends to uphold; it has not been the doctrine of the churches; and it was not originated by Christianity, but borrowed by Christianity from the pagan Mysteries. To quote further:

> Our knowledge of God is ever increasing, and to that extent God is ever becoming progressively more known and more knowable, and so progressively more immanent. Jesus could not express the whole of God. He is only the most perfect expression of the manward, or Eternal Christ, aspect of Deity.

Again the reservation about Jesus. There have been many Christs, great Teachers who have realized their Divinity and gone forth to point the way to mankind. Many other religions make this claim about their own particular Saviors, but few are so bigoted as not to be willing to admit that people of other religions may have other Saviors. It is only the bigoted kind of Christianity that tries to force Jesus upon the whole world as the only Divinely perfected man.

The writer admits that a fuller revelation may become possible as man progresses sufficiently to allow him to become a more perfect expression of Deity. Atonement he describes as the upward struggle of the Immanent God; and although Theosophy repudiates the idea of vicarious salvation or vicarious atonement in all shades, teaching that the "Kingdom" is won by man's *own* sustained efforts, "by violence," yet the following remarks are interesting:

> It is a world-process of vicarious suffering (not punishment) when that suffering is simply and entirely the expression of love. It is the effort of Divine love to uplift humanity, to release it from the matrix of the merely animal life, and to lift it into a life of deep and true oneness with the Father, so that our life is hid with Christ in God. This is the At-one-ment. This vicarious suffering is an eternal law of the universe, and is the sole method of human salvation. It is partially and one-sidedly expressed in the aphorism, "Wouldst thou be saved? Then rise and be a savior." This vicarious suffering is only the expression of Divine Love in human life: God energizing in man. It is not an event, but an age-long process.

This is indeed an improvement on the usual doctrine of atonement; it seems a pity that the college should have turned this man out. He teaches that the atonement is suffering undergone by man himself, not as a punishment,

(CONCLUDED ON PAGE 12)

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Some Views on XXth Century Problems

The Meaning of Death

IF death were a personality he could not but be grieved at the ungrateful conceptions of him existing in ninety-nine minds out of a hundred. "Suppose," he would say,

that I were suddenly removed from the universe. There would be a general shout of joy: "Let us eat, drink, and be merry, for tomorrow we *don't* die. Eating, drinking, mirth, and cash-getting, stretch out before us forever into the future." Every possibility of evolution would cease. I and my servants, disease and pain, are the electric shocks that give the soul its chance against the flesh.

And he would be right. The touch of death and his servants is pure beneficence. The thought of death affords some men the only moral shock they get, the only one that could appeal to them. At such moments only do they make the smallest mental move in quest of something higher than the life of flesh and cash. Then only has the soul a chance to throw in some little seed that in that or another life may germinate.

But after death it has another and fuller chance. For then is the great retrospect. In life the voice of the soul can easily be drowned. The mind can be made far too preoccupied to hear it. But in that death retrospect the flesh is silenced; there is nothing to be done but look, look, as the line of life memories almost endlessly defiles. The soul blends with the mind and all is seen as it should have been but was not.

Evolution is very slow so far as man goes. Civilization follows civilization and the humanity of one seems very like that of another. Where is progress?

We can ask in reply, Would there have been even maintenance, repetition, had it not been for the ever-presence of death, shocking men into some few gleams of startled thought, compelling them to face their own lives?

Death and re-birth are twin sisters working together. Man's very regret and remorse are workings of the divine and contain the promise of another chance, another birth. Once again there is the flesh with all its myriad temptations, its drowning of the soul's voice. But in the deep background something remains of the retrospects that followed other births, and the gleams of startled query. They are slowly cumulative. Few men are now really at ease in their lives. They will crowd round any imposter who will shout in the market place that he has a key to the Kingdom of Heaven. One by one the keys may prove to open nothing; but if there is one that does, if with its aid the Temple of the soul is found accessible during life with all the stores gleaned from man's beginningless past — will not its existence and power become more and more widely known? It is this which is happening, and the key is Theosophy. Theosophy alone offers the reason and shows the beneficence of death, showing also the reason why when its teaching has been learned, death itself will be unnecessary. And unnecessary things do not happen forever in this universe of beneficence. Rebuilding of tissue might easily keep pace with its outwear. STUDENT

The Barrel-Organ Stage

SIR FREDERIC TREVES' much be-commented lament — that machinery is causing us to lose the finer functions of our hands — comes curiously from a physiologist.

To some extent he regrets the machine. Everything is turned out by the gross or the thousand; nothing individually brooded over by the loving hands of the craftsman. So handicraftsmanship is going or gone; its old possessor is himself only a machine spending his day in feeding stuff into another. One of them is made of flesh and blood — and a brain that is no longer called upon; the other of steel and straps.

One may nevertheless drink to the health of the steel machine and wish it constant growth in complexity. Why should not more and more, and finally all machinable things be done by a machine? There is the more room for the brain and soul of an artist. The technique of a piano needs years to acquire. What is the acquiring? The handing of it over to a machine — in this case the nervous system — so that the artist can give his undivided attention to the expression through his technique of the phrasing and color of the music. We said undivided attention. That is going too far; the finger-play on its mechanical side always makes much demand on the attention of even the most perfected technician. But there are appliances on the market which, when perfected (if they are not already) will do all this mechanical part, leaving the musician as a creative artist to give his whole attention to expression, to color and shading, to cantabile, to tempo rubato. Will that not, when achieved, be pure gain? The dancer can only add the graces to bodily motion because the spinal cord becomes a machine that takes over the purely mechanical supervision of legs and trunk and leaves the brain free for higher matters.

Apply the same idea to the crafts. We are at present in what might analogically be called the barrel-organ stage of craft-machinery. The machine does all, or nearly all. When the public demands something better, and machinery is made to meet that demand, what kind of machinery will it be? Clearly it will be machinery so perfected that it allows of the supervision from moment to moment of the creative artist, the craftsman in the old sense, who, presiding over it, will as it works give it that individual touch which in the old days he could only give by *also* doing with his own hands the purely mechanical part, and that slowly.

"When the public demands something better" — there's the rub. The public does not. Its perceptions are too crude, partly because of the unavoidable pressure of life, partly because of a pressure which so many make unnecessarily, pressing for cash which they cannot usefully spend when they have it. We may sometime have machines far surpassing in complexity any now at work, but allowing the craftsman sitting by to guide and individualize from moment to moment. C.

Mental Efficiency

A MEMBER of the New York bar has written a book of suggestions to his younger brethren, telling them how to succeed as advocates. It is readable enough for the general public and there is advice in it which the author thinks as good for the general public as the lawyer. For instance:

A student can read thoroughly and digest one page of an ordinary book in about two minutes. Supposing two hours in the course of the day were set apart for such occupation. The result would be sixty pages each day, or nearly 500 pages a week, 26,000 pages a year, or 85 volumes.

Most people waste that two hours and are consequently 85 volumes to the bad per year. But might they not read the 85 and yet waste the two hours? Apart from the possibility of reading 85 poor books, it might be contended that the spending of the entire daily leisure in reading, none of it in thinking, was really a waste of that entire period. Would it lead to general efficiency of mind or conduct? Try the prescription of another lawyer:

I never went to school more than six months of my life, but I can say this, that among my earliest recollections I remember how when a mere child I used to get irritated when anybody talked to me in a way I could not understand. I do not think I ever got angry at anything else in my life, but that always disturbed my temper and has ever since. I can remember going to my little bedroom after hearing the neighbors talk of an evening with my father and spending no small part of the night walking up and down and trying to make out what was the exact meaning of their, to me, dark sayings. I could not sleep, although I tried to. When I got on such a hunt for an idea and until I got it or thought I had got it I was not satisfied until I had repeated it over and over, until I had put it in language plain enough, as I thought, for any boy I knew to comprehend. This was a kind of passion with me. It has stuck by me.

It was an efficient man who said that. It was Abraham Lincoln.

Someone once made a dissection of two or three of Gladstone's great speeches. They seemed to be wandering and diffuse, as planless as a casual glance would say a richly leaved tree is. But they had a definite trunk of main argument, definite branches of it each logically developed to the twigs, and the whole foliaged with illustration, wit and quotation.

Another orator once said that such a figure stood in his mind as he spoke. He never lost sight of the main trunk or its rational ramifications. Having followed each to the end, holding its symbolic picture in mind, he returned again to the trunk and started upon a new branch.

Most people read with two-thirds of the mind off the page and off the subject. That two-thirds ought to be thinking *around* what the author says, noting if there is a weak place, whether another view is possible; or, if he is to be accepted, working the thought in so thoroughly that his thesis could be subsequently explained to another person. No one should be content with his reading unless he is not only using it for ordinary purposes but also for the purpose of improving his own power of concentration. STUDENT

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Archaeology Palaeontology Ethnology

Ludicrous Misinterpretation of Maya Symbolism

OFTEN people are so blinded by their theories that they will innocently bring forward, as evidence for the same, things which directly confute those theories. Their audience, not so blinded, must be surprised. But in this way truths may be unwittingly revealed.

In *The Open Court* we notice a reproduction of a well-known tablet from Palenque, in Mexico, the tablet on the back of the altar, figured in the CENTURY PATH, Vol. ix, no. 33; but it is labeled, "Showing Child Sacrifice."

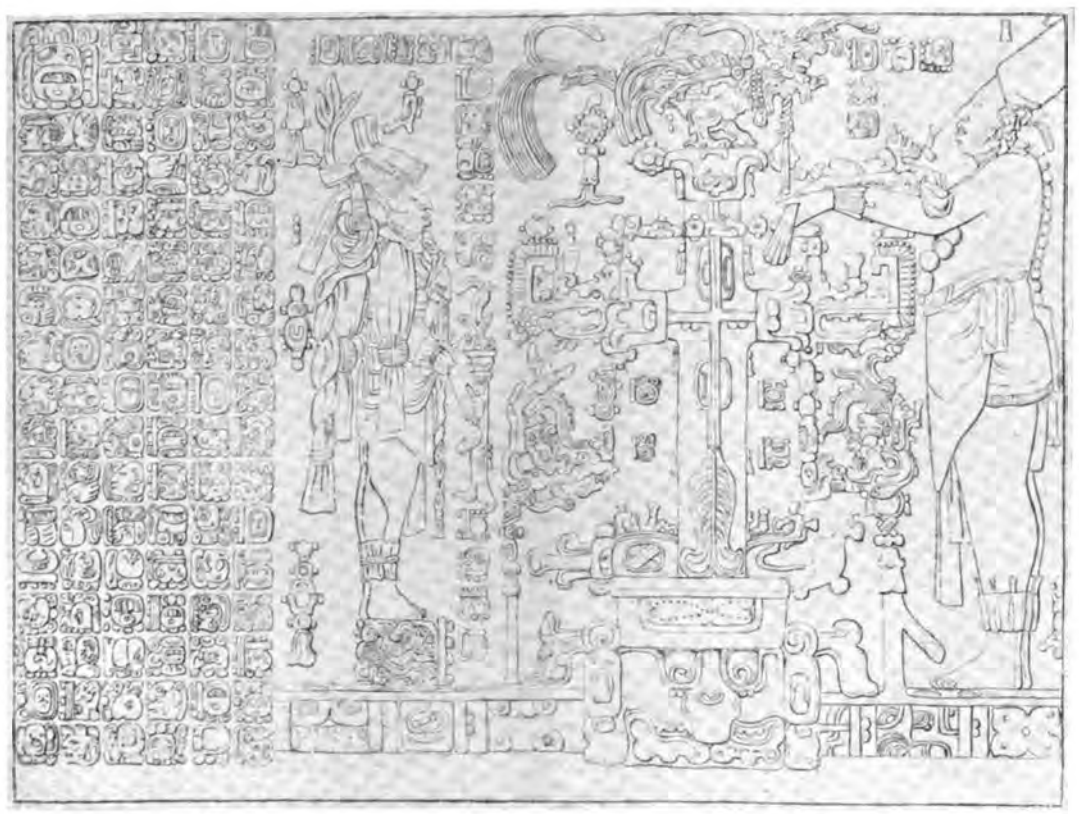
Now the whole tablet is packed with symbolical figures, as also with ideographic inscriptions (some of which are omitted from the reproduction in *The Open Court*), yet these apparently go for naught with the writer who has affixed this description. If this be a picture of child sacrifice, what are all these symbolical figures doing?

The following is taken from the description accompanying this illustration in the CENTURY PATH:

> This remarkable prehistoric tablet of Palenque reminds us forcibly of one symbol of great meaning, here shown in three of its more important forms. It is that of the cross, to be found even among the vestiges of Lemuria, millions of years old. The large one in the tablet does not look very like a human being, with that strange bird-like form sitting on the top. Yet it represents Man, none the less, in a way that shows these ancient Mayas to have had more knowledge of our real nature than have most moderns, if we interpret H. P. Blavatsky's teachings correctly. This central cross is an epitome, as it were, of the progress of man's immortal inner nature through, and toward realization in, the cross of spirit-matter. The symbolic figure of a deity is seen wearing the four-equal-armed cross in the circle, indestructible symbol in all ages of the immortal spirit within man. Various stages and correspondences are very plainly shown. The winged figure on the top appears to typify the development so far reached in the aeon-built terrestrial being — of mere self-consciousness. The addition of the higher and divine nature is shown by the god presenting the symbol of the triple divine fire. The hierophant presents a symbol of the incarnating egos, who have to pass through the cycles of the crucifixion in matter until the knowledge and redeeming power of their divine nature becomes a realized living fact in the life of all humanity.
>
> There are other things in the tablet, such as the triple symbolism connected with the spinal column, which show that the Mayas were by no means unacquainted with the archaic teachings so grandly placed, in part, before the world by H. P. Blavatsky in the Esoteric Philosophy.

Sometimes we find, in this kind of symbology, a candidate for initiation into the Sacred Knowledge offering up his personality, as represented by a mannikin; and we can appreciate the solemn and unconscious humor of those who take this as representing human sacrifice. It is a fact that there have at times been actual human sacrifices; this need not be denied. But unless the existence of brutal rites proves the non-existence of sacred rites, this fact is no argument against the existence of the original pure ceremonials of which it is probably the much degraded descendant. Our own sacred symbol of the Christos nailed to the cross of material life has been converted into the story of an actual execution. The early Christians were accused of eating the flesh of children, this charge being grounded, as we are told, upon a misconception of their Eucharistic rites. The article in which the above cut appears is upon the religion of the Red Men; but the writer appears to think that it is quite pertinent to stir into his pot this tablet from an ancient Maya temple. We commend to his notice the Denderah Zodiac; that is full of strange figures of men and animals, and would lend itself to almost any story; the hieroglyphics around the borders might be ignored.

STUDENT



Lomaland Photo. and Engraving Dept.

PALENQUE: PART OF TABLET ON BACK OF ALTAR

Wireless Telegraphy in Ancient Assyria

SOMETIMES it is hard to distinguish the unconsciously sublime from the intentionally ridiculous. Recently it was mentioned in the CENTURY PATH that some savant had discovered that the Ark of the Covenant was a charged condenser, which administered a powerful electric shock to the unfortunate Uzzah when he ventured to touch it. According to a writer in *Cosmos* (translated in the *Literary Digest*) another savant has discovered that the ancient Egyptians must have had electric light to enable them to paint such fine pictures in their dark tombs, and without smoke. The pieces of wire found in these tombs, he thinks, were pieces of the apparatus. The *Cosmos* writer, however, "goes him one better," and this time the humor seems intentional. The Assyrians were greater than the Egyptians even, because we find in their tombs *no wire*, which indicates that they were acquainted with wireless telegraphy!

This is negative evidence *in excelsis;* the things we do find are wonderful enough without adding those we don't find. But this new principle affords a splendid way of reconciling conflicting theories. For instance, we may still keep the scheme of stone ages, bronze ages, and iron ages, and yet explain it quite differently. We can say that these ages represent the respective times when man *did without* these several metals, the most advanced age being, of course, that in which he did without the most things. The present age is one of almost hopeless incompetency, when man needs the help of machinery and appliances in almost all his doings. But ages ago he got along with next to nothing, since when he has been steadily sliding down the path of discovery and invention. But how did those cave-men in the Dordogne manage their fine paintings in the dark?

STUDENT

New Light on Spartan Art

DEALING with the light thrown on early Spartan history by the recent excavations, Mr. M. S. Thompson has pointed out that the prevailing view that early Sparta was inartistic and uncultured as compared with other Greek communities must be largely modified in view of the examples of Laconian art of the 8th and 7th centuries B. C. now brought to light. Three periods of Spartan culture may be distinguished. In the earliest, extending from the Dorian invasion to about 800 B. C. the existence of foreign trade is indicated by the abundance of amber. During the next two centuries the finest specimens of Spartan art were produced, and numerous examples of carved ivories reveal intercourse with the East. After 600 B. C. a period of decadence begins, and most of the extant accounts of Spartan history and life, all written from an Athenian or Ionian standpoint, relate to this epoch.— *Mr. M. S. Thompson, at inaugural meeting of The British School of Archaeology, Athens.* (*Exchange*)

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The Trend of Twentieth Century Science

Life and Light

WHEN a living cell or mass of them dies, the highly complex compound of hydrogen, oxygen, carbon and nitrogen, breaks down into simpler compounds, these into simpler, and so on till at last we have carbonic acid, CO_2, water, H_2O, and nitrogen. These steps are effected by the presence of bacteria; we know it of some of them; it is probable of all.

But when bacteria themselves die, are their bodies simplified down by still smaller and subtler units of life for which we have no name and of which we have no conception? For bacteria too become oxidized back into water and carbonic acid. What intermediates that change?

The study of life seems as if it might one day resolve itself into the study of *light,* and the composition of various protoplasms be reckoned in terms of number, of vibration, the vibration-number of the rays of light which enter into that protoplasm in its fabrication, which are capable of killing it, and which come out of it when it dies.

When radium *dies* into less complex forms of matter, various rays come out of it. They are higher up than any of which we yet know the vibration numbers and so we call them x. It seems possible that in the *evolution* of radium from — whatever it evolves from — those same rays are absorbed, being then made use of as formative factors as the plant life makes use of the visible solar rays as formative energy for its fabrication of chlorophyl. The the plant life *is* not those rays; it *uses* them. Chemistry will one day have to say, parallelwise, that the life of elements *uses* various vibratory forces.

Ultra-violet light is a vague term. It means all that set of rays lying beyond the visible spectrum. We have some reason already to suspect more than one octave of it, and there may be many. So that when we have said that ultra-violet light kills bacteria we have said very little. We cannot know the structure of bacterial protoplasm, in the sense of knowing its vibratory number, till we know which of the mass of rays lumped as ultra-violet does the killing, and which, if any, may help its growth. In recent experiments this light was obtained from a mercury-quartz lamp — quartz because glass is not transparent to its higher members of rays. Various bacteria were tried; to all of them, though in slightly different lengths of time, it was fatal. At a distance of 8 inches, with a 220-volt lamp, the colon bacillus was killed in 4 seconds; it needed only one second when the distance was half that. Low temperature made no difference. Nor did the absence of oxygen. This last fact, together with the brevity of the time, showed that the formation of ozone was not the factor. Using a glass plate, which cuts off the rays whose number is higher than 3027, had the effect of delaying the effect for some hours.

These rays are therefore doubly lethal. Directly absorbed by the protoplasm of the bacterial cell they destroy it; and they also destroy it by the production of ozone if oxygen or water are present. Under some circumstances, for example in the disinfection of water, they constitute an ideal antiseptic. But owing to their absorption by any protoplasm they meet with they cannot be used to disinfect anything but the surface of solid matter. They could not be used for the clearance of our blood from microbes.

So one wonders into what finer form of life the live bacteria are resolved when they die; what are the bacteria which prey on them and reduce them to water and carbonic acid?

STUDENT

Parasitism

THERE is an interesting little study in evolution, not yet well worked out, connected with parasites. The word always suggests an enemy, but judgment should be suspended. It is obviously not to the advantage of the parasite either to kill or even injure his host. He needs his home and his food. So there is always a tendency for a double set of changes. On the one hand the parasite will try to vary in the direction of harmlessness, try to get his board and lodging without hurting the health of his host; on the other hand the host will try to vary so that the parasite either cannot live in him or will not hurt him. A satisfactory *modus vivendi* is often obtained, whilst in other cases we find the maximum of friction. As Professor Minchin told a microscopical society the other day,

> It is not uncommon to find insects with their digestive tract or body-cavity crammed with parasitic gregarines, of relatively large size, but causing no apparent inconvenience to the host. On the other hand large mammals may be killed by minute organisms in scanty numbers. A rat may have its blood swarming with Trypanosoma Lewisi without being, apparently, any the worse for it. On the other hand, in a man dying of sleeping sickness, caused by Trypanosoma Gambiense, the trypanosomes may be so scanty as to be exceedingly difficult to detect.

There are parasites which live in the intestines of animals, in their blood, among their cells, within the cells, and when within, either in the cell body or the nucleus. Of intestinal parasites, some injure the intestine itself, which is clearly an error of judgment that evolution will tend to correct; some help themselves to intestinal or food juices which the host needs, as to which the same remark holds; some take only food remains which the animal will not use; and it is possible that some take matters which the animal is the better for having abstracted from it. The same classes are probably to be found among those living further in, in the blood and tissue-cells. Some injure, either directly or by producing poisons, and are therefore disease-producing; some may utilize matters which would otherwise have to be excreted, and are either harmless or even beneficial. Blood often contains bacteria which appear to be doing no harm at all. Considering what we know of certain bacteria which gather round the roots of plants, especially legumes, and feed them, does it not seem reasonable to suppose that the bodies of animals may contain bacteria which, while of course requiring to feed, more than pay their board by helping the cells in some positive way? We know that injurious bacteria may be found in the nuclei of cells. A degree beyond them in visibility, that is, occupying various degrees of invisibility, may be others which aid the cell in some or all of its activities, even in building. In occult physiology it is taught that this is a fact; that during the active life of cells they do actually harness ultra-visible forms of life and get themselves served; and that it is only when their life cycle is ending that these forms aggregate into visible and now destructive bacteria. So the study of parasitism leads a long way.

STUDENT

The Trend Towards Carbon

SOME recent experiments made by Sir William Ramsay, or rather the results of them, are more suggestive than the scientific papers in their comments have noted. We have more than once speculated that a door from the inorganic to the organic kingdom may be silica. Silicon may be said to stand to the one kingdom somewhat as carbon to the other, as it were its backbone. The two are very closely related chemically.

Sir William Ramsay dissolved pure nitrate of thorium, which is radio-active, in water and after exhausting all gases securely closed the containing bulb. Nearly a year afterwards it was found that gases had formed, which analysis showed to be nitrogen and carbonic acid.

In another series of experiments thorium nitrate was exposed to the radiation of radium. Again carbonic acid resulted. Zirconium nitrate, chlorate of lead, and perchlorate of bismuth, similarly exposed, yielded the same gas.

The crust of the earth is shot through with the radiations of several radio-active metals. Are these, in their actions upon other metals and elements, the source of the carbon which is found as carbonates and oil? Is that the way in which the boundary between inorganic and organic is crossed?

STUDENT

Artificial Food

IN *La Géographie* Professor Woeikof tries to puncture the idea that at some time in the future we may find ourselves living on artificial food, food made in the laboratory. The plant cell is of course a laboratory. But it has been so perfected by nature that every process is carried on at an absolute minimum of cost and apparatus.

We need a showy electric furnace to dissociate the carbon from the oxygen in carbonic acid gas, a furnace and a high temperature. The *plant* does the same quite quietly with no appreciable noise, fuss, or rise of temperature. The professor argues that it will therefore always be more economical to avail ourselves of the quiet and inexpensive work of plants than to do the same work in our noisy way. C.

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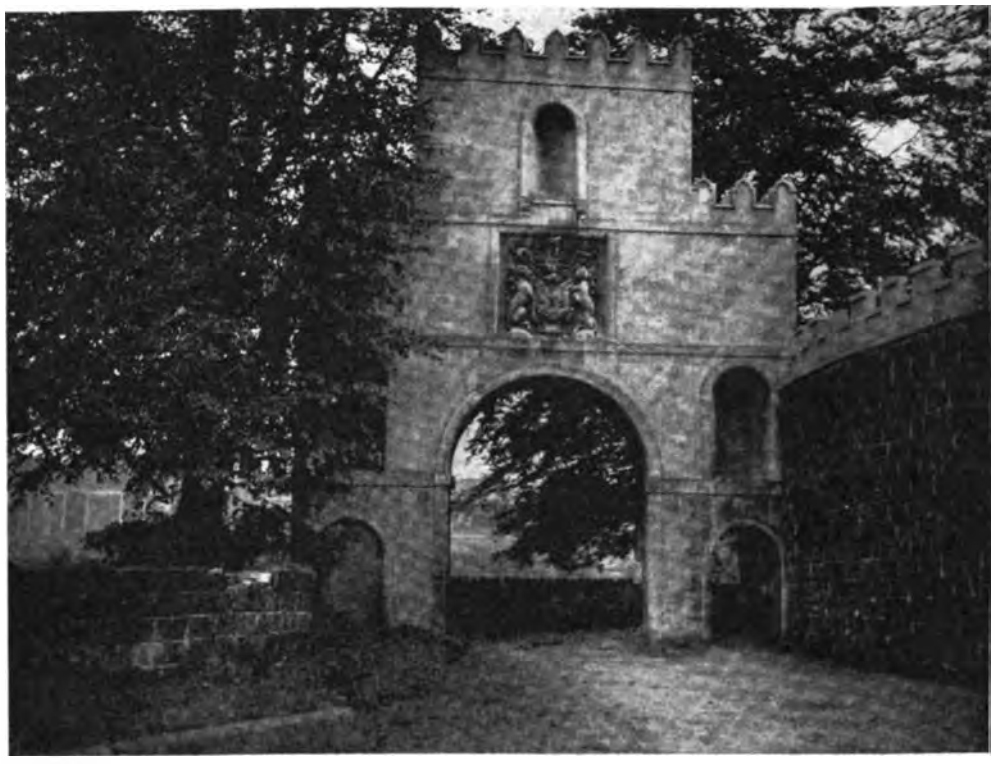
Nature Studies

Not in the Ark

AT the Victoria Institute in London an account was recently given of the islands of ivory among the arctic ice north of Siberia. They were discovered by Russian explorers at the end of the 18th century, and traders in ivory have resorted to them ever since. As recently as 1898 some 80,000 pounds of fossil ivory was offered for sale at Yakutsk. One islet, known as Liakoff's Island, was, according to the early explorers, actually composed of bones and tusks cemented together by icy sand. A German explorer in 1886 found that the sand and gravel rested in blocks of ice and the alluvial beds were full of the bones of mammoths, rhinoceroses, and musk-oxen, while the bottom of the sea is similarly strewn. The theory is that these animals flourished in the neighborhood when the climate was warm; that subsidence took place; and they were crowded together in the high parts and finally on the peaks, until drowned.

These particulars are only from a telegraphic report to an American paper, and no mention is made of the Biblical Deluge. The Victoria Institute was founded to study questions of philosophy and science, "especially those that bear upon the great truths revealed in Holy Scripture." If the lecturer did not mention the Flood, he missed a chance; but perhaps he did.

STUDENT



Lomaland Photo. and Engraving Dept.

OLD BRISTOL GATE, NEAR BRISTOL, ENGLAND

Eskimo Cave-Dwellers

KING'S Island, in Bering Sea, is the flat top of a sunken mountain, a barren place, practically destitute of vegetation, whose sides rise perpendicularly from the sea. The formation is limestone with granite intrusions. Upon it live some hundred Eskimos, who are but little known to the outside world, owing to the inaccessibility of their home; for the troubled sea makes it nearly always impossible for a white man to land on that precipitous coast, though the natives have by long practice learned how to beach and launch their skin canoes. When launching, they hurl boat and boatmen together upon an ebbing wave. These Eskimo are cave-dwellers, for the formation is most favorable to caves; they use caves that have existed from time immemorial, but in summer they migrate to skin-clad huts erected on poles in the rock. Their food is plentiful, consisting of the walruses, most of which are caught during the season when the pack-ice drifts past, their meat and blubber being stored; and also of whales which they catch with the harpoon, seals, and cod. Like so many other simple races, they are skilled artists, a fact which points back to ancestry of a higher type; they engrave walrus ivory, making among other things cribbage boards decorated with exquisitely done pictures of sea-animals. H.

COPY OF SUMMARY OF THE FORESTRY WORK AT LOMALAND ON FILE IN THE UNITED STATES FOREST SERVICE

Number of trees planted and living at Lomaland, California

Compiled June 1, 1909

Genera	1899 to 1905	1906	1907	1908	June 1, 1909 Planted	June 1, 1909 Ready for Planting	Total
Acacia	100	50		923			1073
Casuarina				56	4244	1000	5300
Cedar	354				10		364
Cypress	6950						6950
Eucalypt	6025	855	1476	4270	1675	500	14801
Fir	96						96
Fruit { Except Olives }	2550						2550
Mulberry	1000						1000
Palm	2680						2680
Pepper	1786						1786
Pine	273			150	795	2100	3318
Spruce	67						67
All Others	3710	20	103	87		420	4340
Total	25591	925	1579	5486	6724	4020	44325

The above does not include the results (unknown) from broadcast sowing of tree seeds in the wild chaparral, nor the seedlings (about 20,000) in lath-houses and experiment beds.

[Signed] FRED. G. PLUMMER

The Homing Sense

ONE gathers from correspondence in a scientific paper that there are people who, in the name of science, finding themselves unable to explain the homing sense in animals, take refuge in denying its existence, saying that it is mere observation on the part of the animal. This is simply ridiculous, as many people must know from experience. The writer, when a boy, kept two guinea-pigs. One day he took them out in a basket to the lawn to graze. The first thing they did, when liberated, was to run home as fast as they could and by the shortest route. They ran around the house close to the wall, crossed a yard, went through the door of the yard, turned to the right up a passage, and from the passage into the barn where their hutch was. Their observations of the topography were limited to what they could find out while being carried huddled up in a basket. If human beings would try to use this sense they might find they possessed it and could develop it more. But it is hard to shut off outward stimuli which distract.

E.

Telephones and St. Bernard Dogs

THE old-time romance is somewhat shaken out of the St. Bernard dogs by the fact that the pass is now provided at intervals with shelters, whence the lost traveler can ring up the monks in the hospice. A dog will then be sent out with supplies, being told what number has rung and going to the right shelter. This saves the dogs from having to patrol the pass the whole night on the chance of finding a traveler. H.

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From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

Nature

IN the crowded city we are apt to give an undue importance to the ordinary affairs of life, to the work in the factory, in the stores, in the office or in any of the thousand and one places where we may be "earning a living." We think that the sun rises and sets over our own work, and that the world would come to a standstill did we but stop it for an instant. But let us leave the city for a little while and go out into the country, out to its green fields and woods. How small now looks the city and all that it contained. How insignificant our work that so engrossed us before. We can now begin to see a little more clearly its true relation to the universe, and our own position in it as well. Perhaps we take a part in the work on the field; then it, too, comes to have a different meaning to us. That which before appeared so commonplace and unworthy of our attention is all at once filled with a sweetness and a dignity we never dreamt that it possessed, with a charm which will never again desert it. We have received the Nature Touch.

Wherein lies this wonderful power of nature so to inspire us with pure and noble thoughts? Nature does not speak in words, and yet she brings us a message such as never words could bring. A mass of grass and trees and rocks alone could not exert such a powerful influence over us if they were only that which they are ordinarily supposed to be. But nature is much more than merely a storehouse of material conveniences for mankind. Nature is a great, throbbing, living, sentient, conscious being, with stern commands to us and rich with fairy gifts. She speaks to all who wish to hear, to all who come as friends and lovers instead of but for plunder or destruction. She has her secrets most profound, and guards them well, yet parts most willingly with them to one who has a wish to learn and comes humbly and with pure motive. For she is very exacting. Demanding prompt obedience to her laws, she never listens to excuses. She gives according to deserts, no more, no less.

If we desire to speak to others, heart to heart, then we must blend our thoughts with theirs and rise above the limitations of surrounding outer things. We must recognize the soul in the other one, then soul will speak to soul and each gives to the other that which each has best. So must we also approach nature, as givers, with the riches of our souls as gifts, and she will show us hers and bid us welcome.

Nature does not speak in words, yet she speaks to us with a thousand tongues. The laughing brook, the steady-flowing stream, the ocean's deafening roar, all have their tales to tell. The waving grass whispers its secrets to us, as do the rustling leaves or quiet, soothing, stately forest pines. The mighty mountains speak to us of majesty and power; the open sea and cooling breeze and light, of freedom. The desert sand with its stillness speaks not of death but of ever-present, ever-lasting life.

The colors of the flowers, and the ever varying tints of the dawn, the noon-time, and the sunset, are so many intimations of the infinite resourcefulness and potencies hidden in the soul of nature and of man. And has the secret message of the stars been understood?

There is nothing inert in nature, nothing that is not moving steadily in regular, magnificent procession towards higher life. The steps and grades are many, yet whatever may be the present state, of stone or plant or animal, each is inspired by its own over-shadowing soul, and this it is which finds expression in the forms and constantly speaks to us its words of manifold wisdom. S.

VIVISECTION

WILD nature not by kindness won, because
So seldom wooed that way; thou melodist
That singest only the eternal songs,
And changeless through the ages, conquerest Time;
Thou white-winged joy, skimming the white-lipp'd sea;
Thou antlered forest lord; nor ye alone—
The eminent and splendid ones of Earth—
But creatures nearer to Man's daily walk;
Thou timorous fugitive, obscurely housed
In populous labyrinth under hillock and holm;
Thou noble hound, with thy immortal gift
Of loving whom thou servest; dear allies,
Friends and co-heritors of Life with me;
What power devised and fashioned you I know not
I know not, for my faith hath failed me sore;
But this I know: *whatever natural rights*
Be mine, are yours no less, by native dower:
If none entitled is to bind *me* down,
And rend, and mar, and rack, and break and flay me,
None hath a title so to ravage *you*,
Saving such title as defames alike
Him that bestows and him that uses it.
This is the thing I know and doubt not of;
And this none taught me, but I drank it deep
From the pure well-spring of my mother's breasts,
Nor shall it die within me till I die.

William Watson

Counterfeit Theosophy

AN inquirer into Theosophy who had been reading and studying for some time in San Diego, and had also been attending some of the Isis Theater meetings, having noticed an advertisement of a course of lectures on Theosophy stated to be given under the auspices of the "Theosophical Society," attended one of these, but found that he had got into the wrong place — that it was in no way whatever connected with the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, which is the continuation of the original Society founded by Madame H. P. Blavatsky, continued after her death by her faithful pupil and colleague, William Q. Judge, and now under the direction of Katherine Tingley. This student has written us the following regarding the *soi disant* Theosophical lecture above referred to:

In the whole lecture there was not one allusion to the Higher Self, nor a single appeal to the better nature of man. "We in Theosophy" know this; "we in Theosophy" know that, seemed to be a favorite slogan of the lecturer, and was said with a certain arrogance and haughtiness. Thinking of the meetings of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY — one comes away from Isis Theater with a resolve to do better, and to live a nobler and unselfish life; but at the meeting of the so-called Theosophical Society to which I refer, there was not the slightest suggestion of an attempt to arouse such, or to lift the audience into a higher plane of thought or feeling. There was no music, and nothing to cheer or bring a ray of light to the darkened soul of poor humanity. Only indifferent attention was given to the lecture, for the small hall was hot and dark and stuffy. There was no applause, except a feeble attempt at the close. The subject was not easily followed, it was so unpractical and hypothetical, and judging from the faces one saw one would say it was rather depressing.

The lecturer evidently seemed to be making an effort to bring his listeners into his fold, but pathetically ignorant of the true needs of humanity for its uplifting. His greatest energy seemed to be put into his plea for money, which he said, and I quote his words, "in this Western world that is necessary. If I were in India I would have half a dozen millionaires (!!) engineering this course of lectures, and then we would have large halls and no collections." Then he went on to say that lecturing in New York State last year, "to an audience like this, my chairman, after I had finished, dismissed the audience without mentioning this, but there was a friend of mine present who seemed to sense the urgency of the situation, and he clapped his hands and told the people that a collection would be taken, and turning to me he said, 'You don't know anything about preaching the gospel.'" The lecturer said also, "We have our organization and we have our lecturers, and a great deal of money is required."

Of course it must be hard if the lecturers have to depend upon collections for their living, and the poor man looked wretchedly unhapppy at the unresponsiveness of the audience. In writing the above I have been wondering if there is not some way by which a public explanation could be made so that people earnestly seeking the truth may know where to look for it, and not be misled by those who misuse the name of Theosophy. W. D.

The student referred to may not know that for the last seven years at all public meetings held under the auspices of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, in every part of the world, an announcement is read disavowing any connexion with other bodies calling themselves Theosophical and not recognizing the International Theosophical Headquarters at Point Loma, Cal., as those of the Theosophical Movement throughout the world. The recent address by J. H. Fussell in Isis Theater shows the need for these announcements. RECORDER

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THEOSOPHICAL FORUM

Conducted by J. H. Fussell

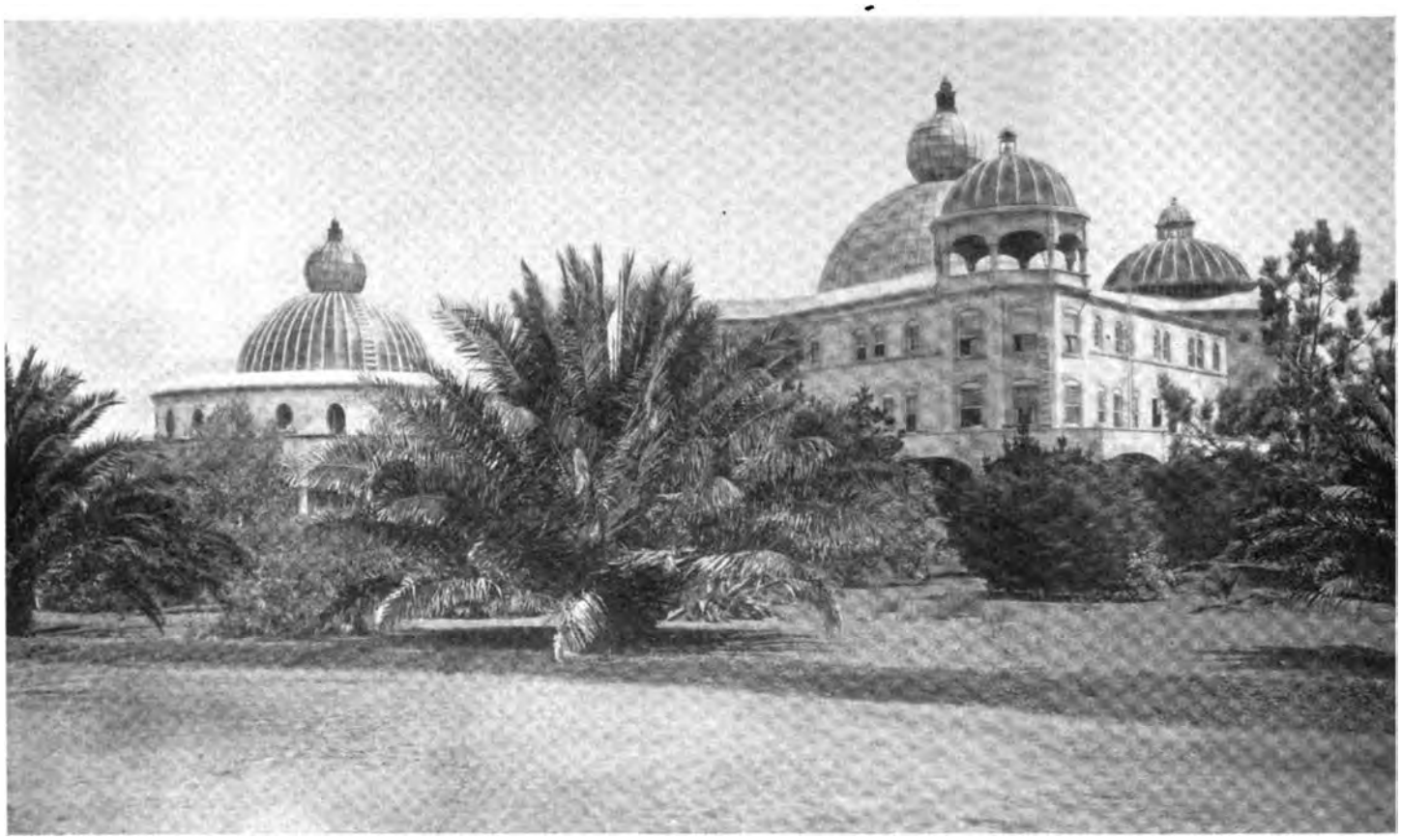
Question I find many words in the Theosophical books that are unfamiliar; and yet it is constantly insisted upon that there is nothing new in Theosophy; why then should it not be expounded in ordinary language; since there is nothing new in the teachings themselves?

Answer There are thousands of words in the English language that are unfamiliar to an ordinarily well educated person. It is also obvious that, when certain ideas drop out of common knowledge for a few centuries, the terms, that were formerly familiar means of expressing those ideas, are no longer needed in that connexion, and so either lose their meaning or lose their place in the popular speech and so become unfamiliar. The difficulty of expressing unfamiliar ideas in popular language is well known to all who try to popularize any new idea, or even to introduce some new invention to the public.

The meaning of words in popular languages is constantly changing according to the changes that occur in the life and habits of the people, and, as these conditions vary with localities, so there arise dialects, which may in time become separate languages, each language being the natural outcome of either changed conditions of life or of the development of a different phase of character in the people. Thus the art of expressing intelligently one's ideas in language is far more of an art than a science, for the scientifically correct use of words will not ensure the correct understanding of what is spoken or written when the audience is not scientifically educated. As it may be generally assumed that the popular use of words is not scientific, it will follow that scientific accuracy of statement will ensure the maximum of misunderstanding. Nor is it certain that even scientifically trained people will agree as to the correct meaning of words, owing to the differences of mind and character among the users of language. Here comes in the art of literary expression and the art of oratory, which in both cases gives the power to transcend the limitations of words and their strict meanings, and to awaken the inner perception of the persons addressed, so that they may grasp the idea and forget the form of words that served as its temporary vehicle.

It follows also that the best way to get the meaning of language is to try to get into sympathy with the speaker or writer and so to feel the sense of the message that the meaning of the language becomes clear. The mere grammatical analysis of a speech or a written treatise and even more of a poem will certainly be more likely to kill the meaning than to illuminate it. The use of unfamiliar words spares the reader the trouble arising from the wrong understanding of words, and throws him back upon himself continually. The ordinary reader is not accustomed to do his own thinking and resents being thrown back upon himself: he thinks the teacher ought to give him his lesson in such a form that he can take it literally and memorize it, then he thinks he will "know all about it." But the true teacher knows that a man who "knows all about it" is likely to be further away from the truth than one who is frankly ignorant, and so tries to awaken the inner perception of the student and to help him to *see for himself,* and this is done by suggesting rather than by precisely stating the teaching and by throwing the student back upon his own resources, of which he (the student) is as yet probably unaware, for the ordinary student expects all knowledge to come to him from outside, whereas it is really the result of his own internal evolution.

Complete mastery of the art of expression will give both the scientific, grammatical accuracy of form, and also carry the fullest measure of inner meaning or illumination; for while it is true that a craftsman may accomplish good work with a simple assortment of rough-looking tools, he will be crippled in his work by bad tools and bad appliances of any kind. Simplicity and even roughness of the tools employed may hide the high quality of their temper and edge. So with language, a fine polished style is not any more essential, than is a highly polished handle to a carving tool for a craftsman; the essential is to be able to *speak to* those addressed, and if that is done, surely we may say the means, having served their purpose, may be considered right for that purpose. There is no need therefore to copy the peculiarities of style of any writer or speaker, which may not be found good for others; nor is it useful to criticize the style of Theosophic writers, but better is it to get into sympathy with their purpose; then their message will reveal itself in spite of their style or mode of expression. STUDENT



Lomaland Photo. and Engraving Dept.

THE ARYAN MEMORIAL TEMPLE AND THE RÂJA YOGA ACADEMY, POINT LOMA, CALIFORNIA

INVICTUS

OUT of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond the place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate;
I am the captain of my soul.

William Ernest Henley (*Selected*)

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Higher Self and Lower Self

NOW, since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, "divine Mind," or *Nous*, whose pale and too often distorted reflection is that which we call "Mind" and intellect in men — virtually an entity apart from the former during the period of every incarnation — we say that the *two* sources of "memory" are in these two "principles." These two we distinguish as the Higher *Manas*, (Mind or Ego), and the *Kâma-Manas*, i. e., the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious SELF, that which reincarnates periodically — verily the WORD made flesh! — and which is always the same, while its reflected "Double," changing with every new incarnation and personality, is, therefore, conscious but for a life-period. — H. P. Blavatsky: *Psychic and Noetic Action*, pp. 152-3.

For the purpose of considering the above quotation, which is crowded with important points, let us separate it into its component parts as follows.

Within mortal man is an immortal entity.

To this immortal entity is given the names divine Mind, *Nous* (Greek νοῦς), Higher Manas, Mind, Ego, all-conscious Self, the Word.

That which men popularly call "mind" or "intellect" is the pale and too often distorted reflection of the immortal Entity or Higher Mind.

The lower mind is virtually apart from the Higher during the periods of incarnation.

There are two sources of memory, one in the Higher, the other in the lower.

The lower mind is incased in matter and subject to it.

The Higher incarnates periodically and remains the same, but its reflection, the personality, changes with each incarnation and is conscious only for a life-period.

Reading further, we find that the "lower self," manifesting through our organic system, imagines itself the *Ego Sum*, thus falling into what the Buddhists call the heresy of separateness. The higher and lower selves are distinguished by the terms Individuality and personality.

The neglect to make such a distinction between Individuality and personality creates endless confusion. (It should, by the way, be borne in mind that these terms are here used in the senses assigned to them and not in any other sense that may be found in the dictionary or assigned by someone else. It is necessary to have some terms.) For instance, in discussing the question of life after death, this distinction is often ignored, always blurred. The Individuality does survive; the personality does not. There is the matter in a nutshell. It remains to define the difference between Individuality and personality. But this cannot be defined in clear-cut lines. The earthly mind of man is a learner; it may contain more or less of the earthly sensual element, more or less of the light from above. We cannot speak of the lower self as an entity; but viewing it as an abstraction, we see that it is an illusion, a misconception, a mistake. This illusion can be dissipated, as a nightmare is dissipated when we wake. The lower animal elements of man may still exist, but he will no longer mistake them for his true Self, as he has hitherto been doing.

Again, what confusion is made between the Individuality and the personality in discussing character, development, etc. The distinction is ignored. Now the intelligence is spoken of as free, now as bound, according to whether the speaker happens to be thinking most of the Higher or the lower part.

What distinction does church teaching make between these two aspects of the mind? It virtually allows man the lower mind only, taking away the Higher Mind and giving him in place something called a soul or a spirit, which is practically not a part of himself at all and does not function in this life; or, it completely identifies this spirit with the personality of limitations.

We know that our physical brains cannot solve the problems of life and so men take refuge in despair, saying that such problems are insoluble. But there is an inner Eye, to be opened; and the light from the Higher nature can shine in and illumine the brain. The doctrine of Divine illumination seems to have passed away from the doctrinal teaching of the churches; it is relegated to the limbo of holy tradition. And indeed it is difficult to speak of such things nowadays. The words would suggest to many minds some psychic state or condition of physical or mental excitement, nothing more. Materialism and selfishness have stamped themselves so on the spirit of the age that our thoughts do not rise to very high ideals. The notion of personal enjoyment and personal power is always present. But if we read in the Occidental Bible about the gifts of the Spirit, we shall see that they consist of such things as patience, meekness, long-suffering, and charity. For the essence of the lower nature is that it is self-centered, its thoughts and desires are for self; while the nature of the Higher Self is unselfish. Therefore we cannot rise to the level of the Higher Self unless we root out the narrowness and selfishness of our ideas.

The average religious idea is that man is a poor creature, abject before a throne of grace, to be saved by special intercession. The average scientific idea is that man is a superior sort of animal, possessing an intellect plus animal propensities. The existence of the Divine counterpart is ignored by both. The Theosophical teaching, which asserts the reality of the Divine in man, is ennobling and inspiriting to humanity. To walk through life having such an ideal constantly before one's eyes is gradually to approximate to that ideal.

STUDENT

THREE statuettes in the Horniman Museum, London, of Śakti and Child, Kwan-yin and Child, Isis and Horus — from ancient India, China, and Egypt respectively — show that the Divine Mother and Child idea was prevalent long before the time of Christianity, which was forced into the adoption of the idea by the Egyptians, who thus preserved their Isis-worship. "Saint" Cyril, the murderer of Hypatia, was the one who made this misunderstood vestige of arcane symbolism into a materialized dogma of his church — whose rites and vestures are all "pagan." STUDENT

WHEN you have lost anything, do not go straightway to the notice-board and post an anonymous accusation of theft against each and all of your friends. It is possible you may have mislaid the article yourself; and even if someone took it, he may have done so without malicious intent. The world is too much occupied with its own affairs to concoct plots to steal your umbrella. — *Seneca*

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THE THEOSOPHICAL ADDRESS AT ISIS THEATER

A LARGE and appreciative audience attended the meeting at Isis Theater last night, which was given by the Râja Yoga pupils of Point Loma. The program was exclusively musical and the numbers were enthusiastically received. The Râja Yoga Orchestra, which numbers some 30 members, displayed a power of execution rarely attained among students so young. The music they selected was of a high order and the interpretation given was pre-eminently satisfactory. The overture to *Ruy Blas,* by Mendelssohn; the Miserere from *Il Trovatore,* by Verdi, and the selection from *Samson and Delilah,* by Saint Saens were listened to with marked attention.

The piano solos were excellently rendered and the young girls displayed a technical proficiency that would have done credit to musicians of experience. The clarinet solo, a movement from a concerto by Spohr, was keenly relished by the audience. The other numbers on the program consisted of a cello and a violin solo, the former being an andante from a concerto by Romberg, and the latter a Hungarian rhapsody by Hauser. Both numbers were well received.

In addition to the above, choice quotations from the writings of the three Theosophical Leaders were read by members of the orchestra.

The entire program was followed with close attention by the audience. This is the last program to be given by the Râja Yoga pupils this spring. The success attending their musical studies is unquestionable, and still greater progress may well be expected on their next appearance. — San Diego *Union*

Health and Salvation

HEALTH is the most elusive object of pursuit; it is like the kitten's tail, always there and yet only to be caught by a contortion of the body, and, when caught, rather disappointing. It is the pursuit of the tail that is exciting to the kitten. When age has matured the mind of the cat, it is apparently content to leave the tail alone — and in this respect the correspondence seems also to hold good. For indeed we all have health of a kind and we do not improve it by hunting it, nor can we hold on to it, in that way, much longer than the kitten can to the tip of its tail, but left to itself it will stay and be as useful as we will let it be. It is not limited to the physical body, but applies also to the mental, the moral, and the spiritual man, only we call it by different names. The pursuit of spiritual health is the end of religion. The good Christian is not more anxious to save his soul than the kitten is to catch its tail, and when the end is accomplished there is nothing to do but to hold on and spin round till you are giddy and then you let go and gradually recover yourself for another chase after the elusive tail. So the man hunts his own salvation and fixing his mind on the tip of his tail, or on his soul's apparent point, he ardently strives to catch it and to absorb it; the head may bite the tip of the tail, as the serpent of symbology does, and as the domestic kitten does, but neither can get much further, and so I imagine death comes to end the mad chase and give a rest to all concerned.

It is strange that we should so persistently ignore the obvious fact that health is the normal state of any being, and that state will be certainly disturbed by an abnormal mode of life. In dealing with the spiritual man we call that abnormal life sin and so recognize any wrong going as a departure from what is proper and natural and normal. But the church found that people who were living an abnormal life were willing to pay almost any price to be allowed to continue their wrong way of living while also enjoying a prospect of immunity from all results (which was called heaven). So a scheme of salvation was invented; men were taught that sin was the normal state of man and health or salvation only to be had by the intercession of the Church. The people should therefore support the church as their sole means of catching their own tails or of attaining salvation.

The knowledge of their own divinity was first withdrawn, or withheld from them, then followed the knowledge of the doctrine of reincarnation, or the immortality of the soul, and the law of absolute justice or Karma was easily converted into a law of punishment and reward, and in all things the church was to be held as the vicegerent of the Supreme Being, who was not allowed to interfere unless under the direct orders of Holy Church. So the people were kept busy running after their own tails and the church gave promises of great bliss to those who could keep hold. And they are still trying. And the church still takes the fees.

It is true that Manx cats have no tails, and it is also true that materialists have no souls visible, for they have either cut them off or stopped their growth, so that there is no visible result of the soul's presence, as there is no visible tail on a Manx cat, and the church cannot make them hunt in the same mad chase; but they have been driven to loss of the soul-guidance by the loss of the knowledge of their own inherent divinity; they cannot really get rid of the soul for they *are* that; but they get rid of the mental picture of that which is their own self, and see a mutilated remnant of humanity, a body without a soul, thanks to the suppression of ancient knowledge and to the perversion of truth that has brought men to believe that sin is normal, which is to say that wrong is right.

This inversion of commonsense has thrown men's minds into confusion, and it is the interest of the church to maintain that confusion, while pretending to hold the keys of knowledge. But the keys have long since passed into other hands, and many of the clergy know this and are utterly lost in hopeless cynicism. Bound to a wheel by bonds that they are not willing to break, fearing the truth they have so long denied, they present a pathetic spectacle and an evidence of the law of Karma which so long has been kept from the people. The law cannot cease, though knowledge of its modes of action may be lost for a time; and man may stumble or drift through life after life, driven by the law that he ignores or denies.

But now the ancient Wisdom is once more within our reach and we may begin to know the truth that makes man free. The health and joy we so diligently pursue are the laws of life, and we have but to live the life and we shall know the laws of life; for spiritual knowledge wells up in the heart naturally when the life is ordered according to the laws of its own nature.

It is not necessary to know more of the law than we are able or willing to live up to, and all know far more than we are at all willing to put into practice, though now and then some make a bold bluff and say they are living up to the top of their ideal — which is comic and also pathetic, for self-deception is always pitiful in spite of its ridiculous side.

We all know enough to be able to improve our own lives and until that is done no progress can be made either for ourselves or for others. This is the path of emancipation. When men are willing to take the responsibility of their own acts *upon themselves,* and know that no one can save them from the results of their own acts, then alone are they on the path that leads to freedom, and none can mislead them by promises of a useless intercession.

"They that are whole need not a physician," says Jesus; and the obvious truth of this statement is the basis of action for those who seek to profit by the sickness of man, whether it be moral or physical. The dishonest doctor will persuade people that they are sick in order to make himself necessary to them, and the misguided churches have done and are doing the same; nor is the wrong made right by deliberate ignoring of the truth.

When a man has persuaded himself or allowed himself to be persuaded that all men are sick, or are sinners, unable to help themselves, he may no longer be himself dishonest in posing as their necessary healer; but he is none the less part of a dishonest system; or what is worse, he may by his own virtue hide the dishonesty of the system he represents and so make virtue itself a servant of evil.

Those who most help the world are those who live the life they *know to be right,* without self-deception or hypocrisy, and they are very, very few. But it is a path that is always open and needs no interceder nor church, and none can hinder us if we are determined to follow what we already know to be right; and no one can save us from the consequences of doing what we know to be wrong. The knowledge is ours because we are divine. It is part of our being; for it is the law of our own life and is hidden only by false ideas which are the results of wilfully following self-indulgence in spite of our own better sense.

Ignorance is like a veil drawn over the soul; when the veil is lifted the inner wisdom is revealed. The veil is the result of wrong living; it is abnormal, and may be removed gradually, as it has grown. Then the wisdom that is eternal will shine out; for there is nothing new under the sun — but much is hidden that shall be revealed. Health is knowledge of the true self made manifest in life.

R. MACHELL

The Wonders of Polonium

WE find ourselves in the land of mighty figures when we approach the subject of radio-activity. Madame Curie has worked up several tons of high-grade pitchblende to obtain one-tenth of a millogram of polonium. One gram is 15.432 grains; the smallest weight used in the scale pans of a balance is one centigram, which is therefore between one sixth and one seventh of a grain. Milligrams are weighed by sliding along the beam a piece of wire called a rider and weighing one centigram; when this rider is placed on the beam at a distance from the pivot of one-tenth of the length of the beam, it represents a weight of one milligram. Madame Curie's sample is one-tenth of this, and is therefore comparable to the weight of the plumbago

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in a pencil mark on paper; it is a mere smudge of polonium, but it took several tons of choice earth to produce it.

When Madame Curie first obtained the substance she named polonium, it was in the form of a preparation of polonium and bismuth, obtained from pitchblende, and found to embody a radiating power many thousand times greater than that of uranium. Later, another chemist separated from fifteen tons of pitchblende a substance which he called radio-tellurium, capable of rendering a screen phosphorescent so that it could be viewed by an audience; but this has been found to be the same as Madame Curie's substance.

Polonium is one of the transition products in that series obtained from radium, uranium, and thorium. Its atom is unstable, breaks up with explosive violence, and is transformed into *alpha* particles moving with a velocity of 10,000 miles per second. (The *alpha* particles of radium are estimated to move at 40,000 miles per second). As *alpha* particles have been shown to be charged atoms of helium, it follows that polonium passes into helium. What the ultimate product is, is not known yet, but it is hoped that the researches at present being made will settle the question. It is thought on good grounds to be lead. Whatever it is, there must be a good deal of it in the earth's crust, since the process of atomic disintegration has been going on for so long there. So we have a genealogical table something like the following:

Radium begat Radium-A, and radium-A begat radium-B, and radium-B begat radium-C, and radium-C begat radium-D, who sojourned in the land of his fathers many days. Radium-D is comparatively stable, and the time which it takes to be half transformed is twenty years; but ultimately radium-D begets polonium, polonium begets helium, and helium begets — lead? There may be some dispute about the exact details of this table, but it is near enough for the general reader. In a ton of the best pitchblende there are about 170 milligrams of radium, but of polonium only one-thirtieth of one milligram. This is therefore the most costly of all costly materials. Visions arise of miners industriously washing out the scanty grains of polonium from some alluvial sand consisting of pure diamond dust, and casting scornfully away the dirt.

Radio-activity, the breaking-up of atoms, the evolution of vast stores of energy from almost invisible sources — all this is a new chapter in chemistry and physics. Lord Kelvin, the great William Thomson, is no longer with us; he would be out of his element now. We honor his name for the great system he so largely helped to build up. But was that system complete and self-consistent? Take the nerves of a man and you can build up a complete man; out of the blood vessels alone a complete man can be built; a muscular man is anatomically complete. Fill a vessel with sand, and still you can pour in water, and after that charge it with electricity. There is no filling it. So we can fill the ideal universe with laws and still there is room to add more without disturbing what is already there. Theorists may often be right in saying, The universe contains this; but are they ever right in declaring, This is *all* the universe contains. Perhaps the seeming void is full. STUDENT

The South Pole

PEARY has proposed to the National Geographic Society that the Society and the Peary Arctic Club should together send out an expedition to the South Polar regions to explore the coast of Weddell Sea, and, if possible, reach the South Pole by this route. The steamship Roosevelt was to be placed at the disposal of the expedition as well as the equipment and most of the crew of the recent North Polar expedition. But the Geographic Society was unable to spare the amount required, its funds being at present engaged on other important work.

The South Polar continent is described as larger than the United States and Alaska combined and much larger than Europe. It has been penetrated in only one direction, namely by Scott and Shackelton from Victoria Land; and even its coast lines are but little known. It is believed that the greater part ranges in altitude from 8000 to 14000 feet. The volcanoes Erebus and Terror blaze on the frontiers, and the most remarkable bird known to science is found there, the penguin, which lays its eggs on a cake of ice in the Polar night when the temperature is 30° below zero, and holds egg and chick on its feet until the chick is able to take care of itself.

Dense pack-ice on all sides renders the continent difficult of approach but the Roosevelt could pound her way through much of this; and it is hoped that, by making the headquarters somewhere on the coast of Weddell Sea, a base could be found within 900 miles of the Pole. Every mile from Coats Land to the Pole would be new country, for this is the least known section of the Antarctic area. Though the weather is harsher and more boisterous in the South than in the North, the working season is much longer, as the ice does not break up so soon, and the journey can be made in daylight. H.

The Liar's Bargain

WHEN a man turns traitor to himself, says Orison Swett Marden, in *Success Magazine*, there is no power in wealth or fame to still the accuser within which is ever reminding him of his infamy and taunting him for his treason against himself.

Does it pay to take such chances with one's reputation? Nothing can compensate the lily for a smirch upon its whiteness; nothing can compensate the rose for the loss of its perfume and beauty.

What is man good for when the best thing in him is rotten, when all that makes him a man, all that marks him from the brute, is decayed?

The time will come when the liar will be despised and ostracised by all decent people. The liar is a mere burlesque of a man, a perverted human being. We might as well call a composition full of discordant notes, played on an instrument jangled out of tune, by the name of music, as to call him a man who has violated the fundamental principles of his God-given nature. Just in proportion as a man departs from the law on which he was made — truth — he approaches the brute and should be so classified by all decent people. Is there any sadder sight in America today than that of so many young men gambling with their reputations, taking chances with their good names, for the sake of a few more dollars or a little notoriety with as little thought as they would bet on a race-horse? What use is a fortune so gained that wherever the owner goes he will be pointed out as a man who has "sold out" — sold out his honor, his good name, his friends — everything that a man holds dear?

Is there any power in cunning, in shrewd, long-headed, deceptive methods that can for a moment compare with the truth, with absolute integrity? There is no advertisement in the world, in the long run, that can compare with that which comes from the reputation of always and everywhere telling the exact truth, of being absolutely reliable. This reputation alone has made the names of some of the great business houses in this country worth millions of dollars.

Every time a man deceives he knows that he has to cover his tracks. He is always on thorns for fear of discovery, for everything in his own nature is trying to betray him; but when he tells the truth, because he is built on the truth plan, he has all the universe sustaining, supporting, backing him.

What a difference there is between the power of a man who is telling the truth and is conscious that he is backed by the eternal principle of right and justice, and the man who is lying and is conscious of it. One can look the world in the face without wincing, because he feels that he is backed by eternal principle; there is victory in his eye, assurance in his very bearing; while there is something within the other man which says, "I am a liar; I am not a man. I know I am not a man, but a sneak, a make-believe." — From San Diego *Union*

The Telekinematograph

IT is announced that a French inventor is perfecting a process by which a number of instantaneous photographs can be telegraphed in rapid succession and re-combined at the receiving station so as to give a kinematograph exhibition of events actually occurring at a distance. The invention depends in some way on the fact that in this apparatus, the minute dots which make up the shadings in a half-tone newspaper cut are replaced by minute holes which allow electric currents to pass through them. When this invention gets on the market, news will "transpire," or rather "transwire," of itself; and, as the pictures "re-form themselves" automatically at the receiving station, it will not need a specially trained pressman to re-form the news. There will be plenty of work for pressmen to do, however; for they will have to be about everywhere with the instruments, ready to focus them on the events of the day, so that awful tragedies may be enacted on the screen before our breakfast table. But the newspaper will have to be supplemented or supplanted by offices where people can pay their pennies and call to see the news "transpiring." E.

The Atonement and the Immanent God

(CONCLUDED FROM PAGE 3)

but willingly and in consequence of the Divine Compassion he feels in his heart. A noble teaching! So far and away above the doctrine that it is Jesus alone who suffers on our behalf. The latter is the belief of the weak; the former of the strong.

My aims as a preacher and minister are to get men and women to take into their lives the principles that guided the life of Jesus, and so to contribute to the utmost of their power to the sum total of human good; to bring all men to the knowledge that God is love, and to lead them into the fellowship of that love; to this end to persuade men to live out their lives in terms of the larger life of humanity.

This is good Theosophy; and the college turned him out.

Yet Brutus says he was ambitious,
And Brutus is an honorable man.
I speak not to disprove what Brutus spoke,
But here I am to speak what I do know.

And Chaucer, in "The Good Parson":

This noble ensample to his shepe he yaf, [gave]
That first he wrought, and afterward he taught.
He waited after no pompe ne reverence,
Ne makéd him no spicéd conscièncе,
But Cristés lore, and his apostles twelve,
He taught, but first he folwed it himselve.

STUDENT

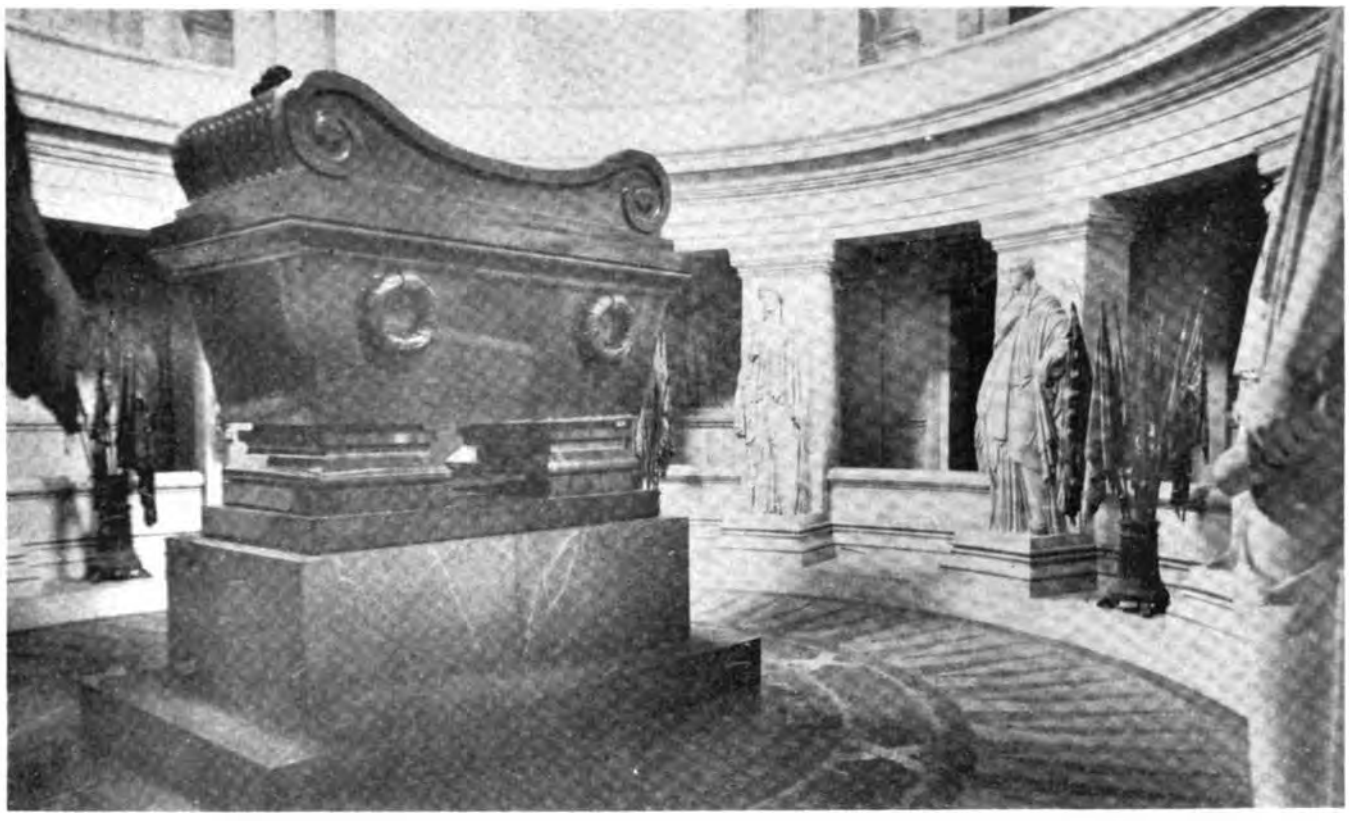
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Art Music Literature and the Drama

The Secret of Tragedy

THE new *Elektra* is no longer an instrument of Fate, a woman sacrificed to duty. She has become a bloodthirsty animal, hungering for personal vengeance. All that was most noble in the ancient myth, all that stood as the workings of an inscrutable, inappeasable power, is now brought down to the level of lust, of distorted human passion, of human hate. *Elektra* knows not the gods nor fate. She knows only herself and her revenge; and her part in the drama is one long, shrill cry for the day of vengeance, her vengeance, to come.

[The drama] has only at certain moments the direct and penetrating thrust of potent dramatic power.



Lomaland Photo. and Engraving Dept.

THE TOMB OF NAPOLEON, LES INVALIDES, PARIS

So writes a critic in the New York *Times* of an opera lately produced in that city. It is interesting; because one might speak of tragedy as a lost art: it is lost because we have not that philosophy of life which alone can produce the great tragedians. Anyone can write harrowing details, and suggest unending gore and horrors. Anyone (roughly speaking) can put the passions on the stage, and dissect them and tear them into tatters; anyone skillful enough (a cheap kind of skill) can portray them with vast reality and sordidness. But the result is not interesting; we have too much of the passions in daily life, and can find our glut of horrors, alas, in any slum. And it is not tragedy.

For tragedy is an art, and like all arts, a vertebrate, purposeful thing. And that is not a good word, either; for it suggests moralizing, while the purpose of the arts is impersonal, and belongs to the spiritual world. Aeschylus wrote after the pattern of the eternal. Orestes, Electra, Agamemnon, Clytemnestra, the Furies, and Pallas, were not so many personalities, but so many ever-living *principles*, being spoken into their deepest being. All passions are trivial and beastly things, and have no power whatever to move that in us which demands art in the drama.

There are more murders in *Hamlet* than in the records of an average day at the police courts: but *Hamlet* exalts and deepens our being, while the police news merely fills us with disgust. Why? Because the passions are used aloofly and impersonally in the drama, not for their own sake, but to tell the story of the soul. The struggle of the Mind (Hamlet) against Evil (Claudius); the latter having killed the true King, Mind's father, the Soul, and taken possession of the body and the sense, the Material Nature (Gertrude). These struggles and their eventual success when the Brain-mind, as such, dies after it has killed Evil; and its place is taken by the Warrior, the Hero king, Fortinbras. All this is true tragedy because it tells what really does happen: and we get the same story from Aeschylus. Clytemnestra and Aegisthus take the part of Gertrude and Claudius; Agamemnon is Hamlet's father, and Orestes the melancholy Dane himself. The crowning of the dead Hamlet, and the honor done to him by Fortinbras, are paralleled by the redemption of Orestes by Athene.

Shakespeare wrote the speeches of the Ghost, above all, in a certain deep music; there is a kind of rhythmic, hollow chant running through them, and to speak them passionately or conversationally is to make them patently ridiculous. They are the speech of the impersonal, the voice from the soul, the conscience; that will not let young Hamlet rest until his mission be somehow accomplished. It is stateliness, dignity, awe-fulness, that we connect with this figure; never vulgar bloodlust or personal revenge.

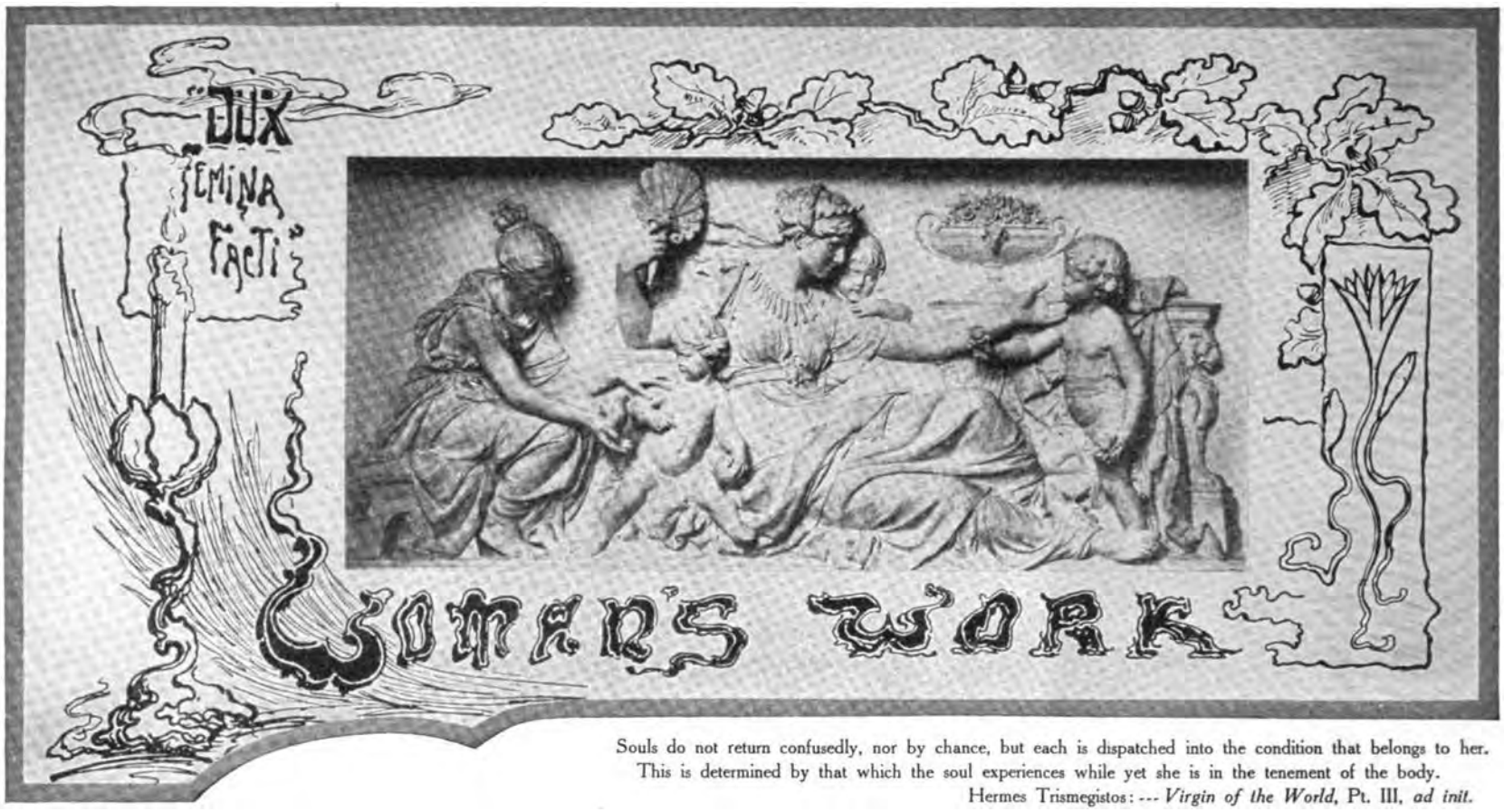
So with the Electra of Aeschylus, who holds the same position and office. She moves forward towards an inevitable end, impersonally and to a majestic music; as the Will of this universe *will not tolerate* the reign of usurping evil. And now, in the words of the above-quoted critic:

> We have pictures of the uncannily distraught Elektra, pale, haggard, with staring eyes, crouching, lurking in the palace yard, digging with her hands like a wild beast for the buried hatchet that killed her father;

and so on, and so on. And yet, it does not move one. Naturally not. We might see the same things done more horribly still in a madhouse; and we have not yet arrived at visiting the madhouses for our entertainment.

It is not in the realm of the personality that we shall get our art; we shall have to go for that to the old-time lofty regions of the impersonal, the spiritual, the soul. STUDENT

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Souls do not return confusedly, nor by chance, but each is dispatched into the condition that belongs to her. This is determined by that which the soul experiences while yet she is in the tenement of the body.

Hermes Trismegistos: --- *Virgin of the World*, Pt. III, *ad init.*

Notes Suggested by Katherine Tingley's Recent Lecture

WHAT is it that has got the threads of women's lives so tangled that their eyes are blinded and they believe their hands to be tied when in reality they are not? What is the meaning of all the present-day agitation over the "purification of our cities" and the militant and other methods now in vogue with the object of invoking the aid and interest of women therein? Why are our cities, in part, cess-pools of crime and vice? They are so largely because women have not done their part as factors in civic life, and the burning questions now are, *Wherein* and *Why* have women failed? and is there a remedy?

In the second of her series of lectures on "The Purification of Cities" Katherine Tingley made a thrilling appeal to women to open their eyes, to admit their failure, to see the royal opportunities that were and are within their very hands, and to do *their part* to put civic life on a new basis. She made no apology, but, as with a surgeon's knife, went straight to the bottom of the ulcer and showed how women, good, self-sacrificing, and pure women, too, were absolutely responsible for very much of the evil that now seems so impossible to eradicate or even limit and restrain.

The address was not calculated to make even those women whose lives are most irreproachable sit back and preen their feathers in contentment. To every thinking woman it must have "struck home." To every sincere woman the picture Mrs. Tingley presented of unrecognized opportunities, of power atrophied from disuse, of power cancerous from mistaken use, of woman's arrant blindness to the infinite scope of that realm in which, by virtue of her very womanhood, she is enthroned as Queen — all this must have aroused in some the response that follows a challenge.

But to women who already had awakened to these things and were honestly trying to get down into their natures and set things right there, the address was one that can never be forgotten. It was as the sudden and unlooked-for help that sometimes comes at the critical moment in a battle, just as all seems lost — when lo! the tide is turned as if by a miracle and all is won. Is it too much to say that more than one such woman must have felt as did the Crusaders before Jerusalem, when hunger and weariness, thirst and wounds, exhaustion and discouragement, had marked the long siege for failure. Suddenly there appeared upon the horizon — or some thought there appeared—the figure of a white-armored horse and rider. "It is St. George the Martyr come to rescue us," was the cry that went

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NO one but a sage or a true seer can judge another's Karma. Hence, while each receives his deserts, appearances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor circumstances where they experience difficulties and trials which are for the discipline of the Ego and result in strength, fortitude and sympathy. --- *From Instructions given to Mr. Judge by one of his Teachers*

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up from somewhere, and on the wave of a sudden hope they bore down the walls and the city was theirs.

To every one, man or woman, who honestly believes that the only way to purify a city, or a community, or a home, is to begin with Number One and set one's own house straight, the doctrine of the duality of human nature is the sublime passport and key. It is the sword in every battle and the sacred shield in every defeat. But women often need a new light upon that, and this was given by Katherine Tingley when she said not "higher" and "lower," but "positive" and "negative." A search-light that is, if you are at a certain place on the Path and yet are somehow in the dark.

The lecture itself has already been reported in this paper. The point to be emphasized is the fact that it is not enough to be "good," the goodness must have the *positive* quality. Yet one must needs quote a sentence or two, so much light do they throw on the problems of pure, self-sacrificing women, women who could be crucified for a principle with a smile, if it came to the test, and who yet come out deplorably ill-used from nearly every crisis in their relations with others. Said the lecturer:

> The first thing that a woman has to find out, when she is studying the laws governing her own life, is that there is a negative quality and a positive quality, and that negative women are always imposed upon. They are always sacrificing their lives, bearing children who must someday suffer just as they have had to do. And why? Because there is not in their lives the true balancing power. *There is not justice.* . . . You cannot make over the world in a moment. You cannot change a woman's life in a moment. . . . But if a woman is in the light *she will know when to endure and when to protest;* when she comes to that point she will be ingraining into the atmosphere of human life a heroic Warrior-courage, and if she comes again as a woman her progeny will pay tribute to her suffering, her crucifixions, her combats! That is the story of Theosophy! What a picture!

And, the tones of her voice ringing, melting, with compassion, the speaker pleaded with women to find this royal keynote and attune their lives to its harmonies; to become so in love with the higher, the Warrior side, the just and truly compassionate aspect of their natures, that the Warrior-spirit would of its own power dispel "this fear, this unrest, this timidity, this dread" that hang over so many women and crowd their lives full of needless suffering, the more hopeless because so indescribable, so never-ending, so undefined.

She pleaded with women to realize that within their hands lay the power to make America all that its forefathers had dreamed; that within their hands was the power to overcome all the evil conditions of life, if only they would go about it in the right way *by building the home-life on a new basis.* If women did

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that, there would be fewer of them seeking divorces and fewer seeking for votes; but there would be more women *studying themselves,* more women willing to see that the crucifixions of their lives might be the greatest blessings in disguise, more women willing to accept the fact that *they* are partly responsible for the unhappy conditions in their homes and that they have a vast responsibility in righting these.

A woman who takes this higher and illumined stand in a home becomes a spiritual factor that will dominate every condition, "shaping all things toward righteousness." Her children will partake of spiritual sustenance as they listen to the tones of her voice, as they see her move about the room, as they eat of the food prepared by her hands. Such a woman will learn, said the lecturer, "that she is the controller of her own destiny, of that of her home, of pre-natal conditions even. She who has her hand upon the cradle controls the destiny of the world."

To be positive does not mean to be aggressive. The most aggressive cult of women today is negative as a photographic plate to some of the most disintegrating forces in human life; forces that actually menace the world's higher qualities of womanhood. To be positive does not mean to be opinionated and assertive. Silence may be a positive quality of the highest spiritual potency, while speech may be — and how often it is — the most negative of superfluities.

The woman who expects to find the pathway which leads to a real understanding of the deeper truths hinted at in the lecture in the use of the words "positive" and "negative," all nicely lighted up, with plenty of signposts to point the way, will be sorely disappointed. The Path is — the Path, as pioneer work is pioneer work and duties *are duties.* Let her know, once for all, that no one ever reached the goal by reading a signpost merely, and no woman ever found the Warrior side of herself, her divine spiritual nature, her intuition, without search, humility, and service. Let her search the depths of her nature as she would search deep treasure-rooms for lost jewels of transcendent value. Let her realize that in the seemingly little daily occurrences she may find the greatest clues, her wisest teachers. Above all, let her refuse to yield to even a momentary feeling of loneliness or discouragement. Instead, let her bridge over every difficulty, illuminate every dark place and strengthen every weak one, by a quality of Trust so superb that the most stubborn obstacles in her home life shall feel its transforming power and shall be turned into silent Eumenides of inspiration, help and joy. *It can be done. It has been done.* STUDENT

A Line from Grasmere

THERE is no place nowadays, not even the remotest corner of the English Lake District, that is free from the ubiquitous tourist. One must accept him as part of the Age of Progress and be prepared even here to meet the inevitable in great numbers in coaches and in motor cars, armed with kodak and Baedeker, and to hear him say that he has been doing the Cathedral towns and is now doing the Lakes in a systematic manner. He does detract in a measure from the peace and serenity of the crags, the woody steeps, and the crystal lakes of Westmorland.

The vale of Grasmere holds as many memories of Wordsworth as Stratford-on-Avon does of Shakespeare. Wordsworth lived for half a century at Grasmere, first in a little cottage on the northern corner of the lake, and later at Rydal Mount at the southern end of the lake on the road to Ambleside. Almost every notable spot in the Lake District he has celebrated in his poems, nearly all of which were written out of doors.

A story is told at Grasmere that a stranger one day strolled into Wordsworth's garden at Rydal Mount and asked permission of the maidservant to see the poet's study. She waved her hand toward the library, saying, "There's where master keeps his books; his study is out of doors."

In the month of March, before the spring and summer tourist is out, one can wander as did Wordsworth "lonely as a cloud," and still see on the margin of Ullswater

> A host of golden daffodils,
> Beside the lake, beneath the trees,
> Fluttering and dancing in the breeze.

The poet Gray, on coming into the Vale of Grasmere, declared it one of the sweetest landscapes that art ever attempted to imitate, an unsurpassed paradise of peace and rusticity. Coleridge lived not far from Grasmere; and Southey, a few miles over the hills at Keswick. De Quincey lived in a cottage on the lake, and Dr. Arnold near by. Walter Scott and his young wife visited the Wordsworths in their cottage at Grasmere. Emerson once came to Grasmere to meet Wordsworth, and he tells how he found him walking in his garden, how they talked together of poetry and art, and how Wordsworth, in a sweet old-fashioned way, stood apart on the garden walk and recited his verses to him.

One does not wonder that so many poets felt the fascination of this Lake country, nor that Wordsworth wrote *Intimations of Immortality* at Grasmere. All nature was alive to him and he caught his inspiration in wandering to and fro amid the lovely scenery. He felt that behind the material universe there was something that his art could not put into words but which his soul perceived and which it was his duty and inspiration to interpret:

> . . . And I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky and in the mind of man;
> A motion and a spirit that impels
> All thinking things, all objects of all thought,
> And rolls through all things.

STUDENT TRAVELER



Lomaland Photo. and Engraving Dept.

'KITTY CRAG," GRASMERE, WESTMORLAND

"Kitty Crag" was once the home of the father of Sir Humphrey Davey, the inventor of the safety lamp, and also, according to tradition, the one-time home of little Barbara Lewthwaite, "a child of beauty rare" who was the subject of Wordsworth's poem beginning, "The dew was falling fast." The cottage is built on the edge of a long-disused quarry down the sides of which winds the old-fashioned garden.

The Home Ideal

THE American authoress, Helen Hunt Jackson, whose own beautiful home-life rang clear to the keynote of a high ideal, gives, in one of her writings, the following picture of an illumined mother in a true home. We wish that its actual realization were not so rarely found: H. H.

The most perfect little home I ever saw was a little house into the sweet incense of whose fires went no costly things. A thousand dollars went as a year's living for father, mother, and three children. But the mother was the creator of a home; her relations with the children were the most beautiful I have ever seen; every inmate of the house involuntarily looked into her face for the keynote of the day, and it always rang clear. From the rosebud or cloverleaf, which in spite of her hard housework she always found time to put beside our plates at breakfast, down to the story she had on hand to read in the evening, there was no intermission of her influence. She has always been and always will be my ideal of a mother, wife, and homemaker.

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OUR YOUNG FOLK

A Pioneer Girl of Ontario

THIS stirring story of pioneer life in Canada was written by one acquainted with the life of the early settlers, for the young readers of the *Toronto Globe:*

When the first pioneers penetrated the southern parts of Wellington county in the early 'thirties vast areas of magnificent hardwood and pine forests covered hill and dale. One family from Argyllshire began pioneer operations on what are now known as the front and rear lots, No. 11 (eleven) of the first concession of Puslinch township. The picturesque Mill Creek worked its sinuous course through the south lot, and away to the north stretched a wide irregularly-shaped marsh, whose natural beauty, especially in spring, when flooded deep with still, dark water, the depletion of the forest in later years has failed to diminish very materially. A fine stretch of stalwart pine formed a western boundary for the hardwood trees that grew with all the qualities of primal graces on the rolling land lying between the creek and the marsh.

The family were not long learning the methods of living necessary to make life in the Canadian forest a success, and sugar-making was one of the arts that early aroused their interest. In the spare moments of quiet winter days the wooden troughs and spiles were made, and a tiny log shanty erected in the midst of gigantic maples half a mile north of their dwelling, which had been built on the south lot, within sight and hearing of the Mill Creek. The first mild days that came in March saw the maples tapped and sugar-making well under way. The forest was still a strange and novel study to this family, and so the work did not seem arduous. Two sisters and a brother usually remained overnight in the little camp to sugar-off. So tense had been their occupations during the day that the night sounds of the forest had not been heeded. One evening, however, an urgent message came for the brother to go some miles away to another neighbor. The many dangers menacing night travelers in the woods necessitated his remaining overnight. The two girls resolved to stay all night in the camp and continue to work, in spite of the urgings of the brother to return home before dark. They scorned all thought of danger.

The brother departed. The sisters made the tiny house cosy and tidy. An abundant supply of firewood was taken in, and the girls settled down to quiet enjoyment. It was a bright crystalline March night. The moon rose high over the naked woods; the ice and snow sparkled like gems; a keen wind wailed through the trees.

The magical beauty of the night drew the elder girl to the door frequently. How wonderful to see the stars twinkling through the branches! Away off in the woods an owl hooted. Softly as a shadow one flew by. She closed the door with a shiver of apprehension and busied herself with the boiling syrup. Happening to glance out of the window some moments later, she was startled to see several wolves trotting through the clearing around the little cabin. Furtive, yet curious, were the glances they gave this strange break in their runway. Wolves were not unusual sights to the pioneers, and the girls thought no more of them at the time. They finished their work, and soon the only sound to be heard was the crackling of the fire and the boiling syrup.

Though all was peace within the cabin, the forest seemed now disturbed. A crashing of branches drew the girls to the windows in time to see a small herd of deer rush wildly by. Foxes were barking in various directions, but far away to the north they could hear the wild and continued howlings of wolves that seemed to be drawing nearer. Possibly a pack was following the deer, for the timid creatures had seemed very much alarmed.

The elder sister remembered her brother speaking of the number of wolves that infested the marsh on account of the many creatures that found a feeding ground there. Soon it became evident from the savage howls that echoed far and wide that a large pack was abroad, and was working in the direction the deer had come. In a moment, it seemed, the fierce din filled the woods about them, and the leaders of the pack broke into the clearing.

The noise was fearsome, for traces of the deer were fresh. The younger sister became utterly terrified, and, retreating to her bedroom, sprang into bed and covered herself with the bedclothes. The other replenished the fire. She thought the marauders would be gone in a moment, in pursuit of the fleeing game; but she was mistaken. A portion of the pack followed the leaders in their headlong pursuit of the fleeing game, but the rest lost scent. The little house became an object of study. It was new to them. They halted and sniffed it in the moonlight. They ran back and forth on the many foot tracks about it. Several, becoming bold, made a complete circuit of the building. The rest closed in, and the dismal howlings began with renewed vigor. They reconnoitered the door in one of their wild circuits, and one sprang out against it. The girl fastened it more securely, but soon the thuds against it became more and more frequent.

She was mute and wild-eyed with apprehension, but not for one instant did her courage or presence of mind leave her.

She tried to recall the wood-lore she had heard during her brief sojourn in the woods of Canada. Oh to be back for a moment in her rugged, native land, where the old Atlantic washed the shores of peaceful Kintyre, where now the mild air of spring was enchanted with melodies of the skylark, not rent with the terrifying howls of such ferocious creatures as those without!

Just then there came a thud on the sloping roof. One had sprung up on it; then another and another. The timbers creaked beneath their weight. She looked up through the cracks around the chimney. There she saw fiercely glowing eyes gazing down curiously at the brightness within. Again the din became furious. With the relentlessly cruel denizens of the forest around the house, at the door, on the roof, what could she do? Then it flashed to her mind that the woodsmen had said they feared live coals and traps. Energetically she seized the shovel that had laid low many a miniature snow mountain in the past winter, and thrust it deeply among the burning logs. Carefully she raised it, heaped with glowing coals and flaming, smoking brands. They would get good measure, heaped and falling over. Cautiously she crept across the floor with her flaring burden. Noiselessly she unfastened the door and waited until the wild clamor died away for a moment. As the pack in front of the cabin awaited expectantly the next move of the leaders the shanty door flew open and a shower of red coals and crackling brands landed with studied vehemence and vengeful energy right over and amongst them. Wild and precipitate was their flight. The whole pack fled with frightened howls. In a moment not a single trace of one could be seen in the clearing. They had vanished like magic.

The girl could scarcely realize that such ferocious creatures had beaten so cowardly a retreat. But she again replenished the fire, soothed and comforted her sister with assurances of safety until she fell asleep.

All night, however, the fire roared and crackled, and the sap seethed as she kept alert and anxious vigil.



Lomaland Photo. and Engraving Dept.

AT TENT VILLAGE, POINT LOMA

THE HOUR AND THE MAN

NO man can choose what coming hours may bring
To him of need, of joy, of suffering;
But what his soul shall bring unto each hour
To meet its challenge — this is in his power.

Priscilla Leonard

A High-Minded Artist

THE press notices of today so frequently link the names of great singers with the enormous salaries paid them that "high art" has become almost synonymous with *high price*. The following statement made by the great composer Hector Berlioz, in reference to Marietta Alboni, the most famous contralto of the nineteenth century, is a bright contrast to the prevailing spirit of commercialism in art.

"Mlle Alboni is an artist entirely devoted to her art, and has not up to this moment been tempted to make a trade of it; she has never heretofore given a thought to what her delicious notes — precious pearls, which she lavishes with such happy bounty, might bring her per annum. Different from the majority of contemporary singers, money questions are the last with which she occupies herself; her demands have hitherto been extremely modest. Added to this, the sincerity and trustworthiness of her character, which amounts almost to singularity, are acknowledged by all who have any dealings with her."

An artist's work can never be greater than his character, and Mlle Alboni's art showed the superiority of her motives and ideals. J.

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THE CHILDREN'S HOUR

Mother Mocking-Bird's Breakfast

A MOCKING-BIRD flew to the tip top of a cypress tree. He was brimming over with joy. That very morning five little birdies had pecked their way through their shells and were now nestled under their mother's wings fast asleep. Happy Father Mocking-Bird! In his joy he sang a song that sounded like ten birds singing at once. In the middle of it he stopped short.

"Mother Mocking-Bird and the babies must have breakfast," he thought. So round about him he sent his keen bright eyes. On the ground he saw something moving. Quickly he spread his wings, and in a moment he was down beside it. It was a yellow and black furry caterpillar moving slowly along to a guava bush near by.

"Just the thing!" exclaimed the mocking-bird with a chirp of delight, and in a moment he would have caught the caterpillar up in his bill, when lo! he heard a small voice speak, so he listened instead.

"Spare me, spare me, happy bird!" cried the caterpillar, "Do not eat me. Let me live. When I heard you singing just now I grumbled, for I thought how hard it was to have to crawl on the ground while you sang in the tree-tops. At that moment a big yellow butterfly flew by and brushed me with her golden wings.

"'Patience sister,' she cried, 'I, too, once crept upon the ground like you.'"

"Only think of it, the golden butterfly told me that and called me 'sister.' I stopped grumbling and moved on, for something told me that if I could reach yonder tree I would find out what to do next. Now you come. Oh spare my life, happy bird, for some day I too may have wings to bear me to the tree-tops."

One moment Father Mocking-Bird looked down upon the caterpillar. Then he sent quick glances around him. What was that yonder? Why, a soft ripe guava! What a fine breakfast for Mother Mocking-Bird and the birdlings! He hopped over to it without more ado, caught it in his bill, and flew straight away to their nest with the prize. ASTRID

Allan's Obedience

"ALLAN," called his mother, "Allan!"

"Yes, Mother."

"Will you run across to the grocer's dear, and get me this list of things and hurry back like a good boy. I am waiting for them."

In the shop was a gentleman with the dearest little dog, which begged, lay down and died, jumped up, and did a variety of other fascinating tricks. Allan was intensely interested and it seemed but a minute between the time he handed in his order and received the parcel, just as Doggie was put to a new and complex trick. Other little boys were watching; one called to Allan, "There is room here," but with a resolute voice, though with a wistful look, Allan replied, "No thank you, Teddy, I 'd like to, but Mother said to hurry," and he took up his parcel and left the shop. Presently the gentleman asked the grocer if he knew where Allan lived, and getting the information, whistled to his dog and went his way.

Allan arrived home to find his little sister crying. She had burnt her finger and his mother was anxiously awaiting his return, to put something upon the burn to take out the sting. How glad Allan felt that he had come home at once, but he was destined to rejoice yet more. A knock came at the door and his mother opened it to find the gentleman who had been in the shop, with his curly-haired gray dog.

Allan joyfully drew his little sister forward to see the clever dog but he stopped in surprise when he caught sight of his mother's face.

"Allan," she gasped and sank on to the hall chair.

"Marian, my sister!" exclaimed the gentleman, equally astonished.

Then followed a time of explanations about mislaid letters, changed habitation, and the happenings of years between. In the evening Mrs. Julian told her children that they were all going to live with Uncle Allan in a beautiful house with a lovely old garden, and that little Allan would have plenty of time to draw and paint now and learn his lessons and see the little dog performing his tricks too.

"And it was your obedience in the face of temptation, little son, that has brought us this blessing; Uncle Allan said that but for that, he would not have followed you home, and we might never have met again."

How happily Allan fell asleep that night, with his heart full of resolve to be more obedient than ever hereafter. ETHNE

WHY THE SPRING CAME LATE

I whispered to Nature this time last year,
Though ever so softly so no one could hear
"I just want to see how the wild things grow:
If you please, next time let the spring come slow,
So I can see the new grass when it starts:
See the gold poured into the daisies' hearts,
And I want to feel the first thrill and stir
At the root of things: and to hear the purr
Of the pussy-willows when waking up;
See the gloss laid on to the buttercup.
And I'd like to get a start of the bees,
When the next buds burst on the locust trees;
They take out the sweets, and they begin
Just before I find how the sweets get in.

Then I wish to see, just once if I may,
When the color comes to the hawthorn spray."
And Nature heard me, or seemed to do,
And as much as said, "I will humor you."
So the spring came late to convenience me,
And I am trying ever so hard to see:
But already I've missed a good many things,
Just as I did in the earlier springs.
You see, being mortal, I dine and sup,
And the gloss came on the buttercup
Just while I was taking my little bite;
Then, I've been accustomed to sleep at night,
And while I was sleeping the color came,
Yes, and left the hawthorn all aflame.
Perhaps Nature tried to accomodate,
But I guess she knew I would look too late.

Selected

Dolly Day in Japan

THERE are two days in the year when the children of Japan hold high festival; one when the boys fly their kites, and the other when the girls have their dolls. This day of the dolls comes on March the third, and for weeks before the great event the toy shops are filled with dolls of all sizes dressed in festive array.

The dolls usually represent the Emperor and Empress with their retinue, and the most expensive sets are most elaborately decked out in silks and embroidery.

There are miniature tea-sets and furniture to go with them and even the poorest little girl will have a crude set of these.

On the morning of the eventful day, the little girls get up very early, and if they are able, are busy cooking a tiny feast of real food to set before the dolls which have been placed on their little thrones in a prominent part of the house.

Delicate rice cakes, bean meal, and a thin sweet syrup which is used only on these occasions, together with a particular kind of sweetmeat are served. It is needless to say that the dainty food is eaten, not by their miniature Imperial Highnesses, but by the little cooks and their friends.

And so for one long day the little girls are happy with their dolls, but when night comes the dolls and toys are all carefully packed in the white wood boxes in which they came, and stored away to wait the coming of the great day next year, when they again are unpacked by the little girls and set in order to receive the dainty banquet prepared so carefully by their little owners. EUGENIA

Spring Flowers in Lomaland

TROT, trot, trot! There comes a group of little Râja Yoga tots running down the hillside. Their faces are rosy and beaming with joy. And how can they help being happy? All around them nature is smiling. The hills are covered with poppies, cream-cups, tidy-tips, hyacinths, wild heliotrope, sea-dahlias. How beautiful it is. What a display of colors. There the little ones play and run all the afternoon. They look like little fairies peeping forth among the flowers.

But they cannot keep all this beauty for themselves. They must all bring little bouquets home to their mamas and papas, teachers and friends. How carefully they pick the flowers, each one his favorite one, and how nicely they carry them.

The poppies and sea-dahlias are closing and soon the sun will go down. It is time for little tots to go home. And up the hillside they march with quick little steps. They are all very eager to reach home and share their joys with others.

Dear, happy little Râja Yoga children! They have found the real joy — which is in *giving*. And on the Lomaland hillside in the springtime there is a wealth of golden treasure ready for little folk who have learned the secret of joy. COUSIN BIRGIT

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4	29.694	59	55	59	57	0.04	NW	3
5	29.721	65	56	57	56	0.00	NW	4
6	29.740	63	55	57	54	0.00	NW	3
7	29.793	63	54	57	56	0.00	N	8
8	29.729	63	54	56	56	0.00	NW	3
9	29.757	60	55	57	56	0.00	SW	1
10	29.783	61	55	57	55	0.00	NW	4

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CONTENTS

Pages 2 & 3 — EDITORIAL
Life Everywhere
What is a Comet?
A New Conception of the Atom
More about the Zodiac
Axle-Grease as a Diet
Anxious

Page 4 — TWENTIETH CENTURY PROBLEMS
Miracles
Mont-Saint-Michel (*illustration*)
What is Honesty?

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Mont-Saint-Michel, Normandy

Page 6 — TWENTIETH CENTURY SCIENCE
Colors of Sea and Sky
Economizing Nitrogen
The Lunar Target
The Reserves

Page 7 — NATURE STUDIES
Do Earthquakes Migrate Westwards?
Living Crystals
Dyed Blood-Oranges
Scenes in the Mountains of California (*two illustrations*)

Pages 8 & 9 — STUDENTS' PATH, ETC.
A Sign of the Times
Infantile Theology for Adult Readers
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Alleged Crisis in Methodism
On Social Evils

Page 11 — GENERAL
Last Sunday Night at Isis Theater
Heredity, Physical and Otherwise
The Middle Lines of Least Resistance

Page 12 — GENERAL
Right and Left Again
Layman's Missionary Movement
Locating the Poles
Printing Without Ink

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Another Protest in the World of Dramatic Art and its Limitations
Valley of the Merrimac (*illustration*)

Pages 14 & 15 — WOMAN'S WORK
Hereditary Princes in Vulgar Environment
Dawn in Mid-April (*verse*)
The Staff of Life
Katherine Tingley and Party (*illustration*)
Jottings and Doings
Another Protest in the World of Dramatic Art and Its Limitations (*concluded*)

Page 16 — OUR YOUNG FOLK
A Glimpse of Bagdad, Harun-al-Rashid, and the Arabian Nights
The Refectory, Tent Village, Point Loma (*ill.*)
The Ruined Fountain (*verse*)
Rain and Kindness

Page 17 — CHILDREN'S HOUR
A Sunday Afternon talk with a Râja Yoga Pupil
Dark-Tail, a Tame English Squirrel (*illustration*)
Dandelion (*verse*)
The Eider-Duck
A Message from Selma Lagerlöf

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

Life Everywhere

MORE than a quarter of a century ago, in the midst of the reign of "blind forces" of the scientific world, that unpopular but irresistible innovator, H. P. Blavatsky, planted the conception of "minute lives." The whole universe of matter, she taught, not only the so-called organic, but also the so-called inorganic, teems with, and is actuated by, these minute lives. Since then we have progressed far towards admitting this truth. So far as the organic kingdom is concerned, we are told by an eminent man of science that

> Few persons can realize at first what an immense number and variety of microbes there are, not only around us, in air and dust and water, but also in us and on us, and in and on every living thing. The work (the huge system of chemical change and the circulation of the elements, carbon, hydrogen, oxygen, nitrogen, and sulphur) which they carry on is incessant, varied, and complex. . . . They — by a series of steps, in which different kinds of bacteria or microbes are successively concerned — convert the proteids and the fats and sugars of dead plants and animals into less elaborate bodies, organic acids, aromatic bodies . . . and at last, when what were highly complex combinations of hundreds of atoms in each molecule have been reduced by the action of first one and then of another kind of microbe into comparatively simple substances . . . the *coup de grâce* is given by certain special microbes, which convert these latter into still simpler combinations. . . .
>
> It is the green plants which from those simple compounds build up again the more complex molecules . . . and provide for the nourishment and increase of the most complex of all — the living matter hidden in protoplasm. (Sir Ray Lankester in the London *Telegraph*)

Quasi-Conscious Bodies

And in regard to inorganic matter, there is a strong tendency in the same direction. We have heard how the most ordinary chemical changes refuse to take place when the elements are quite pure; which shows that the "impurity," whatever it is, is the instigator. And it can only be a matter of time before we shall have men of science recognizing the existence of some kind of bacteria of the inorganic world — though what they may call them one can hardly predict. What are these electrons and things, anyhow?

Life is not Matter

And truly, since our ordinary mind can never form any conception of the universe without accepting sundry irresolvable axioms or rudiments, why is not an "atom of life" as good a conception as any other kind of atom? Define the atom how we will, it is a most festive and capable little creature — a kind of almighty god on tin wheels, so to speak; and so of the ion, electron, or any other hypothetical rudiment.

Theosophy stands up for the ancient belief that the atom — the irresolvable unit of matter — is a "life"; and certainly it has to behave like a life. It is endowed with properties which enable it to build up marvelous structures; what are these synthetic "properties" but an "idea" — ἰδέα? The atom might be defined as an idea endowed with energy.

Is it reasonable to search for the rudiments of physical matter in the direction of the very small? Reason would tell us that the very small and the very great are a pair of opposites, relative to the limitations of our faculties; and observation shows that the little is but a *repetition* of the great. In the realm of minute particles we find the solar system over again; the planets in their cycles repeat the atoms in their whirlings. So far as we can trace matter it is always fully endowed, and that which it builds up is merely itself again; nor can we resolve it into anything simpler than itself. And indeed logic requires that the rudiments of physical matter be not themselves physical; that is, they are ultra-physical.

Endowed Matter Everywhere

We have to recognize that even "dead matter" is a kind of living being, endowed with both intelligence and will of a certain grade; and that the microbes which our microscopes can detect are but more complex forms of still smaller and simpler beings which cannot be revealed to sight at all. STUDENT

What is a Comet?

THE orthodox explanations of the tails of comets are undoubtedly scientific, but do not explain them. This being the open season for speculation on these interesting celestial vagrants, there is here presented a theory which may solve the problem. A comet is not nucleus and tail, but only apparently so, just as the moon is not crescent nor gibbous but only apparently of that form. We know that the moon is a sphere which is partly illumined. The same is true of a comet. The difference is that the moon is a dark solid while the comet is a self-luminous nebula.

A comet, like the moon at new, is much larger than its illumined portion. The head of a comet is the center of a nebula and the tail is that portion of the nebula which lies opposite the sun. The balance of the nebula is invisible in the sunlight.

There are simple experiments which make clear why this may be true. A piece of white-

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hot metal shines brightly in the dark but not in the sunlight. If one white-hot piece is placed in the shadow of another white-hot piece, it is evident that one will appear luminous and the other will not. If therefore we imagine a nebulous sphere, composed of white-hot particles, with a comparatively dense center, and place it all in the sunlight, it is also evident that it all would be invisible except in the nucleus and in the shadow of the nucleus. This sounds strange, but a comet's tail is its shadow, a bright shadow instead of a dark one.

A shadow falling upon dark matter is dark, but a shadow falling upon self-luminous matter is luminous. This explains why the tail is always pointed away from the sun, no matter in what direction the comet is moving. It also explains why the tails of swiftly moving comets appear to "drag." The speed of light, although greater than the speed of a comet, is not sufficient to make the shadow project into space in an exactly straight line.

The tails of comets do not always appear in the regulation form, like a beam from a searchlight. Some tails are double; some triple; and some have bright spots which appear to move away from the head. These freaks are due to the structure of the various nebulae. Some are spirals, some have double nuclei, some are discs instead of spheres, and some are simply ragged, unkempt, cosmic tramps. It is clear that varying structures will present different phenomena, and that no form of a comet has ever been seen for which we could not imagine the structure that would produce it.

FRED G. PLUMMER

A New Conception of the Atom

AN unusual and striking conception of the atom is given in an article by Frank W. Dodd, in *Engineering*. It makes the atom infinitely large instead of very small, and offers suggestions in the way of explaining action at a distance.

The writer proposes to regard the atom as

> The center of a vibratory system, extending indefinitely in all directions in the ether, and superimposing its vibrations as "overtones" on the vibratory systems of all other atoms. Under this conception the atom becomes infinitely large instead of almost infinitely small.

He points out that according to our conception of the ether, it must be capable of transmitting a practically infinite number of different kinds of vibrations, without these interfering with each other. And we know that the air can transmit any number of different sounds, crossing each other in every direction, without any of them being impaired. Also, if we watch wavelets lapping against a sea-wall, whose shape sends back the water in reflex waves crossing the others in a different direction, we can trace both sets of waves proceeding uninterrupted. It is, therefore, quite reasonable to endow our ether with a like power; and we know for a fact that it must contain the vibrations from myriads of stars, for it is always ready to give to our eye any one of those vibrations we may seek.

Is it, then, too much to say that the ether may be *full* of the vibrations from a single atom, and from every single atom, all these vibrations coexisting without mutual interference? There does not seem any reason why Nature, who we know is capable of so much, should not be quite capable of this much more.

> Limitless and inconceivable volumes of space are being traversed in all directions by the light from millions of stars, and yet we cannot "tap" a single cubic inch or fraction of a cubic inch of that space with suitable and sufficiently sensitive instruments . . . without finding traces of the special vibration due to every one of those stars, and even of the particular elements that go to compose it.
>
> To go further, and to conceive that such a small volume of space contains traces of the special vibrations due to every separate atom of matter in the universe, is making a long stride, but it is a stride which is absolutely in line with our experience of nature.

And every atom overlaps every other atom and contains all other atoms! The problem of attraction (or the action of matter at a point where it does not exist) disappears!

But this throws us back upon the ether, as to whose constitution physicists are yet in puzzledom. Though we may thus provide an explanation of the atom of physical matter, we must remember that the "atom," using the word more generally, is a device adopted for the purpose of obtaining some convenient working symbol of the constitution of the physical universe which we see round us. Atoms-separated-by-intervals seems to be our nearest approximation to a solution; and, if we do not apply this formula to the ether itself, how else shall we represent the ether? So this hypothesis does not get us much further in the way of *final* explanations. But it is a most suggestive thought that every atom of matter is eternally vibrating through space and shedding its influence everywhere. Accept the ether as a fact, postponing a mathematical conception of it, and it may help as much. Finally, the cosmic characteristic of the "atom" is a standard maxim of the archaic, pre-Christian thought, as the Hindû philosophers put it, saying that the atom is both cosmically great, and infinitesimally small, the God Anu ("Atom") in short.

This theory is a good initial step towards a more mystic and a saner conception of cosmic physics. When it shall have become known that this atomic infinite represents but one of forty-nine "planes" of *our* Universe, and that that Universe is but one of a number commencing "–" and ending "+" (algebraically speaking), then, indeed, will the Theosophic teachings have won their inevitable recognition.

STUDENT

More about the Zodiac

MAKARA — *Capricornus,* is the tenth zodiacal constellation. In the Egyptian zodiac we find the goat held on a chain by the god Anubis. In the zodiacs of Denderah and Esneh the symbol is half goat, half fish; in the Indian zodiac it is composed of a goat *passant* traversed by a fish. In the oriental zodiac of Sir W. Jones, it is a fish swallowing an antelope.

Makara means five on the side, really meaning the dodecahedron, and also man, the microcosm, who is five, and ten. So the Sanskrit word shows a veiled reference both to the macrocosm and the microcosm. The dodecahedron itself implies the icosahedron, from which it grows, and the twelve points of which doubtless hold one key to the true meaning of the zodiacal arrangement; for, viewed in a certain way ten points are seen, with two as it were concealed in the center. Thus the public zodiac of archaic times had ten signs only, round the circumference, not twelve, although twelve is equally correct; and if the central point be included there would be thirteen. As the visible universe is modeled on the noumenal, it may be gathered that the model of the noumenal is thus framed on the double five and the triad. Or, as one half is like a reflection of the other, we arrive once more at the septenary, six diameters and the central point. Moreover, as it contains three planes at right angles, all the five regular solids are posited in the icosahedron, which is thus an epitome of all root forms, whether atomic or otherwise.

Again, the symbolism of the sign, half goat or antelope, half fish, shows that the sign typifies both the terrestrial and the fluidic or plastic noumenal — the objective and what is to us the subjective or modeling realm, that region wherein are impressed the creative thoughts of the Demiurge, the regions wherein are all the proximate causes of the physical phenomena known to us only by their effects and mutual reactions.

Thus perhaps we may glimpse the fact that there is more real knowledge of nature shown in the name and symbolism of a single ancient zodiacal sign than modern research is yet able to grasp in its entirety, for we have but touched the fringe of the matter. If instead of imagining zodiacal symbolism to be the work of "pagans" and "idolaters" and "ignorant ancestors," modern pandits were reverently to study ancient symbolism, they might find themselves on the track of remarkable discoveries. But discipline should precede true knowledge.

STUDENT

Axle-Grease as a Diet

LORD CROMER, addressing a railway company, narrated some anecdotes of the early railways in Egypt. There were only single lines and no signals; so a train would start on the off-chance of not meeting another train. There was found to be a shortage in the axle-grease department; but after investigation and an examination into the dietary of the native employees it was found that they were supplementing their rations by a dessert of this nutritious and palatable material. The problem was, therefore, to find a substance which should at one and the same time exhibit excellent qualities as a lubricant and prove unattractive as a condiment. The authorities therefore decided to mix with the axle grease large quantities of castor oil.

H.

Anxious

A WELL-KNOWN scientist was lecturing on the sun's heat, and in the course of his remarks said: — "It is an established fact that the sun is gradually losing heat, and in the course of some seventy millions of years it will be exhausted; consequently this world of ours will be dead, and like the moon, unable to support any form of life." At this juncture a member of his audience rose in an excited manner and said: — "Pardon me, Professor, but how many years did you say it would be before this calamity overtakes us?" "Seventy millions, sir," said the professor. "Thank God!" was the reply. "I thought you said seven millions!" — *Press Clipping*

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Some Views on XXth Century Problems

Miracles

THE advanced thinkers in the Christian world appear to be very anxious to give up miracles. Some of them, more anxious than they need be to placate science, think they must thus manage it. Others are trying by this method to live in both camps.

If, according to the older view, they make Jesus Christ "the only begotten Son of God" "through whom all things were made," they have no leg to stand on. For he "through whom all things are made" and who was and is therefore in command of all forces on every plane of made nature, is manifestly capable of using these forces in ways quite impossible to made men. Being so capable, why should he not for the conveniencing of his work have done so? It would seem a pure waste of time to spend any of it in discussion of whether he did or did not happen to do this or that particular thing.

In the other and more modern view, that which makes him a highly evolved and spiritual *man,* there is more than one difficulty. If, as the most spiritual man who ever lived—such is the contention — he had no more understanding of the laws and forces of nature than any of the rest of us and could not use them in ways impossible to the rest of us: if close union with the divine brings with it no further understanding of that divine's natural world and the natural forces than the rest of us have, how limited is the field of that illumination! How absolute is the gap between the scientific and the spiritual intelligence! No perfection of the latter, even when finally achieved by all mankind, will then suffice to accelerate by a moment the snail's pace of science. What force is in itself, what the mysterious life of the atom really is and means, will be as dark as now. There will be companies of spiritual illuminates still discussing the nature of the ether.

We do not admit that the gap between the degrees in human intelligence is so absolute that perfect illumination of the higher does so little for the lower. The wisdom that can read and feel with the heart of man can read and feel with the heart of the atom. Humanity has always credited this and has therefore had no difficulty with the "miracles" associated with the personality of every great teacher. The theological ship will in the end be much better served by keeping Jonah on board. The conception of a *complete* illumination of intelligence, achieved by nearing or assimilating the divine, can be preached and understood and accepted; but no other. Popular intuition will always reject as uninteresting and insipid the ideal of a perfected moral character walking about inside an intellect which in comparison therewith is utterly feeble and inadequate. *That* Jesus is the meek and haloed saint of the medieval pictures.

Apart from the miracle question there is another difficulty in the presentation of the perfected man theory of Christ, correct as that theory may be. How *by the age of thirty* had he come by his perfection? How by that age had he evolved in himself so overwhelming a spiritual energy?



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MONT-SAINT-MICHEL, FRANCE. N. E. VIEW

The theory cannot be preached much longer unless that of Reincarnation be added to it. Preach Reincarnation; preach that by the one-pointed efforts and cultured compassion *of many successive lives* a perfect character can be and was reached — and the Christs can be understood and will be accepted. The miracle that will *not* be accepted is a perfection attained with the impossible celerity postulated in the one-life view.

And then you cannot preach Reincarnation only for a few men or for one. STUDENT

What is Honesty?

WHAT *is* honesty? asks *American Medicine. Is* there an absolute honesty? Standards change.

No better illustration could be brought forward than the sober statement of an honorable gentleman concerning the recent grave scandals at Albany. He never denied the giving and taking of bribes to kill legislative bills, but simply said "It was the custom of the time, and nobody looked at it as we do nowadays."

Standards change not only in time and differ among different peoples, but the same man will have two standards at the same time. In his private life he may behave honestly; as part of a corporation he may have his share in corporate dishonesty.

But do the standards really change? What is the real principle of honesty? The inner divine law of things is that every man shall have on every plane what he has adequately worked for. That belongs to him. The honest man is he who has allied himself with divine law, worked it into his nature so that it appears as his desire and operating motive. He will therefore do all that is in his hands to do that other men shall get through him what they own. "That I may be honest" does not fully express his desire. That form of words is sometimes the expression of the desire to feel self-righteous. True honesty is an active force which feels the rights of *others* as divine law feels them, and acts accordingly. That is the higher honesty. He who has it will not take what is not his, not primarily because he will be himself stained, but because some other or others will be defrauded — the whole of society, or other people whom he may never see or know. C.

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Archaeology Palaeontology Ethnology

Mont-Saint-Michel, Normandy

MONT-SAINT-MICHEL has often been called "the Wonder of the West"; and Americans will not think this description so inapt if they remember that it was first applied to the famous Mount in days when the west of Europe was considered the West of the world. In any case, the number of American tourists who visit it annually goes to prove that it is at least regarded as one of the greatest wonders of Europe. Michelet's description of it cannot be bettered:

> The gigantic rock is an abbey, a cloister, a fortress, and a prison, with exquisite sublimity and true dignity. It rises like a titanic tower, rock upon rock, keep upon keep, and century upon century.

In our illustration (see opposite page) we see to the left the town, which, with but one narrow main street, rises from the Barbican gate to the Châtelet which guards the entrance to the Abbey; in front of the town are the ramparts and towers which defended the sacred Mount so stoutly and so often against English and Huguenot assailants.

The long façade rising sheer up from the rock to the right of the fortifications, is that of the "Merveille," the north face of the abbey. This grand structure indeed merits its name. It consists of three stories: the ground floor, with huge pillars to support the great weight above, forming the Almonry and Cellars; over this, the magnificent Salle des Chevaliers, where Louis XI in 1469 founded the order of Saint Michel, and the Salle des Hôtes; and still higher, at a level of 300 feet above the sea, the very beautiful Cloisters and the newly-restored Refectory.

It is said that twenty-five years sufficed for the completion of this wonderful building, though every stone of it had to be transported a distance of several miles from quarries on the mainland. We know not which to admire more — the boldness and skill of Abbot Jourdain, who designed and commenced it in 1203, or the courage, patience, and perseverance of his energetic successors, who completed it according to the original plans. Not only is the whole structurally grand, but in the interior each separate part is beautiful in itself, and enriched with graceful and delicate work such as craftsmen alone could do.

The Salle des Chevaliers is said to be the finest example of Gothic architecture in Europe. No less a gem are the Cloisters, with their slender columns of rose-colored granite, supporting arches of pure white stone ornamented by a graceful frieze and spandrels carved with the delicacy of lace; here the solid stone seems to blossom, putting forth flowers and leaves of its own.

Behind the "Merveille" rises the church, with its fine modern spire crowned by a gilded statue of the Archangel. Part of the nave dates from 1020, but the rest of the church is of considerably later date. It has suffered many calamities, the greatest of which was the terrible fire of 1776, which destroyed half the nave. The interior is at present undergoing restoration, but the exterior, with its high flying buttresses and legion of fantastic gargoyles is very striking. A stairway, with balustrades carved into the semblance of lace, leads along one of the buttresses to the gallery over the choir; it is well named "l'Escalier de Dentelle." Visitors are no longer allowed to ascend this, owing to their detestable habit of scribbling their names on the beautiful stonework. A magnificent view is however obtainable from the platform above the chapels.

The entire apse rests on the Crypt, or Salle des Gros Piliers, which is a veritable epitome of massive strength. Its nineteen round pillars, rising from a stone-paved floor, are of gigantic dimensions, eighteen of them being more than 12 feet in thickness; out of these spring bold moldings ornamenting the great arches above. Everything is in admirable proportion. Since the outline of the apse is followed by the Crypt, the eighteen huge pillars are necessarily arranged in concentric arcs of ellipses round the smaller one. The general effect is most striking and awe-inspiring; grace and simplicity are combined with grand solidity and strength.

Beneath the great nave of the church are smaller crypts, the monk's cemetery or catacombs, and two ancient chapels; in one of the crypts is the treadmill which formerly hoisted a small truck traveling on an inclined plane, and thus enabled supplies to be got into the abbey direct from boats at the foot of the Mount. On this level also, at the end of a long corridor, was formerly the notorious iron cage, attributed to that pious and "most-Christian" king, Louis XI. Below this again were the terrible dungeons and *in-pace,* or *oubliettes,* where many an unfortunate prisoner ended his days. It is pleasant to leave these subterranean regions and emerge into the sunlight again.

The modest little building on the extreme point to the right of the abbey is Saint Aubert's chapel. Legend has it that this same point once formed the very summit of the Mount, but that, being in the way of the church which Saint Michel desired should be built, it was thrown down to its present position by the mere weight of a little child's foot.

This brings us to the traditionary origin of the church and abbey.

At the beginning of the 8th century, the track now known as the Bay of Mount-Saint-Michel was dry land covered with dense forest, above which rose the rocky summit of Mont-Tombe. The latter appears to have been regarded as a sacred spot long before the dawn of history. The Druids worshipped there, the Romans dedicated it to Jupiter, and Christian hermits, a number of whom retired to the neighboring forest during the 6th and 7th century, built a chapel upon it.

In 709, the archangel Michael appeared to Aubert, bishop of Avranches, and commanded the building of a church in his honor on Mont-Tombe. The worthy bishop hesitated and quibbled, seeing what a formidable undertaking this would be, and doubting if his visitor were really Michael. The warlike archangel, however, was not to be trifled with, and he soon satisfied Aubert of his identity by pressing his finger against the bishop's head. One can understand that such an argument would be effective when one reads that the resulting finger-print (on the strength of which Aubert was canonized) is still distinctly perceptible in the saintly bishop's skull, which is preserved in the church of Saint Gervais at Avranches.

Aubert accordingly built a circular church on the mount and established there a collegiate body of 12 canons. In 710, before this was accomplished, the surrounding forest was suddenly overwhelmed by the sea, and the mount, renamed after Saint Michael, became cut off from the mainland at every tide. But its fame grew, and pilgrims flocked to it, crossing at low water on a firm track between quicksands, and praying not to be engulfed by these or by the flood tide, which came on with incredible rapidity.

The collegiate body founded by Saint Aubert was replaced in 966 by Benedictine monks, and members of this order were the architects and builders of the abbey and church which we admire today. Successive abbots also constructed the strong fortification, thanks to which numerous sieges were successfully withstood. From the time of Louis XI, political prisoners were confined at the mount; but, in spite of various vicissitudes, the pilgrimage went on, and appears to have been in the middle ages a thing of national importance. Along the narrow street which winds up to the abbey, there once stood, it is said, 30 inns for the accomodation of pilgrims.

The revolutionists of 1790 expelled the monks, and pillaged and defaced the church and abbey. These beautiful edifices were then transformed into a common prison, and such they remained until 1863, suffering incredible mutilations. In 1874, the State undertook the complete restoration of the entire structure, which was formally declared a "monument historique"; this restoration is still in progress. In 1880-1881 a good road was constructed from the mainland, along a causeway a mile in length. This causeway, and a long dyke built on the sands to the eastward, are gradually bringing about the reclamation of the head of the Bay. Already the quicksands have disappeared, whilst, at neap tides, the sea no longer surrounds the Mount. In less than half a century, it is said, the coastline will pass well to the northward of this, much as it did 1200 years ago.

With regard to the Mount having once been in Brittany, a quaint quatrain says:

> Le Couësnon
> Par sa folie
> A mis le Mont
> En Normandie.

The river Couësnon, near its mouth, forms the boundary between Brittany and Normandy. It formerly flowed to the eastward of the Mount, but its present course is just to the westward.

B.

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The Trend of Twentieth Century Science

Colors of Sea and Sky

POETS who like to get their facts accurate will now give up talking about the blue sea; they will even go warily with the blue sky. Lord Rayleigh has been telling us that the blueness of the sea is really a theft; it is blue because it reflects the blue sky. It is bluer when rippled or waved because the front of the ripple or wave throws the reflection straight on to the eye of the observer. Its own real color is green as a rule, sometimes greenish blue. Looking through a wave at the sun, or down through shallow water with a neutral bottom, will make this fact evident. The green, which is sometimes nearly yellow, is due to the salts and other contents of sea water. Absolutely pure water is blue, due to the fact that it perfectly transmits the blue end of the spectrum, less perfectly the other. For an opposite reason the sky is blue. The long vibrations of red, orange, yellow, and green light can bend round the molecules of air and come straight on. Those which, coming from the sun, do not happen to make for the eye of the observer, are not seen. But the blue and violet vibrations are short and when striking upon a molecule of air cannot bend round it and come on. They are spattered sideways in every direction, strike the molecules, are again spattered, some of them finally reaching the eye from every direction and giving the sky its natural blueness. To be accurate, the sky is blue, indigo, and violet, and looks the more violet the more sensitive happens to be the observer's eye to that color. The sun looks yellow rather than bluish-white, because, as we have said, so large a proportion of his blue rays have been scattered and come to us indirectly only — from the sky.

STUDENT

Economizing Nitrogen

SOME chemical researches on the cancer cell were submitted to the last meeting of the British Royal Society, researches throwing some light upon its rapidity of growth.

The expensive element in tissue growth, whether of plant or animal, is the nitrogenous. That is to say that more work has to be done upon nitrogen than upon carbon to fit it for tissue. In that fact we have the ultimate reason why potatoes and rice, for instance — almost wholly carbonaceous foods — are cheaper than meat and eggs. The parts of a cell which are essentially living are the nitrogeneous parts. If it desires to divide into two it must first accumulate enough nitrogenous stuff to fit out its successors for their early life work.

Now the cancer cell is lower in nitrogen content than the normal cells amid which it grows. It can do more subdivisions of itself in the same time on less richly nitrogenous blood-food than they. It is "cheap labor." Its power of growth is greater than theirs.

The origin of the cancer cell is not known. It does not appear to be a transformed normal cell. It is not infective to the normal cells. Where a secondary growth in some other part of the body follows a primary growth, it is because one or more cells from the latter have become detached and migrated to the new locality, there multiplying. It has however some very close relation to the normal cells. Cancer on one species of animal is sterile when transplanted to another, though the microscope can show no reason why. The tissues of some animals have also great power of self-defence. Two mice out of three are immune. One mouse out of five will recover from it and is then immune, showing that the tissues have learnt how to meet the situation.

The problem of cure is therefore by no means hopeless of solution. In every case there is probably an attempt, however inadequate, at recovery. The problem is to discourage the morbid cell while encouraging the normal ones. The spark treatment, to which we recently referred, belongs to the first half of the attempt. An English physician, reporting considerable success, devotes himself to the second. He puts the patient on a regime calculated to restore perfect general health, not an item of which regime may be swerved from. The starvation method comes under the same head; it is not the starvation which does good, but the time permitted to the patient's cells to get rid of the results of long excesses in diet — excesses nearly universally committed in civilized life, knowingly or not. The better method is probably to cut diet back to the furthest line of need and to make its ingredients such as give least labor in digestion. Vitality must also be conserved in every other possible way and the patient must contrive to get into and keep in a mental state of cheerfulness, hope, and general good will. A medicine directly capable of rousing the blood and tissues to the work in hand has not yet been found. Paracelsus, we believe, spoke of arsenic; but it had to be "dulcified" so as to minimize its poisonousness, and the method he gives for doing this seems to be now incomprehensible.

M. D.

The Lunar Target

LOOK at the indentations made on a little surface of dried mud by the falling raindrops of yesterday. Then fix up a leaden plate and shoot bullets and shot at it. With the eye of imagination one may see in both surfaces a resemblance to the pitted lunar surface. And according to Professor See the lunar pits did come into being in some such way, the shot and raindrops being falling masses of cosmic matter. From small beginnings the moon, he thinks, thus grew; the small beginnings, sailing past the earth one morning long ago, having being captured by her and assigned the honorable duties of satellite. All the planets and satellites were in his view captures of that kind, growing from accretions of bombarding meteors and meteorites. So he is naturally pleased to find what seem to him evidences that the lunar pits are indentations and not the remains of volcanic eruption. Naval target practice indicates that when the resisting surface is not too hard the indentation will have about three times the diameter of the shell. In the case of an average lunar crater of sixty miles diameter the diameter of the striking satellite would be twenty miles, which is that of some of the asteroids. It would be more or less vaporized, make a cloud of some little height, and then fall as dust. This dust, falling all around, would tend to obliterate the older craters in the neighborhood, resulting in the appearances known as "ghost-craters."

There are several difficulties in the way of the theory, and astronomers are not rising enthusiastically in its support. There should, for instance, be no shining areas of the lunar surface; all should be covered by a layer of dust. New craters of various magnitudes should occasionally appear, even up to the largest, the dust from which should obliterate the smaller ones in the neighborhood. We have moreover no evidence of any such bombardment of the *earth*.

The supporters of the usual volcano theory do not however consider that the old lunar volcanic action was identical with that which occurs on our own planet. Our own, they think, is due to the heating of masses of buried water. Buried water is not admitted for the moon, so a boiling nucleus of rock or metal erupting here and there through a cool film of crust has to be postulated.

Public curiosity concerning the moon evidently cannot be gratified as yet. Her surface is diversely read, her age variously reckoned, her origin conflictingly explained. When her chemistry can be studied according to some new and finer method not yet born she may be found to give evidence of an age greater than the earth.

STUDENT

The Reserves

WHEN Professor James pointed out that a strong effort of will or the stimulus of urgent need will place at our service a second reservoir of energy, ordinarily untapped, he might have reminded us that the same is true of the body in *its* walk of life.

To a rather small degree physiologists know this. They know that the blood cells, in the course of an acute disease, will sometimes suddenly tap their second reservoir, produce a flood of chemical matters fatal to bacteria, and win their victory.

There are however some observations which show a larger potentiality of energy than this. Professor Gaule of Zurich, for example, some few years ago recorded the fact that after a balloon ascent of 15,000 feet the number of his (and his wife's) red blood corpuscles had increased by 40 per cent. The air at that height was rare, the oxygen getting scarce, and more red cells were needed to seize and distribute such as there was. So the blood-forming mechanism rose to the occasion.

If the body were treated properly this physiological power would work in unvarying harmony with the needs of the tenant. But that "proper treatment" consists not only in self-control on physiological lines but in *mental* equilibrium, peace, content, and good will. C.

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Nature Studies



Do Earthquakes Migrate Westwards?

A MAN of science has lately published a queer theory of earthquakes. It was devised to account for the alleged fact that earthquakes migrate slowly westward. He claims to have shown that a convulsion in any given spot will be succeeded by convulsions in other spots to the westward and in the same latitude after a given time depending on their distance. After comparing the dates and places of many earthquakes he has arrived at the conclusion that the tendency to these convulsions moves slowly from east to west in every part of the world with a velocity of about 22 minutes 41 seconds of longitude per year, thus girdling the earth in 952 years. In 1855 an earthquake occurred near the Sea of Marmora; the Gulf of Naples is a weak spot in the earth's crust, 14½ degrees to the westward; accordingly shocks were to be expected 38 years later, and there actually was a violent earthquake at Naples in 1893. The earthquake of 1880 in Smyrna preceded those of Chios in 1881, Athens in 1886, Corinth in 1888, Zante in 1893, the Ionian Sea between 1903 and 1905, and Messina in 1908. Future shocks of this series may be expected at Palermo in 1914, Alicante in 1952, and the coast of Portugal in 1972. At present there is unusual danger in the vicinity of St. Étienne and Hérault in France, in Macedonia, Otranto, Tarentum, Cyprus, and portions of Algeria.

The theory is that the kernel of the earth is rigid and rotates more slowly than the crust, thus having a westward motion relatively to the crust; and that inequalities on the surface of this inner moving kernel strike the lower surface of the crust and cause the shocks. E.

Living Crystals

MORE about liquid crystals appears in *La Nature* (translated in the *Literary Digest*). If a saturated solution of ammonium oleate in alcohol be allowed to cool, transparent crystals appear, of the form of elongated diamonds. They are hard to distinguish, as their refractive index is nearly the same as that of the liquid; but if poured out they can be seen twisting about to clear obstacles. When two meet, they join like two drops of water, but the same polyhedral form is again assumed; but when they meet at right angles, a star shape is produced.

About 1890 Lehmann discovered crystals which form spherical drops; they are fluid but their particles are arranged in concentric circles. When they touch each other they blend into larger spheres. By proper mixtures Lehmann obtained forms intermediate between these and the polyhedric crystals described above; and these show phenomena like those of the lower forms of life. A spherical crystal, meeting an air-bubble, envelops and swallows it, as an amoeba swallows food; buds may appear on the flattened surface of a drop and break off. Two spheres may assume an elongated form like a bacterium or a snake-like organism. They grow by addition to their substance, not by adding new particles to their surface. They can separate into two independent parts, each of which grows and may again split.

Mention was made not long ago in the CENTURY PATH of certain experiments in which some thick liquid like glycerine was mixed with a little of a solution of some salt and then dropped into a solution of another salt; a precipitate took place, in the form of a skin surrounding the drop, and the phenomena of osmosis caused the drop to sprout and bud just like micro-organisms yet in accordance with known laws of physical chemistry.

Some may argue from these analogies that animal life is a mode of physical action, and others may feel equally convinced that physical action is a mode of animal life. The truth would probably be more nearly approximated by saying that each one of them is a mode of the other. After all, osmosis and life are two words and but little else. We are informed that these analogies give great satisfaction to the "monists" — a kind of scientific monotheists. If they ever get their chain complete, we shall be able to trace our family tree right back to ammonium tartrate, and beyond that to the atom; and beyond the atom again to — well round to the Eternal Mystery again.

STUDENT



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SCENES IN THE MOUNTAINS OF CALIFORNIA

Dyed Blood-Oranges

THERE is a scare in London, which seems to be believed, that blood oranges are manufactured by injecting an aniline dye through the rind by means of a fine hypodermic needle; and it is added that the fraud was discovered through the point of a hypodermic needle being found in the throat of a person who had partaken of these blood oranges. This story is laughed to scorn by a paper that hails from the citrus section of California. The inside of an orange consists of many sections separated by walls, and these again of innumerable subsections, down to small vesicles. How could an injected dye be made to permeate the whole of this system, and not to collect in blotches? But will the public be grateful for the exposure of this scare? H.

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From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

A Sign of the Times

WE are glad to see this evidence of the attention that is being paid to the welfare of the inmates of our penitentiaries. Everything that is an incentive and encouragement to good behavior, and therefore to self-respect, is to be commended. We feel that this measure is a step in the right direction and is a new sign of progress along sane lines. We trust that the Bill may be passed and become law. OBSERVER

IN THE HOUSE OF REPRESENTATIVES
March 15, 1910

Mr. Sterling introduced the following bill: . . .

To establish a system of parole for United States prisoners.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That every prisoner who has been, is now, or may hereafter be convicted of any offense against the law or laws of the United States, and is confined in execution of the judgment of such conviction in any United States penitentiary or prison for a definite term of one year or over, other than for life, except when convicted of treason, murder, rape, arson, or kidnaping, and except those who have been twice previously convicted of a felony, whose record of conduct in such prison is good, may be released on parole, as hereinafter provided: *Provided,* That prisoners under the provisions of this Act shall be eligible for parole only when they shall have served at least one-third of the term for which they were severally sentenced, with allowance for commutation for good conduct which they may have earned under existing law.

SEC. 2. That there shall be constituted a board of parole for each United States penitentiary or prison, composed of the superintendent of prisons in the Department of Justice, the United States district attorney for and a citizen living in the district in which the penitentiary or prison is, respectively, located, the latter to be appointed by the Attorney-General; that the superintendent of prisons shall be chairman of the board; that the members of the board shall serve without compensation, but they shall be paid their actual and necessary traveling expenses while engaged in this service out of the appropriation for the maintenance of the penitentiary to which they are assigned, which appropriation is hereby made available for the purpose. The majority of such board shall constitute a quorum which shall be sufficient for the transaction of business; the board shall have power to establish rules and regulations upon which prisoners will be allowed to go upon parole outside of the prison buildings and inclosures of the respective prisons.

SEC. 3. That each board of parole shall meet at such time as the chairman thereof shall designate. At each of such meetings every prisoner of the class mentioned in section one shall be given an opportunity to appear before the board and apply for his release upon parole. If it shall seem to the board of parole as the result of its investigation into any case, and after consultation with the warden of the prison, that there is reasonable probability that any prisoner who applies for his parole, if granted, will live and remain at liberty without violating the law, then the board of parole may authorize the release of said applicant upon parole. Such applicant shall thereupon be allowed to go upon parole outside of the said prison walls and inclosures, returning to his home if he desires, upon such terms and conditions as the board shall prescribe, and to remain while so on parole in the legal custody and under the control of the warden of the prison from which he is so paroled until the expiration of the maximum period for which he was sentenced, or until his case is otherwise disposed of according to law.

SEC. 4. That at any time during parole the board of parole by which the prisoner was released may in its discretion revoke and terminate such parole or modify the terms and conditions thereof. If such order of parole shall be revoked and terminated prior to the expiration of the term of parole, the written order of the warden of the said prison, duly certified, with a certified copy of the warrant of commitment in the warden's hands in his case, shall be sufficient to cause the return of the paroled prisoner to the prison to serve the sentence as originally imposed; and the time the prisoner was out on parole shall not be taken into account to diminish the time for which he was originally sentenced, but he shall serve the full sentence not therefore served without taking into account the time he was out on parole. While on parole any prisoner shall be entitled to the commutation for good conduct which he may earn under existing laws, unless said parole shall be revoked.

SEC. 5. That each board of parole shall appoint a parole officer for the penitentiary over which it has jurisdiction. It shall be the duty of such officer to aid paroled prisoners in securing employment and to visit and exercise supervision over them while on parole, and such officer shall have such authority and perform such other duties as the board of parole may direct. The salary of each parole officer shall be fixed by the board of parole, but shall not exceed one thousand five hundred dollars per annum, which, together with his actually necessary and traveling expenses, shall be paid out of the appropriation for the maintenance of the penitentiary to which he is assigned, which appropriation is hereby made available for the purpose. In addition to such parole officers, the supervision of paroled prisoners may also be devolved upon the United States marshals when the board of parole may deem it necessary. And there is hereby appropriated, out of any moneys in the Treasury not otherwise appropriated, the sum of one thousand two hundred dollars for clerical services in the office of the superintendent of prisons as chairman of the boards of parole in carrying out the purposes of this Act.

SEC. 6. That it shall be the duty of the warden of the prison to furnish to any and all paroled prisoners the usual gratuities, consisting of clothing, transportation, and five dollars in money; the transportation furnished shall be to the place to which the paroled prisoner has elected to go, with the approval of the board of parole. The warden of the prison who furnishes these gratuities is hereby authorized to charge their cost in his accounts against the United States: *Provided, however,* That when any such paroled prisoner shall have received his final discharge while he is away from such prison he shall be entitled to no further gratuities provided for discharged prisoners under existing law.

SEC. 7. That nothing herein contained shall be construed to impair the power of the President of the United States to grant a pardon or commutation in any case, or in any way impair or revoke the good-time allowance for prisoners that is or may hereafter be provided by Act of Congress.

SEC. 8. That all Acts and parts of Acts inconsistent with this Act are hereby repealed.

Infantile Theology for Adult Readers

WHEN I was a child I thought as a child . . . now that I am become a man, I have put away childish things. — *Paul*

We find it hard to realize that men with cultivated minds can still retain in manhood the impressions of religion they received in nursery days. That such may be the case is plainly shown by the appearance in the London *Spectator* of an article entitled "The Friendship of the Stars." The writer here suggests that when at death we leave the body we shall wing our way to God "who dwelleth even above the stars," with the velocity of light, and then, bearing in mind the distance to be traversed and the possible contingency of taking the wrong direction, he adds: "It should be less hard to die on a starry than a cloudy night"!

First we are asked to believe that God is an absentee Creator who resides beyond the confines of the stellar universe, and next that travel to a distance brings us nearer God. Opposing these extraordinary views Theosophy upholds the teaching of Jesus that the requisite for seeing God is purity of heart and not proximity in space. That the state of the weather can affect the success of our post-mortem journey is inconceivable to thoughtful persons, since neither tempest, cloud, nor fog extend beyond the limits of the atmosphere which wraps our globe, and it is always "pleasant weather" in the depths of space.

The fact appears to be that many people dare not exercise their minds in matters of religion on account of the inevitable changes which they clearly see a critical examination must produce. The beaten, easy pathway of hereditary creeds seems preferable to the strong search and strenuous effort of the pioneer. Theosophy declares that God is everywhere and though as yet but partly known is apprehended with increasing fulness by the pure in heart who clarify their minds and thus disperse the earthborn clouds that veil them from their own divinity. We need not wait for death to set us free that we may dart through space to some far-distant Heaven, because the presence of the Father in secret abides in all its fulness in the chamber of the heart, for "the Kingdom of God is within you."

Speak to Him thou for He heareth and Spirit with Spirit can meet:
Closer is He than breathing and nearer than hands and feet.

STUDENT

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THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Christianity teaches that a man must mend his life *now* — that this present life must be a good one, since it is the probation time for all eternity that follows. How much greater an incentive to right living is this, than your Theosophical Law of Karma, which, with Rebirth, provides endless opportunities for putting off the moment of effort and repentance; since there will be a million lives more in which you can make the change, and no finality is to be found anywhere.

Answer Is it so? And yet we must consider that after all there is likely to be some kind of human decency in this universe we inhabit: *we* at least are capable of honorable dealing, and can provide instances of high honor and magnanimity, we human beings can; and should think scorn to accuse the Government of things entire of petty meanness, and the making of impossible contracts to be fulfilled by us who had no hand in the making, and no capacity for the fulfilling of them.

Is fear the best inducement for the blossoming out of a man's true inward glory? You would imply that it is, and with that implication, let in a whole host of degradations. Oh! poor Man, that he must be as the beasts are, and worse a thousand times than the beasts, unless God be over him with a whip, and God be over him with cajolements and tempting baits, to wile and scourge him away from the desirables of evil, to coax and frighten him to an unhappy, uninviting state of goodness! There is a soul in man; is not that answer to the question? And the secret goings forth and comings of the soul are as storms and the flamings of a sunset sky, sweeping and magnificent: what were those beacon lights of history, those great saviors and patriots and heroes, if the soul is indeed some stultified nothing that may be left dust-hidden in unvisited attics; while *we*, the essential *we* to whom whips and sugar-plums appeal, wallow down here and revel in our wormhood? Why should this man gather the spear points into his breast for Switzerland; or that other accept the curse of his church and the certainty of eternal hell with it, that his Italy might be redeemed. Oh! there are flaming fountains in the heart of man, there are glories brighter than the dawn, more glowing than the noonday; have you not the wrong conception of him? whips and scorpions are not the instruments. Humanity has no use for the mild good man who walks circumspectly in fear of the rod: sighing for heaven, and the desire to save what you call your soul will not reduce one of the world's evils. What shall such a one do? what force shall come from him? A milk and water force, where the need is for "thunder and the sword of Michael"; you could get such virtue from the quiet kine.

That which moves a man to the highest greatness is always a mood that goes beyond selfhood. Whatever exertions may selfish man put forth, the compassionate can go further; and *he* moves like a star to it, untroubled and in the deepness of joy. Is there nothing to be learned from this? Indeed there is this grand something, that the impersonal soul, heroic, is at the back of all human things; and could you drop a plummet deep enough into the nature of any man, it would come up transmuted by a divine alchemy into gold. Your debauchee and vilest outcast seems from this standpoint as tragic a spectacle as Prometheus on Caucasus; — nay, but you *will* not be stayed; there *shall* go forth from you something to awake the hidden splendor. Were there no Reincarnation in the scheme of things you would yet demand it for yourself; heaven would be a crucifixion for you, while there remained any man on earth. Is there any call like the call of compassion? Earth is the place; earth, where the sons of God in their millions are on the cross of sin and matter and this wretched ignorance of their divinity: such a longing for it would be in you that leagues of seraphim on guard would not keep you back from it; some babe would be born somewhere, in whose body you would find your habitation, and whose hands and brain for a lifetime would continue your work of redemption, your digging after buried gods.

Such a man has not the inspiration of the world's great Teachers and heroes undoubtedly; let us say rather, such a consciousness was theirs perpetually: and it is towards that, that Theosophy points the way. That, says Theosophy, is the human consciousness; that is to be the normal thing for human beings. Is now; only that we have not arrived at our humanity, but are lounging in animal and devilish regions by the way. But the human being is at the root of us; we are at once human, in a part of us generally undiscovered, and animal, in our everyday selves. So you might go on forever making the animal an outwardly respectable, and, as we say, a God-fearing animal, with threats of hell and hopes of paradise; but that is not the point. You do but confirm him in his animality; and we want bright gods, not crawling and disgustful worms.

Now Karma is a doctrine consistent with the divinity of man. Justice is a quality of the soul, and Karma is essential justice. You do not find a true man whining for mercy, but he is always anxious to take the consequences of his errors. If wrong has been done, why, he is there to do expiation for it; and he will not argue too nicely about his own exact share; he will suffer something to undo, if he can, the wrongs wrought by others. Karma is his perfect ally, for he is over-proud to be indebted to the universe, and would rather have the debt on the other side.

H. P. Blavatsky, William Q. Judge, and Katherine Tingley have taught that Karma is the beneficent teaching force — we might say *teacher* of mankind, but would not anthropomorphize. They have fought against such crude views of it as are given out by all the churchly opponents of Theosophy. A gentleman is not to be warned against theft on the ground that if he steal he will go to prison; nor is the soul of man to be reached by the proffering of terror and delight. The lower man must indeed be curbed; and the doctrine of Karma is there with the reasonable curb for it; as, "it is hard for a man to kick against the pricks." Exactly; the universe is a mighty prickly thing, when one will kick at it; which is as much as to say, when one will do wrong. But to go and over-strain the thing; to say that if one kicks against the pricks, one shall not merely wound his shins, but be *burned in everlasting torment, for ever and ever* — is simply to defeat one's own end, half the time. For either you can never screw yourself up to an actual belief in it, as applying to yourself and not merely to your neighbors; or you are paralysed and maddened by the horror of it, and fit for nothing further; or else you would, not unreasonably under the circumstances, rather be hanged for the sheep than for the lamb, and make the most of your sins while you have time. The fact is, falsehood is profitless at any time. STUDENT

Answer II. Let us for the moment accept the statement that the present time is the probation time for all eternity that follows; is it then contrary to the law of Karma, viz., that a man reaps only what he sows?

But if this first statement be true then each moment is a probation time for every remaining moment of the present life — we can leave the rest of eternity out of the question, for what is true of the whole must also be true of the part, at least in degree and due proportion. How then are we better off? What I do today determines in part what I shall do tomorrow and a year or a dozen years hence. Do you deny it? Consider the path of a criminal, a drunkard or debauchee, or a thief. How began he his career?

Once he was an innocent babe — innocent, that is, so far as deed is concerned, yet with tendencies inherited, or coming from somewhere — can you say, *with knowledge,* they did not come from his *own* past? — locked up in his nature, seeing that heredity will not account for all. Then came his education or the lack of it, the force of example — is this not a part of education? — and the first temptation. Perhaps no warning, no help from those who more than any others should have given it — his parents; perhaps they were ignorant, perhaps indifferent; and so he takes his first step downward. And every step thereafter is easier and accelerated and at last he finds himself a helpless criminal, perhaps shut up for life in a penitentiary, perhaps hurried out of this world by a so-called Christian people — so afraid are they for themselves, so utterly devoid of compassion, or of the spirit of the Master whom they profess to serve.

The other side of the picture is also true, that each step in self-conquest, each step gained in the upward climb, makes possible and easier the next and the next, until the heights are gained.

Does anyone deny this? Dare any professing Christian deny the words of his Master, that "with whatsoever measure ye mete, it shall be measured to you again"; or as Paul puts it, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap"? How is this different from Karma — the law of cause and effect, as taught by Theosophy. And should not one be very careful how he dogmatizes in regard to eternity? And if a "Christian" people measure out the death penalty to one of its unfortunate members, shall it — or those responsible, and perhaps we all are responsible to a degree, certainly so if we give consent and do not protest — shall it escape the same measure that Jesus declared would be given? Did Jesus speak truly or did he deceive us? And if the question be looked at fairly, it will be seen that only Karma and Reincarnation provide a just and adequate answer even from the standpoint of belief in the teachings of Jesus. STUDENT

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

Alleged Crisis in Methodism

THE disintegration of creeds and churches proceeds with incessant activity, it is a standard topic and brings the whole body of religious thought every year into new realms, so that the free-thought of today is the orthodoxy of tomorrow, while, from the level of that new orthodoxy springs up yet again a new heterodoxy. In *Current Literature* we find it stated that

> Whether for good or ill, the modernist ferment is working in all the churches. Two months ago Dr. Charles F. Aked was being accused by some of his ministerial colleagues of undermining the Baptist faith. He denied the charge, but his accusers would not accept the denial. A month later Dr. George A. Gordon published his *Religion and Miracle,* with its astonishingly radical affirmations, and the Congregationalists were plunged into controversy. Now a third denomination gives evidence of feeling the impact of new forces, and a booklet has been published to show that there is a "crisis in Methodism."

The author of this booklet contends that there are new departures in doctrine, that these are contrary to the articles of the Methodist religion and that the trend is towards liberalism or rationalism. The old attitudes on the fundamental dogmas have no longer the allegiance of many of the denominational leaders. For instance in a book called *System of Christian Doctrine,* by Dr. Shelldon, which the author cites as a standard text-book of Methodism, the Son is made inferior to the Father; whereas Article II declares the equality of Son and Father — at all events in Wesley's interpretation of it. Again, as to original sin, Article VII states:

> Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

But Professor Shelldon is said to embroider this until all the force is lost; and another writer argues that the nature of children does not need regeneration, but preservation. And so with other doctrines; so that "what was once damnable heresy now walks abroad as most respectable orthodoxy," as another writer has said. To this the author adds that it does not *walk,* it rides in an automobile.

But Dr. Shelldon is taken to task by another Methodist writer, who says there is no crisis except what Dr. Shelldon and others like him are making. The case of this latter writer seems sound enough, but there may be a rejoinder. He says that the Methodist Articles, to which such inflexible allegiance is demanded, are of very human origin, and that Wesley himself, who was a seceder, does not refer to them. To him the Methodist was one who inwardly and outwardly conforms to the will of God "as revealed in the written Word." The Articles had a precarious standing in the reign of Edward VI, no standing at all in the reign of Mary, an uncertain and qualified acceptance under Elizabeth, and were acquiesced in by virtue of the royal authority in the reign of James I. Moreover Dr. Shelldon is condemned out of the Articles themselves; for Article V says:

> The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an article of faith or be thought requisite or necessary to salvation.

Other opponents of the crisis argue that the works of the church in evangelization and conversion prove that there is no crisis.

It certainly is unreasonable that people should cling so tightly to what has no deeper foundation than the very heresies they condemn — that is, to beliefs and dogmas made at a point in history by men who were themselves heretics. Yet, though unreasonable, this is a most common practice with men. Our clinging to the exact text of a particular version of the Bible is a good instance; some of the phraseology which we hate to alter being mere printers' or publishers' arbitrary alterations. In our spelling of English we exhibit the same trait; for, however the case may stand as regards the proposed spelling reforms, it is quite clear that the orthography to which we cling so tenaciously has had a most mixed and irrational origin. Fortunately we can count on this trait in human character as an ally; for, the change once made, it in turn becomes rooted in custom. Progress is therefore a question of hammering away.

Upholders of creeds would do well to consider what is the nature of a skeleton. In the bodily skeleton we have a capital example of what a creed should be. The skeleton keeps the body firm and shapely; but it is not rigid, nor is it unchangeable; it is flexible, and it grows. It strikes a perfect balance between rigidity and adaptibility. A scaffolding is another useful analogy. It must not be pulled down until the building is strong enough to stand without it; after which it is absurd to keep the scaffolding standing. All the churches have growing-pains, Protestant and Romanist alike. After all, it is the people who make the churches. STUDENT

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

On Social Evils

KATHERINE TINGLEY, the noted Point Loma Theosophist in a recent lecture on the social evil made some startling statements and stirred up her audience to a degree not usually seen at a lecture. Some of her statements were more than startling and the entire lecture abounded in out of the ordinary features. Among other things Mrs. Tingley said epigrammatically that if vice continues to grow in the next ten years as it has been growing in the last ten or twenty, the time will come when it will be impossible for us to permit our women and our children to walk abroad.

"The unnamable crimes; some of them stand out so that putting them beside certain conditions, our redlight district people would appear to be saints.

"My dream is not half so wild as some of the methods that the world is using today, for there is no utility in them.

"We want not only the hearts, but the divine fire, the divine life and the splendid royal warriorship of men and women. That is what we want.

"Home, if it is not, should be, the center of human life.

"The responsibility of life and sacredness of marriage, and the most sacred thing of all, of ushering souls into the world."

She also asked: "Are our lives so clean and pure that we can attempt to condemn our brothers?"

Of course she found in Theosophy the panacea for all these ills, but whether or not we believe this, her points were striking ones and all too pregnant with truth. (Santa Monica, Cal. *Outlook,* March 25, 1910.)

FOLLOW the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of Karmic retribution. Gain Siddhis for thy future birth.

* * * * *

POINT out the "Way" — however dimly and lost among the host — as does the evening star to those who tread their path in darkness. — *The Voice of the Silence,* p. 46

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Last Sunday Night at Isis Theater

A. G. FRISBIE, formerly first reader of the "Second Church of Christ, Scientist," at Cleveland, Ohio, and chairman of the Ohio State publication committee of the "scientist" society, delivered an address last evening before a large audience at Isis Theater, his subject being "Some of the Delusions of Christian Science." A program of unusual merit was rendered by the Râja Yoga quintet, and the theater was beautifully decorated.

Though formerly in the councils of the scientist cult, Mr. Frisbie, in his address last evening, condemned many of the teachings of Mrs. Eddy and her lecturers. He took exception particularly to the statement that the world would be better without physicians and medicines, presenting figures in refutation which were calculated to show the necessity of surgery. The speaker cited as proof the death-rate in the English army, which, he said, was reduced from 18 to 8 per 1000 men in a few years through the advancement of the science of medicine. Mr. Frisbie referred to the eradication of the dread disease known as the "black death," and to diphtheria, once fatal in a large percentage of cases, but which has now lost its terrors through skilful treatment.

Following are extracts from Mr. Frisbie's address:

". . . Nevertheless, Christian Science does appeal to the regular practitioner in many cases. When a patient is about to die, for instance, the doctor, as a rule, gets the case, and along with it the credit of having the patient die on his hands, instead of under Christian Science treatment. This treatment, you know, being divine, must not be allowed to fail, so Mother Mary conveniently gets a special message from God, telling her what to do when patients are real sick. This message she joyfully adds to the long list of 'final revelations' in her Holy Church Manual. Here is one such, on page 39 of the 67th edition:

"'If a member of this church has a patient whom he does not heal and whose case he cannot fully diagnose, he may consult with an M. D. on the anatomy involved; and it shall be the privilege of a Christian Scientist to confer with an M. D. on ontology, or the science of being.'

"This is the real scientific method, my friends, of getting the case off their hands. Now, if the patient dies under the doctor's care, the practitioner says: 'It would never have happened if God and I had kept the case.' If the physician refuses to take the case, and the patient dies on the Scientist's hands, it was a case wherein the doctor's thought, or 'malicious animal magnetism,' gets in its work and kills the patient. Whatever happens, Christian Science always wins. . . .

"If Christian Science is so eminently Christian and spiritual, why is it that the most spiritually minded among them, those presumably most versed in its possibilities, are quite often the poorest healers, and that the most successful healers are invariably those who have an exuberance of animal health and of the material side of life. According, however, to Mrs. Eddy, animal health is non-existent; in other words, such people have an excess of the non-existent. Why is it that Mrs. Eddy herself conspicuously announces and advertises that 'the author of *Science and Health* takes no patients and declines medical consultation'?

"One who had been her partner in the healing business for many months, a very reliable gentleman, told me he had never known of her healing a case of sickness, however pitiable. I, myself, have seen a cripple hobble up to the Eddy carriage at Pleasant View, and looked appealingly at this self-styled modern wonder-worker, and I then wondered why, with all the mighty powers she claims to have at her command, she did not offer him just one 'crumb.' One of the faithful, however, reminded me that 'Mrs. Eddy takes no patients,' and the reason is obvious to all those who care to inquire: she either hasn't the requisite supply of that 'non-existent' animal health, or she has no heart. . . .

"The Christian Scientist looks askance upon all other practisings but its own, and regardless of whether the patients are thereby healed or not. For instance, Mrs. Eddy, in her so-called inspired church manual warns her followers not to learn hypnotism. But, my friends, this is delusion, the powers evoked by the hypnotist and Christian Scientist being, from my experience and observation, demonstrably the same." — San Diego *Union*

Heredity, Physical and Otherwise

A LECTURER at the Bedford College for Women, London, is reported as saying that she had made a study of the way in which mental ability was transmitted in families and the way in which defectiveness was transmitted. But there was a certain disturbing factor in these investigations. The defectiveness bred much faster than the mental ability. The result was that we were now breeding from inferior stock, and this fact was connected with the problem of unemployment.

It is easy to see what is indicated here. The animal part of man is transmitted by physical heredity and the traits are handed down in the family. But mental ability depends largely on the transmission of qualities that are not passed on by physical heredity and so do not keep in families.

This bears out the Theosophical teaching that physical heredity is but a part of the process by which the human being is derived. There are other threads of heredity. The incarnating Ego, which is the essential man, has its own life-history. Considering the man as an immortal being, who passes through many incarnations, we see that the particular family into which he may be born in one particular life is an affair of that life only. He will pick up from the seeds *in utero* a great many tendencies characteristic of his parentage; and from the astral light of the country and the nation in which he is born, he will also draw many characteristics. But in addition to this, which constitutes physical and racial heredity plus the influence of environment, the qualities of his own essential Individuality will manifest themselves in greater or less degree. In the case of a man who has not advanced far in his growth, the Individuality may not be able to manifest itself sufficiently to modify much the character inherited by ordinary transmission; and this, of course, will be the case oftenest in the lower types of development. But in other cases a man may have strong individual traits, able to set aside to a considerable extent the tendencies inherited physically and psychically; and this will naturally be the case where the type of development is high.

We see, then, that there is no reason why high ability should keep in a family.

The lesson from the quoted remarks seems to be that we are too materialistic in our views. And what an answer it affords to those who propose to elevate the race by attending to physical heredity! We breed blood horses, they say, and pedigree dogs; why not breed blood men and pedigree women? It seems clear that if we thus attended to the physical aspect of the question, the defectiveness would breed faster than the ability, as shown above. True, we might keep out drunkards and consumptives and mate together only the best specimens of the *genus homo;* but then we might get beautiful strong animals in place of ugly weak ones; but still animals. The Souls seeking incarnation might not find in our thoughtful provision what they wanted, and so we might get a mindless race — of mere human males and females.

Are we not working at the wrong end of the problem? Do we not need to take the human beings and mold their *character,* through proper rearing and education, so that the Individuality may assert itself and rule over the inherited tendencies? By beginning at this end we would be able to reform the conditions of physical heredity also; for we would bring about the conditions that would lead to reforms in our marriage system and our social circumstances.

It will not do to rely upon physical conditions only. The improvement of physical conditions is a necessary *part* of the whole process of reform, but it is incompetent by itself.

STUDENT

The Middle Lines of Least Resistance

THE awakening to the responsibility of our true position in life, which results from a realization of the truths of Theosophy, is sometimes accompanied by a discouragement which would be unnecessary, if due consideration were given to the means by which wisdom is to be attained. Perhaps it is no exaggeration to say that a proper conception of this is the most essential characteristic of wisdom itself.

The following two passages from the writings of the Eastern Sages illustrate this. In the Buddhist *Dharma-Chakra-Pravarttana-Sûtra,* which was written some centuries before Christ, we read:

There are two extremes, Brothers, that he who has renounced should shun.

On the one side, the constant following after things that appeal to lust and sensuality — a low, bestial way, unworthy, unprofitable, fit only for the profane.

And on the other side, the constant following after penance, that is painful, unworthy, unprofitable.

There is a middle path, Brothers, that shuns these two extremes. . . .

What then is this middle path, Brothers, that shuns these two extremes? . . .

It is, verily, the Noble Eightfold Path; it is this: Right seeing, right willing, right speaking, right behaving, right living, right striving, right concentrating, right meditating.

This is the middle path, Brothers, that shuns the two extremes; the path found by him who has come as others came before; the path that opens the eyes and gives underestanding, the path that brings restfulness of mind, supreme wisdom, full enlightenment.

And in the *Tao-Teh-King* of Laotze, the predecessor of Confucius, we read:

Therefore the sage holds in his embrace the one thing and manifests it to all the world. He is free from self-display and therefore he shines; from self-assertion, and therefore he is distinguished; from self-boasting, and therefore his merit is acknowledged; from self-complacency, and therefore he acquires superiority. It is because he is thus free from striving that therefore no one in the world is able to strive with him.

A violent wind does not last for a whole morning; a sudden rain does not last for a whole day. To whom is it, that these (two) things are owing? To Heaven and Earth. If Heaven and Earth cannot make such (spasmodic) actings last long, how much less can man!

He who stands on his tiptoes does not stand firm; he who stretches his legs does not walk easily. So he who displays himself does not shine; he who asserts his own views is not distinguished; he who vaunts himself does not find his merit acknowledged; he who is self-conceited has no superiority allowed to him. Such conditions viewed from the standpoint of the Path are like remnants of food, or a tumor on the body, which all dislike. Hence those who pursue the Path do not adopt and allow them.

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We thus learn that the pursuit of wisdom is best acomplished by calm, patient, continuous, unwavering, and self-governed effort, rather than by discontinuous and spasmodic impulse.

And a consideration of these pearls of wisdom will make it plain that no ordinary man can "size up" either himself or his neighbor, because from the higher standpoint of Truth, things may be, and probably are, the reverse of what he imagines. C. W.

Right and Left Again

THE question as to why we are right-handed, which has several times been touched upon in this Review, crops up again in the *Scientific American;* but one must confess to being puzzled to understand the writer's point of view; for, to all appearance after careful reading, he argues that man is right-handed because of the position of the heart and left brain, and that the heart and left brain are in that position because man has used his right hand so much!

He first gives evidence for the belief that man has always been right-handed; in the Palaeolithic and Bronze Ages right-handedness is manifest; it is evident in the art of the Assyrians, Egyptians, and Greeks. All peoples, however savage, have preferred the right hand. Idiots, however, are fifty per cent ambidextrous or left-handed; and animals are ambidextrous.

> The origin of right-handedness will be found, I believe, to lie much deeper than the individual's voluntary selection . . . the reason is to be found in human anatomy — in the position of the heart, and in the cerebral structure and organization.

After enlarging on this point, the writer says:

> In the process of evolution, did the heart tend to be on the left side, and the left brain tend to greater development, because the right hand came to be the most used? Or did the right hand come to be the most used because of these heart and left-brain phenomena? I am, for my part, of the former opinion; the heart on the left side, and the greater left-brain development, are effect rather than cause, coming gradually to pass as man, in the struggle for the survival of the fittest, found right-handedness more and more advantageous.

This is really almost incredible; the writer seems at the end of his paper to have forgotten the beginning.

The fact that there is an ineradicable, but undefinable, difference between right and left does not seem to have occurred to most writers on this subject. But surely anyone expecting to arrive at a satisfactory conclusion would begin by setting down a definition of the terms *right* and *left;* and in the attempt to do this, he would discover that he really did not know what they are. Geometry takes no account of them, but in chemistry they crop up strangely in connexion with dextro- and laevo-rotatory compounds. What becomes of the argument about the brain and the heart, in view of the fact that the body would still have a right side and a left, no matter where these organs might be? The writer implies that if the organs were symmetrically placed, the sides of the body would be indifferent in value; but in that case, why have the terms *right* and *left* ever been invented?

One would like to ask the writer why we cannot, for instance, take a book and so manipulate it, without taking it to pieces, as to bring the front cover to the rear and the rear to the front; or why we cannot get our right shoe on to our left foot. If he does not consider these questions germane to the subject, we can only take issue on the point. Geometry does not seem to provide us with an explanation, and we must seek elsewhere. Was it not Reichenbach who said that the two ends of a thing gave out differently colored rays?

An important point is that right-handedness seems to be peculiar to rational man; animals and idiots lack it.

Ancient Occidental "superstition" always associated the right hand with the better nature of man, and the left with the inferior nature. In China and Japan, on the other hand, especially in the former country, the *left* is the position of honor; and the Mongolian will often use the right side where Europeans do the left, mounting, a horse, for example. The most honored guest is also always placed on the left hand. Yet Chinamen are as right-*handed* as we are, and use the right hand in preference to the left. STUDENT

Layman's Missionary Movement

AT the New York Convention of the Laymen's Missionary Movement the three meetings had respectively 1800, 1200, and 5000 men, some of them the foremost business and professional men of the greater city. The meetings were characterized mainly by two things: first, the interest taken by laymen; second, the interest shown in home missions. The laymen were more in favor of home missions, while the clerical speakers confined their attention to foreign missions; a state of affairs which is described by a contemporary in the phrase, "the seats and pews were wider in their interests than the platform." When home missions were advocated, the reply was that the activity in foreign missions would stimulate home missions also; but this reply did not wholly satisfy the advocates of home missions. They want to start a home mission campaign, and propose, it is said, to do so later on, avoiding the present moment as likely to create a clash and division of forces.

The preaching of the "gospel" to the "heathen" has quite changed its character; it has become a preaching of general reform to all the world. The aggressive spirit and the itch to reform somebody else are still there, but their application is different. Whatever this work may do, it cannot fail to stimulate people to an inquiry into the essentials of religion and a study of those elements that are common to all religions. The linking of the world by scientific invention is necessitating a linking of the world in religion; which will be as fatal to bigotry as it has been to other barriers between races. May we not compare a creed to a language? Cannot people retain outward forms and yet recognize a universal religion? And is not the attempt to unify creeds artificially like the attempt to *invent* a universal language?

Religion is not a message revealed to a portion of humanity by God; it is the intuitive recognition by humanity of their obligations to the eternal Laws of Righteousness. The churches, originally created to conserve religion, end by trying to gobble it up; and then the people take it out of the hands of the churches and create new churches. Religion deals with the problem of how to live aright; and that is the basis upon which we are now coming to rest it. And it is to our own perceptions of what is right and essential that we trust, rather than to traditional authority or so-called revelations. People are not satisfied either with dogmatism or with the tentative hypotheses of science; but they do not quite see yet how to find the true course. We are witnessing the gradual birth of a broader and truer religion. E.

Locating the Poles

WE are usually assured that there is no theoretical difficulty in locating the poles. Yet it would seem that a matter connected with this has perhaps hardly received the attention it merits, seeing that it would introduce an element of uncertainty in the problem of location.

The highest latitude at which an arc of the meridian has been measured, is that of the arc of Spitzbergen, about four degrees in length, and terminating about the eightieth parallel. The exact particulars of this are not at hand; but whether they indicate the usual gradual increase in the length of a degree, or not, there remains the possibility that the radius of curvature may diminish at higher latitudes, instead of increasing. This might result in areas near the poles being perpendicular to the earth's axis. Altitudes taken within such areas would indicate latitude 90°, although one might be a hundred miles from the pole. D.

Printing Without Ink

AN invention has been perfected in England and rendered commercially possible which promises to introduce immense advantages into the art of printing. This is printing without ink. An electric current passes from the type to the platen and leaves a clear imprint of the type on the paper. Normally the imprint is black, but it can be made in any color. The colors can be interchanged instantly, without the delay needed for drying when inks are used. The current can be varied at will so as to alter the tone of the impression whenever desired. The expense and complication of ink and inking machinery are all saved. There is no drying to be done. The paper can be repulped, as there is no ink to spoil it and the impression is easily removed. Perhaps next will be type-written "copy," transferred to plates by photography, and then electro-printed! STUDENT

Clipped from the Press

NEXT to the story of the Italian village crowd who hissed the comet 1910 A because it obstinately refused to appear from behind a cloud bank, and who clapped their hands vigorously when at last it became visible, must be placed on record a formal written complaint handed in by a night watchman at Goedello, Hungary, to the local Magistrate. The man's grievance was that the comet interfered with the proper discharge of his duty as a watchman at night. In his own words:

"The news of the appearance of the comet has plunged everybody in the neighborhood into great consternation, and the people, driven mad, run about the streets all night. Therefore I must request the Minister of the Interior to be so kind as to ask the Meteorological Bureau to have the goodness to remove this dangerous comet from the neighborhood of Hungary." (New York *Sun*, Feb., 1910)

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Art Music Literature and the Drama

Another Protest in the World of Dramatic Art and its Limitations

THE incongruities of modern dramatic art are so patent as to need no enumeration, for it goes without saying that to allow the personal element to dominate is to sound the death knell of the large, the impersonal, and of all that is noble with the nobleness of ancientry. And the personal element rules today. The "star" system has relegated the spiritual possibilities of our drama to the limbo of things denied, and dramatist or impresario who dares affront the customary with any sweeping change needs the courage that is born of conviction.

This has been done, however, in one case, in so interesting a manner that many new possibilities are unfolded. Mr. Gordon Craig, an English artist and author, has calmly and deliberately eliminated what he considers to be the distracting and personal element and is trying to build up a new dramatic art on the basis thereby left. This eliminates the modern playwright, the modern manager, and — the actor himself. There is left light, color, form, space, and — the ministry of the marionette.

At the time Mr. Craig began work upon his revolutionary plan he was living in Florence, Italy, the home of marionettes, where a few years ago he rented the abandoned monastery of Il Santuccio, and with a corps of artist-helpers began work. This artist-group, working together, turned out hundreds of marionettes, unlike the usual kind in that they were adapted only to long, flowing rhythmic sets of motions, were all Greek-gowned and toned in a creamy gold, that being found to be the color most perfectly adapted for the reception of light rays. The stage was invisibly divided into squares, each under a special light and color ray and by means of sliding screens decorated to resemble pillars could be arranged so as to give an effect of almost limitless distance. The lights, instead of falling full upon the pillars or the marionettes or both, were reflected upon them, diffused and softened, from mirrors concealed at either side in the wings. The proscenium arch was movable, capable of being raised to the full height of the stage or of being lowered until only the moving cream-gold figures beneath them were disclosed.

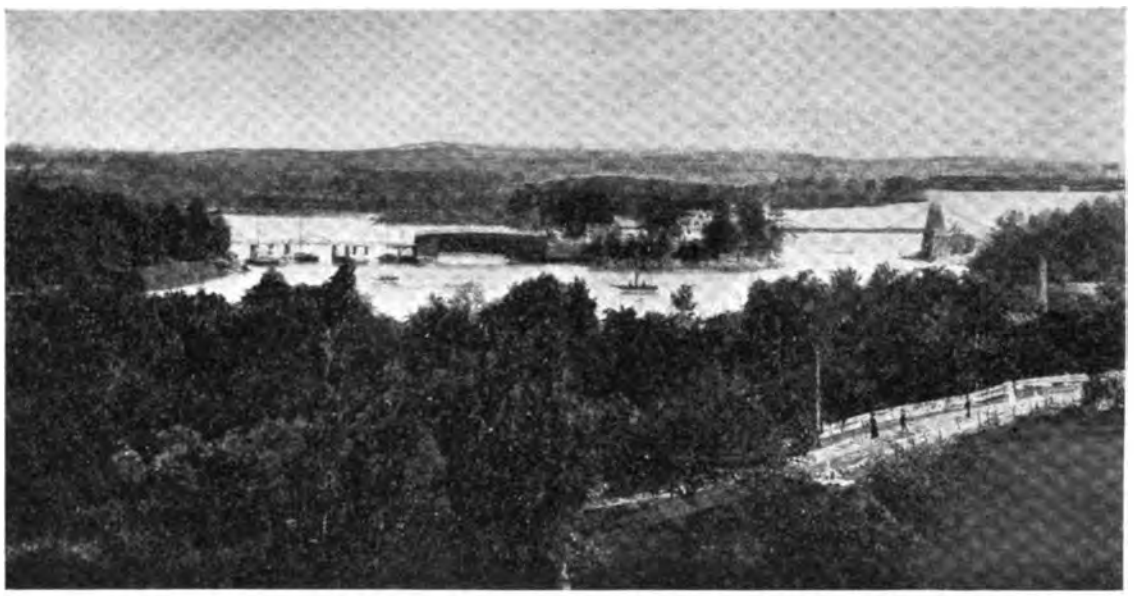
It is said to be the designer's dream ultimately to construct the whole so that the entire stage can be governed by one man from a single keyboard, much as the mechanism of a great organ is governed by the player. And his dream goes still further, to include a theater upon a colossal scale on which silent men and women, trained in the art of gesture only, should replace the marionettes (which were in the original effort but ten inches in height); to include, as well, gigantic open air theaters "set on high hills like the theaters of ancient days where whole cities would go and gather inspiration."

The plot? There is neither plot nor drama. Craig's idea appears to be to present by means of light-effects, color-harmonies and an appropriate majesty of motion, pictures which should carry their message and meaning — pictures of the human passions, emotions, and aspirations. For the portrayal of the fiercer passions deep reds would flash across the scene; for other emotions soft veils of blue, of lavender, of tender grays and browns; for tempest, mourning and mystery, blues, greens, grays. One of Craig's co-workers describes it thus:

> A stage — vast, empty, dark, a sudden dashing across it of blue strips of light; a scurrying as they mingle into a floating mass of twilight purple; a moment of murmurless suspense. Then, far away, down an endless vista of golden, ever-dwarfening columns, a single struggling ray of molten radiance. Closer, closer, closer, flooding pillar after pillar; growing meteorically brighter; crossed and recrossed by crimson flashes of pain; it rushes madly toward the stage. Swiftly, the twilight purple pales, ripples with rays of blinding blue, parts path-like, and, down the dream-abyss dawns, dazzling and rising to infinity, a solitary, great, golden pillar.
>
> What is it? A thought? The birth of a thought. An emotion? The birth of an emotion.

All of which has undeniable fascination at first glance to those sick of the way in which the modern drama is personality-ridden, and hungry for a glimpse of that which is to art what pure music is to the world of program-music and the ballad. But one need not be carried away, for beautiful and poetic as is this conception, it has limitations as hampering at its own extreme as ever the ordinary melodrama at the opposite. To eliminate the plot because the usual modern plot appeals to the brain mind; to eliminate the human element because modern actors are generally personal and ambitious — why not advocate that the worlds just eliminate mankind and move backward and merge their failures and their glories at once in the fire mist of the inconceivable past? Because humanity today is a poor apology, with its selfishness and hypocrisy, shall we advocate that it be abolished? Evolution does not proceed so. The future, we need not fear, will provide for us all the glories of the fire mist time *and* a humanity as well. But it will be a humanity evolved on spiritual lines — regenerate — and the process will take time. Why not thus with the stage?

Upon a recent evening, with a picture in my mind of Craig's vista of pillars, of lights in all tender iridescence, of cream-gold, rhythmically-moving little figures like so many embodied musical tones, the curtain of the children's stage in the Râja Yoga Academy parted to the opening notes of incidental music. It announced an operetta which had been rehearsed, costumed, and staged by the Râja Yoga children themselves without the help of their teachers. The participants in this case were all girls, ranging from tiny tots of four years to those of sixteen or seventeen who sang the solo parts.



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VALLEY OF THE MERRIMAC, MASSACHUSETTS

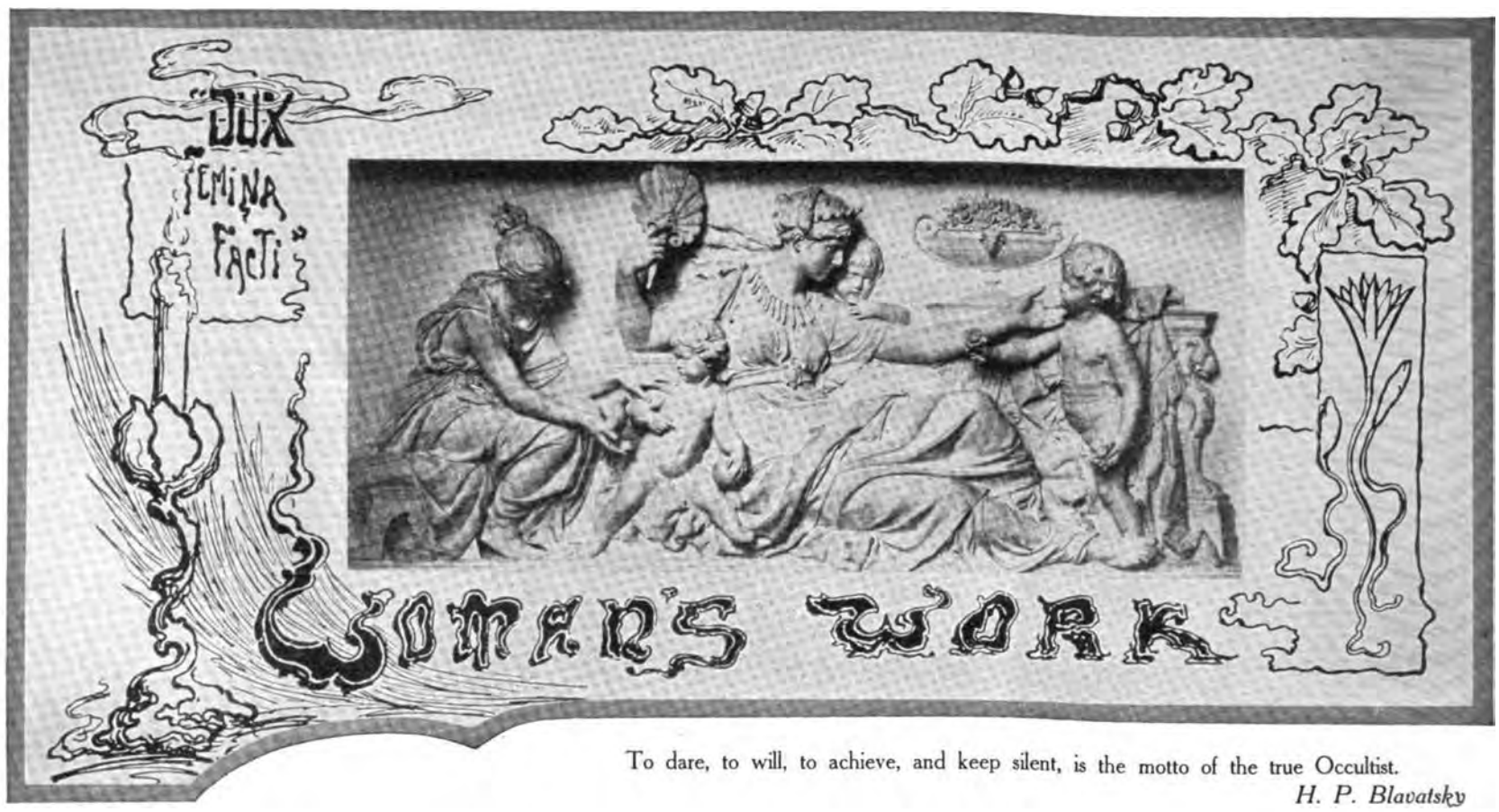
Showing the road leading to "The Laurels," the childhood home of Katherine Tingley

There was a plot — yes, as many words as would serve to describe the sun's march from sea to sea would describe it. And there was the human element, if groups, lines, gleaming phalanxes of Hellenic goddesses, their voices rivaling in musical quality the poet's dream, the color-harmony of their flowing Greek gowns rivaling the sunset sky — if all this be "human," then there was the human element. But of personality there was none; of incongruity none; of those painful limitations which make the modern stage sometimes — *sometimes* — resemble a sort of refined murder-shop, where each is for himself and manager or impresario is the laughing-stock; of all this, *none*.

And the result? Vistas, not only of space *but of the future* opened out. Light fell. played, shot here and there, gleamed, danced — purple light, gold, rose, gray, and blue, the light of sunset and of dawn, the light of moon

(CONCLUDED ON PAGE 15)

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To dare, to will, to achieve, and keep silent, is the motto of the true Occultist.
H. P. Blavatsky

Hereditary Princes in Vulgar Environment

AMONG the self-culture clubs there goes traveling wearily about an old argument called "Which is the greater force in evolution, heredity or environment?"—and there is confusion concerning the subject manifest wherever the talkers assemble and the writers come to ink. For, even in rude surroundings the prince exhibits signs of anciently transmitted noble habit—sometimes; the lowly born respond but slowly to gentle training—sometimes; and then again *sometimes* the prince is a coarse-grained dullard and the child of base extraction sits him down with kings. Why? There are many reasons, and without Theosophy's clear mirror the truth about the ways of life will ever remain brokenly reflected, and this controversy will continue its wandering, to arrive at nowhere.

Admit with Theosophy that all castes reside within each human being, and that your place (any place) is but life-long at the longest; admit that within you reside an anointed prince and also a very low fellow, and between them a fighting-man whom you have been calling YOU. As a student of Theosophy, for the moment at least, you will discover why under one set of conditions a man will display traits that reveal nobility, and under another the same man will advertise a very undesirable taint. When, overwhelmed by some old curse, judgment and acts go wrong, we seem to become base slaves to a baser master; but in moments of intuitive perception, of resolute return to the highest thought, we know that we are officiating, spiritual princes, worthy inheritors of royal privileges.

Heredity has the best of the argument. The royal line *has been kept unbroken*. Vulgarity is a temporary environment, a masquerade, during which, briefly, most high dignitaries go disguised in evil rags. Steadying the mind to the contemplation of this thought, the awfulest condition in life may be seen to contain discipline for a king-elect, preparing him for his throne; also that the scepter and ermine of world palaces are just tawdry symbols of the majesty that is to stand out later, when this swiftly dissolving condition has passed and the prince comes into his own.

All are disguised princes and victims of an enchantment wrought by that cruel fellow, "Me-first." The fighting-man, he who acts, must break the spell through long endurance, and through constant recollection of the fact that he is not always to remain identified with the rags he wears nor with the place of their wearing.

Oh, to forget arguments! To remember and remember again, for the sake of the liberation of all, this king's thought: The splendid genius of my line presides in this moment, at this sacrifice, which I call *duty;* and I, a free-born, royal princeling, because of something it alone could teach me, have particularly chosen this to do. So let me use the skill brought over from old days to make my work more nearly perfect and king-becoming. D.

DAWN IN MID-APRIL

DAWN with her galloping horses is over the hill,
Leading the triumph of Day.
Look how the heaven is paven with roses, and still
Roses grow out of the gray.

See how the glittering lances are searching the glens,
Setting the daffodil free,
Smoke of the sacrifice rises from forests and fens,
Dancing feet dimple the sea.

Lo! who hath summoned her?—silent new-comer of night.
Traveler weary of wing,
Over the river the swallow hangs, heavy of flight.
Hark! did a nightingale sing?

Just the low prelude—not yet are the raptures of May.
Leap, happy heart, to the skies!
Earth and the ages are Thine, Thou art heir of Today,
Lord till a new lord arise.

F. W. Bourdillon (Selected)

The Staff of Life

NOT a few women chafe at the karma that seems to limit their careers to a monotonous round of domestic duties. They find no novelty and little development in the daily treadmill of sweeping, dusting, cooking, cleaning, sewing, etc. Yet brotherhood is so much of a natural fact that each one who solves the problems of his or her own duty has a key to the common needs.

Truth is so impartial a mother as to stand equidistant from us all and she places a suitable clew to her secrets everywhere, so that perfect knowledge of a homely task reveals wisdom no less than the learned speculations of philosophers and scientists. Was it not the tea-kettle, with its old, familiar song, that told the inventor that the hidden force in steam would run his engine? May not the force for advance from present limitations lie as near at hand in the home as elsewhere? Who shall say that the housekeeper is not dealing with the elements that make up the problems of the day or that her work is of minor importance to the race? Has not the mixing bowl of the mothers furnished bread for the world while the crucible of the alchemist, seeking the elixir of life, has been empty of success?

Nature does not yet trust man to make gold out of the baser metals because the ignoble side of him would not permit precious use of it. Her storehouses are overflowing with everyday supplies in which are hidden golden opportunities for the benefit and growth of worthy workers. It is no mean magic which, from this abundance, can take a little wood and water, a fraction of food and heat and light and cause them to yield the aroma of peace and comfort, of strength and warmth and shelter that makes a place "feel like home." The magicians who can best do this are usually quite content if the laboratory for their labor of love is only a cottage. This kind of transmutation service is not for sale. The millionaire's money may command the

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best architect, the finest furnisher, the cleverest chef; but talent and charm cannot make a *home* of his palace.

The domestic priestess may regard the cook-stove as a very prosaic altar; and yet how many know the full meaning of its mysterious ceremonies? How many are so versed in the practical occultism of dietetics that their families are ideally fed? Man does not "live by bread alone," and to understand the philosophy of upbuilding and maintaining the "temple" may lead to more light upon the needs of the indwelling spirit. What relation does the "staff of life" bear to the moral props upon which we depend? Is there nothing more to be learned about bread than how to make it pleasing to the eye and to the palate?

The time was when our farmer carried his grain to the mill and returned with the flour which fed a sturdier generation than the present one, with a more varied diet, a better hygiene, and improved dwellings. With the refining processes of modern machinery a fine, white flour was produced which the unquestioning housekeeper made into snowy loaves. At first glance, this delicate product on the workman's table looked like a great advance from the black bread upon which the peasants abroad had long fed — and incidentally thriven. But the milling inventions had robbed the wheat grain of its covering and of its germinal center, thus retaining the starch but discarding the mineral salts that so vitally influence nutrition, especially of the nervous system. And this at a time when a more strenuous and artificial life and a growing susceptibility of nervous system called for increased nervous endurance. From a combination of factors the resulting malnutrition became apparent enough to claim attention from doctors, dentists, and scientists — the mothers made no active inquiry.

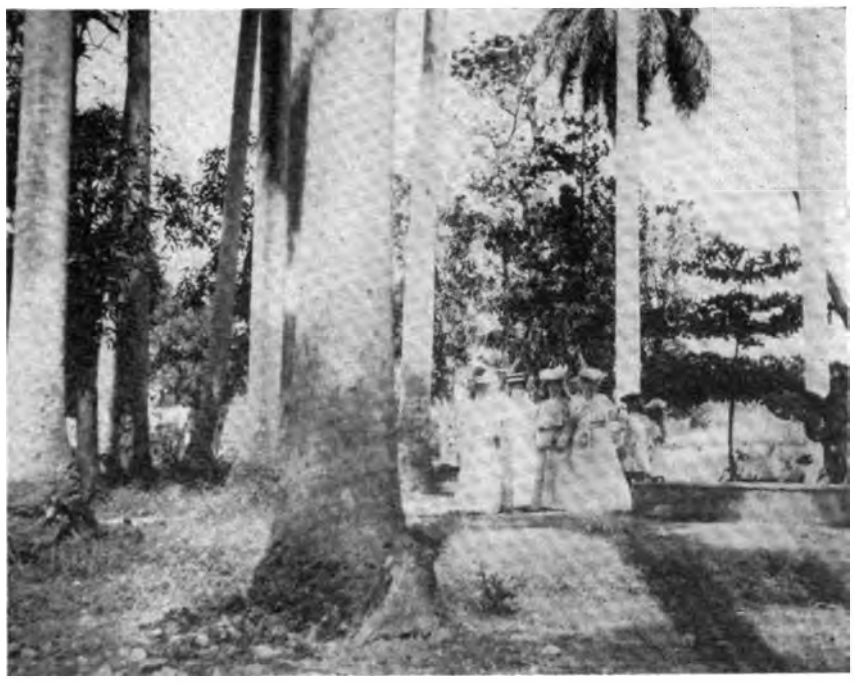
The reaction returned the entire wheat in flours and in a variety of cereal foods. The extra gluten in this coarser flour swelled more in the oven and required more time in baking than the white loaves. Those who did not understand the difference often had a heavy, moist bread, containing the nutritive elements, to be sure, but in a form to tax even vigorous digestions seriously. The breakfast foods being soft required no chewing and so were often hastily swallowed without admixture with the digestive saliva and the result was more or less starch indigestion. The chemists meantime kept pace with preparations of digestive ferments, providing painless atonement for dietetic errors through the medium of pepsin from a pig's stomach, etc.

With all this, an analogous change was going on in the moral milling process which provides for our ethical appetites. Coincident with improved machinery and new laboratory products came revised and modified creeds and dogmas. In the attempt to refine our theological crudities, the religious supply system produced plausible agnosticisms and substitutes more agreeable to the modern taste, but lacking the satisfying germ of truth — that vital heart of all religions. Here also the apparent needs of deficient moral growth reacted in bringing back more of the whole truth; but the form of presenting the bread of life was often incomplete — underdone — and so was undigested by a hurried and greedy generation that also unthinkingly swallowed the many novel mushes. The moral indigestion and disturbance was treated with artificial remedies addressed to the result, not to the cause of the trouble.

The *old* Christian religion, like the farmer's flour, contained the true elements of growth. Had either been understood it would not have been displaced by pleasing substitutes. It is not enough simply to swallow things from habit or because they suit the taste. Individual digestion and assimilation of the finer forces in philosophy or in food can only be perfectly done "in the presence of mind."

A child of irritable temper and with abnormal cravings because his system lacks the mineral salts — iron, lime, soda-potash, etc. — had better get them in his food than in the form of drugs. Does not the science of his nutrition then as closely concern his mother as it does the doctor? His unbalanced appetites and faulty habits will require a mental and moral discipline also to equalize his physical forces and upbuild his character — a Râja Yoga training. Is it not a secondary matter what the minister preaches at him now and then if his mother who is working out daily salvation with him has a Theosophic knowledge of his mixed nature and of its needs? Does not the domestic world interpenetrate all other spheres of interest.

The present children of a larger growth, with their restlessness, their insanity, and nervous diseases, their abnormal cravings for sensation, need a properly prepared moral diet with the sustaining and satisfying germs of truth — not theological bran or theoretic starch or metaphysical mush. LYDIA ROSS, M. D.



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KATHERINE TINGLEY AND PARTY
In the Gardens of the Old Palace, Havana, Cuba, in 1906

Jottings and Doings

(From a Student's Note Book)

THE new Fifth Avenue Baptist church, New York, according to an announcement made by the pastor, has had a change made in its building plans to provide for an inclined floor, similar to those in theaters. This is done on account of the large hats which are fashionable at present. The pastor, in insisting that the change in the floor be made, said:

> As long as women insist upon wearing feathers and towering millinery, church floors must be dished so that all pews may command an unobstructed view of the preacher.

MME. CURIE, co-discoverer with her husband of radium, has succeeded in obtaining a tenth of a milligram of the new element, polonium, which is described as being five thousand times rarer than radium. She states that polonium possesses a radio-activity superior to radium but that it has not, like radium, the property of conserving its energy for an indefinite period.

Another Protest in the World of Dramatic Art and Its Limitations

(CONCLUDED FROM PAGE 13)

and stars, the light of love and joy and classic happiness. Motion there was, slow, rhythmic, graceful, whether of breeze-caught drapery or extended arm or flowing hair one scarcely thought to consider. It was a part of the general harmony, that was all. Back of the solo figures was only a sea of life and gleam and loveliness, as defiant of analysis as the iridescence of a cresting wave; now fretted, arabesqued, glittering in quick cross-lines; again the bewitching straight duplication of gown upon gown, line upon sheer line, till the fringe-like maiden groups of the Parthenon frieze seemed to live and breathe before you. Is this not the ideal realized?

Marionettes indeed! The "personal element" to be eliminated by eliminating all that is human!

Shall we yield so much to the pessimism born of the modern actor's failure to realize the spiritual import of his work? Let us look back again to the Golden Age of drama.

Let us have more faith in our divine humanity, more trust in the higher possibilities of the human race. Then we may hope to avoid extremes, however fascinating. The way to eliminate the "personal element" is to get rid of personal peculiarities and the lower personal qualities, thus leaving the divine side of the actor free and strong to act. Do away with ambition, with selfishness, with conceit, with jealousy and vanity, and there will no longer be room for protest against the "personal element in drama". How is this to be done? By transforming and purifying the actor's life. *Can* it be done? The Râja Yoga children and teachers are proof that it can. *Will* it be done? Yes, *in time*. STUDENT

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OUR YOUNG FOLK

A Glimpse of Bagdad, Harun-al-Rashid, and The Arabian Nights

FROM the eighth to the thirteenth century Bagdad on the Tigris was the most powerful and brilliant city in the world. It was the center of learning and civilization, and when the commerce of Arabia was at the height of its prosperity, Bagdad had a population of a million and a half. The name Bagdad means "Gift of God," and it was sometimes called Dar-es-Selam which means "Dwelling of Peace."

Bagdad was the head and heart of the Mohammedan world just as Constantinople or Rome was of Christendom, and the first Caliphs of Bagdad rivaled the popes of Rome in power and in the extent of their domain.

Europe was just issuing from a state of barbarism, the old Roman civilization having fallen into decay, and the dark centuries of medievalism settled like a dense cloud over the continent with the exception of Southern Spain, which had been conquered by the Arabian Moors. Cordova, Toledo, Granada, and Seville, forming part of that civilization of which Bagdad was the Eastern head, held the torch of enlightenment amid the surrounding gloom of Europe.

As Bagdad was the glory of the Eastern world, so the renowned Caliph Harun-al-Rashid was the glory of Bagdad. Everything romantic, magical, and wonderful was connected with his illustrious name. He was the central and resplendent figure in the East as Charlemagne was in the West, and these two remarkable personages were on the most diplomatic and friendly terms and seem to have been admirers each of the other. Harun-al-Rashid once sent Charlemagne a set of exquisitely carved ivory chessmen, as that still popular game of chess was a great favorite with these two monarchs, eleven hundred years ago.

We know Harun-al-Rashid best from the stories in the *Arabian Nights,* and no book gives us such an interesting and perfect picture of oriental life at that time — its religion and commerce, daily life, manners, dress, and customs; adventures on land and sea and in the realm of magic. The seven voyages of Sindbad the Sailor, a bold adventurer and wealthy citizen of Bagdad in the time of Harun-al-Rashid, are unequaled by anything of the kind in literature, save the voyages and adventures of Ulysses as told by Homer.

Many quotations from and allusions to the old Arabian Night stories are still in common and constant use. One often hears someone saying that industry or perseverance is an *open sesame* to success, referring to the treasure cave which Ali Baba opened with these magic words. If someone is about to give a valuable old thing for a worthless new one, another will be sure to remember the folly of Aladdin's wife and say "Never exchange old lamps for new." When a book, a painting, or any work is left unfinished by a great man, and a lesser man undertakes to finish it, you will hear it said by some critic, "He is attempting to finish Aladdin's window" — referring to Aladdin's palace, built by magic, one window of which was left unfinished, and no ordinary mortal could make it match in beauty and proportion the other palace windows. L. B.



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THE RUINED FOUNTAIN

IN a lonely Arab valley
Gray, with lichens overgrown,
Where the blandest breezes dally,
Chanting, ever musically,
Roundelays with silver tone,
Stands a mossy fountain broken,
Of the ancient day as token.

On its basin-sides are graven
Forms of chiefs and maidens light,
Whom the never-dying Raven
Hath forgotten, nameless even
In the Poet's lay of night;
Mystic figures dimly glowing
Through the crystal waters flowing.

Fountain! Old and gray and hoary!
Like an aged man you sit
In that home of song and story,
Where the relics of old glory,
Dreaming visions hallow it;
With your sweetly mournful singing,
Back its faded memories bringing.

Selected

HE that is weakest among you shall be in my sight the strongest, until I have vindicated for him his rights; but him that is strongest will I treat as weakest, until he complies with the laws. — *Omar*

Rain and Kindness

ON the background beyond the proscenium arch of my window there is a bright evening sky, with broad bands of purple and rose-colored cloud wrapped over the peaks of two distant mountains; nearer, fringed with evergreens, a brown hill stretches across the scene like an inverted curtain whose rigid tassels defy the law of gravitation; palms and the roofs of houses crowd together to fill the picture. Today it rained, but the sun's shining at the last hour revealed the roofs freshly painted and the trees newly green; the brown hillside has become a solemn promise, while, from the lovely ethereal mountain peaks, banners embroidered with HEAVEN ON EARTH float against the golden sky.

Rain and kindness: these two hang like twin beads upon the thread of thought; in some old way they belong side by side. The sacred books say *rain* and *sacrifice;* Shakespeare finds in Portia's heart *mercy* that is like the *dew* of *heaven.* Indeed, the clear atmosphere and the actual renewal of life that follow the rain do belong with and suggest the wider mental vision and fresh opportunity for soul growth that follow an act of royal, sacrificial, human kindness. The world looks bigger and better after rain, and life takes new dignity from kindness. By mysterious ways the waters mount towards the sun and then descend to refresh the land; so kind souls continually go up towards heaven and then return to us.

Arjuna's guide said to him: "The Lord receives no man's deeds be they sinful or full of merit." Past earthly limits lies serenity; but here, where ages of devastation and wrong have upset all orderly progress, and where joy and sorrow lie like dust upon the hearts of men, rain and the kindness of compassionate teachers are vital necessities.

Yesterday, the mountains, hillside, roofs, and trees presented a blurred picture. Today — thanks to the rain — I gaze upon a scene that is positively charming and inspiring; its lovely lights and colors seem to call like voices to some inner sense of hearing: Renew thine own life and all thy little world with kindness. W. D.

AN Eastern newspaper writer read an account of the lecture of the boy prodigy before the professors of Harvard University. This is what she understood him to have said about finding the fourth dimension of space:

Take a hecatonicocehedrigon and multiply by four,
A sexicocehedrigon plus half as many more;
Put in some polyhedrigons where gaps suggest a minus
And you 'll have a polyhedral-perpendodicahedrinus.

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THE CHILDREN'S HOUR

A Sunday Afternoon Talk with a Râja Yoga Pupil

"OH, mother, we have a new pet at school. Guess what it is."

"A rabbit?"

"No, not this time."

"Another horned toad."

"No!"

"A baby coyote?"

"No!"

"A bird or a mouse?"

George laughed. "I shall have to tell you. It is a goat."

"Who gave it to you?"

"No one. We found it. Some of us were out for a walk on the cliffs on Thursday, and suddenly we heard a strange little cry and there on a ledge half way down to the sea was a little goat, all dripping wet and looking very weak. We found a rope and, after some trouble, managed to draw it up. Then we carried it up the hill and took it back to school with us. Everyone looked so astonished to see us with a goat. The professor said 'Why, boys, this is a genuine Angora,' and when we told him where we found it and he saw how wet it was with salt water, he said it must have fallen overboard from a ship passing by and have swum ashore. So now we have a new pet. I wonder if the sailors on some ship are not missing their pet since this goat had such an adventure."

By this time George and his mother had walked over to a hill where the yellow violets made a delicate pattern in the fresh grass. George picked and picked. He kept on finding nicer ones, he thought, and when he looked back over the places where he had gathered, he seemed to see as many as ever.

"Isn't it odd, mother," said he, "the short-stemmed violets are always in the places one comes to first, and the fine long-stemmed ones are where we have to look for them, in the shade of the bushes, almost hidden away. Do you suppose that the long-stemmed violets hide themselves to give the others a chance to be gathered? Perhaps that is why they are the prettiest of all, because they are most modest."

Their walk took them to a ravine where the most delicate maiden-hair fern was added to the bouquet, and on their way home they found a frightened young meadow-lark lying, hurt, on the ground. It tried to fly away, but George caught it in one hand and announced that he was going to take it back to school and put it in the Bird Hospital the boys have there. "The birds like it so much," he said, "that when they are cured and able to go they seldom fly right away but stay near and come back regularly to bathe in the lake and visit all the other birds and the children."

"Râja Yoga boys have learned to live close to Nature's heart," said George's mother as they walked back to the school, where comradeship can be because Brotherhood is the keynote of Râja Yoga. B. C.



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DARK-TAIL, A TAME ENGLISH SQUIRREL

DANDELION

THERE'S a dandy little fellow,
Who dresses all in yellow—
In yellow with an overcoat of green;
With his hair all crisp and curly,
In the spring-time bright and early,
A-tripping o'er the meadow he is seen.

Through all the bright June weather
Like a jolly little tramp,
He wanders o'er the hillside, down the road;
Around his yellow feather
The gipsy glow-worms camp;
His companions are the sky lark and the toad.

Spick and spandy, little dandy,
Golden dancer in the dell!
Green and yellow, happy fellow,
All the children love him well!

But at last this little fellow
Doffs his dandy coat of yellow,
And very feebly totters o'er the green;
For he very old is growing,
And with hair all white and flowing
A-nodding in the sunlight he is seen.

The little winds of morning
Come a-flying through the grass,
And clap their hands around him in their glee;
They shake him without warning—
His wig falls off, alas!
And a little bald-head dandy now is he.

Oh, poor dandy, once so spandy,
Golden dancer on the lea!
Older growing, white hair flowing,
Poor little bald-head dandy now is he!

N. M. Garabrant (Selected)

The Eider-Duck

HOW soft they are, the baby's little pillow and coverlet, all stuffed with the finest eider-down. Don't you think they must bring happy dreams to the little slumberer, and sweet, fresh breezes from mountain and sea? For on solitary, rocky shores and islands the eider-ducks live. They are found both in northern Europe and America, but occur in greatest number in Greenland, Iceland, and the western islands of Scotland. They are about twice as large as a common duck and are very pretty birds. The mother duck is of a reddish brown color, spotted with black, and with two white bands on the wings. The father duck is black, with head and back white and a black crown on his head. High up on the cliffs they build their nests from drift-grass and dry sea-weeds, and the mother lines it with soft down, which she plucks from her own breast. Here she lays her eggs and covers them over well.

Now it sometimes happens that when she has flown out to catch fish to eat, some daring climber finds the nest and takes away the precious down. But as soon as she returns, she plucks a new cover from her soft, feathered coat, and with every fleck of down she picks go loving thoughts for the dear little birdies, which soon will peep out from the eggs. Perhaps it is these loving thoughts which make it so wonderfully light and elastic! The down from a dead bird is little esteemed, having lost its elasticity. B.

A Message from Selma Lagerlöf

WILL you please give my love to the little Point Loma children from your and their friend, Selma Lagerlöf

Falun, March 13, 1910.

This message came in a letter to one of the students of Lomaland, in response to the copy of the CENTURY PATH containing articles about Selma Lagerlöf and her work, and a letter of thanks to her for her beautiful writings, so characteristic of the Swedish people and so valuable to all lovers of the Swedish language.

Surely never did anyone before write such an interesting school-book for children as did Selma Lagerlöf when she wrote *The Strange Adventures of Nils*. And if you look over the CENTURY PATHS of this year, you can find the beautiful saga Miss Lagerlöf told the people when they had gathered to do her honor. P.

THE greatest firmness is the greatest mercy. — *Longfellow*

BENEVOLENT feeling ennobles the most trifling actions. — *Thackery*

IN great attempts it is glorious even to fail. — *Longinus*

THE best lightening rod for your protection is your own spine. — *Emerson*

TRUST him little who praises all; him less who censures all, and him least who is indifferent to all. — *Lavater*

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12	29.633	62	51	56	54	0.10	SE	2
13	29.744	62	53	58	55	0.02	SE	3
14	29.755	64	54	59	56	0.00	S	4
15	29.752	63	55	58	58	0.00	NW	8
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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 26

CONTENTS

Pages 2 & 3 — EDITORIAL
The Framework of the Heavens
Infinite Order and Intelligence
The Petty Cannot Know the Great
Ever Vistas Beyond
The Undevout Scientist is Mad
The New Mechanics
Ancient Civilization in Africa

Page 4 — TWENTIETH CENTURY PROBLEMS
Ancient Thought — and Water
The Other End of the Line
The Art of Old Age

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Ste. Anne d'Auray (*with illustration*)
An Ancient Mummy
Herod's Palace
Ancient Art from the Sea

Page 6 — TWENTIETH CENTURY SCIENCE
A Lesson in Finer Philosophy
The Reduced Canals

Page 7 — NATURE STUDIES
Conservation
A Eucalpytus Grove, Point Loma (*illustration*)
Joy (*verse*)
The Canals on Mars

Pages 8 & 9 — STUDENTS' PATH, ETC.
"My Brother's Keeper"
Opportunity (*verse*)
Music (*verse*)
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
A Pastor Locates Eden at the North Pole
"Grotesque Theosophy"

Page 11 — GENERAL
The Theosophical Address at Isis Theater
The Physical Basis of Life
China a Power for Peace
Progress of Aeronautics

Page 12 — GENERAL
Comets and Meteorites
By Psychological Means
Automatism

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
The Magic and Mystery of Deep Sea Life as Interpreted by Art
Swedish Living Room (*illustration*)
The American Hall of Fame

Pages 14 & 15 — WOMAN'S WORK
White Lotus Day
A Bit of Unforgotten History
Helena Petrovna Blavatsky (*portrait*)
An Airship Over Point Loma

Page 16 — OUR YOUNG FOLK
To a Cricket (*verse*)
"And all the Creatures"
View Near Matanzas, Cuba (*illustration*)
True Greatness

Page 17 — CHILDREN'S HOUR
The Blackbird and Elsie
The Jackal in a Selfish Mood
Râja Yoga Children (*illustration*)
Daisies (*verse*)
A Child Pianist
How They Use their Tails

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

The Framework of the Heavens

OF late years the outlook of astronomy has rapidly widened. Instead of the main interest being concentrated upon the moon and the planets, it is now the structure of the illimitable, or apparently illimitable, firmament of stars that arouses men's greatest curiosity and wonder. Even the mighty sun is studied largely for the purpose of gaining light upon what is going on in other suns, the stars, whose distances are all so great that the most powerful telescope can not show the smallest disk on even the nearest. It is, of course, by means of the magical instrument, the spectroscope, with its power of sifting out the rays of light given off by different substances, that we are gaining some knowledge of the constitution of the stars and of their movements towards or away from us. It is becoming clearer every day that there is plan in the building of the cosmos, though what it is Astronomy is yet far from knowing, and it is very doubtful — more than doubtful — that the problem will ever be solved by observations solely confined to the physical plane. The world of causes has to be explored; then the material world of effects — the ever-changing Illusion — will become an open book. To enter into these higher realms of being, the principles of Theosophy — under whatever name — must be mastered and *lived*. No mere mortal can lift the Veil of Isis; to do this in the real sense, i. e., to study Nature as she is, not as she appears to the senses, requires special training extending over many incarnations, a special training which includes much more than the use of accepted formulae and theories; it demands the rising of the personal, limited self into the Higher Divine Ego, which can only come through the practice of the highest morality — brotherhood in the fulness of its meaning. Science and Religion are two facets of the one jewel, WISDOM.

Infinite Order and Intelligence

The Petty Cannot know the Great

Miss Agnes Clerke, one of the most able of that remarkable band of women who have devoted their lives to the elevating science of astronomy, wrote in her *Modern Cosmogonies* the following eloquent passage on the "stupendous enigma of sidereal relationships" as she calls the great problem:

> Not now, as in former times, with a mere fragment of creation — a single star and its puny client-globes . . . but with the undivided, abysmal cosmos, the science of origin and destiny concerns itself. . . . We know just enough to whet our desire to know a great deal more. The distribution of stars and nebulae is easily seen to be the outcome of design. By what means, we cannot but ask ourselves, was the design executed? . . . What is the nature of the primal world-stuff? Whence did it obtain heat? By what means was motion imparted to it? If it be urged that such-like topics elude the grasp of finite intelligence, and belong to the secrets of Creative Power, we may reply that we are not entitled, nor are we able to draw an arbitrary line, and impose a *ne plus ultra* on our thoughts. . . . We need not fear getting too near the heart of the mystery; there is no terminus in the Unknown to which we can travel by express; in a sense we are always starting, and never get nearer our destination. But that is because it retreats before us. We do, in truth, advance, and as we advance, the mists clear, and we see glimpses beyond of imperishable order, of impenetrable splendor.

Ever Vistas Beyond

In fact we are picking up the threads which were dropped during the Dark Ages of theological tyranny in thought; but while science continues to trust entirely to its mechanical instruments and the hard and fast deductions therefrom, and ignores the teaching of the ancient Wisdom, it will penetrate little below the surface, for the world of Causes and intelligent Forces behind phenomenal appearances will ever remain a mystery to even the most capable and well-intentioned searchers who have not passed the doors of initiation.

But while reaching forward to the highest ideals of life and thought which will lead us to wider fields of interest and glory than we can realize now even by the aid of our most vivid imagination, we can profit greatly by the study of the visible facts around us, particularly in the direction of astronomy. Someone says "The undevout astronomer is mad," and the more we learn of the marvelous fashioning of the heavens the more we feel the awful presence of the divine *impersonal* Intelligence whose laws sustain them. The study of astronomy breaks down some of the limitations of the mind and lifts it out of the pettinesses of the commonplace.

The Undevout Scientist is Mad

The attempt to reduce to order the apparent confusion in the movements of the stars is greatly impeded by the fact that we stand on a body, the earth, which is rushing through space at a tremendous speed, and in a path whose compounded elements we only know in part. Not only is the earth traveling round the sun, but the sun itself and the whole system is moving forward at about ten or twelve miles a second in an orbit whose elements are not known, though we have an idea of the direction of motion at the present moment. What other influences may be affecting the general movement of the sun and planets, time will demonstrate. Yet, in spite of these diffi-

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culties, a body of facts is building proving that there is plan in the architecture of the universe.

Last year the sixth Congress of the Photographic Chart of the Heavens was held at the Observatory of Paris. The task upon which the members of this Congress are engaged is the photographing of the entire heavenly vault; the exposure of the 20,000 plates required to complete the work will be timed so as to include all the stars up to the fourteenth magnitude, an estimated grand total of thirty millions. This stupendous record of the state of the sky at the present time will be of invaluable service to future astronomers. The changes in position of the stars which are perpetually going on will be easily followed by reference to this map, and in a few hundred years accurate knowledge will be gained as to the structure of the visible universe, of the variations in brilliancy of the stars, the appearance of new ones, and probably of many things now totally unsuspected.

Science the Handmaid of Knowledge

Two thousand years ago Hipparchus of Rhodes, a justly famous astronomer, catalogued 1080 stars. His atlas has not been preserved, but we have a transcription made by Ptolemy at a later date, which has been of the greatest service. It is supposed that Hipparchus possessed no optical aid, and had to use naked-eye observations with the astrolabe, an invention of his own. Ulugh Beg, the Tartar, a grandson of Tamerlane, in the fifteenth century, Tycho Brahe of Denmark, and Helvetius of Dantzic also compiled star-catalogs before the telescope was discovered — or rather, re-discovered. The latest map — that of Argelander and his pupils — finished in 1862, contains 457,847 stars. About 7000 stars can be seen with the naked eye. STUDENT

The New Mechanics

WE have all heard of the new geometry, according to which a straight line if produced ever so far will turn into itself again, swallowing its tail like the symbolic serpent; and in which many other propositions are true on the small scale by which we measure in practice, but cease to be true on a very much larger scale. Of something of the same kind is the new mechanics, of which we hear rumors, and one of whose propositions is that a constant force, continually applied to a moving body, does not go on indefinitely increasing the velocity of the body; but on the contrary the acceleration produced diminishes, until at last there is no acceleration at all and the body has reached the utmost possible limit of velocity. This limit is said to be the velocity of light — 186,000 miles per second. A corollary to this proposition is that the inertia of the body increases with its velocity, until that inertia becomes what the mathematicians call "infinite." And, since it seems we may with propriety substitute for "inertia" the word "mass," the proposition in symbolic form appears as follows:

If $F = ma$, then, F being constant, as a approaches zero, m approaches infinity.

This is disrespectful to the shade of that old dogmatist Newton, who said that a would remain constant, no matter what figure v might tot up to. But then Newton made a pure assumption; he assumed that m was always constant. Inertia, for Sir Isaac, was that property of a body by virtue of which it tended to stay where it was or keep on moving at the same rate at which it was moving, except in so far as it was compelled by a force to do otherwise. And a force was defined as that which compelled the body to do otherwise. But, according to this new view, a body has a tendency to lag behind, as it were, and to resist the utmost attempts to accelerate it beyond a certain limit of velocity. Thus we get a new idea of mass. Nor is this the first we have heard of kinetic views of mass.

The fact is that we do not know much about mass; we lack simpler terms into which to resolve it. But all reasoning must begin somewhere; we must have fundamental axioms; even if we could build a house in the air we should need at least a point in space to lay the first brick in. And so, in saying that $F = ma$, we assume m and define the others in terms of it.

Now the worst of defining mass to be a kinetic function or a form of energy is that we cut away the branch on which we are sitting. We need the conception of mass in order to establish our definition of energy. This is a case of the posts holding up the wires and the wires holding up the posts. The best we can do is to define mass as a certain mode of energy, and then define energy as a function of that mass; so that in this case, everything becomes a function of energy, and energy acquires a self-reproductive power and becomes an endless chain. STUDENT

Ancient Civilization in Africa

IN a paper before the Royal Geographical Society, on "The Peoples of the Kasai Basin," a description was given of an expedition to that region in the central part of Belgian Congo in 1907-9. The lecturer said that a thorough study of the Batatela and Bushongo people had been made, and he continued — according to a report in the *English Mechanic,* March 18:

> It had been proved that as far back as the 16th century [he must mean B. C.] a very high civilization existed in Central Africa, when, under the great King Shamba Bulongongo, the Bushongo people were at the zenith of their power. United among themselves, respected by their neighbors, they were governed by a wise king, controlled by a sort of Parliament composed of the representatives of the provinces, the arts, and trades; a Parliament in which the chief magistrates, the chief military and civil officers, women, and even the slave class, were represented. Their art had attained to a level never suspected in Africa outside the boundaries of Egypt. Their moral code was ideal. . . .
>
> "This brings us to the great problem of the negro. How is it that a people, capable of evolving, without any foreign influence, such a high culture, when it has attained this height, not only ceases to progress, but degenerates? The European civilization that is now introduced into Africa is evidently a makeshift. The African, if he wants to take his place side by side with other races, must work out his higher culture for himself. Is he able to do so? Is it not our duty to give him aid, to enable him to get past the point where his own natural propensities seem to impose a check and even induce retrogression? To discover how this can be done should be the main aim of anthropologists. Only by investigating his past, and studying his present conditions, shall we be able to map out his future with any prospects of success."

In the question "How is it that a people capable of evolving such a high culture should not only cease to progress but should even degenerate?" we note an assumption. This assumption is that this people *did* evolve to that height. Here we see a conflict between fact and preconceived theory. Preconceived theory says that the high civilization must have been evolved from a primitive state; fact shows that the high civilization degenerated. The puzzle, therefore, is to explain how such a degeneration could succeed such an evolution. If the people had once evolved, ought they not to have gone on evolving? If we are to ascribe their evolution to the usual alleged causes, environment, innate propensities, etc., to what shall we ascribe the subsequent degeneration? It is not right, anthropologically, that we should discover negroes in a state of high civilization thousands of years ago, when they ought to have been living in trees and killing each other with stone axes.

Then that question of foreign influence; it depends on how far back we look. It may be that there was no foreign influence during the ages contemplated by the archaeologists, and that the negro civilization they found had no trace of influence from any contemporaneous foreign race. But in times prehistoric there may have been such influence.

Remnants of great Atlantean civilizations of the far past, belonging to the Fourth Root-Race, became isolated in Africa, where they set up their civilizations, which slowly degenerated. Hence what the archaeologists have found is a stage in that degeneration. It is not the exception that the remote past reveals civilizations; it is the rule, as so many recent discoveries have testified.

All the same, races do rise and fall; it is a general rule in Nature. But history shows us that races do not evolve up from savagery in quite the way imagined. A colony from some other civilization is formed on some shore; the inhabitants are subdued or absorbed; other emigrants arrive; fusion takes place; great leaders appear and get to work; past knowledge is imported and re-discovered. The nation waxes great. It gives way to materialism. The causes of decay are set in motion and wax until the nation falls to pieces and is swallowed up in newer races. The law of growth has been manifested. The life-forces produce birth, growth, maturity, decay, and death, in natural sequence. Everything on earth is transitory. That which is behind the scenes is what is permanent. Collectively, the spirit of humanity learns and grows in these successive environments; individually, each human Soul learns and grows in its successive tabernacles — bodies.

The call to duty, based on intelligence and sympathy, shows the new spirit that is actuating us. Let us deal with the Souls we find among us and help them in their progress. We need to deal with men more as actual people than as races; more concretely than abstractly. We are not wise enough to forecast their future; but we can attend to immediate duties. What these are may be difficult to see; but the less we take prejudice and preconception into our counsels, the better.

Are we united among ourselves, controlled by a wise king, with a Parliament such as described, and an ideal moral code? These ancients had all these, say the archaeologists — and then add, "Let us help their descendants." Help them to what? Not to adopt our civilization, but to revive theirs. How times change! STUDENT

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Some Views on XXth Century Problems

Ancient Thought — and Water

SOME of the "New Thought" people are trying to project an alliance which shall include all sections of them.

To a degree they recognize the difficulty of finding or formulating the common basis, any common basis; that surmounted, they think there will be no other.

We think on the contrary that the real difficulty will then begin. For at one end of the cult will be the person who relies on the "All-encompassing Good" to furnish her with a new pair of gloves or a husband; the other runs up among serious and reputable thinkers trying to solve the problem of human consciousness and its relation to the containing cosmic consciousness. At one end they are muttering "I am the All"; at the other there will be some few honestly trying to clear consciousness of its personal desires and moods that the inner Light may have a chance to shine. Now-a-days the phrases of philosophy are in the drawing room and the bazaar.

The "All" includes all; the "All-encompassing Good" encompasses all — of course; and the included and encompassed consists of the whole of humanity. How about some test for admission to the unity? For instance an expressed and proved willingness to work for those other encompassed ones, to sacrifice something for them? The basis of unity might be rather startlingly narrowed in that way.

We recognize that that suggestion is not practical. But no more so is the proposal of a general alliance.

The "new" thought in its best forms is not new; it is as old as human thought. Here is a bit of advice with respect to it from old India:

> Those who are only sentimentally desirous of liberation and only apparently free from passions, seeking to cross the ocean of conditioned existence (to the Universal Self) are seized by the shark of desire, being caught by the neck, forcibly dragged into the middle and drowned.
>
> If the desire for spiritual freedom exist in thee, sensuous objects must be left at a great distance as if they were poison. Thou must constantly and fervently seek contentment as if it were ambrosia, also kindly compassion, forgiveness, sincerity, tranquility and self-control.
>
> Whoever attends only to the feeding of his own body, doing no good to others, and not seeking (by meditation) liberation from the bondage caused by ignorance, kills himself.

For him who will not permit his body, mind and emotions, to claim him and dissolve him in their activities, who rejects their claim that he should think of them as himself, and who constantly seeks the great Self of all — the inner "own-nature" of all — it is said:

> This spiritual consciousness begins to manifest in the pure heart, in the "cave of wisdoms," like the dawn, shines like the noonday sun and illuminates the whole universe. The wise man in deep meditation perceives in his heart that something which is apart from the modifications of matter, which is eternal knowledge, pure bliss, the supreme limit incomparable, as limitless as space, stainless, without distinction of subject and object.

They evidently knew something about the "All-encompassing Good" in old times and knew the very strenuous path necessary to reach it. You must do more than *read* about this path. It winds *uphill* and is not seldom black with shadows which only the sunlight of unwavering compassion can dissipate. With that it can be found and trodden, and at the end its reward is infinite. STUDENT

The Other End of the Line

THE Association of Life Insurance Presidents has been examining the modern attempts at life prolongation and has decided to begin at the other end. Why not give the same attention to the causes of death in adult and later life as to those in infancy and youth? In the latter field much has been achieved; in the former very little. The achievements in the direction of protecting the infant, and of curing and preventing tuberculosis — a disease of the first two and a half decades — by increasing the average life-length have made it seem as if the standard of health was rising. A study of the later decades shows that it is falling. General cellular degeneration is setting in earlier.

In this new movement, says the *Journal of Therapeutics and Dietetics,*

> the efforts are to be directed especially to the preventing or postponing the class of degenerative diseases which are regarded as belonging properly to the period of old age, *but which have been of late years increasingly trenching on the period of middle life, and even early adult life.*

A well known life insurance society has decided to issue regular health bulletins to its policy-holders, instructing them on general health topics, but especially how to keep their own health.

The first of these shows as the result of investigation by the medical department of the society that within the past thirty years the death-rate between the ages of fifteen and twenty-five has been reduced over thirty per cent. That we knew, and that it is due to the campaigns against tuberculosis, typhoid, and other quite preventible diseases.

But in contrast herewith it is found

> that among persons over sixty years of age there has been a sharp *rise* in the death-rate during the same period of thirty years. During that period there has been *an increase of fifty per cent* in some of the diseases due to middle life and old age. Under the head of degenerative affections are mentioned chronic disease of the heart, arteries, kidneys, brain, and nervous system—arteriosclerosis, Bright's disease, apoplexy, paralysis, paresis, diabetes, and cancer.

These are all chronic diseases, due to cellular degeneration, failure of the vital upkeep. And they are creeping backwards from their "proper" place in old age so as to invade late, middle and even early adult life.

The cause of this creeping is given by the bulletin as intemperance, poisoning, and heredity.

The third factor is obviously the one that most concerns us and is least likely to get proper examination. The examination can only lead to real results when this question is pressed: What habits are competent to hurt not only the cells of the individual's own body but those of the germ-stream which passes through him? There is the key to the failing vitality of our decades. STUDENT

The Art of Old Age

TO learn to retire gracefully; to accept as far as may be the failures of memory and faculty; to afflict no one else with lamentations and complaints, neither angling for nor accepting sympathy — this is the fine art of old age.

It may be, if art is only the production of something that is to be shown. But the art of life consists in living; and old age, which is a part of life, must have an artistic possibility whose collateral *results* might show as above without being themselves the direct *aim.*

External life is intensely concrete to us. We spend the whole power of imagination in concreting and weighting it. We never create the inner life and so it remains pale, uncertain, shadowy, unreal. We are always looking out of window, the window that looks into time as well as space. We imagine what we will do tomorrow, next year, in an hour; what will or may happen; what we will possess or may lose. It may be nearly the same with the man of intellect as with the man of sensation. He is full of the knowledge he has acquired; he will acquire some more tomorrow; he lives either in facts or thoughts, not in realizations. That his world is in its way as objective and hard as the other man's is shown by his equal fear of death. His life is not an art.

Nature never designed old age with its physical alterations as a curse but as an opportunity. The opportunity is for the practice of an art whose technique should have been learnt before old age comes. If not, then it must be something of a curse and the only art possible is that of the sentence we quoted.

The real art is to find the center of life, feeling, realization, knowledge, which is not in dependence upon physical perfection — to find or rather create. Some of that creative energy which we wholly spend upon the external world must be put into this one. Then the slackening brain-pulse of old age becomes a better and better opportunity for withdrawal to this one. The distractions are lessening of themselves. This inner life is not touched by death; in it is a complete understanding of death; in it is neither faith nor fear — not faith (in its ordinary meaning) because there is knowledge. It is a life that is full of its own kind of light. It is full of love for humanity, of peace, of confidence; it gradually develops wisdom and power of fruitful search into the real or spiritual universe.

A little reading of the right books helps the finding of it, but the real finding can only come by daily effort. Happy he who by the time that old age lays its first warning finger upon him has made it even already more real to him than the outer. He can accept the hint. As consciousness recedes from the senses and loosens its touch with the objective world, its finer life becomes clearer and richer. STUDENT

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Archaeology Palaeontology Ethnology

Ste. Anne d'Auray

NEAR Auray, in the department of Morbihan, stands the "Lourdes of Brittany," consecrated to Ste. Anne, who is the patroness of the Breton people, and is recognized by the Roman church as the mother of the Virgin Mary. The *Protevangelium Jacobi,* supposed to have been written in the 2nd century A. D., refers to Anne as the Virgin's mother, and Joachim, a shepherd, as her father. But this is of course not canonical, the Anne of the New Testament being an aged widow, the daughter of Phanuel (*Luke* ii, 36-37), and apparently no relation of Mary at all.

Joachim is reckoned a saint, although even Romanism has few details of his life to offer, whilst of course the doctrine of the Immaculate Conception of Mary deprives him of his former position as her actual father. He appears only as a subsidiary figure in the cult of Ste. Anne, who overshadows him much as the Virgin overshadows St. Joseph. Anne, however, occupies a very prominent position in the hierarchy of saints, and appears to be growing more and more popular. In parts of Brittany, particularly of course in the Auray district, she receives a cult rivaling that of the Virgin herself.

According to the Breton legend, Ste. Anne appeared several times between the years 1623 and 1625 to a peasant of this district named Yves Nicolazic, and charged him to build her a shrine on a particular spot, where, she said, a chapel dedicated to her had stood 924 years previously. Nicolazic told his neighbors of these visions, and went around soliciting contributions from the pious to enable him to fulfil the saint's command; but, as usual in such cases, he was treated as a fool and a madman. However, Ste. Anne, having one night awakened him with music, made him get some friends to serve as witnesses, and then guided him by a miraculous light to the spot she had named. There, following her directions, he unearthed a wooden image of her, which, though disfigured by damp, shone with a radiance of its own, and at once proved its power of working miracles.

Naturally the money then poured in without further difficulty, and a church and Carmelite convent were built upon the spot, which was named after the saint. It soon became the greatest pilgrimage resort in Brittany, and many miracles were attributed to the image. In 1790, the church was destroyed by revolutionists, who also claim to have broken and burnt the famous image; but, according to the ecclesiastic version of the tale, a portion of the saint's head was saved from the flames, and, being inserted in the pedestal of the present statue, confers on the latter the miraculous powers of the original. So the cult continues with unabated zeal.

The modern church, completed in 1873, is pretentious and unpleasing; a huge statue of Ste. Anne, with whom, as usual, is represented the Virgin in childhood, crowns the octagonal spire, giving this a top-heavy appearance.



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SAINTE-ANNE D'AURAY

The most remarkable feature of the interior is a large mural painting, in which Ste. Anne is represented collecting the prayers and supplications of her votaries and presenting them to the Trinity in Heaven. The (new) miraculous image looks more like an Egyptian princess than a Jewish peasant-woman; but the incongruity of this does not appear to strike the suppliants.

In front of the church is a big square, two sides of which are formed by booths like those of a country fair, where every conceivable form of rubbish is sold, from candles bearing the saint's likeness to children's toys. Beggars, most of them looking remarkably well-fed, haunt this square and the approaches to the Scala Sancta, which is a cheap imitation of that at Rome. Thirty-four steps lead to the top of it, and nine years' indulgence, or remission of purgatory, is granted for every step ascended with the requisite prayer by pilgrims on their knees.

The merit thus obtained is evidently transferable, since it is specially stated that the "indulgence" is applicable to souls already in purgatory. Apparently, therefore, if you are sure that a late-lamented friend is due for a long spell in purgatory, you can bring him appreciably nearer heaven by climbing these steps half-a-dozen times!

On the Pardon, or festival, of Ste. Anne, the 26th of July, a crowd of over 30,000 men and women fills and overflows from the great "Place," whilst High Mass is celebrated on the altar of the Scala Sancta. This must be a very impressive sight, for the Breton peasant is essentially devout; and a most picturesque sight, with all the different districts of Brittany represented, each with its distinctive costumes and gaily-colored banners. But, at other times of year, generally speaking, the place strikes a non-Romanist visitor as being indescribably tawdry, sordid, and depressing. B.

An Ancient Mummy

THE mummy of Ra-Nefer, presented by Professor Flinders Petrie to the museum of the Royal College of Surgeons in 1892, has been carefully examined by Professor Elliot Smith of Manchester University, who finds that it is older by eleven centuries than any other known mummy. It belongs to the period of the Fourth Dynasty, and its condition proves that the art of embalming had reached a high degree of perfection at that period.

Eleven centuries is a good deal; a like period counted back from now would take us to a time when England was not yet united into one kingdom and Egbert was ruling over Wessex. Yet during this great lapse of time we have to imagine a mummy altering so little as to require the closest scrutiny to show that it had aged at all. And note that the art of embalming had reached a high degree of perfection all that time ago, a fact which points to long ages previous. H.

Herod's Palace

TWO miles south of the present town of Jericho the archaeologists of the German Oriental Society have discovered ruins which they consider to be those of the palace of Herod, the last of the kings of Judea, who was in power in the reign of Augustus. The building discovered is of vast extent, one room being a hundred feet long and fifty wide, and there are a hundred subterranean cells. The story of King Herod's being so bloody as to massacre all the male infants in his kingdom in order to make sure of killing Christ is very improbable from the historical point of view. But from the allegorical point of view it bears a singular likeness to an episode in the story of Krishna. On Hindû temples may be seen sculptured representations of the flight of the infant Krishna in the hands of his foster-father, to escape from the cruel tyrant Kanśa; while in the caves of Elephanta the innocents are shown as being slain. Thomas Maurice says, in *Indian Antiquities,* vol. I pp. 112, 113:

> The event of Krishna's birth, and the attempt to destroy him, took place by night, and therefore the shadowy mantle of darkness, upon which mutilated figures of infants are engraved, . . . involves the tyrant's bust; the string of death-heads marks the multitude of infants slain by his savage mandate.

E.

Ancient Art from the Sea

IN the CENTURY PATH for August 25, 1907, was mentioned the supposed discovery of an ancient submerged city off the coast of Tunis. Sponge divers had found statues and columns of bronze and marble at the bottom and some had been brought up.

Now we learn more about what seems to be the same thing, but it is described as a sunken vessel bearing the works of art, perhaps from Greece to Italy, and wrecked on the coast of Tunis. There are bronze statues, including one of Eros and one of Hermes, marble capitals, drinking-cups, statuettes, etc., evidently of Greek origin. H.

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The Trend of Twentieth Century Science

A Lesson in Finer Philosophy

THE new anaesthetic, stovaine, whether it may be ultimately approved and adopted or not, may at least teach or suggest a fact in physiology.

It appears that no "shock" follows operations in which it is used. Shock is a somewhat special surgical term not exactly corresponding in meaning with the same word as ordinarily used.

The body contains a human and a vital animal consciousness, the latter more complex than that of animals proper by reason of its association with the former. The communication between the two is in the brain cells. There the animal-physiological feelings arising within the body are translated into thought pictures and become parts of the human mental furniture. When an ordinary volatile anaesthetic such as chloroform is used, the human properly mental part of consciousness is thrown out of relation with the brain, or the brain thrown out of key with it. But the vital physiological consciousness, though likewise no longer able to impress the brain, remains more or less active and will so remain unless the anaesthetic is pushed to a fatal point. It is deadened in some degree but not extinguished. It, but not the man, is therefore affected by the operation; though it cannot make pictures of the causes of its distress. "Shock" is the effect on vitality of this condition. The instinctual animal, not the man, is shocked. Shock in the ordinary sense, mental shock, would be added if the operation had been done with mental consciousness as a participator. A few cases have been recorded in which during the sleep of the night following an operation the instinctual-animal consciousness has succeeded in impressing the brain, so that on waking the patient found that he was remembering by way of dream the accurate details of an operation of which at the time of its performance he was unaware.

It was noticed some time ago that when in addition to the use of a volatile anaesthetic the part to be operated upon was locally cocainized there was very much less of the usual sequent inflammation. The new anaesthetic, stovaine, is thrown into the spinal cord and thus the entire tract of nerves leading from the operated part to the brain is temporarily blocked out. The facts that in this case no shock follows, and in the other but little inflammation, go together. Chloroform and stovaine evidently work on different planes. The latter does not interfere with the brain, or but little, and therefore not with the man. But it throws the vital animal itself out of touch with the part of the body concerned, probably by paralysing the sympathetic nerves of interior feeling. Neither the animal or the man are therefore worried; all unnecessary vital excitement about the area of operation is avoided and inflammation restricted to the amount required for healing. Perhaps it might be said that the volatile anaesthetics act on the cerebro-spinal system and stovaine on the sympathetic.

Hypnotism has an effect upon the brain cells which is not wholly incomparable with that of the volatile anaesthetics. The subtle relation, taking place through the brain, of the sensation-consciousness (inner, from the bodily organs, and outer, from the world) and the ever-judging and controlling mental consciousness, is confused. The latter's grip on the brain cells is weakened, made unsteady, or for the time forced off altogether. Wrong pictures can by suggestion be fitted to sensation, the sensation of the taste say of kerosine being connected with the idea or picture of coffee. The real mind knows and partly knows that it knows. But as it is accustomed to work with, accept, and act upon brain pictures — with whose making it is normally concerned — it cannot withdraw itself from these false ones notwithstanding its consciousness of their falsehood. The same with suggested pictures of what it shall do after waking. It is accustomed to make brain pictures of intended acts; here is a brain picture which though in this case not of its making is set almost indistinguishably in the midst of all the others which are. Half knowing, half not knowing, it actualizes in deed these outwardly implanted pictures as it would normally actualize the inwardly implanted ones — that is, those of its own normal making.

And the evil of hypnotism consists in the fact that this confusion once induced is more easily repeated. There are thought pictures of all kinds, criminal and other, floating about us "in the air." These have little effect on the normal man even when they momentarily dwell in his brain. He instinctively knows they are not his, do not correspond with any intentions of his own, and he entirely neglects them. But if his brain has been hypnotized, and in proportion to the frequency, he cannot make this distinction. He accepts any egg in the nest as his own and lets it hatch into act. When a crime has been committed and half the people in the place have read all about it in the journals and gloated over the illustrations, the air is for a while naturally vividly impressed with that picture. How many of the repetitions of the crime, often following quickly, do we not owe to the hypnotized? When the church parlors and the clinics get all they want we shall get some startling lessons in the psychology of crime. STUDENT

The Reduced Canals

IN stepping from astronomy into geology, from observation into prophecy, Professor Lowell has called something of a storm about his head. As an astronomer he observes the lines of Mars; as a speculator he calls them canals, methods of irrigation. Such methods imply scarcity of water, a drying up of the planet. Our own being a similar planet, it too will dry up. From that to the finding of evidences that it *is* so doing is a short step.

But in taking it he collides with the geologists. Adopting the Laplacian theory of planetary evolution, a theory now very much on the defensive, he regards the crust of the earth as having once been white hot and as having since then cooled slowly. As it cooled, the vaporous water condensed into the great seas. Cooling continuing, the waters are absorbed into the deeper crust; dry and desert land increases at the expense of the oceans; there is less and less rainfall; finally there will be no water at all.

But the geologists object that metamorphic rocks never were molten, never crystallized from the molten condition. "Metamorphic rocks," says Professor Blackwelder,

> are produced by processes which involve more or less pressure and heat, but not melting.

The newer geologists think it possible that the crustal heat is the work of radium and other elements of that kind, not the residue of once incandescent and molten states.

Professor Lowell thinks that the plants which came to form the Carboniferous coal beds must have grown very rapidly; hence their luxuriance. Such rapidity could only have come from a very warm moisture-laden air. But the geologists object to the rapidity as not proven. They also object to the warmth and the moisture as similarly not proven.

> As to the warmth, it may be remarked that coal seams are now in process of growth in Alaska and Labrador and that many of the Carboniferous plants show by their structures an adaptation to severe rather than genial climatic conditions. . . . Even the moist conditions seem to have been, as now, of local prevalence only, for aridity is indicated by the Carboniferous red beds and gypsum of Colorado and some other regions.

Another consequence of the Laplacian view which makes the seas and lakes a result of the cooling of an atmosphere of imperceptible steam, is that there was a general half light everywhere due to the heavy precipitating clouds. This half light is regarded as attested by the still existing habit of ferns. To which the reply is that there are tree ferns standing up boldly on the hills of equatorial Africa under the fierce tropical sun. Moreover the cloudy atmosphere will not square with "the existence of deserts in India in the Cambrian, in New York in the Silurian, in Michigan and New Brunswick in the Carboniferous, and in Germany in the Permian period."

The same theory requires that as the water is slowly absorbed by the crust and disappears from view the land should be increasing in area at the expense of the oceans. The continent of North America, for instance, should have been smallest in the Archean period and largest now.

> The truth is that there have been fluctuations of land and sea throughout recorded geologic history, and these changes show no general tendency. Just before the Cambrian period the continent was nearly all out of water; at the close of that period it was at least half submerged. At the close of the Permian it emerged more extensively than ever and yet in the Cretaceous it was again deeply inundated.

So the contention seems to fall to the ground. The earth is not doing the things that it ought to be doing, not showing the signs that it ought to be showing, on the Laplacian hypothesis. The imaginary picture of the earth's history, turning out to be imaginary only, ceases to be a key to the condition of Mars and to the supposed need and nature of the "canals." If the *lines* are certain, their nature and meaning are not. STUDENT

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Nature Studies

Conservation

CONSERVATION means the right use of natural forces and resources. It is not new. The present agitation in the United States is only part of a great and universal movement which has been active in all ages. All through the brilliant past, where philosophy and logic flourished, the principles of conservation were recognized as fundamental, and man's success or progress has been measured by the extent of their application.

The ancient doctrines ring true. They hold that there is neither beginning nor end to the operations in Space, that "playground of innumerable universes," though in the life of man, or nation, or world, there is a beginning, duration, and end. Evidently the beginning and end are simply points of time in eternity, while the middle period, or duration, covers the real thing. Thus if we think of that ancient trinity, Creation, Conservation, and Regeneration, it is clear that the word Conservation covers the period of activity. It is the time when Man goes to School, to learn by hard experience in that University of many grades, through each of which he must pass. Each schoolday life also has its beginning and end, even as each day has its dawn and dusk.

Every entity has a dual nature. It is recognized as true that during the life of a man or nation there are two opposing forces at work. There are builders and destroyers, progressives and reactionaries, selfless and selfish, just as in other realms there are light and darkness, heat and cold, sound and silence. None of these extremes can represent the ultimate condition to be attained, nor can any be eliminated from the scheme of evolutionary progress. The undesirable features in each must be transmuted and a balance attained between such warring opposites. This is, in the case of man, the application of Râja Yoga. It is not a vague abstraction, but can be understood in its relation to every day life. The best man is neither spendthrift nor miser, bigot nor materialist, but is well-balanced, even-tempered. Best of all is he who, having all attributes, yet controls and uses them wisely.

Although the meaning of Conservation is strongly opposed to that of waste or destruction, it should not and does not go to the other extreme and say that anything should exist in uselessness or idleness. It means that the best use should be made of our natural resources for the greatest number of people for the greatest length of time. It has been presented to the country as a challenge to unselfishness, and the people have responded in a manner which is marking a new order of the ages.

In the whole scheme of the universe it was inevitable that this era should come, that a battle should be fought, and that the right should eventually win. Philosophers have hoped for it, but it is fair to say that not many expected that the mass of humanity would respond so quickly.

At the Conference of Governors at the White House May 13, 1908 the Secretary of State said:

> I regard this meeting as marking a new departure, the beginning of an era in which the States of the Union will exercise their reserve sovereign powers upon a *higher plane of patriotism* and love of country than has ever existed before.

The question of moral purpose could not long be disregarded on the *higher plane of patriotism*. On December 26, 1909, these words of Gifford Pinchot were telegraphed all over the country:

> The conservation issue is a moral issue. When a few men get possession of one of the necessaries of life, either through ownership of a natural resource or through unfair business methods, and use that control to extort undue profits, . . . they injure the average man without good reason, and they are guilty of a moral wrong. . . . The conservation question touches the daily life of the great body of our people, who pay the cost of special privilege. And the price is heavy. That price may be the chance to save the boys from the saloons and the corner gang, and the girls from worse, and to make good citizens of them instead of bad; for an appalling proportion of the tragedies of life spring directly from the lack of a little money. Thousands of daughters of the poor fall into the hands of the white slave traders because their poverty leaves them without protection. . . . Let him who dares deny that there is wickedness in grinding the faces of the poor, or assert that these are not moral questions which strike the very homes of our people. If these are not moral questions, there are no moral questions.

OBSERVER



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A EUCALYPTUS GROVE, POINT LOMA

JOY

JOY, in Nature's wide dominion,
Mightiest cause of all is found;
And 'tis joy that moves the pinion,
When the wheel of time goes round.

Schiller

The Canals on Mars

ARRHENIUS, the famous Swedish man of science, has suggested a new explanation of the canals on Mars. They are parallel cracks in the crust, and have become filled with sand. The sand changes color, as seen in the glare of reflection, according to its dampness or dryness, and this is why the canals change color. This would also, perhaps, though we do not see it so stated, account for the sudden appearance of "new canals." The so-called melting of the snow-cap is assigned by Arrhenius to a similar cause, an alteration in the hygroscopic condition, and consequently in the reflective quality, of the soil in the polar regions. E.

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From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

"My Brother's Keeper"

IT was in very modern times. A student was pondering on "Am I my brother's keeper?" when suddenly all his surroundings seemed to change. Instead of the four walls of his room, he seemed to be surrounded by infinite and limitless space, and somehow it seemed to him that he was one cell in a great organism; on all sides of him as far as his eye could reach were other similar cells, each a human being, and yet each only one cell in a mighty being.

And as he looked, he saw that these cells, these human beings, were one and all affected by a curious fluid that seemed to permeate all and that seemed to be constantly moving so that on leaving one cell it entered momentarily into another and another and another, seemingly unceasingly propelled by some mighty force.

"This," he thought, "seems almost analogous to the blood in my body. I wonder if it builds and nourishes this great being even as the blood in my body does it. And I wonder if it likewise can become fetid and impure, and so carry disease and death instead of health and life."

And lo! as he watched, he saw that this strange something, this seeming fluid, that so constantly and unceasingly entered and left each seeming cell, was not always the same. Sometimes it seemed to fill him with the light and joy, the peace and serenity of heaven; and at other times it seemed fraught with the blackest, deadliest, most poisonous qualities that rendered life almost impossible; so that only by the most strenous efforts could he maintain his place.

And as he watched and watched and pondered and pondered, he saw some curious things. He saw that it was the cells themselves that made the change in the fluid. He saw that sometimes on leaving a cell, it seemed to have been purified, as it were, and for a long, long time after this had happened, it seemed to have a wonderfully helpful effect. It touched a despairing one; and lo! new life and courage entered into its being. It flowed into one that seemed to have not a touch of the sweeter, loftier, more healthful effect of this fluid, but who seemed steeped and saturated in the blackness of it; and again the wonder-working was manifested; for it brought glimpses of high ideals; it brought a feeling that this blackness was not natural or necessary, that it was possible to emerge from it and be something far different. It brought faint glimmerings (as though it were striving to restore some long lost knowledge) of a mighty origin and of a mightier destiny that could and must be achieved, notwithstanding all the seeming contradictions.

And as he looked he saw many such effects.

OPPORTUNITY

FOOLISH is he who says that at his door
I knock but once, a furtive moment stay,
Fearing lest he shall hear, then haste away,
Glad to escape him — to return no more.
Not so, I knock and wait, and o'er and o'er
Come back to summon him. Day after day
I come to call the idler from his play,
Or wake the dreamer with my vain uproar.

Out of a thousand, haply, now and then,
One, if he hear again and yet again,
Will tardy rise and open languidly.
The rest, half puzzled, half annoyed, return
To play or sleep, nor seek nor wish to learn
Who the untimely, clownish guest may be.

W. H. Eddy (Atlantic Monthly)

But he also saw other, opposite effects. Sometimes this fluid, instead of being purified in passing through a cell, was rendered more poisonous and as he watched its onward flow, he saw with horror its effects. It too touched despairing, weak, or more sensitive ones, and — such went down in evil deeds and crimes, which entailed great suffering on them; but he saw and *knew* that the *real* cause for these crimes was in the one who had polluted the stream and not necessarily in the ones who were too weak to withstand its effect.

And as he watched and pondered and pondered and watched, he saw these two effects constantly going on. And he thought within himself, "What is it that makes the difference? Why do some of us purify, whilst others of us poison this stream in which we all live and move and have our being?"

And a voice, as of the sweetest music, seemed to say to him: "It is because each cell in my being, each human being, has a mind and a consciousness of his own with which, within limits greater or smaller according to his development, he can do as he likes and no one can say him nay. He can harbor thoughts and feelings of hate and revenge; of malice, cruelty, and despair; of envy, jealousy, and vanity; of rapine, lust, and murder; and all their kindred broods. These it is which defiles the stream thou sawest. And these it is which overpower the weaker ones and cause them to err — because they are ignorant of the existence of this stream and so cannot guard themselves against it.

"Or he can refuse to harbor any kind of evil thought or feeling and in this refusal he sends the stream from him purified in a measure. Each one who so refuses persistently and continuously does a mighty work for his fellows; far mightier than any other; for every thought and feeling affects this stream for better or for worse; and as is this stream, so are all who live in it. Absolutely purify this stream and all evils must depart of themselves. See to it that any contribution to it is always and ever of the cleansing kind and nothing else will matter much to thee."

And the student being again by himself in his room, thought: "*Every thought and feeling!* How is it possible always so to think and feel that the effect will be cleansing, when the stream itself may constantly pour the opposite into one's being?"

Then before the troubled mind of the student came a picture — a picture of a disciple of a Master of old essaying to walk on the troubled waters of a sea. But when he felt the boisterous winds and saw the huge waves, he became afraid and was about to sink, when he cried out, "Lord, save me!" and immediately the Master stretched out his hand and caught him and said: "O thou of little faith, why didst thou doubt?" And — "when they were come into the ship, the *wind ceased.*"

Then a great peace entered into the mind of the student, and he said: "Ah, now I know how and why it is possible to purify this stream. Because there dwells the Divinity, the Christos, in each human heart, each can have the power to think and feel aright. If the Divinity, the Christos within, is recognized and appealed to, if there is faith and trust, the power to outride any storm will be forthcoming, even as the disciple of old was saved from sinking in *his* stormy sea. And as one by one we human beings (each a part in the great whole) awaken to our share in the pollution or purification in this stream that is wrecking or building human life, and bravely, courageously, and determinedly take up our responsibilities of cleansing it, depending upon the Christos within for the necessary strength, the foulness will be gradually but continuously overcome; and in time this stream will give life, and health, and strength even to the weakest one in the Great Being — the Universal Brotherhood of Humanity.

"Therefore:—

"'Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul, chase all your foes away, ambition, anger, hatred, e'en to the shadow of desire — *when even you have failed.*'" STUDENT

REMIND yourself that all men assert that wisdom is the greatest good, but that there are few who strenuously endeavor to obtain this greatest good.

BE sober, and remember to be disposed to believe, for these are the nerves of Wisdom.

IT is better to live lying on the grass, confiding in divinity and yourself, than to lie on a golden bed with perturbation.

YOU will not be in want of anything which it is in the power of Fortune to give and take away.—*Stobaeus*

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MUSIC

GOD struck the lute
And a quivering, wonderful paean of sound
Through the universe trembled, a song so profound
That no mortal could hear it, no mortal could know
That majestical music's grand ebbing and flow.

God touched the man,
And he, mortal, not knowing, reached forward and laid
On the quivering strings human hands, and so played,
In a key now attuned to his own earthly ears,
With the God-given impulse, the song of the spheres.

Vivian M. Moses (in *The Munsey Magazine*)

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question If, as stated by Theosophy, humanity has never been without the Light, how do you account for the decline and fall of the great civilizations of the past, and for the periods of darkness through which the world has passed even in recent times?

Answer We live not in polar regions, where the sun is above the horizon for half the year; but within the same twenty-four hours experience the noons of gloom and brightness. There is nothing constant in the world, but all is flux and reflux; and when the flow is greatest here, you shall find the farthest ebb upon some far or neighboring shore. Even the solid mountains change continually, and melt from form to form; and the ocean has mightier tides than may be visible in a lifetime; cities rise and cornlands are plowed on what was once seafloor, and the waves gather and advance over the markets and theaters of men. You shall not measure the Light of the Spirit by any star that shone over Rome or England, Christianity or Buddhism; for all such have risen and shall set; yet throughout the ages stars are in the sky. When Orion goes down here, in the east or west you shall still find him shining. What history we have, even now, is but a candle held up in the vast darkness of the world, a little vision lost in an almost infinite unseen. It would not profit the souls of men if they were limited to but one series of experiences, or their life cycle prescribed within the greatest and most long-lived empire in the world.

It is to be supposed that at the birth of a civilization there is a great influx of pioneer souls to that quarter of the globe; but when the forests are hewn, the cities building, laws and constitutions framed, and the barbarian tribes driven out, these souls will be seeking fresh fields, and regions where their qualities will have full play. It is not suggested that there is but one set of pioneer souls for all the world's history; there may be many; and their ranks may be recruited and depleted with the progress of souls; these advanced ones will become ready for more advanced labors, and those from lower ranks will grow fit to be pioneers.

After these first sappers and miners will come a new array, suited to the new dawnings of the race's history; and they will pass on and be followed by others, and so on, until the very flower of that people comes to have its most spacious time, and blooms and sparkles most dazzlingly upon the world; among them the light would surely be found to be shining; they leave each successive race when their age is past, and are to be expected and looked for elsewhere. So the "Crest-wave of evolution," we are taught, passes round the world. Could you take that period that elapsed between the ages of Augustus in Rome, and Elizabeth in England, and look backward from Augustus by an equal number of years, it might well be that in China, or in India, perhaps on this American continent, or even in Celtic and Scandinavian Europe itself, such another age would be found of poets and empire-making; and one might come upon like times somewhere at each such preceding cycle.

So too in the spiritual influence and cycle that touches and kindles the world from age to age. It is a wonder we get so little from all our study of history. There are certain beacon lights upon the mountains, flaming up into the sky of spiritual things; these we have but noted as a passing phenomenon, making nothing of their regular and timely appearance, nor of the strange sameness of what they revealed. Will you call it also a passing phenomenon, and assign it to chance and causelessness, that the daffodils hold their yellow levees in the same bottom year after year, and take with beauty the winds of many successive Marches? Dig, man, dig; the bulbs were there through all the bleak Januarys and burning Julys; they were always biding their time for blossoming. So H. P. Blavatsky showed that all those great Ones who have brought the world its fragments of salvation, Zerdusht, Gautama, Jesus, and many others, were not haphazard figures arising, but members of one Brotherhood, and conspicuous enactors in the same eternal scheme.

And again, you cannot judge of the Light's whereabouts; we are too apt with our dubbing of this and that pomposity as "civilization." There may be no gleam of it among the millions in the city; court and senate may be alike destitute, and all literature dumb concerning it. But have you been with a lantern to every cottage on the mountains, and have you brought with you eyes that could see it when found? For he who has it will not always be shouting it on the housetops; but there are times for speech and times for silence. If So-and-So knew the deeper truths, he with the great brain and insatiate ambition, heaven knows what disasters he might bring upon the world. Was it not well hidden *then* — in the mountain cottage, or the deserts of some unknown land?

So now it is shining broadcast; and generations follow and are as if it had never been. Could a race live on through one long night of darkness, and not sink beyond the point of regeneration, neither Troy nor Nineveh might have fallen. But one cannot say. There is some deadly hour in the night time, in which dissolution threatens most terribly; the result will be according to past racial living, and the vigor or decay of all individual lives that composed it. What use did they make of the Light, when it was with them? You can hope for nothing good, if they crucified the light-bringer, or fed him with hemlock in the usual way.

STUDENT

Answer II. The term Man is inclusive of all humanity and the mention of a number of ancient civilizations implies that each one included but a part of the Human family at that time incarnate; while of course the still large number who are discarnate between two earth-lives is not considered at all. Both history and archaeology show that at all times the earth has apparently been peopled with men in all degrees of civilization and barbarism, and that while one race was perfecting itself in a high degree of culture, another would be falling into barbarism or dying out altogether.

Again, there seem to have been at all times some races that were cut off from the rest of the world and who in their seclusion maintained a highly spiritual civilization, which is quite a different thing from that usually called religious; for religion as we ordinarily know it and speak of it is a more or less elaborate system of government by means of creeds and ceremonial, often admixed with superstition and an absence of the light of true spirituality. Yet the very existence of such a religion would seem to imply that a nation had lost touch with the Light and was on the downward path as a civilized people, or, we may say, as a civilization, even though possibly still at the height of its material power and reputation and apparent activity and progress.

But while this decay may have set in at one spot the dawn of a new civilization has already begun at another, and, as said, all the time there are probably several isolated races holding the light in a safe place.

Then again, history shows that in the shorter periods into which we may divide the life of any one civilization, there are times when there have been dark ages followed by revivals of light and learning and progress, with again following ages of darkness. But it is remarkable that during these dark ages there have always been a few scattered individuals who were enlightened beyond the measure of their age, and a few who might be called illuminated, though their sayings and writings were perhaps almost wholly unintelligible to the people of their day.

In order to understand history we must recognize the law of periodicity, or cyclic and recurrent movements in the development and progress of a race or people.

Nor is the death of a civilization any more alarming than the death of a plant. What would the farmer say if his crop did not mature and "die"? Where would his harvest be; and where would the seed come from for a future harvest? On this plane of existence birth and death and the stages that lie between are the conditions to which all must submit.

The statement that man is never without the light is as safe as the statement that the sun is always shining somewhere. It is equally certain that as the sun does not shine on both sides of the earth at once, neither is the Light of Spiritual Wisdom illuminating all men at the same time or in the same degree; but the intermission is not due to any change in the Light, only to the constant motion of the globe and the life upon it.

So too in our own lives; we pass through corresponding periods and may seem cut off from the light because of our own change of position (mentally) or of clouds, that may be useful and necessary, or may not, but which are produced from below and which shut out the Light that is still shining and that will be seen again when the clouds disperse. Patience is a part of Wisdom.

STUDENT

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

A Pastor Locates Eden at the North Pole

A BAPTIST clergyman in Pennsylvania is reported as having preached a sermon on "The Relation of the North Pole to God's Redemption," and to have made some remarkable statements. To summarize the report: The Garden of Eden was located at the North Pole, but sin caused the human family to be driven from this paradise. The genius of man has now regained it and it will become a health resort of the future. If the earth was a molten mass, the pole would be the first to cool, said the preacher, so that the first man would be there. (This is utilizing science for the theory about the cooling, but rejecting science for the theory about early man; a curious mixture). The traditions among the aborigines of the North and South American continents, that their ancestors came from the north, are thus explained.

Another remarkable statement is that "sin pushed the world aslant and gave an inclination of twenty degrees to its axis." This brought on the polar night, and the inhabitants were driven away. The tree of life is the north pole; electricity is life, and the north pole is an electric center. It will be for the healing of nations.

There is a considerable amount of intuition in this, though what relation it holds to the orthodox doctrine, divine revelation through a minister, and natural science, is difficult to define. In *The Secret Doctrine,* written in 1888, we find this:

> It may be useful to agree upon the names to be given to the Continents on which the four great Races which preceded our *Adamic* Race, were born, lived, and died. . . . It is proposed, then, to call the first continent, or rather the first *terra firma* on which the first Race was evolved by the divine progenitors:
>
> I. "The Imperishable Sacred Land." (Vol. II, p. 6)

This land never shared the fate of other continents; its destiny is to last from the beginning to the end of the Manvantara throughout each Round. It is the cradle of the first man and the dwelling of the last *divine* mortal. Little can be said of it, except that "the pole-star has its watchful eye upon it, from the dawn to the close of the twilight of 'a day' of the GREAT BREATH."

> II. The "HYPERBOREAN" will be the name chosen for the Second Continent, the land which stretched out its promontories southward and westward from the North Pole to receive the Second Race, and comprised the whole of what is now known as Northern Asia. Such was the name given by the oldest Greeks to the far-off and mysterious region, whither their tradition made Apollo the "Hyperborean" travel every year. (*The Secret Doctrine,* Vol. II, pp. 6, 7.)

So the clergyman has mixed up the two continents. His ideas about the earth's magnetism and its effect on humanity can also be connected with the teachings of the *Secret Doctrine.* Of course he has limitations; the Biblical Eden story limits him. Again his ideas of salvation and sacred influences are materialistic, bodily healing occupying too prominent a place. But all the same this is a great advance on the usual ecclesiastical ideas.

One realizes how hopeless it is to expect people to reach unanimity, or the truth, on such subjects, by the ordinary methods of inference and speculation. The merest fragment of truth is sufficient to form the basis of a vast superstructure of conjecture; and we can have as many of such edifices as there are minds to conceive them. The North Pole has already been utilized as a dumping-ground for those ubiquitous Lost Ten Tribes; and no doubt it can be equally well connected with Fletcherism, the "coming Christ" of certain cranks, the value of π, the hollow globe theory, and simplified spelling.

People are too modest in their theories. Here, for instance, we find our archaic teachings speaking of *four* great Races — each of them prior to our Adamic Race — being, in fact, practically four additional histories of the human race, over and above anything that modern thought has ever speculated about. What scientific or religious theorist, even of the most daring type, would be likely to postulate more than one such Race? Then again, it is always *the* Garden of Eden; whereas we find that every great Race, and even the minor (but still, from our point of view, colossal) divisions of these Races, has each had its Eden, the blessed abode where it dwelt in its pristine golden age and whence it emanated to spread over the earth.

Or take the races in the Americas, since they are mentioned. Why must they all come under one category? Like the fauna and flora of the earth, their origin must be extremely complex and various. So vast and multiform is the scheme of evolution that no inferential reasoning from data available to the ordinary theorist can disentangle it. Each investigator traces out some little thread, and then he is usually satisfied and proceeds to conjecture the rest of the pattern therefrom. But in *The Secret Doctrine* we see that these problems do not rest on such speculations, but that the clues to them are preserved by the hands of Guardians of ancient Wisdom, from whom H. P. Blavatsky derived her knowledge. The use of the hints she has given out save much futile speculation. If it be here asked upon what authority this information is based, we can answer that no appeal is at the moment being made to authority at all, but that it is a question of clues. A clue is a clue, no matter how obtained. If *The Secret Doctrine* can show a path, that is enough for the purpose in hand; if it can disentangle the racial problems and show clarity where other sources of information show only confusion, then our object is gained. And the truth of the teachings should rather be inferred from their power of doing this, than be based upon authority.

STUDENT

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

"Grotesque Theosophy"

THE following clipping from the *Chicago Tribune* is doubtless intended as a travesty of some counterfeit "Theosophical teachings"; but it is impossible to write anything so absurd as the originals; and of this instances have appeared in the CENTURY PATH.

NOW THEY ONLY NOD WHEN THEY PASS

Two members of the Occultism club met at a social function recently. They were both trying to be elected to office in the club, and there was much rivalry between them.

"The swami tells me," said No. 1 sweetly, "that you were a milkmaid in your last incarnation. He knew you, it seems. Isn't it wonderful what changes are wrought?"

"It is, indeed," remarked the other blandly. "He knew you also, you know, my dear, in that other condition."

"And what was I?" asked No. 1, startled out of all caution.

"You were my cow, dear," was the reply, and the two women separated almost rudely.

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THE THEOSOPHICAL ADDRESS AT ISIS THEATER

LAST evening at Isis Theater, before a fine and intelligent audience such as is always present at the meetings of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, Dr. Herbert Coryn gave an interesting address on the subject, "Theosophy — Not Atheistic." This was in answer to a recent attack on Theosophy made by a Methodist minister in Springfield, Mo. Dr. Coryn's membership in the Theosophical Society dates back to the days of Madame Blavatsky, whose pupil he was in London, then later under William Q. Judge, and now under their successor, Katherine Tingley.

Following are extracts from Dr. Coryn's lecture:

"The address which I am to present to you this evening is in answer to an attack against Theosophy recently made in Springfield, Mo. The following facts in regard to this may interest you:

"A short time ago Dr. F. S. Darrow, professor of Greek at Drury College, and formerly winner of the Harvard scholarship for Greek, which gave him the privilege of three years study in Greece, made a donation of *The Key to Theosophy*, by Madame H. P. Blavatsky, to the Springfield public library. The book was rejected by the librarian, who, according to the report we have, took it upon herself to decide without consulting the board of directors.

"Professor Darrow, however, brought the matter before the board. A committee of three was appointed to read the book, and one other member of the board also voluntarily read it. The committee reported favorably — the book was unanimously accepted by the board and ordered placed in the library.

"If the matter had ended there it would have been of comparatively small moment; but the librarian, who, according to one of the Springfield newspapers, is reported to have said that the book is not a proper one for the public mind, went, we are informed, to Rev. C. H. Briggs, minister of the Methodist Episcopal church which she attended, and that he went to the president of Drury college, demanding that Professor Darrow be immediately discharged from the college faculty because he was a Theosophist. The Rev. Mr. Briggs also went to the other ministers in Springfield, but we are glad to say that according to our information, these other ministers officially refused to support the Rev. C. H. Briggs in his demand to oust Professor Darrow from his position on the college faculty.

"In his sermon on the following Sunday the Rev. C. H. Briggs is reported to have said that 'the public library, an institution supposed to be for common benefit, had now become, because of its acceptance of *The Key to Theosophy*, an active agent and assistant of the Evil One — his Satanic Majesty.' . . .

"Not satisfied, however, the Rev. C. H. Briggs last Sunday preached a sermon against Theosophy, characterising it as worse than atheism, because of its subtle influence in making God a principle, removing personal responsibility and denying the personality of God, and I shall now have the pleasure of presenting to you some of the real teachings of Theosophy, which directly contradict these erroneous statements.

"It rather appeals to one's sense of humor at first, this charge that Theosophy is atheism or atheistic. It is as if one blamed vegetarianism for advocating a flesh diet, or prohibitionism for propagandizing the virtue of whiskey. . . .

"The existence of the soul is no dogma to be accepted on faith. It is no proposition to be proved by reasoning. It is a truth which every man may know by looking within. It would now be universally known if the churches had taught men all these centuries, instead of looking out, for a God who is in the most secret place of inner consciousness, to look in for the doorkeeper of that sanctuary.

— San Diego *Union*

The Physical Basis of Life

THE attempt to reduce the phenomena of living beings to terms of chemistry and physics has been supported by showing certain resemblances between these phenomena and the phenomena of chemistry and physics. For instance, it has been shown that drops of colloidal solution, dropped into a solution of a mineral salt, will move about, engulf particles, and reproduce themselves by budding and fission, as do some of the lower forms of life. And it is easy to construct an apparatus which will turn itself to the sun, owing to the motions produced by partial heating; wherein we have an analogy with the heliotropic leaves of certain plants.

And now it is a drop of mercury, whose "remarkable conduct," under certain provocation, has aroused the same talk. Place this drop of mercury in the flat bottom of a beaker and pour over it some dilute nitric acid. At a little distance from the mercury place a crystal of potassium bichromate. A yellow region spreads itself around the crystal of bichromate; and as soon as this yellow reaches the mercury, the mercury gives a quiver and recedes, after which it makes a dash at the crystal; and the process of alternate recession and approach is kept up rapidly and continuously with a semblance of organic life. If the crystal moves away from the drop, the drop pursues it; so the whole business looks exactly like the gambols and conflicts of a couple of organisms.

The fact is that the surface of the mercury drop becomes oxidized, and its tension thereby lessened, so that it spreads out towards the drop. But then the oxide is dissolved from its surface, so the surface resumes its normal tension and the drop withdraws into itself.

Conclusion: the actions of living beings are due to similar causes.

To this, however, a writer on the subject adds the precautionary remark that obviously there are other conditions determining the movements of the living organism and having no analogy in the drop of mercury.

And certainly one must admit the wisdom of this reservation; for one does not care to enunciate the proposition that "things which are alike in one respect are alike in all other respects." Because the triangle ABC has three sides, and the triangle DEF has three sides, therefore the triangle ABC is equal to the triangle DEF—how is that for a proposition?! A mechanic can make you an artificial man, able to walk, talk, and eat; but it does not follow from this that all men are artificial.

Again, the distinction made by some reasoners between organic life and physical action seems very much the distinction made by one who should say that the difference between an electric car and a steam car is that the one is actuated by electricity and the other by an engineer. Granted that the animal is actuated by intelligence, volition, and life, still there must also be chemical and physical changes, forming intermediate links in the chain of causation that joins intention to action. Consequently the discovery of these physical and chemical changes does not prove that there is no life. We might as well attempt to disprove the existence of the engineer by pointing to the presence of the steam and valves. On the contrary, the presence of chemical and physical action evinces the existence of intelligence and volition; and our inference should rather be that even in the case of the mercury and bichromate, there is some order of intelligence and volition behind the visible chemical and physical action. At all events, one would very much like to know how else such things as "affinity," "attraction," and the like are to be explained.

STUDENT

China a Power for Peace

IT is commented on as a remarkable sign that a Chinese army should have accomplished such a very ardous undertaking as a march through the deserts and frozen mountains of Mongolia and Tibet in order to establish governmental order in a remote province of the Chinese Empire. It was equipped with hundreds of mountain guns of the latest pattern and the rank and file had been trained by cadets taught by Japanese instructors. At Chingtu, the capital of Szechuan, 7000 men worked day and night at an arsenal filled with European machinery. The expedition took with it wireless telegraph apparatus. Can anything, asks a contemporary, be more significant of the incalculable strength of China equipped with the resources of modern invention?

This is indeed an interesting question; for China will possess all that the West possesses plus the incomparable qualities of her people and their immense numbers. This is a factor to be taken into account in discussing world-problems; and we may often, in our discussions, be reckoning without our host. Let us, however, look on the bright side of things and congratulate ourselves that the nation thus arousing itself is not inspired with the lust for self-aggrandizement at the expense of others which we attribute to it. However contrary to our notions as to what constitutes invariable and ineradicable qualities in human nature, it does seem to be a fact that the Chinese are a peaceable and non-aggressive people, both in principle and in practice. The contemplation of what we should be likely to do in like circumstances affords no indication of what the Chinese will do; though, for those who read their own character into other people, it may afford a reason for fears.

E.

Progress of Aeronautics

THE rapid rise of the science of aeronautics is surely one of the wonders of the age. In a recent British exhibition there were over fifty different designs of engines shown; and the fact that most of them were British shows that Britain has been making up lost way in aeronautics. Besides this exhibit of motors a large number of aeroplanes were shown; and the Aeroplane Supply Company had a stand for the exhibition of every conceivable accessory, and other companies of the same kind showed how the business of making requisites and models is growing. One invention was a petrol tank made of aluminum and in the shape of a plane, so as to bear its share of the lifting work.

The Aéro-Club of France announces a membership roll of 1500, of whom 130 are certificated pilots of spherical balloons, ten pilots of dirigibles, and 34 aeroplane pilots. In 1909 more than $120,000 was distributed in Prizes by the Aéro-Club to aeronauts and constructors; the amount for the current year will exceed $400,000.

The A. A. A. W. S. Y. M. C. A. N. Y., who are graduates of an aeronautic class, are reported to be building a biplane of their own, according to the composite ideas of the members. (The letters mean Aeronautic Alumni Association of the West Side Young Men's Christian Association of New York, so they are going in for sky-piloting in a new way.)

In Germany the Zeppelin Polar Committee

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resolved to borrow the Government exploration ship *Poseidon* and start for Spitzbergen in July, when they will transship to the *Poseidon,* while the Norwegian iceship *Phoenix* will make dashes into the Polar ice. This is to prepare the way for the airship, which in its flight across Germany and Norway will stop at stations prepared in advance. This expedition announces that it will not try for the Pole but only explore the unknown regions north of Franz Josef Land and Spitzbergen. But perhaps it may stumble on the Pole after all, though it risks no promises. E.

Comets and Meteorites

IN astronomy, as in many other branches of science, the accumulation of observations does not, in every case, tend to support certain hypotheses which seemed almost proved at the time when there were fewer facts recorded. For instance, the connexion between showers of meteoric stones and comets, seemed, until lately, in a fair way of being conclusively established; but the difficulties have multiplied in recent years. It was noticed that the supposed track of one meteor stream, out of hundreds, lies in the orbit of a comet which has disappeared, and the theory was advanced that the meteoric bodies are condensed portions of the coma and tail of the comet which have spread out along the orbit for millions of miles, and which we see as a flash of fire — a "shooting-star" — while they are being consumed by the friction of their passage through our atmosphere.

The first difficulty in the way of accepting this as the true, or at least, full, explanation of meteor swarms, lies in the fact that comets' tails do not follow the heads in the line of the orbit, but point directly away from the sun, and, at the time of their greatest development are practically at right angles to the orbit, reaching out millions of miles into space. No lengthening of a comet in the line of its orbit has ever been observed, so that any scattering of its components along its track is pure assumption.

Again, if a comet consists principally of a group of meteoric stones traveling together in the path of their common center of gravity, it is not easy to see what cause could separate them into a stream of hundreds of millions of miles long. To string themselves out along the orbit they must modify their speed, some going more slowly and others more rapidly; under the action of the law of gravity the track of each one would immediately be changed with the change of speed, and therefore we should not see them following the original orbit of the comet at all, and so would not be able to recognize their origin. A fact about comets, inexplicable by accepted theories, is that when the coma, or head, and the tail, which form around the nucleus as it approaches the sun, and which arise, according to the theory we are considering from the vaporizing of the supposed crowd of meteorites constituting its mass, pass over a star, it is not refracted at all. And even the transit of the central nucleus over a star as faint as the fifth magnitude, which has been carefully observed, does not affect the brilliancy of the star. Yet the faintest puff of smoke will diminish the luster of the brightest stars, and a little perfectly transparent air will refract the rays of light passing through it, as is known to everyone who has watched the trembling of distant objects seen through air rising from a heated surface.

The whole question of meteorites is involved in mystery. Here is another singular fact; according to Professor Henry A. Ward, the meteorites found in Mexico are practically all of iron, while in near-by Arizona and Kansas they are of a more stony nature. Various suggestions have been made as to the cause of this, but none are satisfactory.

An explanation is also wanting for the visibility of the brilliant white streaks and markings on the moon's flat surface, in view of the incessant showers of dark-colored meteoric stones, which, according to the theory, must have been bombarding our satellite for untold periods of time. The moon has no dense protecting atmosphere such as ours to dissipate the meteorites into vapor by the heat of the friction caused by their passing through it at planetary velocity, and so we ought to see a monotonous gray or brown surface composed of the broken pieces of the billions of meteorites, instead of the brilliant white and great variety of color apparent in even moderate telescopes. Can it be that the moon *repels* the meteorites, or is it conceivable that they are in some unexplained way connected with the earth alone? We shall soon receive some positive or negative evidence of the supposed connexion between comets and meteorites, for in May the earth will pass through part of the orbit of Halley's comet. STUDENT

By Psychological Means

THE Roman Church, according to reports, seems very desirous — perhaps not unnaturally — to white-wash its own past with respect to science. The method of doing so indicates good practical acquaintance with a law of psychology. When a fact is thoroughly well known, has been well known for centuries, and you wish to unseat it in the public mind, a mere denial of it is of no use. That would be of avail only in the case of a slenderly rooted and quite recently acquired belief. To treat a deeper and well established belief you must refer to it almost casually as a "now well known error." The psychological suggestion will at once begin to work. Mere denial is a negative. The "well known error" method goes beyond and erects a positive. The average man will succumb to it and feel slightly ashamed to hold a belief any longer which he learns to be "well known" as erroneous. He does not wish to be behind the times.

The church taught that the earth is the center of the universe and that the sun goes around it. The opposite opinion was a heresy punishable with various degrees of ferocity.

The problem is to wipe this certain bit of history from the public mind. The denial of it being obviously too weak to touch the deep roots of belief, the other method is now said to be in full swing. In an English scientific journal, for example, we note the assertion of a priest that "It is a threadbare fact of history that Galileo was never accused of heresy." "Threadbare" is the psychological suggestion. The average man will be ashamed of himself for being behind the times. But in the following issue a correspondent comes back at the suggestion with "a translation of the sentence of the Inquisitors General." Here are three of its items:

> (b) The proposition that the sun is in the center of the world and immovable from its place is absurd, philosophically false, and formally heretical.
>
> (c) The proposition that the earth . . . moves and also with a diurnal motion is also absurd, philosophically false, and, theologically considered, equally erroneous in faith.
>
> (d) Invoking, therefore, the most holy name of our Lord Jesus Christ . . . we pronounce, judge, and declare that you, the said Galileo, by reason of these things . . . have rendered yourself vehemently suspected by this Holy Office, of heresy, that is to say, that you believe and hold the false doctrine . . . namely, that the sun is the center of the world and that it does not move from east to west . . . etc.

Why not complete the psychological effect by conferring some transmortem *rank* upon Galileo? Joan of Arc was beatified. For the former, beatification would doubtless be too much, but something must be possible. And then Bruno? True, he was burned, but then again so was Joan, and if nobody laughed in her case why should anyone in his? Is it not now "a well known and threadbare fact of history" that he died in his bed at an advanced age? H. CORYN M. D., M. R. C. S.

Automatism

THE typewriting machine saves a lot of the labor of inditing and replaces much of the mechanism inside the head by mechanism outside; and, as might have been inferred, there has now been invented a machine which will work the typewriting machine.

In other words, we have an automatic typewritist. It is on the lines of the automatic piano-player, for it is wheeled up to the keyboard of the machine, cardboard business letters (analogous to the cardboard tunes of the piano-player) are fed into it — and the office boy works the treadles. The only thing needed now is an automatic office boy. Soon all the business man will have to do will be to wake up, turn on a switch, and go to sleep again, leaving the work of the day to transact itself automatically; and eventually even the new-born babe may switch on his career in life and roll straight out of the cradle into the grave.

When the pendulum has reached its utmost limit in the direction of machinery, and the reaction towards the opposite extreme has set in, we shall presumably witness a continual struggle for simplicity. Time-saving devices will be replaced by time-consuming inventions, and it will be the aim to see how many men can be employed on one job. The automatic piano-player will go into the wood-pile, only to be followed later by the piano itself; for the ambition of musicians will be to make music with as little machinery as possible, and the artist will evoke his melodies from the vasty deep. In writing, the man who can wield a pen will crow over the fool who has to use a typewriter; while in the highest ranks of the profession will be found adepts who can write with a stick dipped in mud. Then we shall approximate to the ancients; for they engraved diorite without steel and raised rocks without derricks. Are not complexity and simplicity two extremes which meet, or does the path from nature to art lead straight around from art to nature again? H.

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Art Music Literature *and the* Drama

The Magic and Mystery of Deep Sea Life as Interpreted by Art

THE California artist, whose unique paintings of deep sea life were described in these columns two or three years ago, is shortly to exhibit some of the more remarkable of his works in the salons of Paris and London and in the New York galleries.

There is something indescribably fascinating in the idea of interpreting for denizens of earth and air some of the poetry and mystic fascination of the realms far below the ocean's surface. Until the present day no artist, so far as we know, has ever successfully attempted this, although a number have put upon canvas their idea of what deep sea life might be. But the result has been no nearer the actual truth, in most cases, than the giraffe which the German professor evolved out of his "inner consciousness" was near in semblance to the real giraffe which the professor unfortunately had never seen. It might have been a noble piece of idealism, and doubtless was, but as a picture of the real animal they tell us it egregiously failed.

So with the usual "deep sea pictures"; as records of what really exists they fail; while it is at just this point that Mr. Pritchard, the Californian, has succeeded. For he has gone down himself to see. In a recent interview the artist said:

One would not dream of the wonders under the waves. Until one has been below the surface to a depth of at least twenty-five feet, no conception can be gleaned by the human mind of the delicate shading, the vivid coloring, the marvelous perspectives and landscapes.

Under the surface one loses the water. About you is watery atmosphere. The currents under seas sweeping against you, are apparently zephyrs or winds. Shifting sands on the sea bottom form to the eye shapes of rivers, waterfalls, lakes. In its foundation the view is as on land; in its detail much more marvelous.

Under the waves I sketch on paper soaked in cocoanut oil. This is fastened to a plate of glass by adhesive plaster. For my crayon and brush I use sticks of oil paints, impervious to water. And as I sketch I feel about me the winds, feel air currents blowing across my sketching pad.

Suddenly I see looming before me a shadowy shape, like a specter, ghostly. It comes nearer me and its parts take form until I see, staring out of a mist, the eyes of a monster fish.

When I first saw this phenomenon I was frightened. The fish appeared to my vision a thirty-foot giant of the deep. I expected to be devoured. Its eyes took on expression. Suspended in what appeared to me the atmosphere, like an uncanny bird wraith, it ogled me, turned sideways, and stared, then, pouf! it was gone.

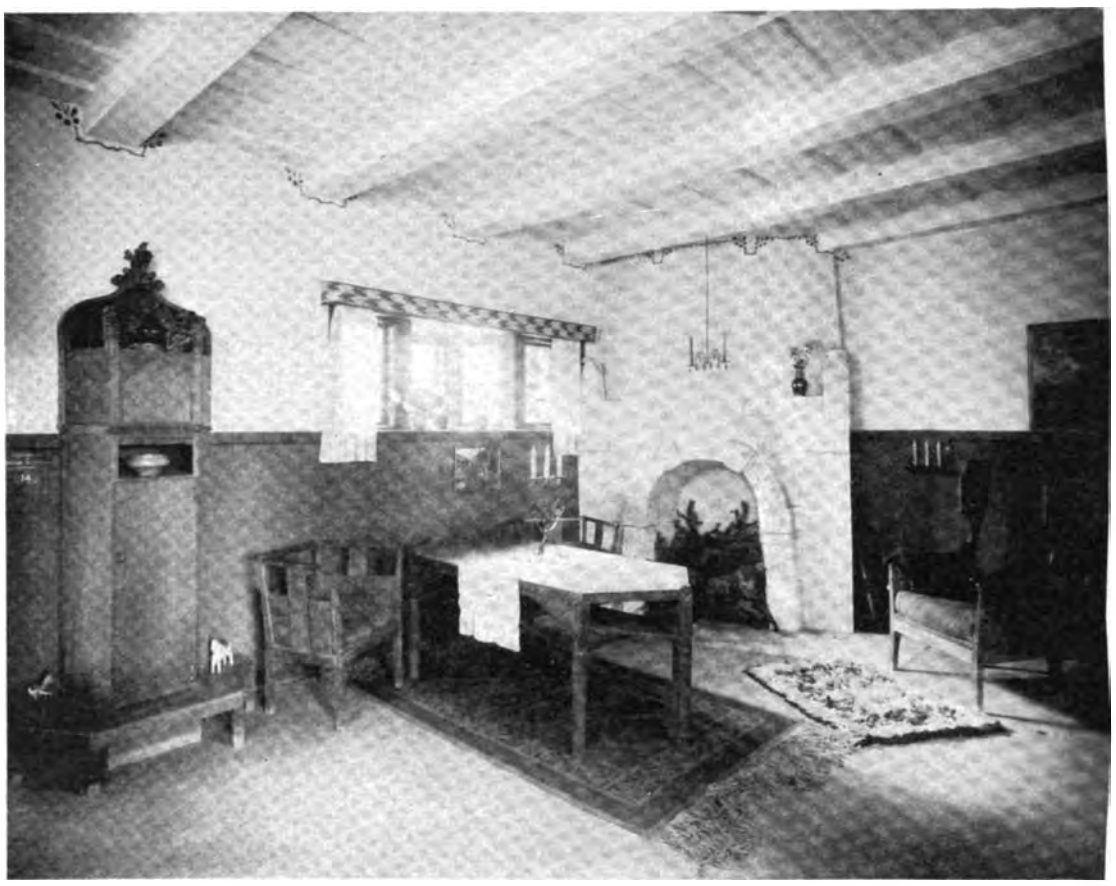
My first impressions under the sea were of immense reaches. Vistas opened between sea-bottom mountains, and I saw miles of valleys threaded by rivers. The mountains were bare of trees, the valleys of perceptible vegetation.

I found in more than a thousand descents that my vista of miles seldom measured over thirty to fifty feet.

In the background a delicate shade of green, light and airy, shrouded the beyond. Nearer, a delicate light blue, merging by gradations into the green, colored its layer of the perspective.

Close at hand the water did not affect the coloring, and the vivid yellows, ambers, pinks, and maroons merged to form my fantastic picture. Now and then a greenish shadow loomed against the lighter green. Coming nearer it was a darker blue against the blue. Suddenly it burst from the background tints and became a golden or a silvered fish with scales glittering in the reflected light, like jewels and spangles in a gown.

So still another realm is to be our conquest soon? The earth is ours, and we have reconquered, at last, the "Empire of the Air." Fire, the fourth element, still remains his own lord. But for long? The mind plunges ahead, then halts, thinking backwards, away back, to Atlantean days when fire, too, had been driven from its citadel and chained by the magicians of that era. Is some old cycle returning? Who can prophesy? STUDENT



Lomaland Photo. and Engraving Dept.

SWEDISH LIVING ROOM, FURNITURE DESIGNED BY NOTED ARTISTS AND ARCHITECTS AND EXECUTED BY SWEDISH FARMER-CRAFTSMEN
FROM THE INDUSTRIAL ART EXHIBITION, STOCKHOLM, SWEDEN, 1909
Photograph taken expressly for the CENTURY PATH
(For descriptive article and supplementary illustration see CENTURY PATH, March 13, 1910)

The American Hall of Fame

ON May 1 (today) there will be submitted to the Electors of the Hall of Fame, New York City, the list of names (American) from which they are to select twenty-six native-born and four foreign-born men, and eight women, these names to be graven on bronze tablets and placed in the Hall for future generations. A Theosophist would add to and subtract from the list as prepared for the Electors, but as it is a fair index of contemporary opinion — whether sectional, sectarian, or otherwise in its limitations the future will be competent to say — we give it in full as follows. To Râja Yoga students of history it will have interest as a commentary on modern ideals. H. H.

Authors: Louisa M. Alcott, Alice Carey, Harriet Beecher Stowe, Sarah Margaret Miller, Helen Hunt Jackson, and Lydia H. Sigourney.

Teachers: Emma Willard.

Home or social workers: Abigail Adams, Dorothea Dix, Anne Hutchison, Lucy Blackwell Stone, Martha Washington and Margaret T. Winthrop.

By herself: Pocahontas Rolfe.

The men named in the list are:

Authors: George Bancroft, William Cullen Bryant, James Fenimore Cooper, William Lloyd Garrison, Oliver Wendell Holmes, John Lothrop Motley, Francis Parkman, Wendell Phillips, Edgar Allan Poe, William H. Prescott and Noah Webster.

Teachers: Phillips Brooks, Horace Bushnell, Timothy Dwight, Mark Hopkins, Adoniram Judson, Theodore Parker, Matthew Simpson, Francis Wayland.

Soldiers: George Rogers Clark, Nathan Hale, Nathaniel Greene, Stephen Decatur, Thomas J. (Stonewall) Jackson, Oliver Hazard Perry, Philip H. Sheridan, George H. Thomas.

Scientists: James B. Eads, Charles Goodyear, Joseph Henry, Richard M. Hoe, Lawrence Howe, Cyrus Hall McCormick, Matthew F. Maury, William P. G. Morton, Benjamin Pierce, Benjamin Rush and Benjamin Thompson.

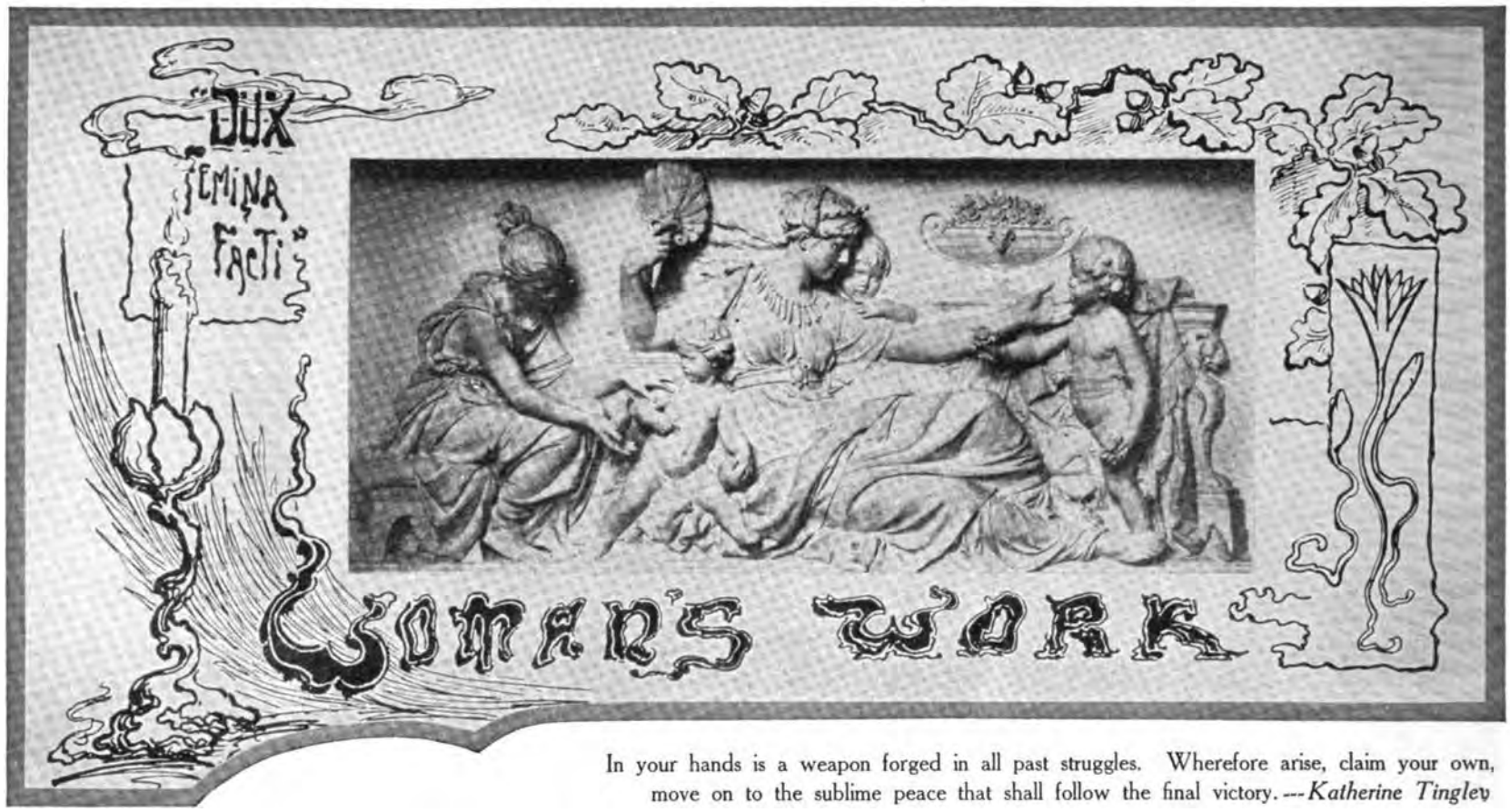
Jurists: Rufus Choate, Oliver Ellsworth, Lemuel Shaw and Roger B. Taney.

Statesmen: Samuel Adams, James G. Blaine, John C. Calhoun, DeWitt Clinton, James A. Garfield, Patrick Henry, John Hancock, Andrew Jackson, John Jay, William H. Seward, James Monroe, Charles Sumner, and Alexander H. Stephens.

Pioneers: Daniel Boone, Sam Houston, Merryweather Lewis and Henry H. Richardson.

Foreign-born Americans: Jacques Marquette, John W. Draper, John Ericson, Robert Morris, John Winthrop and Roger Williams.

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In your hands is a weapon forged in all past struggles. Wherefore arise, claim your own, move on to the sublime peace that shall follow the final victory. —*Katherine Tingley*

White Lotus Day

LET the Theosophical Institution at Lomaland, the Râja Yoga Schools throughout the world, stand as tribute and eulogium on White Lotus Day next, first fruits, the early harvest, of the seeds sown a generation ago by H. P. Blavatsky. On the lines laid down by H. P. B. Katherine Tingley has built, and with a courage only equaled by that of the heroic woman who was her predecessor. Here and today is the Word she brought made actual, living, corporate. Here, in Lomaland, is the laboratory of that divine magic which H. P. Blavatsky came to teach the world, but which, in her day, the world would have none of.

Ah, no! In her day about one in ten million wanted the Truth, or even cared to make the world better. The others — those who cared at all — wanted psychism, "experiences," "development"; food for their ambitions, and pabulum wherewith to keep sleek and rotund their egotism, conceit, vanity, jealousy, hypocrisy, greed, love of power; in short, all the underworld brood of that lower part of the nature whose name is Selfishness.

She could not give them this. She came as a Teacher, to teach; as a Helper, to save and help and redeem; as One Who Knew, to bring the light of Wisdom to those who knew not; as a Mother, to children sobbing and quarreling in the dark; as embodied Compassion, to clasp within its vast enfolding heart of love all the world's heartache and sorrow.

So that many who sought H. P. B. turned away, and soon. She made them uncomfortable, for she challenged them and a challenge ever brings discomfort to cowards. She showed them her heart and their own and they failed to understand. She revealed to them the duality of their own natures, tenderly, compassionately; but with sharpest surgeon's knife she went to the core of the difficulty from which each was suffering—and the many could not stand it. They did not want to be cured. They wanted only an extra thickness of plasters and bandages, and some frills of lace over those! And who was Madame Blavatsky that she couldn't give the world *what it wanted?*

Of course, those who turned away rather than answer this Great Soul's challenge, rather than endure the pain of parting from their precious mental deformities and moral cancers, did what cowards always do. They hied themselves to a safe distance and began to throw

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THERE is a road, steep and thorny, beset with perils of every kind, but yet a road, and it leads to the Heart of the Universe. I can tell you how to find those who will show you the secret gateway that leads inward only and closes fast behind the neophyte forevermore. There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onward, there is reward past all telling, the power to bless and serve Humanity. For those who fail there are other lives in which success may come.

Helena Petrovna Blavatsky

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mud. Slander and invective were H. P. B.'s lot, year after year, and does anyone think she did not suffer? Does anyone fancy that she would have chosen this Path selfishly, that she would have given up wealth, friends, comforts, all that the world values, to receive in exchange abuse, ingratitude, treachery, and persecution, if she had not been fighting for some great Cause? Selfishness and cowardice are not wont so to act.

Nor should we fail to realize that as a woman, the crucifixion of slander and innuendo must have been doubly felt by H. P. Blavatsky. "I am like a fly with torn off wings, surrounded by a circle of burning coals," she wrote to one who professed devotion, at a time when a conspiracy of hideous depth and subtlety was in the process of being revealed. Yet never once did she falter or even dream of turning back. She had come to save the world, nothing less, and to keep the links of that chain she had started to forge—the great encircling chain of brotherhood in belief and brotherliness in act — unbroken.

Nay more, even in cases where she knew that those who begged for instruction had the soil of treachery and the seeds of distrust ready and waiting within their natures, she yet refused to withhold help although often pleaded with by her few faithful students to do so. To all their appeals to her to consider herself, to protect herself, she turned a deaf ear. Of this she herself wrote in private instructions sent out many years ago:

> . . . I will say more. Knowing, as I do, that *no earthly forces combined can destroy the T. S. and its truths,* even if they can and *do,* in each case, hurt more or less my miserable and outward *personality,* that shell that I am solemnly pledged to use as a *buffer* of the cause I serve, have I the right, think you, out of mere personal cowardice and in self-defense, to refuse to anyone the chance of profiting by the truths I can teach him and thereby becoming a better man? That many are called, but few chosen, is something I knew from the beginning; that he who speaks the truth is turned out of nine cities, is an old saying; and that the man (and especially the woman) who preaches new truths, whether in religion or science, is stoned and made a martyr by those to whom they are unwelcome — all this is what I have bargained for and no more.

What can we say of a soul such as this? Hundreds of thousands today realize through the force of facts that she was a great and noble Helper of Humanity, yet are unable to understand the process by which she became so, owing to the untilled and fallow soil within the field of their own consciousness.

But to those who have tilled these inner fields, who have a true philosophy of life, who are daily trying to work the divine magic of right action in their lives, who clearly see the duality of their own natures and who per-

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ceive the great battle of thought and feeling that now is going on in human life — to those H. P. Blavatsky is no miracle nor need she pass unexplained. She was one who had evolved beyond our present human limitations, and she stood far in advance. She was one who stood in relation to humankind as a Wise Teacher stands in relation to little children. Her students, even those who had done the most on the lines she laid down — the lines of moral growth — were yet to her as little children. And she loved and bore with them, teaching, helping, serving. The fragrance of her life shed a new and long-forgotten sweetness on humanity's path. STUDENT

A Bit of Unforgotten History

AS those familiar with the Theosophical Movement are aware, its enemies have always directed special attention toward securing allies among the prejudiced or those ignorant of the facts who were connected with the daily press. And they counted it a crowning victory to see their misrepresentations given currency through the columns of this or that newspaper. But the way in which, even in those early days, such "victories" proved to be but the first stage of humiliating defeat was not seldom a source of gratification to those who believed in progress.

Many, however, among the more progressive and honorable journalists recognized that H. P. Blavatsky had inaugurated a work of crowning import, and the following reprint of an editorial that was published in the New York *Tribune* on May 10, 1891, two days after H. P. B.'s death in London is now of historic interest: H. H.

FEW women in our time have been more persistently misrepresented, slandered, and defamed, than Madame Blavatsky, but though malice and ignorance did their worst upon her, there are abundant indications that her life-work will vindicate itself, that it will endure, and that it will operate for good. She was the founder of the Theosophical Society, an organization now fully and firmly established, which has branches in many countries, East and West, and which is devoted to studies and practices the innocence and the elevating character of which are becoming more generally recognized continually. The life of Madame Blavatsky was a remarkable one, but this is not the place or time to speak of its vicissitudes. It must suffice to say that for nearly twenty years she had devoted herself to the dissemination of doctrines the fundamental principles of which are of the loftiest ethical character. However Utopian may appear to some minds an attempt in the nineteenth century to break down the barriers of race, nationality, caste, and class prejudice, and to inculcate that spirit of brotherly love which the greatest of all Teachers enjoined in the first century, the nobility of the aim can only be impeached by those who repudiate Christianity. Madame Blavatsky held that the regeneration of mankind must be based upon the development of altruism. In this she was at one with the greatest thinkers, not alone of the present day, but of all time; and at one, it is becoming more and more apparent, with the strongest spiritual tendencies of the age. This alone would entitle her teachings to the candid and serious consideration of all who respect the influences that make for righteousness.

In another direction, though in close association with the cult of universal fraternity, she did an important work. No one in the present generation, it may be said, has done more toward re-opening the long-sealed treasures of Eastern thought, wisdom, and philosophy. No one certainly has done so much toward elucidating that profound Wisdom-Religion wrought out by the ever-cogitating Orient, and bringing into the light those ancient literary works whose scope and depth have so astonished the Western world, brought up in the insular belief that the East had produced only crudities and puerilities in the domain of speculative thought. Her own knowledge of Oriental philosophy and esotericism was comprehensive. No candid mind can doubt this after reading her two principal works. Her steps often led, indeed, where only a few initiates could follow, but the tone and tendency of all her writings were healthful, bracing, and stimulating. The lesson which was constantly impressed by her was assuredly that which the world most needs, and has always needed, namely, the necessity of subduing self and of working for others. Doubtless such a doctrine is distasteful to the ego-worshipers, and perhaps it has little chance of anything like general acceptance, to say nothing of general application. But the man or woman who deliberately renounces all personal aims and ambitions in order to forward such beliefs is certainly entitled to respect, even from such as feel least capable of obeying the call to a higher life.

The work of Madame Blavatsky has already borne fruit, and is destined, apparently, to produce still more marked and salutary effects in the future. Careful observers of the time long since discerned that the tone of current thought in many directions was being affected by it. A broader humanity, a more liberal speculation, a disposition to investigate ancient philosophies from a higher point of view, have no indirect association with the teachings referred to. Thus Madame Blavatsky has made her mark upon the time, and thus, too, her works will follow her. She herself has finished the course, and after a strenuous life she rests. But her personal influence is not necessary to the continuance of the great work to which she put her hand. That will go on with the impulse it has received, and some day, if not at once, the loftiness and purity of her aims, the wisdom and scope of her teachings, will be recognized more fully, and her memory will be accorded the honor to which it is justly entitled.



HELENA PETROVNA BLAVATSKY
July 31, 1831 — May 8, 1891

FROM THE WRITINGS OF H. P. BLAVATSKY

THERE are *external* and *internal conditions* which affect the determination of our will upon our actions and it is in our power to follow either of the two. . . .

For the only decree of Karma --- an eternal and immutable decree --- is absolute Harmony in the world of Matter as it is in the world of Spirit.

Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife.

We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us.

WERE the churches themselves not carried away in the flood of negation and materialism which has engulfed society, they would recognize the quickly growing germ of the Christ spirit in the hearts of thousands whom they now brand as infidels and madmen.

THE people have educated themselves to ask "Why?," and they will have an answer or they will reject the Church and its teachings, for they will not accept authority.

EVERY mean and selfish action sends us backward and not forward; while every noble thought and every unselfish deed are stepping-stones to the higher and more glorious planes of being. [Thus this life] may be used as the golden gate through which we may pass — not selfishly and alone, but in company with our fellows, to the palaces [of peace on earth] which lie beyond. . . . No man has a right to say that he can do nothing for others on any pretext whatever.

IF the danger (of the degeneration of the Theosophical Society into a dogmatic sect) be averted, then the Society will live on into and through the Twentieth Century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to a practical realization of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value.

An Airship Over Point Loma

EXTRAORDINARY as the flights of M. Paulhan certainly were, those made by Mr. Charles K. Hamilton, at San Diego, a few days later, were, in many respects, entitled to greater consideration by those interested in the practical development of the flying machine. Because of the singularly romantic setting of the picture, his flights there were the most picturesque ever made. On one occasion just after sunset the machine circled for nearly half an hour, silhouetted against the most gorgeous sky, wheeling far above the glistening domes of the Theosophical temples on Point Loma. . . .

While less picturesque, his flight the next day from San Diego into Mexico and return was beyond doubt the most notable performance of the kind. Flying for about ten minutes over the city and bay, in which were anchored several torpedo boats, he set his course for Mexico and fifteen minutes later was completely lost to view in the midst of the distant mountains.

It was an uninhabited country into which he flew, desert and mountain, and, for the greater distance, on the down trip, he passed over a rocky coast or flew well out to sea. Three of the fastest automobiles in the neighborhood tried to follow him along a stretch of boulevard, but he flew out of sight of them as if they were standing still.

On the down trip he was flying with a twenty to twenty-five mile wind and those in the automobiles, reckoning from the speed they made, estimated that the aeroplane was traveling fully seventy miles an hour. On the return trip he probably did not exceed forty miles an hour. . . .

Men who are familiar with all of the aviators of Europe and America look upon Mr. Hamilton as one of the foremost flyers of the world. They are depending on him to add to the laurels won for America by the Wright brothers and Mr. Curtiss, and many predict that he will prove a greater flyer than the others. — New York *Herald*

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OUR YOUNG FOLK

TO A CRICKET

LITTLE ventriloquist,
Up on the rafter,
What a peculiar twist
Tangles your laughter!
Something of joy I hear,
Something satiric,
In your metallic, queer,
Crisp and cool lyric.

Keep it up all night long—
I do not mind you;
I cannot learn your song,
Nor can I find you;
From your exalted seat
Send the notes flying:
You're a delightful cheat,
Only half trying.

I am told that you bring
Good luck to many;
Please, if you will, to sing,
And if there 's any
Luck for me, I will take
All of your trilling:
Even to lie awake,
Cricket, I 'm willing!

Frank Dempster Sherman (*Selected*)



Lomaland Photo. and Engraving Dept.

VIEW NEAR MATANZAS, CUBA

"And all the Creatures"

GOOD citizenship now includes responsibility for the welfare of all helpless creatures. It is no longer enough to be kind to one's own domestic animals. Organized effort has made it possible for those who accept responsibility to protest against any cruelty to animals and to take steps to have it put an end to. In the state of California this good work of education and protection progresses steadily. The following is taken from the paper of the San Francisco Society for the Prevention of Cruelty to Animals. M.

"ON WITH THE GOOD WORK"

THE interior press of the State is to be commended for its stedfast support of the humane cause and activity in promoting its principles. It is to be regretted that the example is not followed to a greater extent by the metropolitan dailies. The following is a reprint of a recent editorial in the *Santa Rosa Republican:*

"Two things may be named that justify the existence of an institution in this world. One is what it aims to accomplish; the other is what it does accomplish. Judged by these two standards, the Society for the Prevention of Cruelty to Animals has given ample proof of its right of being.

"There may be greater missions in the world than the one to which this Society is pledged and dedicated. It may be of infinitely more moment to care for and help the sick and poor and wretched of the human family than to do the same for the unfortunates of a lower form of life. But if the amelioration of the lot of man ought to come first, a close second should be to protect the hapless, unreasoning, inarticulate four-footed beast from the meanness and brutality of his elder brother.

"There is an unfortunate impression abroad that the organization spoken of is a club of sentimental old ladies poking their noses uninvited into matters they have no knowledge of and less business with. Needless to say that such a conception of the making and working of the Association is wholly erroneous and altogether wrong. In it the sentimentalists, male or female, or sentimentality, have no part whatever. Its object is to lessen and relieve if it cannot end the suffering of helpless things.

"Those who direct the activities in question proceed along lines of rationality and common sense to gain humanitarian ends. They are not the kind of people who erect monuments of marble and granite to high-priced and blue-blooded deceased cats and encase long-pedigreed poodles in caskets of mahogany. They do not seek to make a man maintain an old, blind, lame, toothless animal in a state of protracted invalidism. They see to it that such brutes are not encumbered with existence nor the top of the ground encumbered with the carcasses of them.

"What the Society has done it will be useless to dwell upon in detail. The aforesaid killing of aged and diseased animals is not merely an advantage to the slain, but in numerous instances redounds to man's advantage. Every old horse, mule, or cow that meets death in such fashion, you may feel certain you will never eat in the form of deviled ham or chicken loaf or of any other canned mystery. The Society has provided drinking facilities for the thirsting equine slave of man from one end of civilization to the other. It has effectively discouraged the habit people have of checking up a horse's head until the line of its neck and that of its back are at right angles to each other. Through its efforts the docking of horses' tails has become more and more unfashionable and unpopular. And, by the way, in a world where flies and mosquitos are so plentiful, is there any other practice that cries out for suppression more than this one of docking horses' tails? What has been done otherwise to protect the beasts of burden from insects' annoyance, from overdriving and from their two-legged masters' brutality and indifference are too familiar to necessitate more than the passing mention just accorded them.

The endeavors and attainments of those thus nobly engaged do not always and particularly add to their popularity. It is natural for a man to feel aggrieved when somebody turns the law on him for laying violent hands and a milkstool on the person of a cow addicted to kicking the milk pail and the milkman over two or three times at a sitting. It is only human for one to resent being called to order for using a horse as if that beast had the strength and endurance of a locomotive and then beating him for not being possessed of them. But although such a state of mind may be both natural and human, it is one that a person cannot be too soon nor completely educated out of. And that is the kind of an educator the organization in question is.

"Any movement instituted to relieve distress and to reduce the sum total of the suffering in a world that is harsh and cruel enough at best, and moreover dedicated to the protection of creatures that have means neither to express nor avert misfortune, has about as much divinity about it as anything identified with human efforts and aspiration."

True Greatness

THE surest sign of true greatness is the desire to confer benefits upon others — the love to *give* and *serve*.

Jenny Lind was a genius who possessed to an unusual degree the beautiful spirit of unselfishness and she will long be remembered for her unbounded generosity, even after the charm of her marvelous singing is forgotten. Almost the entire fortune which she earned was devoted to the alleviation of suffering, and she made many personal sacrifices that she might brighten the lives of others.

She had a deep love for her country and in a letter to a prominent Swedish citizen she wrote:

My most ardent wish is to be allowed to be of some lasting use to native art; to offer some kind of souvenir, more permanent than the quickly passing moments of my appearances on the boards; and to prepare for my countrymen enjoyments of the loftier kind for the years to come, when my own efforts shall have ceased. I hope to do this by laying the foundation of a college where young minds may be consecrated to both art and virtue.

Having been myself, in childhood, a witness of the privations and trials through which the young and needy have to struggle in this profession, which holds so many thorns amongst the roses, I should count it the most beautiful gain of the singer's gift if, by means of this, I could contribute to help those who are favored by nature, but ill-treated by fortune, to a development of their talent in comparative ease and comfort, and to a culture that will be helpful alike from a moral and artistic point of view.

Although later circumstances altered these plans yet it is aspirations such as these which have helped to make possible the greater works of Brotherhood in the world. They were seeds of larger service. STUDENT

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THE CHILDREN'S HOUR

The Blackbird and Elsie

"GOOD morning," said the blackbird, as he suddenly appeared to Elsie, who was busy with her violets under the palm tree one bright day in spring.

"Why, Mr. Blackbird, how glad I am to see you. You have been away for a long time," Elsie said, looking up at him as he sat on a low branch of the rubber tree.

"I have been away on my winter vacation. I went south, but now it is time to be building again, and Mrs. Blackbird and I are thinking of settling near by."

"I am glad of that," Elsie said, "for then I shall see you often."

"Oh, by the way, I have something for you. Wait and I will get it from my secret hiding place," and away he flew, presently returning with a large brown seed in his bill. Dropping it into her lap he said: "It is called a conscience plant and came all the way from China and it will be of much help to you in finding out who you are and what you are here for. Such a time as I had in getting it! As I never go to China myself I was obliged to ask my friend the jay to ask his friend the crow and he asked his friend, and so on. I am glad it has arrived here in time to be planted this spring. You had better plant it at once."

Elsie rolled the brown seed over in her hand. "I thank you, Mr. Blackbird," said she, "for all your trouble, but I cannot imagine how this seed will help me to know who I am."

"Oh, but it will," said the bird, "for as you watch it grow, you will find it grows somewhat as you do; for instance, if you are a good girl it will grow well, but if you are a naughty girl, you will find that something is the matter with your plant. If you are lazy, it will grow slowly, or if you are selfish the leaves will be coarse and ugly, and many other things you must find out for yourself. Be most careful when the flower buds come to guard your thoughts. It takes such a little bad thought to spot the blossom. Now I must go and build my nest," and off he flew with a straw in his beak.

Elsie took her trowel at once and there beside the pink rose bush planted her brown seed; then off she ran to tell Mother about it, "for Mother will be so glad about the seed," she said. EUGENIA



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RĀJA YOGA CHILDREN
ON THE WAY TO THE GREEK THEATER FOR DRILL

DAISIES

WHEREFORE is it, as I pass
Through the fragrant meadow-grass,
That the daisies, nestling shyly in sweet places,
Lifting crispy, curly heads
From their wee, warm clover-beds,
Seem to my imagining little elfin faces?

Can it be the daisies speak?
Leaning rosy cheek to cheek,
In a merry gossiping, lightly nodding afters?
Or a fancy, that I heard
Just the faintest whisperd word,
And a silver-echoing ripple of soft laughter?

Ina Coolbrith (Selected)

The Jackal in a Selfish Mood

A JACKAL knew that on the other side of the river from where he lived there was a good place for him to catch crabs and fish — his favorite dinner. He could not swim, so he said to his friend, the camel, "Over there is a good spot for us to visit at dinner-time. The sugar-cane in the field is just the right thing for you, and I can catch plenty of crabs and small fish."

The camel, who was very obliging, said, "Jump on my back and we shall soon be on the other side."

The jackal gobbled so fast that in a few minutes he could eat no more. The camel had hardly taken a bite when the jackal, feeling very jolly, began to scream at the top of his voice, this being his way of making music. The noise was deafening and the camel said "Pray be quiet."

The jackal, however (says the old tale), was enjoying himself and kept on. The noise brought to the spot some men, who, not seeing the jackal, began to beat the camel cruelly and drove him out of the field. No more dinner for him that day. As soon as the cruel men had gone the jackal said, "We might as well go home."

"Yes, let us go," said the camel. "Get on my back again."

When they had reached the deepest part of the stream, the camel said, "Why wouldn't you stop screaming when I asked you to? Do you see what you have done? I have had no dinner and I am sore from head to foot from the beating those cruel men gave me, and all because you would make a noise, though I begged you to stop."

"I didn't think," said the jackal. "I felt like singing. I often do after dinner. I do not see any harm in it. Why shouldn't I amuse myself?"

"Well," said the camel, "I do not sing after dinner, but I often lie down to take a little rest. I believe I shall now, though I have had precious little dinner today."

Without another word of warning he turned over on his back and dropped his burden into the water. Spluttering and struggling, the jackal managed to get to the shore. He had had his dinner, and amused himself afterwards — but he had his lesson too. K.

A Child Pianist

ALMOST all little girls and many little boys are learning to play on the piano. They, and their teachers too must be interested in the eleven-year-old girl, Hattie Glomb, who has mastered so much difficult music already, that if she keeps on, she is likely to become one of the greatest of pianists.

She began to play when she was three and learned her diatonic and chromatic scales before she learned her letters. By the time she was eight she had finished Czerny's books and even *Kramer's Select Studies,* every volume of them. What a faithful little student she is can easily be told from that. At ten she was practising Bach and Mendelssohn. Like some of the little Râja Yoga musicians, she is not tall enough to reach the pedals with her feet. One of the difficult pieces she plays is Mendelssohn's *B minor Concerto.* Four hours a day at least is Hattie Glomb's rule for practice. We hope that her teachers will be wise enough to try to have her other studies and her physical exercise keep pace with her music. G.

How They Use their Tails

HORSES, cows and other creatures use their tails as fly flappers. Cats, squirrels and many more twist them around their necks for comforters. The rat has raised the use of the tail to a fine art, for by its means it guides the blind and steals jelly, oil and cream out of jars and bottles. The macaco plays as merrily with its tail as a kitten does and the marmoset while it sleeps uses its tail as a sort of blanket. The raccoon catches crabs with its tail. Everyone knows how the monkeys journey through pathless forests by swinging from tree to tree while the fishes steer their way through the water by their tail fins. The ant eater puts up its big bushy tail for an umbrella. — *Our Dumb Animals*

IT is said that the frogs' coat is a key to the weather, that when it is brown we may expect storms but while it is yellow the sun will shine. The spider too gives us signs. He does not spin a web in the morning unless the day is going to be fine. G.

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19	29.715	68	53	56	56	0.00	NW	4
20	29.718	65	52	57	57	0.01	NW	1
21	29.685	66	56	62	60	0.01	W	1
22	29.705	83	62	83	60	0.00	NE	4
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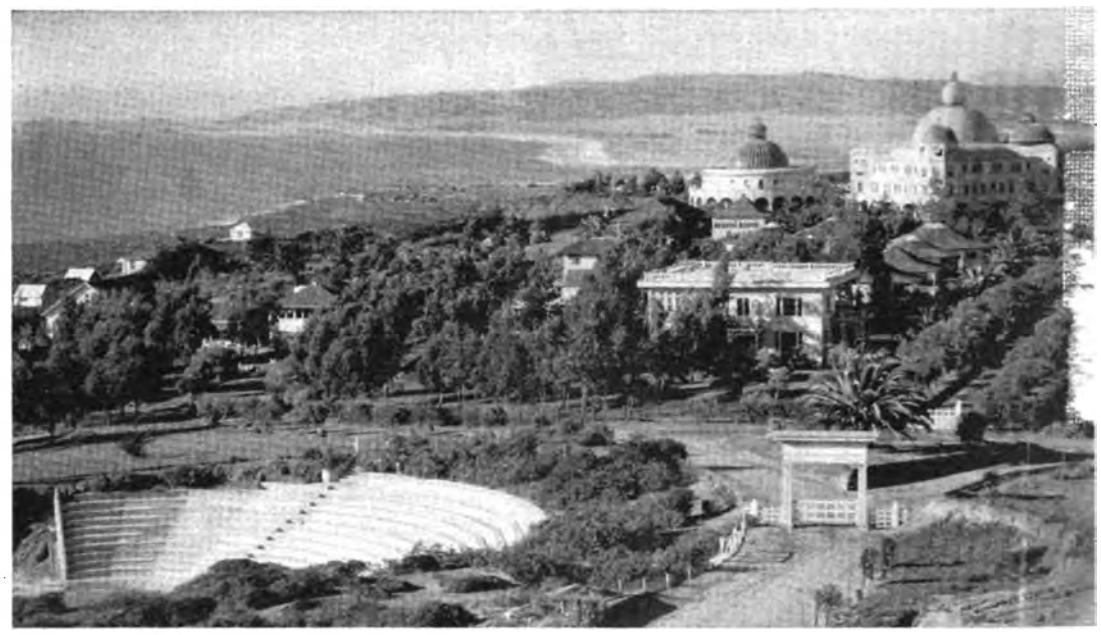
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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 27

CONTENTS

Pages 2 & 3 — EDITORIAL
Symbols of New Birth
Puzzles to Dogma — Only
The Natural Reaction of Distorted Reason is Loosened Faith
Symbols of *Facts* in Nature
Crucifixion of the God, in the Man
Physicalized Interpretations
Was the Earth a Comet Once?
Degeneration
The Barnacle Goose

Page 4 — TWENTIETH CENTURY PROBLEMS
Vicarious Crime
The Deep Breathing Fad
Fallacies of Figures
Our Alcoholism

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
India's Stone Gods
Shrine in one of the later semi-subterranean temples of India (*illustration*)

Page 6 — TWENTIETH CENTURY SCIENCE
A Polar Island
A Drugged Nation
Clean Antitoxins
Four Million Tons to Chew

Page 7 — NATURE STUDIES
Urquhart Castle (*with illustration*)
Whom the Truth Makes Free (*verse*)
The Longest Highway
The Cinematograph Applied to the Ultra-microscope

Pages 8 & 9 — STUDENTS' PATH, ETC.
Are We Responsible?
Entrance and Courtyard of Patrician House, Nürnberg (*illustration*)
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Misconceptions of Karma

Page 11 — GENERAL
The Theosophical Address at Isis Theater
Misconceptions of Karma (*concluded*)
The Drop of Honey
Centralization or Local Government

Page 12 — GENERAL
Influence of the Moon
Genuine Artificial Sapphires
Scientific Oddments

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Art Treasures Beneath the Waters of an Italian Lake
Entrance of the Brahe Church, Visingsö (*ill.*)

Pages 14 & 15 — WOMAN'S WORK
Thoughts and Strolls on Visingsö — II Visingsborg Castle and Others
The Civilized (*verse*)
Portal of the Brahe Church, Visingsö (*ill.*)
Jottings and Doings

Page 16 — OUR YOUNG FOLK
Helena Petrovna Blavatsky (*with portrait*)
From *The Key to Theosophy*

Page 17 — CHILDREN'S HOUR
Helena of the Lion Heart and Diamond Soul
Swedish Râja Yogas in Lomaland (*illustration*)
The Tomte

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

Symbols of New Birth

CHRISTIANS are getting more and more troubled at the largeness of the common element in the Christ story and the stories clustering round the birth, life, and death, of the other great Teachers. The virgin or the immaculate birth, the murderous Herod or his equivalent, the baptism, even the crucifixion, the descent into hell — these and other legends are no peculiarity in Christianity:

> The myth of supernatural birth is now admitted to be, in one form or another, practically universal,

says a recent book by Mr. Edwin Hartland.

The pity of it is that the resemblances are unseating the Christ figure as a reality rather than leading to an inquiry into the truth they point to. And they are accentuating some other puzzles which are having the same effect, though the solution of both sets of difficulties might be made at once.

Puzzles to Dogma—only

These puzzles consist of contradictory sayings attributed to Jesus himself. A recent issue of *The Spectator* dwells for example on one or two like this:

> Why callest thou me good? There is none good but one, that is, God.

And then adds,

> But there are sayings of our Lord which appear at first sight to be in absolute contradiction of those that we have quoted. "I am," he said, "the way," "the life," "the light of the world," "the door" through which men approach God; "No man cometh unto the Father but by me."

And again in the first group:

> If I bear witness of myself, my witness is not true,

though in the second group he does most certainly bear witness of himself. And,

> If any man willeth to do his will, he shall know of the doctrine, whether it be of God, or whether I speak from myself,

The Natural Reaction of Distorted Reason is Loosened Faith

thus making himself as the Door unnecessary. The difficulties are considerable, so considerable as to be loosening theological faith everywhere.

Every man knows something of his conscience, perhaps not much, but yet something. If he will consent to phrase what he knows, apart from any theological explanations, he will say that it is a Presence within him, watching and then warning and encouraging. He knows what is right and what is wrong to do; the work of this Presence is to accentuate and encourage his knowledge.

It is more than this. If faithfully followed it would tell him also what it is *wise* to do from the very highest human and even cosmic standpoint. It would finally open his understanding to an incredible degree and flood him with light, at the same time revealing itself to him as his higher and antetypal self, his direct ray from an intermediary with the supreme divine essence, the essence not knowable except by following upward the track of that ray. In Gnostic parlance it is his inner Christ.

Symbols of *Facts* in Nature

From the moment when he fully discovers it to be that, he is "new born," beginning a wholly new sort of life. Under certain circumstances that new birth may be formally punctuated as an initiation. His life is now double. He has that of his former personality, of course greatly cleansed and changed; and the inner life is the new-found light.

In every form of ancient mysticism, for example that of Egypt, the events of this new birth may be found symbolized and described. It is a supernatural birth from the "virgin" light. As soon as it is achieved, the "Herod" of matter, the dragon, the passional nature about to be deserted, escaped from, slain — rises in a last attempt to seize and slay the new-born. The crucifixion was a double symbol: "the ray of the ray," the essence of the personal man, was crucified in matter at its incarnation; after the new birth it crucified or slew like Saint George the passional self; or again, returning from the light into which during the time of the new birth it had been temporarily absorbed, it had to be crucified in a new—though to be victorious—conflict with flesh; or "crucified" like every Teacher by the humanity whom it was now pledged to work for.

Crucifixion of the God, in the Man

The new birth was a resurrection: in one symbol, from the tomb of flesh; in another, from the trance of the hours occupied by the struggle for the birth.

The symbolism is often profuse but in essence not varying. And since the new birth was achieved by every one of humanity's Teachers and constituted the right and gave the wisdom and power to teach; and since it was accepted by the profane and even sometimes taught to the profane as actual material fact — it follows that the "legends" — symbols — clustering around the memory of every one of humanity's Teachers *must* be the same or nearly so. Their *personal* lives would of course differ as do the lives of other men. But

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their *inner* lives from and including the time of the new birth could all be written by the use of *one and the same* set of symbols, mistaken for facts by the people or for popular devout fancy by the modern mythologist or historian.

Physicalized Interpretations

The other set of difficulties follow in their solution. Occasionally Jesus Christ is represented speaking as the personal man; occasionally as the initiate who had (re-)become the light, the ray — in that case the supreme essence being the Father; occasionally as the inner light present in *all* men, awaiting their reunion with it and now manifestng only as conscience.

The understanding and preaching of all this is the only remedy for the growing unfaith of the age, the Christian's only remedy for the chill of doubt which is coming upon him.

STUDENT

Was the Earth a Comet Once?

ACCORDING to some new evidences, the earth seems to have something not unlike a comet's tail extending far out into space, probably into regions more distant than the moon. For some years a peculiar light has been seen, faintly visible against the dark background of clear, moonless nights, in the direction exactly opposite the sun. It is invisible in June and December, but in September it is distinct, round in shape, and about 20° in diameter. Several theories have been advanced to explain it, but nothing definite has been proved. Seeing that the Zodiacal Light is also at its apparent minimum at the solstices and particularly brilliant in September and March, some connexion has been suggested between it and the "Gegenschein," as the mysterious glow is called. Dr. Johnstone Stoney suggests that the Gegenschein may be due to a "tail" of hydrogen and helium molecules repelled from the earth by solar action. This would harmonize with one of the hypotheses which have been advanced to explain the origin of comets' tails.

Quite lately another strange discovery has been made which may help to elucidate the problem. A Mr. L. Yntema in Germany has been making a careful investigation into the amount of diffused light in the night sky, and now it seems that the earth itself — or its atmosphere — furnishes at times and *in some places* from seven to fifteen times as much light as comes from all the stars. The experiments have been carried on far away from the interference of cities or other sources of artificial light.

We know from recent balloon experiments that the higher regions of our atmosphere are strongly radio-active, and as it is now fully admitted that the earth is a great magnet, electricity and radio-activity have probably much to do with this bright terrestrial aura. That the earth may resemble a comet with a faint tail of electrified particles streaming away in the opposite direction to the sun, according to the general (but not universal) rule of cometary formation, is not quite a new suggestion, but there have not been enough facts hitherto to warrant any definite conclusions. A scientist writes:

> There are thousands of influences affecting us of which we have never dreamed, and the strange aura surrounding the earth, and manifesting its presence in the starlight, may be a much more important matter than anybody at present supposes.

Students of H. P. Blavatsky's more advanced teachings in respect to the correspondences between man's complex structure and that of the earth, will see considerable significance in the new discoveries about the atmospheric and auric surroundings of our terrestrial abode. In this connexion students might profitably look upon what she and William Q. Judge have said about certain comets — those which escaped the voracious maws of the mighty suns — settling down in life and forming the nuclei of future planets.

It may be that the auric light of the earth is too faint to be seen from other planets, or even from our neighbor the moon. It certainly cannot compare in brilliancy with the mysterious aurora that occasionally illuminates the dark or night side of Venus to such a degree that we can perceive the complete circle of the planet's "limb" standing out against the dark background of the sky. Inexplicable though it may be, this "Phosphorescence of the Dark Side" of Venus is remarkably well attested. It is sometimes described as gray, sometimes reddish. Such an illumination of the portion of Mercury that is turned away from the sun as it rotates on its axis, has not been seen, possibly owing to the difficulty of accurately observing that elusive planet; and the relative position of the earth in respect to the rest of the planets makes it impossible for us to see their night sides, which are always turned away from us. The dusky illumination spoken of in Venus must not be confused with the ashy light seen on the dark side of the moon when a few days on each side of the period of new moon; that is merely reflected light from the earth, which, from the distance of the moon, covers a large portion of the sky. The earth is too far from Venus to produce a corresponding effect.

According to the information given us by H. P. Blavatsky's Teachers, Venus is in a far higher state of development than the earth, and her intrinsic light, which as we have seen is able to be perceived by us when at its greatest brilliancy, corresponds to the more godlike nature of the inhabitants. Is it entirely impossible that as mankind begins to allow its higher, divine, nature to shine forth, external Nature, which reflects man's state more perfectly than is commonly supposed, should respond by an amelioration of the blackness of our midnight skies? The great and universal law of correspondences, which is at the foundation of the Esoteric Philosophy, would seem to indicate such a possibility. STUDENT

Degeneration

A WRITER in the *Medical Record* says there can be no doubt that present economic conditions tend to a rapid deterioration of the race throughout the world. In America we do not notice it so much, because here is a young and vigorous nation, constantly reinforced by fresh blood; but it is very marked in Europe. He gives figures about the decline of physique in England and Germany. His chief theme is insufficient nourishment; people do not get proper food, mostly owing to their collection into towns and to the rise in cost of living. And he finishes by reviewing the amount of destitution, insanity, and disease, that prevails everywhere.

The rapidity, continuance, and generality of this degeneration have taken away the hope that it is only a temporary wave; and people seem to have settled down to the conclusion that it is a continuous process, due to some radical defect in civilization, which must be cured.

Of course our economic conditions, if a cause of degeneration, are only a contributary cause, and themselves a symptom of a deeper cause. Broadly speaking this deeper may be described under two heads. Our moral development has not kept pace with our development in physical science; and there is, outside of Theosophy, no understanding of the essential nature of man.

How is it that moral standards which sufficed our ancestors will no longer suffice? Because the progress of science has linked the world together and rendered possible huge combinations of interests. Hence we need a correspondingly knit and enlarged ethical standard.

Diseases rush like lightning from end to end of the world; vice has a thousand new opportunities; luxury is equipped with new tools for the loosening of its own nerves and fibers. And so on.

On the other hand, moral sanctions have not only not grown but declined. The churches are tottering. Science is largely occupied with other matters. A plentiful crop of weird and random speculations and cults has grown up to occupy the debatable ground between the spheres of religion and science; but these, instead of ameliorating, threaten to deteriorate the conditions.

Under these circumstances Theosophy seems to be the only hope; for it alone is able to raise men to an adequate realization of their own essential Divinity, to restore lost ideals and self-control, and to render brotherhood a significant fact in life.

The conditions which obtain are the outcome of the ideals pursued; and so long as we pursue these ideals we shall have these conditions — and worse. E.

The Barnacle Goose

THE barnacle or bernicle goose is a sea-fowl which rests and breeds on the coasts and islands of both hemispheres between 60 and 80 degrees north, and appears in great flocks in the Baltic and North seas in spring and autumn. In the middle ages this bird was said to be of vegetable origin, according to an Oriental fable which first appeared in Europe in the *Otia Imperialia* of Gervase of Tilbury, 1211. Gervase asserts that these geese are not hatched from eggs, but grow on trees, and describes a variety of willow in Kent which produces knots that develop into geese. These hang by their bills until they come to life and then drop off and plunge into the sea. According to another fable, reiterated with equal persistency, the bird passes its early life as a cirriped mollusc, clinging to ship bottoms.—*Digest from a Magazine*

The goose, or swan — also other birds, according to locality — is a well-known symbol in mythologies and cosmogonies. So also is the tree. We have here evidently a much-garbled remnant of such symbology. But how this goose came to be mixed up with the barnacle is a matter that needs explanation. Perhaps readers can throw some light on the subject. H.

WOULD it not be the text of a useful discourse to young men, *that every man must learn in a different way?* How much is lost by imitation! — *Emerson*

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Some Views on XXth Century Problems

Vicarious Crime

IN the April *Metropolitan Magazine* Dr. George F. Laidlaw tells the story:

A striking proof of the absolute irresponsibility of the mesmerized subject occurred at a demonstration I gave before the New York Medico-Legal Society. Though this was long ago, I never think of it without a sense of fear for what might have happened and thankfulness for the fortunate issue. Having placed one subject in a sound sleep on a chair, I told another subject that this sleeping man was his enemy and had injured him, at the same time giving him a pasteboard dagger. I think that those who saw the subsequent events did not soon forget the stealthy, cat-like manner with which the second subject stole behind his sleeping victim and stabbed him in the back. Then, to my surprise, he grasped the victim by the throat and threw him to the floor apparently trying to choke him to death. This movement was so sudden, unexpected and violent that it was a few moments before I succeeded in making the second man release his hold. I was careful to put the victim back comfortably in his chair before waking him up. He knew nothing of what had happened and seemed none the worse for his adventure.

The first thing one notes in this story is that the implanted suggestion (constituted by the knife) was not passive. It was a *living* seed, and it instantly began to grow. The moment the subject found that his stab was ineffective he did something else, namely tried to throttle. *The living impulse to murder* was communicated to him. Two ways of committing murder were developed as pictures in his mind. The lines of coresponding action were opened and used. Can anyone suppose that by the mere process of waking up, that mind became exactly as if it had never had the pictures, never opened the lines of action? The lines are henceforth lines of less resistance; at any time hereafter, under the stress of passion or of drink, they may become lines of *least* resistance.

If Karmic responsibility were better understood, and if it were recognized that *un*spoken and even quite latent thought may pass across to the hypnotic subject as a suggestion, who would *dare* to become an operator?

STUDENT

The Deep Breathing Fad

PROFESSOR MARTIN of Harvard, lecturing before the medical school there, tried to head the students off from the deep breathing fad. He got at the subject from what one might call the oxygenic and the carbonic sides. From the former he pointed out that the tissues can only take up a certain amount of oxygen, breathe as deeply and as rapidly as you choose. They have their own system of communication with the respiratory center, and when in consequence of exercise they need more of the gas they can make their need known. Respiration, both in depth and frequency, is thus kept in relation with necessity.

From the other side the professor indicated the fallacy of the idea that the removal of all carbonic acid from the blood — which is effected by continued deep and rapid respiration — is a desideratum. The respiratory center, on its chemical side, is so constructed as to get its normal stimulus from the presence of carbonic acid. The entire absence of this gas from the blood constitutes an abnormal situation and throws the center out of gear.

The deep breathers are in two classes. The first are those whom the professor's arguments may touch. Supposing that the results and sensations they get are entirely due to the excess of one gas and the complete expulsion of the other, that nature in fact does not know her business, they forget that inhalations of pure oxygen — which correspond in effect upon the blood, to their practice — do not give *all* the effects of that practice. This margin, not reached by inhalations of oxygen, is due to direct disturbance of the respiratory center.

The other class aims precisely at that disturbance. Being disturbance of one of the great vital centers, it naturally causes changes in physiological consciousness somewhat comparable to those of a dose of alcohol or a whiff of ether — save that in the end it is much more costly. The practitioners find the whirl and confusion of the life currents to be pleasurable. These life currents, of which, so far, physiology knows nothing, stand in a certain relation to mind. But *old* physiology knew of them, the physiology that was a part of philosophy. And it taught that, when, by will, mind was steadied and controlled in the pursuit of spiritual knowledge, the life currents quieted down for the time of the meditation so that then the body was no longer a disturbing element in higher thought.

A vicious system of training ultimately replaced this use of will. It was thought to still the life currents from below, through the restraint of physiological breath. Even this had its secrets, entirely inaccessible now in the West. Without these, an imitation of the imitation has been preached in this country by certain men from India, taking money for their poison. And so we reach the final root of the fad. In the absence of the real secrets *any* fooling with respiration is held to be good; and as the quickening and deepening of it produces touches of intoxication, and as we are a people that loves intoxication regardless of cost thereafter — well, the quickening has become a cult. It is a *bad* imitation of an imitation, physically injurious, and passing upward, finally destructive of mind and even of moral balance. For the moral nature cannot assert itself through a mind distorted in this way. The practice comes in too near the center.

STUDENT

Fallacies of Figures

ADVOCATES of the restoration of the death-penalty in Rhode Island are relying upon some figures that seem conclusive. They relate to Maine, a State which also does without judicial killing. Well, in 1900 the homicides in Maine were almost twice as many per 100,000 of the population as in Massachusetts, twice as many as in Connecticut, more than four times as many as in New Hampshire, and twice as many as in Vermont. These States preserve the death-penalty, and the figures for Rhode Island with respect to them were worse than Maine's.

But the argument is nevertheless worth nothing. For the discrepancies between the relative numbers in these four States for 1900 (the Census year) are as great as between them and the two non-killing States. Moreover the figures rest on one year only. And, as the *Springfield Republican* points out, they take no account of the different social and environmental conditions of the various New England States. Why should we say that it was Maine's non-imposition of the death penalty which gave her twice as many homicides as Connecticut, when Connecticut, which does impose it, had twice as many as New Hampshire? That the death penalty does not deter, either from homicide or any other crime, we know from the case of England, where at the end of the 18th century there were forty or fifty offences for which it was the award. With us it is the award for one only, and that one is increasing three times as fast as the population. As a matter of fact we do not know how to treat *any* crime, nor how to prevent it, nor what to do with the criminal when we have released him. Some few enlightened judges are beginning to try experiments on new lines, and by the time they are in possession of the ground their four year's term is up. But nothing real will be accomplished till both States and individuals regard the training of children as their highest duty. This training does not mean merely furnishing them with intellectual knowledge or with the technical ability which will enable them "to make their way in the world," but with moral and spiritual balance. Who knows how to confer that?

Humanity once consented to be guided and advised by its wisest. Then it came by degrees to think itself self-sufficient in its wisdom, and the Teachers withdrew. When we admit, with more or less despair, that our experiment has utterly failed, we shall be once more ready to accept the leading of those who can show us whereon to build.

STUDENT

Our Alcoholism

IT appears that our 1909 consumption of alcohol stands to our 1840 consumption as 17 to 13.

In 1840 the annual consumption of distilled liquors was 2.5 gallons per head. By 1880 this amount had decreased to 1.27. By 1909 there was a slight increase — to 1.37.

But the consumption of malt liquors in 1840 was 1.36 gallons per head; by 1909 it had risen to 19.7!

Let us see how much *alcohol* is represented in these figures. On the average distilled liquors are 50% alcohol; malt liquors 5%. In 1840 we consumed 2.5 gallons of the former, representing 1.25 gallons of alcohol; and 1.36 gallons of the latter, representing .06 gallons of alcohol; alcoholic total, *1.31* gallons. In 1909 we consumed 1.37 gallons of the former, representing .685 gallons of alcohol; and 19.7 of the latter, representing about a gallon of alcohol: alcoholic total, about *1.7* gallons against the former 1.31. C.

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Archaeology Palaeontology Ethnology



SHRINE IN ONE OF THE LATER SEMI-SUBTERRANEAN TEMPLES OF INDIA

India's Stone Gods

IF we may estimate the grandeur and prowess of a civilization by its art-work, we may infer from this marvelous example of ancient craftsmanship that India has had a Past. Whether there lies hidden in its present the seeds of a Future, time alone can show; but the life which makes seeds germinate and fructify is always from within. In India there are many stone Masters of Wisdom, in stone shrines and caves. In the West we, too, have stone images of great men, which we place on the tops of high pillars. But the stone image seated there represents *something*. One wonders how long it will continue to represent that something, and whether that something will ever be more than a representation. That temple which men have built for the God is very elaborate; there seems little fear of the God escaping from it. It seems to typify the elaborate creeds, and formulas, and rituals, which enshrine the religion of India. Such temples cannot surely have belonged to the most glorious times, for religion seems to have already begun to ***petrify*** when they were built. But cycles roll on and perhaps the God may reissue from his tomb. E.

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The Trend of Twentieth Century Science

A Polar Island

A SCIENTIFIC contemporary, speculating on the possibility of a little piece of land, a sort of private royal park, occcupying the area immediately about the North Pole, tries to calculate how large this might be without attracting the notice of an explorer who nevertheless honestly believed he had reached the Pole itself.

The chief evidence of attainment of the Pole rests on observations of the sun's altitude. But, objects an English astronomer,

> Owing to atmospheric refraction, the sun's altitude, as determined by means of a sextant, at the North Pole about the time of year known as April 6, (Peary's date), would probably appear as anything between 6° 40′ and 7° 20′, and increasing hour by hour to the tune of 56.8 seconds of arc. Now who that ever handled any device for obtaining celestial altitudes would think of placing confidence in such findings, to a great many minutes or miles? And, it seems to me, the case for photography is not much better. Let anybody who thinks otherwise try an experiment here — he need not betake himself to either Pole. Let him take a series of photographs within a few minutes of one another, of the sun and horizon some early morning about this time of the year, and report progress.

He means that atmospheric refraction, especially when near the horizon, changes not only from day to day but within a few minutes on the same day, rendering exact determination of the sun's altitude impossible by that method. Very markedly is this true at the Polar horizon.

What would be the area of a piece of land, generally circular in form, with a radius of say 20 miles? By the formula πr^2, counting π as 3, it would be *1200* square miles. Now if such a piece of land lay over the Pole but with its center ten or fifteen miles to one side, and that side the opposite to that from which the explorer was approaching, it is obvious that allowing for errors of refraction it might entirely escape observation — might even do so if it were considerably larger. Were the radius thirty miles the area would be 2700 square miles — quite a nice little island. And we do not know that in spite of Peary's unquestioned honesty such an island does not exist. Soundings prove nothing. The shelf of the coast might happen to be very steep and rapid.

STUDENT

A Drugged Nation

A CONTEMPORARY, commenting on the increasing drug habits of this country, remarks that there is at least one comfort — that habits are not hereditary.

> Recent science is agreed that acquired characteristics only affect the individual himself and are not transmissible with the germ plasm.

The writer must however deny himself his gleam of comfort for several reasons. First, that the germ plasm, though it will not carry the habit whose indulgence has poisoned it, will carry the degeneration produced by the poison, and in its efflorescence into a new individual will show the marks of the degeneracy. In the case of alcohol the proof is detailed and complete. Families have been studied in which one or both parents adopted drinking habits after the birth of some of their children. Between the moral and physical condition of those born before and after there is every possibility of difference, normal children being replaced by degenerates. The same study has not yet been made for morphine and opium, but no competent biologist doubts that the result would be the same.

Secondly, whatever theories may be negated thereby, the fact is that the morphine and opium habits are rapidly increasing and especially among the most prolific classes of the community — the criminal. The United States delegation to the International Opium Commission gives us the figures for our own country. Whilst, for the non-criminal part of the population, one person in a hundred is a victim to this drug, among the criminal part there are fifteen to the hundred, among prostitutes twenty-one. Mr. Hugh Weir tells us that in the beginning of 1908 there were about a million drug consumers amongst us; by the beginning of next year there were two hundred thousand more; by the beginning of this year he estimated (writing in 1909) that the total number would be a million and a half. This does not include the victims of the various coal tar products, especially acetanilid.

And thirdly, the morphine victims are not, on the whole, self-sterilizing but the contrary. Morphine does not necessarily, as another writer suggests, "accentuate, however morbidly, the higher mental tendencies." In the earlier years of its use it accentuates *whatever tendencies are dominant.* If in its treacherous way it at first helps the thinker to think, among men of the opposite pole it is in actual use as an aphrodisiac.

We have mentioned the coal tar products, also in ever increasing use. Dr. Darlington, an ex-commissioner of health, recently told a meeting held under the auspices of the National Pharmaceutical Society that a large percentage of the cases of heart-disease are now due to the use of these drugs. The omnipresent headache is the most usual cause of this habit. It is sometimes said to be a worry or over-pressure headache; sometimes, much more correctly, a uric acid symptom. M. D.

Clean Antitoxins

WHEN physiologists find some animal to be immune against a disease they promptly act on the discovery. Obtaining from man the germs of the disease, they inject the animal with them; then they administer to the human patient an extract of the animal's blood. This blood contains, or readily produces, an antitoxin fatal to such germs or antidotal to the toxins they secrete.

But there is another "blood" of which the physiologists make no study at all, and therefore no application of its great power.

The sap of plants, when out of the plants, is a fine culture medium. But it seems that when *in* them it will not harbor the life of a single germ.

There is an occasional scare lest the stalks and leaves of vegetables and the interior of fruits should contain germs from sewage matter used as fertilizer to the soil. *On* the stalks and leaves the germs may undoubtedly be found, in some cases the germs of typhoid, indeed of any human disease. If that is all it is only a question of washing them. But is it all?

Bacteriologists have come to various conclusions on the matter. Two of them, Remlinger and Nouri, have lately made a series of very careful experiments to settle the question. In every possible way they endeavored to infect plants from the soil. But never could they get a sign of bacteria infecting the inner parts. So they conclude that microbes in the soil cannot gain entrance into the root fibres. Either these fibres have a very efficient filtering apparatus or they secrete an antiseptic. Both explanations probably hold. Root fibres are constantly gnawed or bitten through by burrowing animals and cut through in the ordinary processes of cultivation. If the interior immunity of plants depended solely upon filtration a cut fiber would be an open door to any sort of microbe, and every uncooked leaf, stalk, or fruit that we eat would be an urgent peril.

An antiseptic of some sort must therefore be assumed, residing in the root or in the plant body and effective in preserving the sap whilst that is at home.

Surely it is worth while to go further into this question, to find out what that antiseptic is for various species of vegetation, and to ascertain in what way we can use it for ourselves. There are probably many of them and it may be that among the lot there is one or more capable of dealing with every germ responsible for human disease. STUDENT

Four Million Pounds to Chew

AMONG the various causes suggested for cancer someone has now suggested the use of chewing gum. Nor is the suggestion so wild as it seems at first sight. It applies only to disease of the mouth and stomach, the parts kept in a constant state of hyperaemia — over-bloodedness, slight congestion — by the habit of chewing.

Chewing is regarded as candy-eating without drawback, the pleasure of the taste without the harm of the candy. It is also supposed to be beneficial to digestion as promoting a flow of saliva and gastric juice.

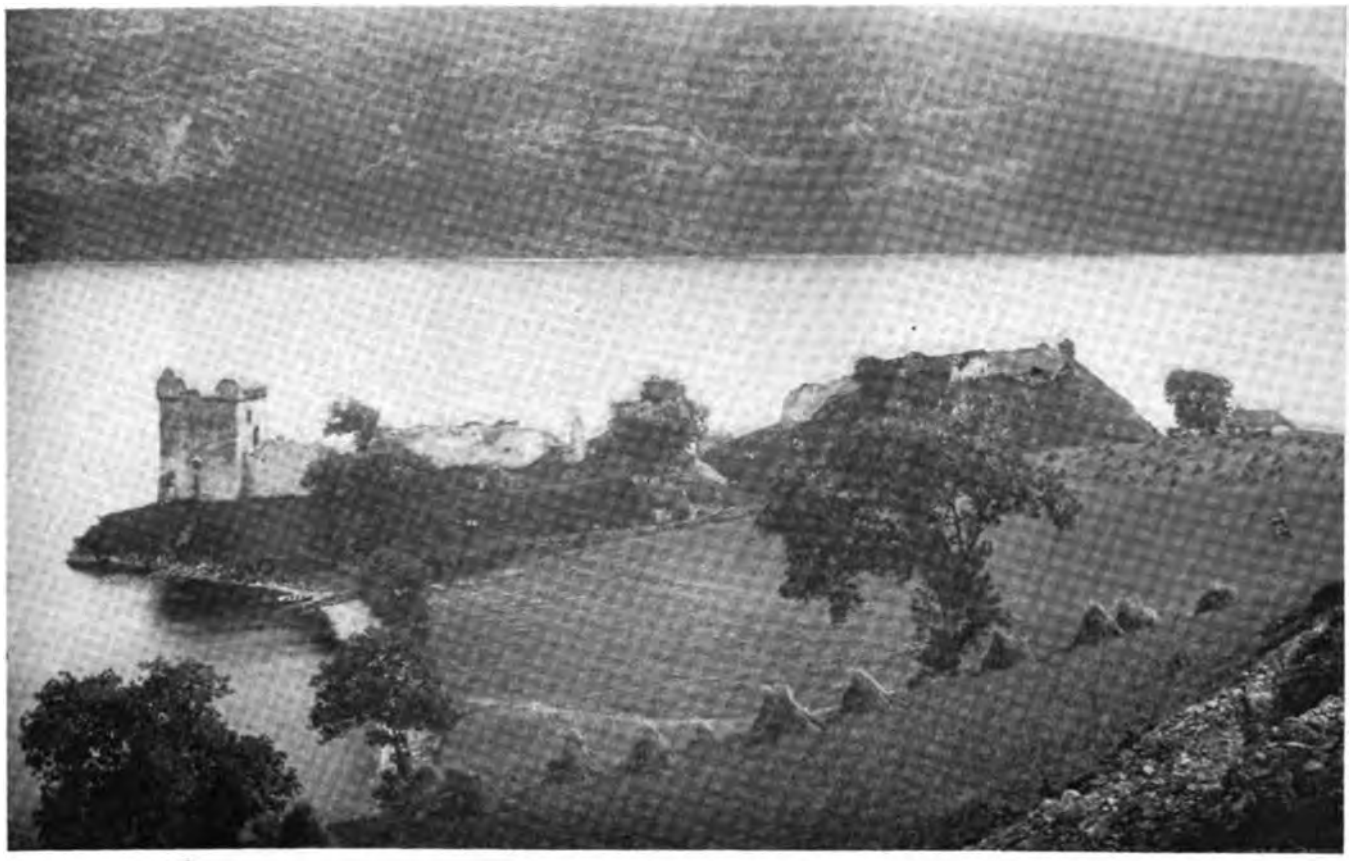
In a measure both contentions are true. You are not eating ounces of sugar and you are promoting the flow.

But the flow, as far as necessary, will be attended to by nature. And in promoting it in the least beyond necessity you are keeping up an unnecessary hyperaemia of the glands and mucous membranes concerned. Physiology knows that any sustained hyperaemia is likely to end in a new growth of some sort, and in unfortunate cases that new growth is malignant.

Let us remember that last year four million pounds of a gum known as chicle, most of it to be worked up into chewing gum, was imported from Mexico. STUDENT

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Nature Studies



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URQUHART CASTLE, LOCH NESS, INVERNESS-SHIRE, SCOTLAND

Urquhart Castle

TRAVELING from east to west of Scotland by way of Glenmore, the Great Glen, through which the Caledonian Canal runs, the scenery is awe-inspiring. But rugged mountains with their mantle of purple heather and tree-clad lochs, impressive though they be, are not the only things that fill the mind in this romantic district. The environment calls up memories of the mighty past; for here the bards and harpists of Ireland were welcome guests of the Scots and Picts, stirring their imagination with stories and songs of their heroes.

Again, the ruined castles, scattered throughout the glen, awake the memory of a later historical period, the history of many a great Highland clan being wrapped up in them.

Urquhart Castle, the fine old ruin standing on the northern shore of Loch Ness and at the entrance to one of the most fertile glens in Scotland, is one of many such ruins. Its scenic grandeur, as a ruin, is a fit setting to its ancient splendor, when some of the earlier Scottish monarchs were proudly received within its walls. To Scotsmen it will always be remembered as the one which offered such stubborn resistance, and was the last to surrender, to the forces of Edward I when that monarch invaded Scotland in 1296, and carried off to England the ancient stone upon which it had been the national custom to place the King of Scotland when he was crowned. This stone is said to have been brought from Ireland by Fergus, the son of Eric, who led the Dalriads to the shores of Argyllshire. With this stone was the prophecy:

> Ni fallat fatum, Scoti, quocunque locatum
> Invenient lapidum, regnare tenentur ibidem.

Did the prophecy, as some say, come true when James VI of Scotland was crowned King of England in 1603? The stone is used in the coronation ceremonies of the present day. S.

WHOM THE TRUTH MAKES FREE

HE is the freeman whom the truth makes free,
And all are slaves beside. There 's not a chain
That hellish foes, confederate for his harm,
Can wind around him, but he casts it off
With as much ease as Samson his green withes.
He looks abroad into the varied field
Of Nature, and, though poor perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the valleys his,
And all the resplendent rivers.

William Cowper

The Longest Highway

THE most gigantic scheme of modern times in road building is now being worked out by the Geographer of the Forest Service. It contemplates a highway between four and five thousand miles long, which for grandeur of scenery and varying interest will be without equal. Nearly all of its length will be through National Forests, which are situated along the highest mountains in the country.

The road will run from San Diego, California, near the Mexican boundary, up the Coast Ranges to near Monterey, thence to the Sierras and northward, crossing the Siskiyous, thence along the Cascade Ranges of Oregon and Washington to the Selkirks of British Columbia. There the route will be eastward to the Continental Divide, thence southward along the summits of the Rockies, in Montana, Idaho, Wyoming, and Colorado, to near the Mexican boundary in New Mexico. It will thus cross seven transcontinental railways both going north and south and these crossings will be the points from which tourists and automobile parties may begin or end a journey on the road, which may be either long or short.

In time a road would be built along this route, even if never specifically planned. Hundreds of miles of roads are built in the National Forests every year and eventually it would be possible to make this great journey without a break. In each National Forest it is desirable to have a road along the summit of its mountains which will enable the Rangers to move from place to place quickly to fight forest fires. It only remains therefore to lay out the plan and work to it, and each section of road, in each Forest, will eventually connect and make the great highway. It is to this plan that the Geographer, Mr. Fred G. Plummer, is now giving attention. During his experience of twenty-three years in the western mountains he has traveled nearly all of the contemplated route and can therefore apply this personal knowledge to the problem. F.

The Cinematograph Applied to the Ultra-Microscope

IN *Knowledge and Scientific News* is an article describing the method of applying the cinematograph to the microscope and even to the ultra-miscroscope; by which means moving pictures of organisms invisible to the eye and even to the microscope are obtained. The ultra-microscope is a microscope in which the minute particles to be observed are illuminated, not from below, but by a powerful beam projected on them sideways so that they become visible by irradiation. The cinematograph camera has been fixed to this so that films may be taken for moving pictures.

A new world full of wonders is revealed to the observer. A tadpole tail appears as a mass of cells traversed by a river of blood in which the corpuscles are whirled along like pebbles in a mountain brook. In the blood of infected animals, parasites may be seen attacking red corpuscles, and white corpuscles absorbing deteriorated red corpuscles. H.

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Students' Path

From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To William Q. Judge, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

Are We Responsible?

WHAT is it that has come to this old world of ours? Is some great disaster to humanity impending? Is our civilization threatened? These questions are not fanciful, they are asked again and again; with some they do not find utterance, and with some are not even formulated; yet nevertheless they vaguely haunt the mind and give an unreasoned sense of danger.

There have been many times in the world's history when nations and civilizations have gone down, some sinking gradually into the decrepitude of old age, others like Rome shattered within a century. The Galilean prophet's warning cry availed little in the saving of his people, and again one can almost hear the echo of his words:

> Woe unto them that are with child and to them that give suck in those days.

Yes, it is for the children, the unborn as well as for the young men and women, who indeed are but children, so little knowledge have they of the world and still less of themselves: it is for these that this plea is made. For if the welfare of the young be threatened, our civilization does indeed hang in the balance, and well may thoughtful men and women sense a threatening cloud of doom over the whole human race.

Now we are not pessimists — we students of Theosophy. There is nothing, no religious teaching or scientific fact that gives a greater hope to life than does Theosophy; it is essentially optimistic, because it has its roots in the Eternal, and points to the unchanging divine spark in man and nature that no fall of civilizations, no ruin of worlds, can touch.

No, we are not pessimistic; but Theosophy teaches that each man and woman has a duty to the nation and the race, and that each is in degree responsible for existing conditions, be they what they may. And hence the necessity that we should not shut our eyes to the facts.

Now some may say that the picture given above is overdrawn. To such I would say, read the daily papers, and I do not refer to yellow journalism, but to the record of fact and to hundreds of cases that never get into the press at all. What then are the facts?



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ENTRANCE AND COURTYARD OF THE OLD PATRICIAN HOUSE, NÜRNBERG
IN WHICH ARE THE MEETING-HALL AND LIBRARY OF CENTER NO. 3 OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, AND THE CENTER FOR THEOSOPHICAL PROPAGANDA IN GERMANY

Insanity increasing; suicide increasing; divorce increasing; vice increasing. You may get the actual figures for yourself. Have you paid no attention to the awful disclosures made but a few months ago as to the White Slave traffic? Are you unaware that so terrible has this become that Congress has taken action? Are you doing your duty as a citizen — be you man or woman, unless you do take note of these things? And the fearful crimes, the unnamable vices perpetrated even by old men tottering on the brink of the grave! Pagan Rome in all her degradation had no such fearful picture to show as is to be seen in Christian America today and also in some European countries.

Who can read the account of Wolter's cold-blooded crime and remain indifferent? Yet many are indifferent, they read of it as a mere news item, which shocks them perhaps for a moment, but do not give a second thought to it. What is it to them, one, two, or three thousand miles away; "am I my brother's keeper?" they exclaim by their attitude if not in actual words. And he, Wolter, still a mere boy, 19 years old — and only a few years ago seemingly an innocent child. What is the explanation, is there one, who is responsible?

And then the girl his victim, can you picture the awful horror she must have felt, perhaps in her agony calling out to God; but there comes no intervention from that God the Christians preach and profess to believe in. No answer out of the eternal silence; only the mocking echo of frenzied, awful fear. If there is to be any answer, any explanation, it must come from man — from you and me. It is we who must find it and must proclaim it.

Some say we should look only for the good and beautiful, and some people would have us believe there is no evil, no sin — but that all is good, all is God; that what is called evil, sin, crime, are but the erroneous beliefs of

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mortal mind. But what would you say of a physician who visited only healthy, well people and who shut his eyes to sickness and disease? We cannot afford to juggle with words; the crimes, the disease and sickness come too near home.

We may perhaps be living some thousand or more miles from the scene of Wolter's crime; but other terrible crimes and unnamable vices are coming very near our own homes, and the white slave traffic extends to every city in the land. Were you interested enough to watch the police records of your own city, or to inquire at the city and county jails you might possibly be shocked beyond measure. And if you have children, it might possibly make you realize as you have never realized before what is your responsibility to them as parents and guardians not only of their physical but of their moral welfare.

There is no need to particularize other crimes that for a few days at least have startled the world during the past 6 or 12 months; but it is a fact that the many, the average run of people, do not know how much crime there is in the world. If they did they could scarcely rest in their beds at night, and they too would be asking what does it all mean.

Is there any answer to the question? Theosophy declares there is — Theosophy itself is the answer. How many have been more or less indifferent to the welfare of others; how many have thought that they might indulge their appetites, or at least might harbor all manner of unclean and evil thoughts so long as these did not find expression in outer act; that so long as they were outwardly respectable no one had any right to pry into their inner lives. And so the results have piled up, whether of ignorance or of wilful shirking of responsibility.

Take the example of a healthy and strong young man on the threshold of life — he yields to temptation, and gives way to excesses, not in any marked degree at first, perhaps; and for a time, perhaps for years, he does not feel the drain upon his strength or his splendid vitality. Yet it will surely come, and some day he must pay in loss of self-control, in weakness, in sickness, and, worst of all, probably in despair and remorse. In other words, the time comes at last when he must in degree show himself to others as he knows himself to be; when he can no longer hide the marks of self-indulgence, and no longer keep within the bounds of "respectable" self-restraint.

Is not this a picture of humanity at the present time — of the evils coming to the front; of men and women no longer able to hide their secret vices? Some no doubt still do hide their true natures, but so much is being revealed, who dare say — whose life is so marred —that his true nature shall not become known? Are we prepared for such a revelation?

Are not these crimes, this uncovering of vice, and these nameless immoralities — are they not a warning to each one to purify his life and set his house in order; to realize that these revelations are signs of a terrible disease affecting the whole body of the nation, of which we are a part, and that therefore we are responsible in degree not only for existing conditions, but responsible that they shall be remedied and changed for the better. Are we not our brothers' keepers? STUDENT

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question No one who looks about him as he goes through life can fail to see the signs of change in all things, even those that are considered the most permanent, whether they be objects material or immaterial: buildings, constructions of man or nature, or customs and conditions. Indeed the law of change looks like one of the few really constant things we know of.

In *The Secret Doctrine*, Madame Blavatsky's great work, we find constant allusions to the law of periodicity which necessarily implies change, and indeed the constancy of change in the world of sentient beings seems to be so generally recognized that one who is not a true student of human nature might be surprised to find that nearly all our customs and institutions are apparently based upon the belief in the existence of some permanent and unchangeable principle in life.

Is it not a fact that most people base all their conduct on the supposition, which at the same time they know to be false, that they are going to live for ever. Houses and cities are built in spots known to be subject to earthquake with a complete disregard of the conditions. These things seem to point to an interior conviction that there is a permanent basis on which to build, and a conservative principle which is the real power in life and which is only temporarily and accidentally disturbed by changes which are obviously recurrent.

In fact it seems as if humanity habitually and deliberately shuts its eyes to facts and wilfully deceives itself on all the most important problems of life. How do you as a student of Theosophy explain this?

Answer Most of the problems of life can be explained by the application of the Theosophical teachings as to Man's complex (Seven-fold) nature, and the vast number of reincarnations through which each individual must pass during the long evolution of his race upon a particular planet. For the human evolution on this planet is a process in which seven races are successively evolved, and they pass round the chain of seven (interpenetrating) globes which comprise our planet seven times, and each "round" occupies millions of years.

Further, the progress of the units is not a simple rise from one state to another, but a series of cycles or spiral volutes, which may bring a soul back again and again into conditions that almost exactly repeat former conditions, and which yet are in no way identical, until all the lessons of such conditions are learned.

Then we are taught that each individual has in himself a link with the memory of all past experiences and which is the basis of his character, while at the same time in daily life quite unable to recall any of the events of a former life, by reason of the new brain and body that he must use and which are fully occupied with the record of the events of the one life-time which is theirs.

I think that the deep-rooted certainty of one's own continued existence as a soul throughout the countless changes of form wells up in the consciousness and produces the illogical state of mind, in which we know that we have got to die but we don't believe it. The immense antiquity of the soul gives the deep-seated conviction of a permanent basis that defies change. The same great age of the soul accounts for the look of age and wisdom that one may sometimes see in the eyes of a child, and the look of youth and vigor in the eyes of some old people. For just as in this life we may feel old in the morning and young at night or unconscious of any change of age even after a lapse of many days, so the soul can not feel any older by reason of the lapse of one or many of the "days," each of which is to us a lifetime.

So while we know that our bodies must die, we really know also, that such death does not end our life at all, and if we have no knowledge of the true philosophy of life we are forced to accept an illogical state of mind and to act as if we were deliberately deceiving ourselves.

This habitually illogical condition, due to ignorance of a true philosophy of life, demoralizes the thinking mind and confuses the intellect, while leaving the person, thus deprived of a right basis of reason, at the mercy of any kind of casuistry that his own desires or the will of others may suggest to him. For he knows that obvious facts do not always square with internal convictions and so he is apt to think that truth is a farce and that there is no law higher than convenience or convention. He finds himself too often at the mercy of casuistry, dogmatism, fanaticism, superstition, or disbelief and hypocrisy, varied by cynical disregard of even the appearance of truth and common honesty; for he can find no basis for truth or honesty, because of his ignorance of his own nature. When the keys of knowledge were stolen the degradation of humanity was assured. STUDENT

Answer II. Yes, it is true that we do find evidences of change everywhere throughout nature. And if we look a little deeper we find two opposing forces at work in producing these changes. There are the builders and the destroyers, the powers of growth and those of decay; of progress and retrogression. And in the midst of them all is man, at the very center of the fight, holding the balance in his hands.

It is one of the teachings of Theosophy that in a sense man is the arbiter of the whole universe — not indeed as he now appears to be, weak-willed, puny, torn by passion and desire, but in his essential nature, his godlike dignity, as a veritable "son of God" incarnate here on earth. But man as he ordinarily thinks himself to be knows nothing of this; he is the prodigal son in a far country, eating husks with the swine, utterly forgetful of his divine birthright.

And the whirl of change must continue for him until he finds the divine center of his being. In one sense, herein is the hope of final knowledge, and final self-conquest, so far at least as regards life on this earth. Just as the tides and currents of the ocean can be made of the greatest use to man, so the tides and the currents of life, its very storms even, are the means whereby he may come safely into port. In Madame Blavatsky's great work *The Secret Doctrine*, the following is given as one of the three fundamental propositions on which that work is founded:

> This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe. STUDENT

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Misconceptions of Karma

THE doctrine of Karma is so convincingly logical and reasonable that no one who is acquainted with it expects to find a plausible objection. The objections which we do find are based upon a misrepresentation of the doctrine. Such misrepresentations are due to faulty presentations of the teaching, many of which were given publicity in the early days of the Theosophical Movement, when students were less experienced and less organized. They are also due to various individuals and bodies which use the title of Theosophy as a cover for teachings which are not those promulgated by H. P. Blavatsky.

People of not over-acute intelligence, when they come across such a travesty of the doctrine of Karma, say, "What simpletons those Theosophists must be to believe such rubbish"; evidently inferring that anyone who can be deluded by something which does not delude themselves must be very foolish indeed. Wiser heads would argue: "Theosophists are not fools, therefore this cannot be what they believe; I will read their books and see what the teaching really is."

In clerical attacks on Theosophy we often see brought forward as objections arguments so obvious that they would occur instantly to the simplest mind; and the Theosophists, who at least are a large body of fairly intelligent people, are supposed never to have seen these objections, or else (having seen them) to have ignored them and resorted to blind faith! This is an absurd attitude to take. We make bold to state the simple fact that Theosophists have not embraced a doctrine which can be picked to pieces by any ordinary parson at his first rude attempt. It is an insult to their intelligence to make such an implication; but it is an even worse reflection on the intelligence of the individual who makes it. But such attacks have another result, perhaps also another purpose: they disseminate false ideas about Theosophy and Theosophists.

One of the commonest misrepresentations which is set up by opponents as a man of straw to be knocked down, is that of representing Karma as a *mechanical, soulless* law. No doubt that is what it appears to be, in the form in which the teaching has sometimes been given. No doubt that is how the teaching looks when seen through the mists that veil some eyes. And given this travesty, nothing is easier than to contrast it with a well-stated and judiciously reticent presentment of the church teachings.

Let us call this the *commercial view of Karma*. According to it, Karma is supposed to be engrossed with questions of *reward and punishment*. It might be pointed out at once that this continual harping upon reward and punishment is the very attitude which the churches themselves have fostered in the human mind; and we have seen it transferred by incompetent writers on Karma to the doctrine of Karma itself, and still oftener transferred by clerical critics to that which they are criticising. It is stated that if a person behaves badly in one life, he will be visited with unfortunate circumstances in the next; whereas, if he behaves well, he will be born into fortunate circumstances. This is true enough in a broad sense, but its import is very much modified according to the view one takes of right and wrong conduct and of fortunate and unfortunate circumstances. It is also modified by the view which one takes of the nature of moral consequences, whether they are to be regarded as necessary effects or as vindictive punishments and indulgent rewards. The personal God idea is responsible for this last.

Also we find that people dwell much more on the idea of punishment than reward, and are much more concerned about their rights than their duties. The word "rights," however, is not here used in its proper sense, but in their sense; for by their rights they mean all the good things they think they ought to have, and do not include the many drawbacks which in strict justice must surely be the fitting consequence of much of their conduct. Who of us dares stand in the presence of eternal justice and demand his just dues? If, when complaining of our alleged wrongs in the matter of rewards we were willing to insist on our exact deserts all around, we should be more logical. But, no; it is always on the side of the good that the supposed injustice is committed, and we never think of the things we may have been spared but ought in strict justice to incur.

And when critics speak of the alleged iniquity of our suffering for the deeds done by personalities of which we preserve no memory, again it is always a one-sided view that is taken. One listens in vain for any complaint about the benefits we enjoy from the same source. If you are sincere in your objection to reap the consequences sown in your past lives, on the ground that the one who sowed the seed was not you but practically "someone else," then why not give away your money at once to the poor, so that you may not reap the benefits you "did not sow"?

It has been alleged by opponents that the doctrine of Karma is cold and mechanical, and that it therefore is a poor substitute for the Christian doctrine of a watchful and beneficent Providence. This again is an egregious misconception. It has probably arisen in consequence of the blind mechanical forces postulated by former materialistic science. But people who bring this objection must be very superficial thinkers. The powers which bring about the working of Karma, joining effect to cause across the bridge of death and over the span of incarnations — how can these be blind mechanical forces? Theosophists believe that all creation is pervaded by conscious intelligent Forces and that there is no such thing as blind mechanical forces anywhere. Karma acts *causatively* in the sphere of mind, and its agents are intelligent beings, whether other human beings, or existences of a different order, both higher and lower. Every thought we think goes forth into the thought-world and becomes a living being, producing effects; and these creations of our mind cling to us and become the agents of reaction upon us. It is impossible here to enter into the question of the mechanism of Karma; but it may be stated that Theosophists by no means rest satisfied with merely accepting the fact of Karma, but aspire to understand its mechanism. This, however, implies a very extended knowledge of the mysteries of nature, and can only be acquired slowly and by a long time. When the Soul enters upon birth, it brings with it what may (for want of a better term) be called *seeds*, which have been generated by past ac-

(CONCLUDED ON PAGE 11)

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

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THE THEOSOPHICAL ADDRESS AT ISIS THEATER

LAST evening at the Isis Theater a most interesting paper on "Theosophy in the Home" was read by Mrs. Oluf Tyberg. Mrs. Tyberg has been a member for many years of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

Her address is given below in part:

Home is one of those divinely appointed institutions in human life in which we never lose faith, though there are countless homes where no trace of divinity can be found, countless others where lack of wisdom prevents the free manifestation of the God within, and only a very few where the members of the family are highly conscious beings, awakened to the divinity that resides in each, and to the great purpose of life, for which they work as a united group. Theosophy in the home will bring to each the knowledge of the divine power within himself, will teach him to recognize it in the others, and will help each so to unite with all the others in the service of the human family as a whole, that the petty differences, the exhausting emotional experiences and the rancor and misunderstanding that belong to merely personal life, disappear, simply sink into the background because all the forces of human nature have been called out in the exercise of the nobler human faculties, and the old limited conditions can no longer fetter love, compassion, brotherly interest in all humanity and the desire to serve it. Too long have we had men and women striving vainly to realize the possibilities of the home. They have prayed and looked to a God in heaven to bless their homes and their loved ones, and give them strength to bear the sorrows they could not explain, and home is — what you all know it to be in many, many instances — not a success. Theosophy comes to help human beings to make themselves and their homes what they were meant to be, an essential part of the divine order, centers both of light and helpfulness to all mankind.

To begin with, Theosophy would teach men and women to be wiser in founding a home center. Do you think a young man or woman who knows that all are souls living life after life in different bodies, gaining experience in many personalities and reaping in one life the fruit of past doing, will thoughtlessly enter into the sacred relation of marriage and make a home where other souls will gather, without giving a thought to anything but the gratification of the immediate desire or the preference felt at the moment? And if young people had had their divine sense of responsibility for the happiness and welfare of others awakened, if they had learned to realize that duty transcends mere inclination, would there not have been a great many in the last fifty years drawing back from alliances which only excited senses and blind emotion kept them from seeing to be foolish, and often criminal, if the welfare of the human race were considered? Theosophy teaches that the realization of the larger duty and the great purpose of life, namely, the uplifting of humanity as a whole, with knowledge of rebirth, offering many opportunities for serving prepare young people to accept responsibilities in more serious vein and gives them the courage to reject what will lead only to pain and disappointment. . . .

In the homes where Theosophy is the crowning influence, a great many discoveries have been made. To begin with, it is found that even very young children delight in taking up the thread of life with a divine sense of responsibility for every act, word and thought. It is a humiliating confession to have to make — that it seems to have been because parents have not known how to appeal to the divinity within each other and their children, that the moral nature of the little ones has not been awakened as it ought to have been. Katherine Tingley's Râja Yoga system of education has revealed to parents who have earnestly striven to harmonize their lives with it, possibilities hitherto unthought of. The careful study of this system is the most reassuring thing to lovers of humanity. They begin to see that humanity can be taught to regenerate itself, for they see this spiritual magic of Theosophy transforming those around them, and they feel that the groups of awakened human beings gain a superb vigor by their unity in high endeavor, which promises a glorious future for the homes where this great science of living, Theosophy, is found both in theory and practice. — San Diego *Union*

Misconceptions of Karma

(CONCLUDED FROM PAGE 10)

tions; and these grow up along with the new personality and fructify into effects.

We should not dwell too much on the retributive aspect of Karma, as if men were always being punished or rewarded. That is a theological and a commercial notion. We should regard our life more as an opportunity. When people undertake a pilgrimage, an exploration, an expedition, or some other kind of hard work, they do not look upon their sufferings as "punishments," but as hardships willingly incurred for a certain high purpose and cheerfully borne. Is it not so with life? Man, in his lower nature may be a craven creature; but the Soul, the real man, is a hero on a sacred Quest, and the circumstances of life are those which he has willingly incurred for the high purposes that are his. He cheerfully incurs the consequences of his past acts, and rejoices in his ability to sow more favorable consequences for the future. Let us bear in mind the thought suggested by this quotation:

> Every man, however good he may be, has yet a better man dwelling within him, which is properly himself, but to whom, nevertheless, he is often unfaithful. It is to the interior and less mutable being that we should attract ourselves, not to the changeable every-day man. (*von Humboldt*)

This answers the objection about the over-watching Providence. Man's *ideas* of God are, after all, only such as he forms from a vague prescience of his own Higher Divine Self. That Divine counterpart, our true Self, is always with us, striving to realize itself in us and to raise our mind to its own level of high knowledge. It is only so long as we remain groping in the delusions of our lower mentality, that life seems such a puzzle; but there is within us *that which Knows*, whose purposes are clear and sure, and who is master of our destiny.

The doctrine of Karma is the most profound and interesting study possible, and any wooden mechanical ideas about Karma are founded on utter misconceptions—misconceptions in themselves both illogical and foolish. STUDENT

The Drop of Honey

A CERTAIN hunter used to chase wild beasts, and one day he came upon a grotto in the mountains, where he found a hollow tree full of bees' honey. So he took somewhat thereof in a water-skin he had with him and throwing it over his shoulder, carried it to the city, followed by a hunting dog which was dear to him.

He stopped at the shop of an oilman and offered him the honey for sale and the oilman bought it. Then he emptied it out of the skin, that he might see it, and in the act a drop fell to the ground, whereupon the flies flocked to it, and a bird swooped down upon the flies.

Now, the oilman had a cat, which sprang upon the bird, and the huntsman's dog, seeing the cat, sprang upon it and slew it; whereupon the oilman sprang upon the dog and slew it, and the huntsman in turn sprang upon the oilman and slew him.

Now, the oilman was of one village and the huntsman of another; and when the people of the two places heard what had passed, they took up arms and weapons and rose one on other in wrath and the two lines met; nor did the sword stop playing among them till there died of them much people, and none knoweth their number save Almighty Allah.

This story is quoted from Burton's translation of the *Arabian Nights* by a contemporary, as teaching us that we should mind the little things of life, as they have great power of doing mischief. The moral is supported by a saying, said to be in the Bible, "Lo, what a great fire a little matter kindleth." We cannot find this in the Bible, but in *James* iii, 5, there is something like it: "Behold, how great a matter (materials) a little fire kindleth." The moral, however, is a little hazy. Is it that we are to avoid little acts like spilling a drop of honey? If so, we should have our work cut out for us, because there are millions of equally innocent and insignificant acts which might as easily lead to a catastrophe. Again, the spilling of honey does not invariably lead to international wars, so it would hardly be worth while refraining from it on the remote chance of its doing so. The next acts in the chain were committed by animals, so we must skip them and come to the next human act. Avoid killing other people's dogs; good advice, but is this one of the small matters of life? Again, avoid killing people who kill your dog; there is no knowing what such a trifle may develop into.

Doubtless the story has a moral, but it cannot be what the commentator says it is. Those people must have been ready to fight, burning to fight, and would have fought in any case, honey or no honey. Some other little thing would have fired the train. A spark will fire a mine of powder; but it is wrong to blame the spark too much, and for two reasons. First, a spark will not fire a heap of sand; second, any other spark would have fired that powder.

So perhaps the moral is that we should not keep mines of powder, in the shape of hatred, about us; otherwise so innocent a thing as a drop of honey may set us fighting. James was warning us about the tongue, which he compares to a little fire kindling a mass of materials. And the comparison is very apt; for there is something about a spoken word that lingers in the memory and grows and feeds itself. STUDENT

Centralization or Local Government

A HISTORIAN in some recent lectures maintains that the Roman Empire did not have a strong centralized government, but that in the age of Augustus and even later it was first and foremost an aggregate of civic communities, which increased in number, until, according to a scrap of old manuscript discovered not long ago, there were 5627 distinct municipalities just before the empire fell. These municipalities had either complete autonomy or a large measure of self-government. As long as this local freedom prevailed the empire flourished, and it was centralization that brought about decay. And the lecturer draws a parallel between Rome and some modern nations, with a warning against centralization.

But a newspaper, in criticising this, points out that there are many contrasts between ancient Rome and modern nations, not the least important being our modern means of communication. And this difference is of course great; we can *infer* nothing, either way.

Self-governing communities, which in the olden time might have been too much isolated to interfere greatly with each other, are now so intimately linked that what one does becomes of vital importance to the others. Facts continually demonstrate this, and this is the reason for the numerous demands for a greater extension of centralized government.

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Another important point is as to the character of the existing or the proposed central government. Are we regarding it as a despotism, governing in its own interests, or as a means devised by the governed themselves, for the better administration of their own affairs? The practical answer is that local bodies do not want interference but they do want assistance; hence we find them as ready to requisition the power of the central government on some occasions as to deprecate it on other occasions.

Another point is that the people have their local interests and their national interests, the latter brought out especially in connexion with trade and travel. Hence they need administration for their collective capacity as well as for their local capacity. In matters of health, moral and physical, the people have a national interest; news flies all over the globe, and germs are sent by mail.

So we must not be extremists and advocate centralization or decentralization, as if these were irreconcilable alternatives. It is clear that government must be adapted to the actual conditions which call it forth and for whose administration it exists. And we find that modern peoples are disposed in such and such a way, with so much national capacity, so much municipal, and so much individual. So government needs to combine all these capacities; and the proportion between central and local government is a matter of adjustment and adaptation, to be settled for individual cases and by conservative experiment, rather than by theory. H.

Influence of the Moon

A BOTANICAL note by a Japanese scientist states that in several species of *Sargassum* which he had under observation the liberation of oospores is periodic, occurring in fortnightly crops on a certain day at a definite period after the highest spring tide. The influence of the moon on life in general and vegetation in particular is a familiar item of traditional knowledge; but the inquiry trenches on regions which modern science has fought shy of. Yet the cycle of the moon's phases is very marked in its influence. It affects the tides, it marks the various periods of gestation in animals, it influences nervous complaints and lunacy, and many other instances will occur to the reader. There is no doubt about the facts, and a study of the subject would bring out many more facts. As for the explanation, we should do well to remember in the first place that we are habitually satisfied with many explanations which do not really explain, and therefore we cannot logically reject a fact because it lacks an explanation more satisfactory than these. The solar rays are calorific, luminiferous, and actinic; thus much explanation we supply for their influence in life. Now what about the lunar rays? There is a lunar vitality in nature, as well as a solar vitality, and lunar principles in all organisms, as well as solar principles. The connexion of the moon with our nervous system is as intimate as that of the sun with our vitality. But the subject, though proper for investigation by trained Occultists, borders too much on the uncanny and necromantic to offer an advantageous field for research to the curious public. There is too much weird astralism and *lunar* magic about already.

In symbology it appears there are two moons; one the consort of the Sun, as Isis is the consort of Osiris, the Mother-Nature with the All-Father; the other the dead globe that accompanies our earth as satellite. In man these have their correspondences. The earth's satellite is an exhausted planet, which once yielded up its vitality to the earth, but now clings to it as a shell, vampirizing it and imbuing it with a noxious influence. A similar thing takes place in man, who is injuriously affected by the astral remnants of his bygone thoughts and deeds, which constitute a sort of malefic second self. It is this circumstance that renders possible the spurious forms of magic in which some people ignorantly dabble. Looking back through history, we can trace the degeneration of the Divine Magic into lunar worship and sorcery. Man has to conquer the lunar elements in himself, if he would tread the Right way and save himself from the horrors of the Left-hand path. STUDENT

Genuine Artificial Sapphires

THE man who discovered how to make genuine artificial rubies has now found out how to make genuine artificial sapphires. Both these gems, as also some other jewels, are alumina colored in various ways, and alumina can be fused artificially and given the required color. The artificial sapphires are said to be even more like the natural ones than was the case with the artificial rubies; in fact they are declared by expert jewelers to be quite indistinguishable by any test; they lack the difference in the minute bubbles and striations which the microscope revealed in the case of the rubies.

This raises interesting questions as to the nature of value in a precious stone; and much depends on the question whether or not a way can be found of telling the made from the natural stone. In the absence of such a test the value of a stone must become a matter of evidence and credibility. And, unless we attribute any talismanic virtue to Nature's product, the value is a matter of sentiment. This raises the question as to how far the deception is legitimate; for, if a man possesses a jewel that he believes to be genuine, in what way is he the loser? Fluctuations of value and consequent loss and gain might arise through information, either false or true, as to the history of the jewel. Another interesting feature in connexion with this subject is that no sooner were these artificial sapphires put on the market than there appeared a large quantity of excellent glass imitations, purporting, it is said, to be the genuine artificial gem. Western invention is undoubtedly alert and acute — in all its varied branches. E.

Scientific Oddments

THE geometry of Nature and the importance of the number six are shown in the case of certain minerals which exhibit a property known as *asterism*. By reflected or transmitted light they show a star-shaped figure. This is shown in the star stone (a kind of sapphire) and the star ruby, as also in a certain kind of mica found in the state of New York and at Burgess Hill, Ontario. The photograph of a lamp flame taken through a plate of this mica shows a six-rayed star. Under the microscope the mineral is seen to contain fine needles of another mineral, regularly arranged at angles of 120 degrees.

THE commission relative to the object of tunneling Mont Blanc has reported favorably to the French minister of public works. Judging by the experience gained in the Simplon tunnel the commission regards the projects as feasible, placing the cost at $12,500,000 with $6,000,000 more for railroad approaches. The tunnel will be eight miles long and probably high temperatures will be encountered in the depths of the mountain; but the geological conditions are believed to be favorable to boring, and the main difficulties will be ventilating and disposal of the debris. This tunnel will shorten the distance from Paris to Genoa by thirty miles, and provides a route to Italy without going through Germany or Switzerland.

MECHANICAL sculpture has been invented for a long time; for soon after photography was discovered, a method was devised of taking twenty-four photographs of the sitter from stations all around him, cutting out the twenty-four profiles, and arranging them axially so as to obtain a skeleton for the modeler to fill in. Later, the pantograph came into play in connexion with photographs. The latest invention is a modification of this latter method, by which only four photographs are necessary. From these the pantograph produces a rough model, which still, however, requires some skill to fill in.

THERE is a serious proposal to introduce the belt conveyor as a means of rapid transit for passengers on a section of the proposed New York subway. This is virtually a continuous train, occupying the whole length of the line and passing over rollers at the ends so as to be continued underneath and make a complete circle. It would travel at twelve miles an hour and have seats along its whole length. Passengers would board it from three other moving platforms, going at three, six, and nine miles an hour. They could enter at any point; for, instead of stations, there would be a continous arcade, probably with store windows all along. They would never have to wait for the train, for it would be always there and always moving; and they could leave at any point. The passenger-carrying capacity is estimated to be much greater than that of any existing system. For carrying goods, such as coal, wheat, or building material, the advantage of this principle would be even greater.

A WELL-KNOWN man of science points out that the utmost we know of the substance of the earth is a skin 30 miles thick; and even of this the great bulk is known only through volcanic action. What comes up from volcanoes does not come from a greater depth than 30 miles. This is comparable to a skin less than one-twentieth of an inch thick spread on a globe one foot in diameter. So we cannot be said to know much.

ONE of the things which ultra-violet light will do is to kill microbes. The light alone does it, quite apart from heat; they can be killed even in ice. Mercury vapor lamps with quartz tubes are placed in contact with the water to be purified; the microbes can be killed at a distance, but then more power is needed. When they are in an opaque liquid like milk, the liquid has to be spread out in a layer not more than an inch thick.

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Art Music Literature *and the* Drama

Art Treasures Beneath the Waters of an Italian Lake

FOR many years the wonderful pleasure-barge of the Emperor Caligula which floated upon Lake Nemi, near Rome, the ancient Lacus Nemorensis, was believed to have existed only as a myth. But during the closing years of the last century the attention of archaeologists was attracted to the tradition relating to it because of the bronze and wood ornaments that native fishermen kept finding in the waters near the spot at which the sunken barge was believed to rest on the bottom of the lake.

Divers were sent down and the barge located, but as yet, owing to the fragile condition of its timbers, none of the several sporadic attempts to raise it to the surface has been successful. Recently it has been proposed to drain the lake, for up to the present nearly all that we know of the wonders of this barge must be gleaned from the few scattered objects of luxury and of art that have been recovered from its submerged ruin.

A recently recovered bronze is of peculiar interest because believed to be a portrait, taken from life, of the Roman goddess, Drusilla. The idea of a goddess sitting for a portrait becomes less visionary and absurd, however, when one knows that Drusilla was Caligula's sister, and was newly-created a goddess (by decree of the Emperor) at the time when this portrait statue, an imposing bronze, life size, was probably made. With it there were also brought to the surface a number of exquisite though smaller bronze statues, about one foot in height. These originally formed a circle about the foot of the Drusilla statue and evidently represent priestesses.

The Emperor Caligula, although one of the wickedest, most covetous, and most craven of all Roman rulers, appears to have had a somewhat sentimental, as well as supremely egotistical side to his nature, for he made his favorite horse a Senator and his favorite sister, the Drusilla mentioned, a goddess. The latter became, in fact, the tutelary divinity of Caligula's pleasure-barge, and among those aware of the tyrant's methods of converting unresponsive individuals to his views, there is no doubt that the "worship" received by Drusilla had every appearance of earnestness and devotion.

The two galleys, of Tiberius and of Caligula, have for two thousand years lain in the mud of the lake bottom. That of Caligula was the more luxurious as he himself surpassed even Tiberius in levying upon the wealth — and poverty, as well — of his long-suffering subjects.

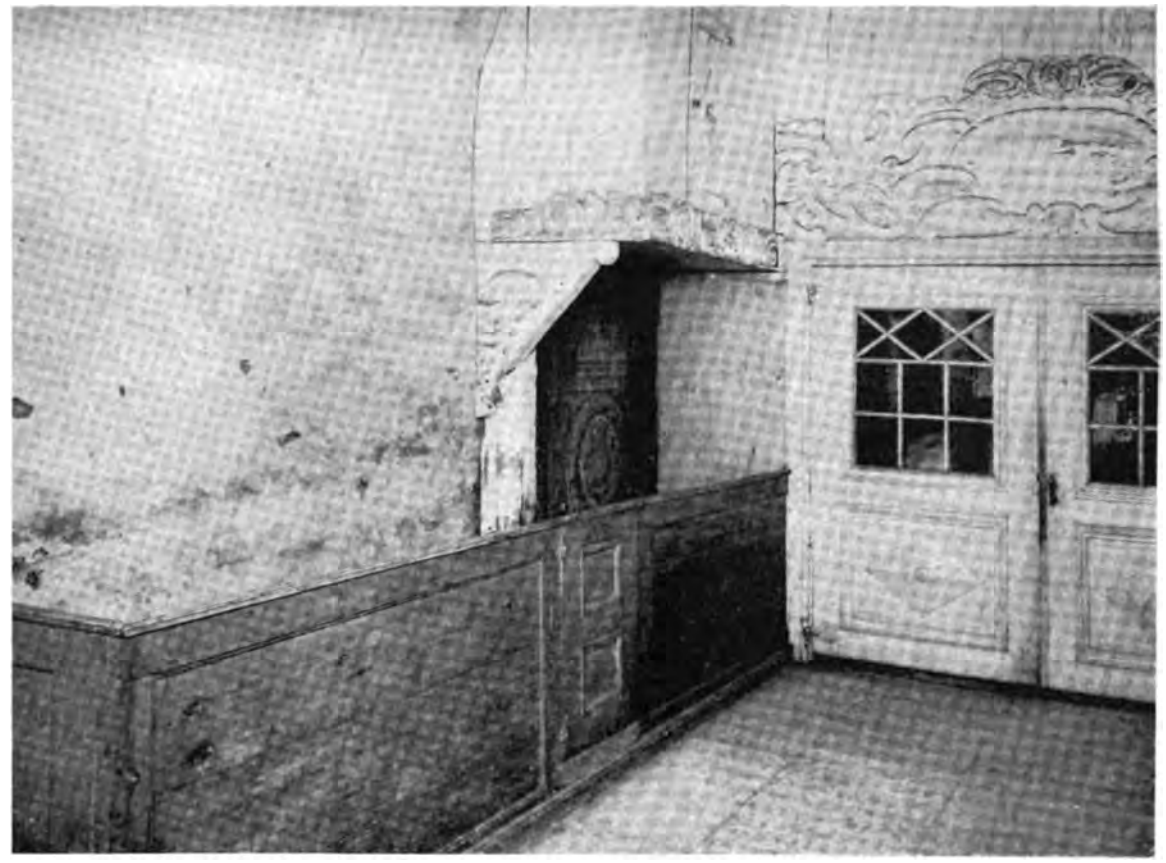
Caligula's barge was something over two hundred feet in length, and even the deck was paved with a mosaic of porphyry, serpentine, and colored glass. Upon one end were built gardens containing flowers and fruit-bearing trees and vines. At the stern was erected a temple at which the Emperor's guests assembled to worship his sister Drusilla or, when the mood ordained, himself. For Caligula deified himself, also, it must not be forgotten, and the barge was furnished forth with a retinue of priests and boy singers to assist in the temple ceremonies.

High up in the prow was raised a jeweled throne over which extended a canopy of rare woods inlaid with gold and precious stones. In this sanctum the Emperor sat, when it pleased him, and from its height looked down upon his guests disporting themselves in the gardens or at the tables. Much of Caligula's time was spent upon this galley because of the fear of a violent death which continually preyed upon him when in the city. Yet the violent death came to him in spite of all his fears and precautions. However, because he believed that afloat on old Nemorensis he would escape it, naturally it was on this galley that the greater part of his private wealth is believed to have been stored.

That Lake Nemi, when the time comes, will yield up many millions in treasure, is a current belief; but what most appeals to lovers of art and *vertu* is the certainty that a wealth of rare bronzes and marbles, of ivory carvings, of bronze and silver plaques, of vases, of metal grill work, of porphyry and alabaster, will be brought to light. Beyond a doubt the objects of art that were upon this barge when the waters of the lake closed over it, would, if recovered, supply many missing links to the now broken and incompleted chain of our Roman art-knowledge. And data of this kind will certainly some day be added to our steadily growing fund of archaeological lore.

What a commentary is the history of this old barge upon life and the mysteries of death! Built to house an emperor who lived upon it for the purpose of escaping the violent death which he did not escape after all; treasure-house of the riches which moth and dust corrupt and which thieves may even yet break through and steal, as they were in their turn stolen by Caligula from his oppressed subjects; Mansion of Poverty so far as concerned the only treasures that man can carry with him when he dies, the only trophies that a true Warrior, a just and compassionate soul, would ever wish to carry from field of battle — integrity, compassion, courage, wisdom, with the will and power to dare to do the right.

Lake Nemi was also called by the ancient Romans "the Mirror of Diana," because upon its shores, reflecting its beauty in quiet and sunlit waters, was built a beautiful temple in honor of Diana. Unquestionably in Caligula's day the lake mirrored much that was not beautiful, elevating, or pure, and mayhap the final doom of its selfish and bacchanal beauty was but the sign by which the world might guess that harvests sown in corruption, however glossed over and apologized for by that pretense of a love for art and literature which the wicked in all ages have known how to affect, bring forth their fruits at the last, fruits bitter and sodden always. Mayhap, too, the sunken treasure is destined to lie there comparatively intact until those shall come whose use of it would make the world better, not worse. Let us hope so. ART STUDENT

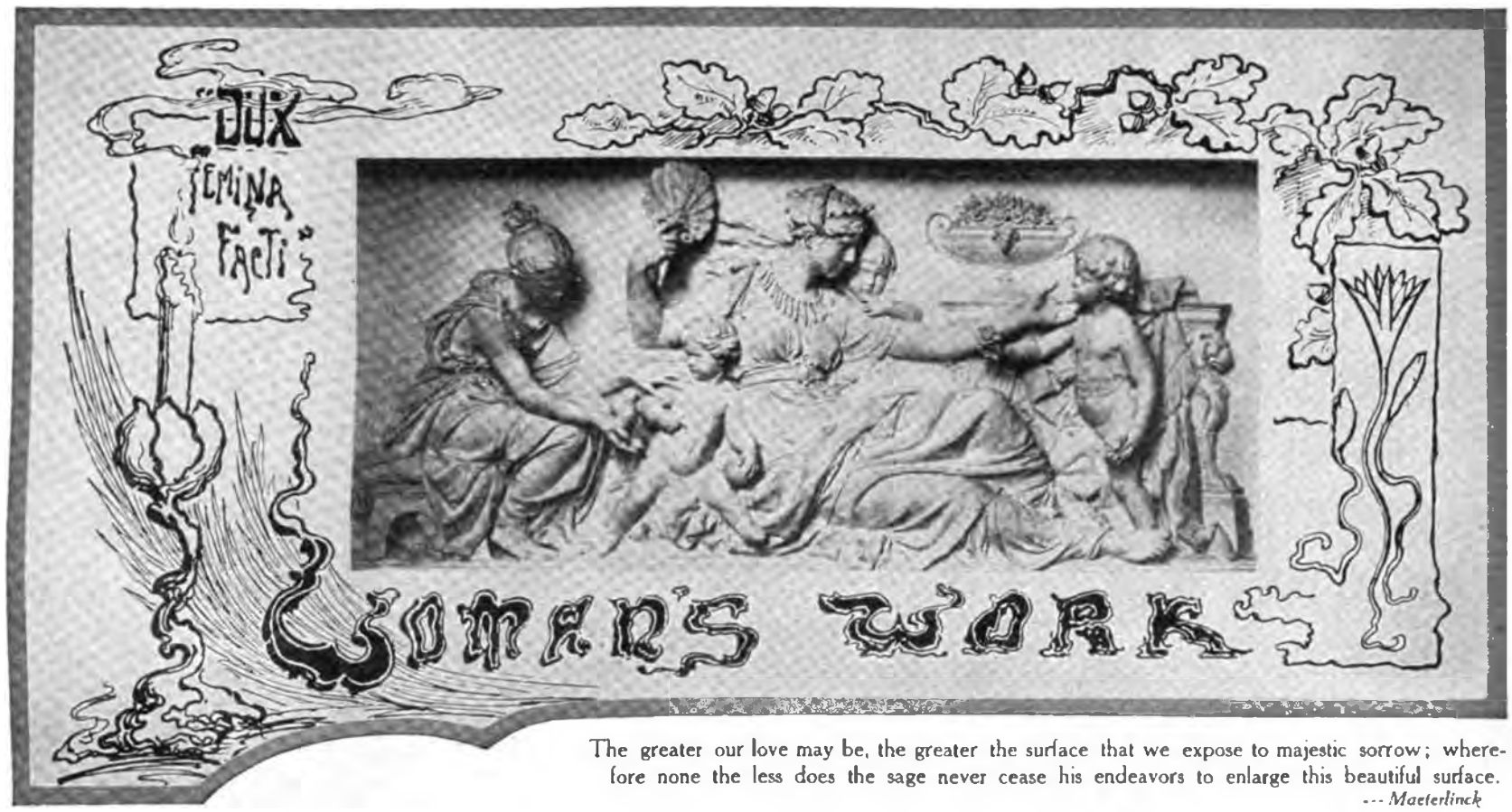


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ENTRANCE OF THE BRAHE CHURCH, VISINGSÖ

Embedded in the wall is a grave-stone of one of the Governors of the Island who lived in the time of Earl Per Brahe

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The greater our love may be, the greater the surface that we expose to majestic sorrow; wherefore none the less does the sage never cease his endeavors to enlarge this beautiful surface.
--- *Maeterlinck*

Thoughts and Strolls on Visingsö

II---Visingsborg Castle and Others

WHEN you have strolled for days on Visingsö, constantly aware of scenery quite different from anything you have seen before and wondering what the next moment may have in store, some sunset hour may find you in the Royal Forest drawing near to the ruins of Visingsborg. The trees in their regular rows seem to form colonnades in some great temple of nature, suffused with the glowing colors that the sun so lavishly diffuses.

There is no place in southern Sweden with so clear and transparent an atmosphere and such crystal water of purest green as Vettern; and, because of this, Visingsö, swimming in the midst of the lake, is half way in wonderland. The lights and colors here playing are those of the region of eternal snow high above the stir and discord of human life, and you bathe both mind and soul in the pure atmosphere of this temple of nature. Refreshed, you feel new harmony in your own whole nature, and thoughts are likely to come to you, familiar, yet with the aspect of things long forgotten.

Were this not the case it would sometimes seem a pity that so magnificent a castle as Visingsborg, built with such care and standing as perhaps the best example of the architecture of aristocratic life at the time of the great Gustav Adolf, should have so short a story. But in an evening such as this, in the mystic twilight of the North that lingers so long after sunset, the ruins in their present shape, with rich foliage and the air swimming with the perfume of lilac and a profusion of other flowers, seems to fill its mission far better than if intact.

In the *Venus de Milo* the very incompleteness of the statue seems to set the imagination free and stimulates it to enforced activity, giving us an added feeling of freshness and charm. So it is even here in the silence of the night, amongst things that at every step remind us of the work of our forefathers; the imagination is building a new castle in an architecture far more in harmony with soul-inspiring Nature and having a life inside and outside the walls that is the expression of the highest ideals brought right down into human life — radiant with truth and beauty and charity.

The picture is so vivid, the better feelings so active, the mind so entirely forgetful of the deep ruts and heavy molds of everyday life in the sunniness of the inner scene, that you are, for the moment, touched with the conviction that this will be realized here some day. It may be that a new Visingsborg is rising on the inner planes of being where the imagination is at home and that it will take visible form as soon as noble and strong hearts bravely step forth to build it, calling the Architect and Master-Builder to come and lay out the design that has been long prepared, waiting for the right moment. Those who dare trust their inner strength, those whom Viktor Rydberg had in mind when he wrote the memorable lines: "Give the race a boy's spirit, aspiring mind and imagination; then the yoke of servitude will be broken, then the world will be beautiful and free!" — those in confidence can wait.

The island of Visingsö has seen three castles, grand and strong enough to endure the wear of centuries. The site of the oldest, at the northern point, is now indicated only by a large stone far out in the water; the lake has taken it as its own, and its history goes so far back in traditions and legends that no one has been able to trace it as yet. The second castle lay at the southern point and even this is mostly washed away by the water, only a part of one of the towers still being left. Yet this, in the thirteenth century, was the strongest built castle in Sweden, according to some records. It was the favorite resort of many of the Swedish kings, especially King Magnus, who in the last quarter of the thirteenth century brought Chivalry to Sweden and saved the country from many dangers. Here it was that in the starlit nights he wrote battle-songs for his warriors to hearten them for the fighting that had to be done. Among them is the following with its wonderfully deep undertones in the original — truly an unusual song to be heard amidst clashing arms and in an epoch of bloodshed and war:

THE CIVILIZED

OUR parting was in peace. Another day
Shall mark our courteous greeting---even so.
Have we not learned that still the easier way
Is wiser far to go?

The times have made us what we are; we crowd
Beneath a placid brow a thought uncouth.
Only to those untutored is allowed
The privilege of truth.

The generations that went quietly
Have left their mark upon us, and, in turn,
Our passions know that tame civility
Caged animals must learn.

Before one's host should be disturbed a jot
(So runs the code) we turn with easy mien
To clasp the dank hand of Iscariot
Rather than make a scene.

And so today my hand touched yours the while
You knew what right it had, as well as I,
To dash from off your mouth its fawning smile
And brand and burn its lie.

'Tis well, no doubt, that careful training grips
The throat of honesty. Yet well you knew
Back of the civil greeting on my lips
The name that fitted you.

And so we part in peace to meet again
With gracious words---no doubt the wiser way---
Yet, once upon a time, the world bred men,
Not mummers in a play.

Theodosia Garrison (*Selected*)

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Christos, hear the yearnings of Thy warriors!
Mirror sweetly the star of Thy mildness
In the steel that crowns our brows,
Urging protection for orphans and outcasts.
Christos, hear the yearnings of Thy warriors!
Hear us all that call out of Time,
Daughters of men, sons of men!
Give us the Peace, Peace, Peace!

Contrast with the usual "war song," this soulful appeal to the Christos spirit!

The third castle was that of Visingsborg, built in the sixteenth and seventeenth centuries and destroyed by fire early in the eighteenth. Here Earl Per Brahe lived and here he conceived his lofty ideas of a broad and practical education of the people, ideas which were carried out by him not only here, but on a far grander scale in Finland during his almost autocratic government of that country for several decades, with the result that the latter country was raised from hopeless chaos to order and enlightenment.

Thus there seems to have been present always, and felt by the leading men at critical epochs, an inner urge to build a stronghold on this island, something that would stand through the centuries and be of real service to the country. But in spite of all efforts to make an enduring monument, all have had to vanish as the time was not yet ripe, the materials not ready, for the true Architect.

That this urge is not dead, but intensely felt by those of open heart and pure mind even today, we find from the writings of Viktor Rydberg, the great poet, thinker, and scientist, who was born upon the shores of Vettern and who always speaks in a singularly deep and tender tone when touching upon its beauties and secrets. From out of this atmosphere sounded his ringing call to the boys and girls, to the young men and women "soldiers in the service of humanity," to step out boldly and nobly into life, trusting that their inner strength would bear them through all the trials victoriously. And on the shores of Vettern a poet now living was born, also, always coming back to this spot from his rambles in the world; and he has, in the form of a mirage, pictured what in inner vision he has seen of the Seat of Learning and True Life on Visingsö that has not yet been built to endure, in spite of the attempts that have been made. Here this poet has found the purpose of his life to be to inspire and aid the young to build up a new Sweden, resplendent in the noble qualities that all true Swedes feel and know to be there, though now mostly buried as is the diamond in the soil.

Is there really any need of waiting longer for the realization of this urge that sounds its deep and melodious notes in the hearts of poets and the young? Expectancy is in the air, the young have daringly stepped out of time-sanctioned routine in many ways, and new movements and associations express more or less adequately their desire to find that something which will make human life what it should be, *what we as human beings have a right to expect it to be.* At present this strong and ideal force is shattered on so many diverse points, not all of them really good, that the general result is of little account. But if it could be focused upon one point, if it trustingly were put in the hands of one that understands human life and the age, and that sees the national life as one facet of the jewel of universal life, knowing its *true* place and destiny — what might not be done? The inner life of the young would widen immensely at once, giving room for their most daring inspirations and seeing them take form in a harmonious life, full of joy, the song of perfect living. They would find themselves partakers in a glorious service useful in the highest sense.



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PORTAL OF THE BRAHE CHURCH, VISINGSÖ

(For supplementary illustration see page 13)

And this is possible now. It is significant indeed that Visingsö at present is so closely linked with Lomaland in the far West, from whence is radiating out over the world Theosophy, the full knowledge of human nature and its relation to all life; where children are being brought up in the knowledge of Râja Yoga, the "kingly union" or blending of all the faculties into a harmonious whole. It is significant that the Leader of all this, the Architect and Master-Builder of life and learning in Lomaland, has a seat on fair Visingsö and is only waiting for the right moment to begin constructive work there. "When the materials are prepared and ready, the architect will appear."

The mystic, light, Northern summer-night soon passes into a new day under your strolls and thoughts, and colors are playing around the crown of Omberg to the north. The colors grow stronger, the birds respond and sing forth their heart's joy, and soon the rosy dawn vanishes in gold, as the Sun appears, King of a New Day. P. F.

Jottings and Doings

(From a Student's Note Book)

A REMARKABLE victory has just been won for Oriental womanhood by a daughter of Abdul Hamid, the deposed Sultan of Turkey.

This young woman, the Princess Chadye, is but sixteen years of age and was recently brought to Constantinople from her father's house, to be given in marriage to one Namih Bey, son of the ex-Grand Vizier. The marriage had of course been arranged, as is the Oriental custom, without consulting the young lady in any way.

But when she was informed of the arrangement the Princess Chadye not only refused point blank to marry a man whom she did not love, but took the very amazing course of writing a letter to the newspapers, protesting that she had not been consulted and declaring that she would not submit to compulsion in the matter, and — which is almost as amazing in Turkey — her letter was published. It was very shortly followed by an official announcement that the marriage would not take place, and it is generally conceded that the powers that strove to be gave in to the Princess' will rather than worry through a scandal and doubtless lose in the end.

And this in Turkey! though we must not forget that Old Turkey no longer exists and that a movement for the emancipation of women has been in active force there for some years. Strong souls must be incarnating among the women of the Orient. We of Western nations can form no conception of the courage such a protest as that of the Princess Chadye required.

MOTHERS from Syria fussed and fretted with irritable little ones at the Union Depot this morning. Russian women spoke harsh words to their crying youngsters. Some Gypsy women let their children cry it out for themselves. American mothers, eager not to have a scene, spoiled their babies and older children by buying popcorn, peanuts and candy with a lavishness obviously not customary at home.

But over in an out-of-the-way corner stood a patient Indian squaw. A little wondering girl of perhaps three years stood at her side, one hand holding tightly the mother's dress. In her arms the woman held a tiny papoose, whose happy little cooing was the only sound he made. Nearly two hours the little family remained in the depot waiting for a train and never a cry came from either of the little ones. — Kansas City *Star,* April 20, 1910

No Arhan, O Lanoo, becomes one in that birth when for the first the soul begins to long for final liberation. Yet, O thou anxious one, no warrior volunteering fight in the fierce strife between the living and the dead, not one recruit can ever be refused the right to enter on the Path that leads toward the field of Battle.

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OUR YOUNG FOLK

Helena Petrovna Blavatsky

July 31, 1831 — May 8, 1891

THE world is very different from what it was when Helena P. Blavatsky began her work of bringing back to Humanity a knowledge of the Wisdom-Religion, Theosophy. On White Lotus Day those who have learned something of the heart of this great Leader review the service which she performed for the human race. They find every year that the work she did, instead of losing strength as so many noble movements have, after the Helpers who started them were no longer at the head, the Theosophical Movement is growing constantly, and spreading like a flourishing plant in good soil.

It is impossible not to see that H. P. Blavatsky had the extraordinary wisdom to choose some one to carry on her work who, in his turn was wise enough to select a Leader to succeed him, who continued to protect and foster every seed the others had planted and went on to sow Theosophy broadcast in new and inspiring ways suited to the needs of the time.

When Madame Blavatsky was born the people in western countries were beginning to find out that the sacred book best known to most of them was no longer enough to explain man and the universe. The work of science had brought forward facts that honest, inquring people were facing, but with what dismayed astonishment! If the Christian Bible did not account in the full and true way for the world and man, and the teachings of science were as yet so scant and so destructive of all they once had believed unquestioningly, what were they to believe? There was much pain and doubt and even despair. Some grew careless, not knowing that the old order of things was beginning to pass away only to give place to a new, in which greater knowledge was to be revealed than it had for long been the lot of Humanity to possess. And all the time, as the old beliefs began to crumble, the new Teacher was being prepared to give this knowledge. Ordinary history, you see, gives only one half of the story of a century. Theosophy, and the lives of the Theosophical Leaders, explain the rest.

Now there are the books of Madame Blavatsky, which tell more than either students of religion or of science ever dreamed of learning a hundred years ago, and tell it in a way that proves that the present with all its developments joins on to the past where only ignorance kept men's minds in such narrow grooves, and is leading to a future so bright with possibilities that the desire for knowledge felt by those who wonder and think about the world and man and life seems about to meet with the wisdom and instruction which they have so long sought in vain. Students of Theosophy may *know*. A new day has dawned at last.



HELENA PETROVNA BLAVATSKY

HER motive was of a kind unrecognized by the multitude. She was one of these beings who had mastered the lessons of ordinary life and passed beyond it into one where our sordid, narrow, self-interested ideas and feelings find no place. She had been initiated into that higher life where there is no separateness of Soul and no interest apart from the interest of humanity, that life which is the ultimate goal of all the human race. And, filled with compassion for the many noble souls she saw struggling wistfully and faintingly amid the gloom and strife, she came to champion their cause and to rescue them. — *Mysteries of the Heart Doctrine*

But *knowing* is not all that is needed. Madame Blavatsky was wise enough to see that. She knew that there were minds hungry for the true teachings, and that just at that time when so many were giving up old narrow conceptions, it was necessary to give the world the Truth. So with all the knowledge she opened up in her writings on the subjects of life, death, growth, universe-building, the history of races, etc., she also gave the ancient ethical truths that help man to learn to do his part in the great drama of life. In all the sacred books some of these teachings are to be found — they have kept Humanity from failing and perishing — but H. P. Blavatsky gave the great, sweet, noble, old Truth more fully than ever Humanity has had it before. Does this not make you wonder who guards this Truth and keeps it safe for Teachers like "H. P. B." to give out at times when hearts are open to receive it? It was from these faithful Guardians of Truth that H. P. Blavatsky came.

These teachings about *duty*, Theosophy's moral code, you will find all through her writings, but especially in *The Voice of the Silence*. These teachings have raised a new and higher standard of morality in the world. They give a nobler conception of service to humanity; they make clear the steps that everyone must take to find the divinity in his nature and make it the controlling power in all his life.

The one key to the new life that is opening before Humanity is the living of Theosophy. H. P. Blavatsky, in the greatness and sympathy of her compassionate nature, knew that Humanity must be helped to begin the new life. So she kept before her the object of forming a nucleus, of helping a few to live Theosophy sincerely and unselfishly; for she knew this would be a seed of Universal Brotherhood. It was for this she formed the Theosophical Society and Universal Brotherhood. From that has grown the world-wide Theosophical Movement, always to be traced to her devotion, her wisdom, her noble service as Helper of Humanity. Her life-work is a challenge to young folk everywhere. STUDENT

From "The Key to Theosophy"

IF the present attempt in the form of our Society succeeds better than its predecessors have done, then it will be in existence as an organized, living, and healthy body when the time comes for the effort of the twentieth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings and, as I have said, their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new Torchbearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. . . .Consider all this, and then tell me whether I am too sanguine when I say that if the Theosophical Society survives and lives true to its mission, to its original impulses through the next hundred years — tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now.—*H. P. Blavatsky*

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THE CHILDREN'S HOUR

Helena of the Lion Heart and Diamond Soul

WHEN you read stories of the olden time about the glorious deeds of heroes, you always find that there was in every time of great danger one stronger hearted than the others who was brave enough to stand alone against whatever horrible monster there was threatening the people. This hero had to win his armor and had to be wise and alert enough to keep from being caught in the toils of the tempters along his path. If he had not, in every case, been true to his purpose and held it steadily in mind, he would have perished long before he ever reached the place where the monster was. But whenever there was one strong, firm, alert, and true, help always came to him at the right moment in surprising, magical ways.

This was the way with Helena P. Blavatsky, Helena of the Lion Heart and Diamond Soul, who came to save Humanity from the monster, Selfishness.

The hero-helper has always to be able *to stand alone,* true to his purpose. This is what H. P. Blavatsky had to do. It is only 36 years since she came to America, *alone.* She knew that her work must be begun here. She saw the open door of the twentieth century not very far off and she knew that before Humanity entered there, men and women and some children must learn what she had to teach them or the glorious new life they might live in the new century would never be known to them. Theosophy and Brotherhood were the teachings she had to give them, to enable them to turn aside from selfishness and make themselves ready to enter the bright new life.

Fearlessly she stood on the shore of the new land, and as she worked and trusted, a companion-helper came. How they worked, H. P. Blavatsky and William Q. Judge, to prepare as many people as they could reach, in many countries, to pass through the gate of the new cycle with their eyes open and lifted to the heights where the Brotherhood life was to be lived. They taught that every one who learned to make Theosophy live in his life, would be part of the great Brotherhood that should help the world to see that there was such a glorious opportunity at hand.

There was a time later when William Q. Judge had to stand alone. It was the brave way in which he stood this test that has rooted Theosophy so firmly in America. He was a true hero and trusted and worked and you all know that it was our beloved Katherine Tingley who came to help him and carry on what he and H. P. Blavatsky had begun. Some day perhaps a beautiful saga will be told — the Saga of the Three Leaders — for though you may never have thought of it, you are living during years that will go down in song and story as the beginning of a wonderful new age, to which belongs this Saga of the Three Leaders, the first of whom children of all the ages to come must learn was Helena of the Lion Heart and Diamond Soul.



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SWEDISH RÂJA YOGAS IN LOMALAND

Some little boy or girl may ask, Did the people find the beautiful new life beyond the gate of the new century? You know the answer, do you not? all of you who have read of Lomaland and Râja Yoga. G.

The Tomte

THE Tomte is a little elf, well known to all who live in Sweden, but very few see him nowadays. He is a friend to all who are helpful to others and attend industriously to their own duties; he makes his home with them, and everything thrives and goes well with the people who have such a "house-tomte." But if the people are disorderly, selfish, and cruel to animals, the Tomte leaves them and with him all blessings and prosperity. He also plays many tricks on such people; so they are afraid of him. His usual costume is a gray suit and red cap.

The Swedish author and poet, Viktor Rydberg, has written a beautiful poem, *The Tomte,* in which the story runs like this:

The midwinter-night is cold; the stars glitter and glimmer. All are peacefully sleeping in the lonely house; the moon is wandering its silent path; the snow shines white on the fir-trees; snow shines white on the roofs. Tomte alone is awake.

He stands there so gray against the snow-drift; looks, as during many winters before, up at the shining moon; looks at the forest of spruce and fir, making a protecting wall around the home. He is pondering as before, in vain, over a wonderful riddle. He moves his hand through beard and hair; he shakes his head and hood, "No this riddle is too hard — no, I cannot guess it."

Tomte drives away the questioning thoughts and goes to his usual tasks; makes his visit to store-room and tool-house; feels all the locks. They are secure. He goes to the stall where the cows dream pleasant dreams of summer; the horse, Polle, has also a dream — he sees his crib filled with fragrant clover. The sheep and lambs are sleeping. Karo, in the nice warm dog-kennel wags his tail, he and Tomte are good friends.

At last he goes to see his beloved master and mistress in the house. They honor his industry, that he has long noticed. He tip-toes to the room where the little children sleep — that is his greatest pleasure. Thus he has seen them, father and son through many generations, slumber as children, but whence came they here? Generation had followed generation, blossomed, grown old, gone away — but where? Ah, there is again the unsolved riddle!

The Tomte wanders off to the barn. On the haystack, close to the swallow's nest, he lives. The nest is empty now, but in the spring the swallow is coming back, and has always so many stories from her travels to tell the Tomte, but, alas! nothing of the riddle which is in his mind.

Through a crack in the wall the moonlight shines on old Tomte's beard; he is thinking — thinking. The forest is silent, stillness reigns all about, but for the murmur of the distant waterfall; Tomte is listening and half in dream its sound is to him from the River of Time. He wonders where it is going; wonders where is the source. STUDENT

ONE example is worth a million precepts.

THE way to final freedom is within thy self.

To live to benefit mankind is the first step.

HELP Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance. — *Helena P. Blavatsky*

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CONTENTS

Pages 2 & 3 — EDITORIAL
"Is Immortality Worth While?"
No Answer in the Churches
The Problem is its own Answer
Immortality a Fact, not an Acquisition
The Self Unseen in its Sheaths
We are the Very Actors in Life
A Forecast of Unending Opportunities
We are in Immortality Now, if Ever
Genius Loci
An *X*-Ray Bath from "A 1910"

Page 4 — TWENTIETH CENTURY PROBLEMS
Public Vivisection
The "Atheism" of Theosophy
Another Sky-Scraper Peril
The Two Theologies
The Morphine Victims

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
The Propylaea, Athens (*with illustration*)
Giant and Dwarf Atlanteans

Page 6 — TWENTIETH CENTURY SCIENCE
The Mystery of the Sun
The Heart's Dynamos
The Sugar Fraud

Page 7 — NATURE STUDIES
Broad Walk, Oxford (*with illustration*)
What Color is Water?
The Mesopotamia Reclamation Scheme

Pages 8 & 9 — STUDENTS' PATH, ETC.
"The Purification of City Life"
Class Room of the Theosophical Center, Nürnberg, Germany (*illustration*)
An Unanswered Prayer
Chinese Wisdom
Theosophy — Not Atheistic

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Theosophy — Not Atheistic (*continued*)

Page 11 — GENERAL
The Theosophical Address at Isis Theater
Theosophy — Not Atheistic (*continued*)

Page 12 — GENERAL
Theosophy — Not Atheistic (*concluded*)
The Malign Mummy Again
The Essence of Bushido
The Dial of Hezekiah

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Mark Twain, America's Great Humorist Passes Away at His Home
Râja Yoga Academy (*illustration*)

Pages 14 & 15 — WOMAN'S WORK
Diligence of the Heart
The Nervous Child and its Mother
Singing (*verse*)
Bedouin Mother and Child (*illustration*)
Woman Among the Bedouins

Page 16 — OUR YOUNG FOLK
Some Curious Birds' Nests
Lotus Group Picnic (*illustration*)
The Voice of the Hills (*verse*)
Corot and Nature

Page 17 — CHILDREN'S HOUR
A Secret (*verse*)
The Cowherd and the Flax
A Cuban Râja Yoga Tot (*portrait*)

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

"Is Immortality Worth While?"

WHILE on the one hand we see the old churches crumbling around us, as they vainly strive to galvanize the old dogmas into a spasmodic life; on the other hand we see a new religious faith shaping itself out of the thoughts of the people. And is not this the eternal law of growth — that the old husk, having served its turn, withers and falls off, while new life springs from the seed within? The source of religion, after all, is in man; it is through human beings that revelation comes. The Teacher appears and forms a School of the Sacred Mysteries. After the life has departed from it, its form survives as a church, and becomes hardened so that it prevents expansion. Then the husk is burst by a fresh upspringing of aspiration and intuition.

And so it is not to the Sunday mornings that we look for enlightenment, but to the Saturday nights. Are we joking to make such a suggestion? No, for it is to the "Saturday Night Thoughts" in the Boston *Transcript* that allusion is now made. A writer in this highly week-day and secular column ponders on the question of immortality; and on those points which he leaves unsolved he anticipates (or so he says) enlightenment from the numerous pulpits which, on the ensuing Sunday, will pour forth their Easter greetings (and teachings?). We trust he was not disappointed.

No Answer in the Churches

This writer asks, "Is Immortality Worth While?" and his conclusions may be summed up as follows:

(1). That our appreciation of immortal bliss does not depend so much on the perfection of the paradise as upon our capability of partaking in it. In *Revelations* we are told how the gates stood wide open, but the unclean and lovers of a lie had no desire to enter in. "Tomlinson" in heaven would be a fish out of water.

(2). That, consequently, the question of the worth of immortality is really a question of the worth of daily life.

The Problem is its own Answer

These conclusions, and other things which the writers says, lead right up to Rebirth and Karma, which, though not stated, are as clearly defined as is the shape of the one missing piece in a jigsaw puzzle. Karma and Rebirth are the only things that will fill the gap left by the writer, the gap which he fondly leaves the Easter pulpit to fill.

We quote a few remarks, with comments thereon:

Out of a strange and significant underlying confidence in the bounty of God, we take it for granted that the new life will be better than the old.

Whether there be this God or not, the confidence is equally from our own heart. We feel an aroma of its quality — Joy, Light, all that is glorious. We feel that hope is life, and despair death. We cling to hope because we feel that it is but the forerunner of realization — no matter how long deferred, how often blighted. Our hope of immortality is simply the vague undefined consciousness that we *are* immortal, the feeling that the *real* "I" is actually great and glorious, knowing nor death nor sorrow; the consciousness of the God within.

Immortality a Fact, not an Acquisition

We also take for granted our own participation in this bettered life. How many of us would think an eternal glory worth considering from which we were to be expressly excluded? Here speaks the necessary egotism of man.

We have in our minds the dilemma that our self is indestructible and universal, and that it is limited and mortal. The dilemma comes from a confounding of the Self with the selves — of the Individuality with the personality. We cannot define Self. As children we have stripped the coats of an onion in search of the onion; but that onion eludes us yet; nothing more material than an aroma was ever found. So, as men, we may peel off the coats of our personality in search of the permanent factor, but we find it is all coats. What is left after all the impermanent variable factors have been eliminated is intangible and cannot be looked at. We might as well try to look at our own eyes. It has always been a mystery what is the difference between you and me, how there can be other selves besides our own. If the deepest faculties of meditation, trained and sharpened by long preparation, were brought to bear on this problem, it might result in a revelation.

The Self Unseen in its Sheaths

In cases where a person has sacrificed life that another may live, we see the assertion of the true Self over the mere personality. Without this explanation the act would be inexplicable. It is often that in a minor degree we sacrifice personality that others may be benefitted; and here again we see the assertion of the true Self. So it is conceivable that in a further stage of our development, such a triumph of the true Self over the personality might become complete and permanent instead of only occasional and partial. And if there were not such a goal before man, then what would there be for him to attain to?

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The accepted scientific dogma of an indestructible force which passes through many transmutations leaves us cold. Why should we bother ourselves about a play in which we are permitted to be neither actors nor spectators?

We are the Very Actors in Life

The scientific dogma seems to have omitted to state that in essence we are fundamentally one with the universal spirit. The loss of the personality would be an escape, an expansion, a merging of the drop with the ocean; and to say that we should be neither actors nor spectators is inadequately stating the case.

Reincarnation and Karma are inevitably suggested by the following:

We know so little of the life to come, and so little, too, of the potentialities of the human heart, that he would be a fool who should deny that possibilities of growth in purity and happiness will be given to any mortal in the immortal life.

But what opportunities does the Christian heaven (or hell) give? It may be said, perhaps, that there are such opportunities in heaven. But, leaving aside the point that the same cannot be said of hell, of what significance would such opportunities be? If we are not to return to earth, why were we ever on earth at all? The writer clearly feels that the church idea is not adequate, for he goes on:

A Forecast of Unending Opportunities

It would be foolish also to deny that the analogies of our present life point to disappointments and limitations in the other life, as well as unexpected inequalites, due not at all to defects in the environment, but to conditions of our souls which we have brought upon ourselves by choosing and refusing.

Could Rebirth more clearly have been foreshadowed? We use and abuse our opportunities here, and yet all enter the next life on an equality; is that the teaching? No; we leave life on unequal conditions, and it is on unequal conditions that we must resume it. It is thus that we came into life: some with good opportunities created by their own conduct in past lives, some with the weight of their neglected opportunities hanging about them. See, continues the writer, the unequal choices which people make in a great city; are people who choose low entertainments fit for a heaven of purity and bliss?

These analogies are closer than we dream, and they touch the real heart of the matter; for life is continuous, if it is consciously immortal.

We are in Immortality now, if ever

The very teaching of Theosophy — life is continuous; our present life is neither a beginning nor an end.

The Easter revelation is that death is but incident, and life the real and enduring fact. We are living here and now the immortal life, or we shall never live it. . . . The life and experience we have known on earth cannot sink into nothingness again. And our determinations here shape our capacity hereafter.

And after showing as clearly as could be shown how the facts of life point logically to the conclusions of Theosophy, our writer finishes with a call to action based on these conclusions:

What shall it profit us that the glories and opportunities of the life beyond the grave are so great unless we are fitted to their environment by corresponding powers. . . . The real question of immortality comes back to our own lives and hearts. . . . It lies on the surface, then, that the business of our lives is to seek in our mortal conditions the immortal qualities. . . . We who must pass through the fire of death need to clothe ourselves in the enduring garments. So much of our life goes to the pursuit of the ephemeral! We gather what cannot endure. . . . The passing world is the very place to practise the ways of the immortal life. . . . And the consciousness that we are living already this immortal life, throwing new light upon all that we do . . . is, after all, the sole touchstone of worth for our thought of the hereafter.

Its Thoughts and Efforts the sole Garment of the Soul

It is useful to be able to show, while so many foolish "objections" are brought against Karma and Rebirth, that the meditations of an independent thinker upon the actual facts of life lead logically up to those doctrines. The so-called objections are of course founded on misstatements. The real teaching is so logical and self-evident that there can be no objection to it; and by consequence any misstatement of it must be correspondingly liable to objection; a perversion of what is logical is illogical. These so-called objections, therefore, form a species of vindication of the Theosophical doctrines, by Euclid's well-known method of showing the absurd consequences that follow from erroneous suppositions.

Life Must be Logic and not Chaos

The law of Karma is seen to be inevitable. Either there is sequence and logic in life or there is chaos. We reject the latter alternative, because, when assuming it, we arrive at absurd results; hence we must accept the former. But, having admitted Karma, how can we explain it without Rebirth? It is impossible. Nothing is more obvious than that our life here is neither a beginning nor an end; we have lived before under similar conditions, under similar conditions we shall live again. The doctrine of eternal heaven is absurdly out of keeping with the pattern of life. We might as well have a lot of boys in a school, in many classes, from the infant school and the Awkward Squad up to the graduating class, and at the end of the term graduate one-tenth of them into Parliament and the other nine-tenths into prison. Besides, the church doctrine leaves the question of pre-existence conveniently untouched.

Of course one hears the "objection" that an (alleged) unending series of incarnations is a doleful prospect. But, setting aside the fact that the series is not unending, what about the church prospect of unending heaven, or unending ——? This is for the moment conveniently forgotten. But the main absurdity of the objection lies in the presumption of talking about one's future lives as if the mere foolish prattling personality has any say in the matter. It is like a child saying "I don't want to go to bed"; and then, "I don't want to get up."

One's own Divinity the Key

Again, many objections take the form of an argument that the truth or falsity of Rebirth is to be estimated by whether or not we happen to fancy the doctrine. Such a position can only be logically based on the assumption that our own hasty impressions and prejudices are a reliable criterion of truth, and that anything which conflicts with them must *ipso facto* be wrong. But logic points, as we have seen, to the truth of Rebirth; and our emotions have been accustomed to the materialistic or ecclesiastical outlooks; so it is the emotions which need adapting, not the doctrines. STUDENT

Genius Loci

A WRITER points out that people living in a danger zone learn no lesson from catastrophes but return again and again to incur fresh ones. Century after century men have been driven away from the slopes of Vesuvius with loss of life, only to return thither and build new homes. Close to Washington is Port Deposit which year after year has been swept by floods and is just now emerging from an inundation which is estimated to cost it $200,000. Yet it will very probably be rebuilt in the same place. And this despite the fact that immediately behind it is a plateau on which the town could be built safely. Here and there throughout the world are cities that have been abandoned through catastrophe, but far more numerous are those against which the elements have surged in vain.

The human love of location is stronger even than earthquakes and floods. The ties that bind people to the home place are too strong to be broken by even a convulsion of nature.

Here the subject is left, without any attempt at explanation; but it sets an inquisitive mind going. The mere love of location is not enough reason, especially as people rapidly become equally enamored of a new site after the novelty of change has worn off. Besides, when a location is blown into the air or washed away, there is not much of it left to be fond of. *Nullus locus sine genio est,* says an old writer; and the explanation seems to lie herein. There is no place without its "genius" — an attribute for which our language has no better name. But we vaguely feel what is meant by the expression *genius loci.* We might approximate the idea from the scientific standpoint, beginning with geology. Every place is built on some kind of rock formation. Some savants have ventured theories of race-distribution or zoological distribution according to the geological formation. From that we get to sanitary and climatic influences. If this will not suffice, we have the magnetic currents to fall back on; for the earth is a huge magnetic field with centers and lines of force. And then there is the ether and the electrons and all that. Those who admit the existence of a thought-atmosphere, or astral light, will find a ready explanation up to a certain point.

STUDENT

An X-Ray Bath from "A 1910"

THE French floods may not be due to the cutting down of trees; they may be due to the tail of the new comet — "A 1910." A French scientist thinks so, at any rate. The tail was 125,000,000 miles long and the comet came within 91,000,000 miles of the earth. Consequently we got a bath of *x*-rays. The only curious thing is why this should have caused a flood in Paris, when it might (for all one can see) just as well have caused a drought in Timbuctoo. All we can do is get ready for emergencies of all kinds. But what about poor old astrology? Can't we allow the ancients to have been right after all, now we have these *x*-rays and so many other things? T. H.

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Some Views on XXth Century Problems

Public Vivisection

FROM a local paper we learn that a prominent store in a certain Californian city has advertised its wares by exhibiting a sleeping hypnotized girl in its windows in full view of the public. "A curious throng has stood before the window all day," not one of whom is reported as having made the slightest protest. The girl

> entered the window Tuesday afternoon at 4 o'clock and immediately passed under the control of the hypnotist and she will be awakened on the stage of the . . . theater in full view of the audience this (Wednesday) evening.

This piece of psychic vivisection is therefore used to advertise at once the store, the hypnotist, and the theater. Theosophy is dragged in and we learn that

> A theosophical theory regarding the strangeness of . . . is that she is not only living the present but a thousand past lives.

The "Theosophical theory" of a crowd that could look on at such a spectacle as that would not be polite to publish. Are there no city ordinances that some one humane and civilized spectator could have invoked? Or was there no such spectator? Was there not one capable of understanding the *educative* effect of the exhibition, of appreciating that no very small percentage of the crowd would at once determine to try this amusing phenomenon in their own homes?

Truly that unprotesting crowd was a worse symptom of the times than the callousness of the advertisement. STUDENT

The "Atheism" of Theosophy

IT is reported that a librarian of a public library in a certain Eastern town recently failed in the attempt to exclude from the shelves some Theosophical books donated by a townsman — a Professor in a college of that city. Later, a minister of the same town preached a sermon in which he denounced Theosophy as "atheistic."

How much attention the townsmen in general will pay to the charge remains to be seen. Acording to usual precedent it will serve as an advertisement and the aroused attention will take the form of reading the books.

But apart from the validity of the charge in this particular case, what is its general implication?

Suppose we open it out. A syllogism usually comes into view, compressible into this form:

> *My* God, the one I believe in, is God. You do not believe in my God. Therefore you do not believe in God. That is to say you are an atheist.

But "*my*" God may happen to be, for example, the god of certain parts of the Old Testament, who is "jealous," occasionally "burns with fierce anger," and orders the slaughter of every man, woman, and child, of a conquered people. Those who disbelieve that any such god rules the universe are therefore atheists.

People who bring this charge are usually very confident in their knowledge of the inner nature, thoughts, and feelings, of their God. Consequently they do not understand evolution and cannot believe in it.

For when we come to the largest view of evolution in its application to man and phrase it in terms of purpose, we get this: That the spiritual purpose in human life is that man shall ascend step by step, his character ever ennobling and perfecting itself. It is therefore obvious that in proportion as man so far falls short of full ennoblement of mind and character, in so far as he falls short of splendid and perfected spiritual nature, so far is he short of comprehending the Divine.

The Deity of Theosophy — unless by Deity you mean the absolute ground of all being, in which case no one is or can be an atheist — is that perfect Light whose rays, blurred and dimmed, are in the real selves of men. The universe is its thought, upheld as the fitting school of selves till every one, purified and redeemed, shall come home as an eternally self-existing soul to the Source whence, undifferentiated, it emerged.

Behind and supporting all things is divine Love, that which wells up in us as compassion, the desire of the living Light that there may be ever more life and Light, that undifferentiated radiance shall be disparted into units, and that these units shall achieve conscious self-existence as souls. Brotherhood and compassion are therefore the very life-essence of the universe.

Those who call this atheism are surely throwing a strange light on their own conceptions of Deity! STUDENT

Another Sky-Scraper Peril

AN engineering journal points out that sky-scrapers may meet their doom in an unexpected way. It indicates a possible remedy, but we suspect that as fast as one danger is met another will present itself. Nor is that to be regretted. The structures are unnatural and belong to a phase of civilization which will not last for ever. They cannot be made compatible with the health of those who dwell in them or in cities of which they form any large part.

The journal thus describes the new difficulty:

> A considerable proportion of these structures rest on pile foundations. Under ordinary conditions these supports would be entirely satisfactory, but the conditions where many office buildings are erected are rapidly becoming extraordinary. The large population in the buildings requires sewers much larger than those in districts of the same area where the buildings do not rise so high, and subways will eventually be constructed near many of them for rapid transit purposes. As one building after another is erected and its foundations are carried down far below the surface, the supporting strata are disturbed, and this, coupled with the subways and deeplying sewers, materially lowers the ground-water level. As a result, pile foundations which were formerly preserved by the constant pressure of water about them have begun to decay with the lowering of the water table.

Another danger, even where the foundations — as in New York — go down to rock, is disturbance of crustal equilibrium at that point by the enormous weight of the superincumbent masses. Where this equilibrium is not exceedingly stable — a matter by no means certainly determinable geologically — it will ultimately try to make itself so. And its way of doing so is an earthquake! STUDENT

The Two Theologies

THE two Theologies, the "new" and the old, do not seem to have buried the hatchet in England. At a recent Free Church Council, Principal Forsyth thus hardened the lines of difference:

> Let us be quite clear, both to inquirers and doubters, that an evangelical Church rests on the New-Testament fact of final redemption from guilt in Christ's Cross, however it may construe theories of the Atonement; that the matter of sin and its forgiveness, guilt and its removal, is the marrow of Christianity.

On the other side a writer in the New Theology's journal comments that "orthodoxy has been publicly found out, and must be abandoned."

But the New Theology need not expect to stay where it is. It was a healthy move but it has not reached its final ground. It was consciously or unconsciously designed to meet the needs of thinkers who are reading Theosophy, who are touched by the ideas that Theosophy has been planting in the field of thought for so many years, but who do not want to let go their hold of Christianity.

They need not let go either Christianity or Christ. From Theosophy they will get a fuller meaning for the former and a clearer and nobler conception of the latter. In Theosophy the incompatibles in Christ's reported sayings find their perfect reconciliation and explanation, and the gaps their logical and completing bridges. STUDENT

The Morphine Victims

A MORPHINE victim recently brought up before a Chicago judge for larceny, implored the boon of a life sentence:

> "What's the use of letting me out of the pen when I can't keep away from crime?" the prisoner asked. "When I get out it will be the same thing over again. If I can't be cured, judge, I want to be sent to the pen for the rest of my life."

He could not keep away from crime because that was his only method of getting money enough for his drug.

Recent legislation has tried to make morphine and opium practically unobtainable. From a list of cases we are forced to conclude that it has failed, at any rate practically. Could not the medical profession do something to help? Much would have been accomplished if it would consent to renounce the hypodermic syringe so far as this alkaloid is concerned. That would be renouncing something of speed and something of efficacy in the relief of pain, but it would also be ceasing to manufacture subsequent victims of the habit. A second safeguard would lie in making it illegal for a druggist to dispense twice from a prescription containing morphine or at all from a prescription unsigned by a doctor known to him. The evil is great enough to warrant a deal of inconvenience to patient and doctor. STUDENT

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Archaeology Palaeontology Ethnology

The Propylaea, Athens

THE Propylaea is the ornamental portal to the fine gates by which the Acropolis of Athens was approached. It consists of a center and two projecting wings, the fronts facing inward, and the whole forming the three sides of a quadrangle. Within an interior chamber, to the left, were contained the celebrated paintings of Polygnotus. The principal portion of the building is of the Doric order; but six columns of the interior, the vestibule, are Ionic, a curious and unusual mixture. Color and gilding appear to have been extensively employed to add to the beauty of this splendid structure.



Lomaland Photo. and Engraving Dept.

PROPYLAEA OF THE ACROPOLIS, ATHENS

The Propylaea was considered so perfect that it was copied, later, for the entrance to the sacred enclosure of the Temple of Ceres, at Eleusis; and the admiration it caused was so great that Epaminondas threatened to remove it to the Cadmean citadel, during the Theban ascendancy. It was begun in the year 437 B. C., and completed in a few years under the direction of Mnesicles.

Wordsworth said:

> Here, above all places in Athens, the mind of the traveler enjoys an exquisite pleasure. It seems as if this portal had been spared in order that our imagination might send through it as through a triumphal arch, all the glories of Athenian antiquity in visible parade. . . . It was this particular point in the localities of Athens which was most admired by the Athenians themselves; nor is this surprising; let us imagine this fabric restored to its pristine beauty; let all its architectural decorations be fresh and perfect; let their moldings be again brilliant with their glowing tints of red and blue; let the coffers of its soffits be again spangled with stars, and the marble antae be fringed over as they were once with their delicate embroidery of ivy-leaf . . . and then let the bronze valves of these five gates of the Propylaea be suddenly flung open, and all the splendors of the interior of the Acropolis burst upon the view.

STUDENT

Giant and Dwarf Atlanteans

PROFESSOR KEITH, in a Hunterian lecture at the Royal College of Surgeons, said it was a curious fact that the distribution of [what he called] the small negro was co-extensive with that of the large-bodied races. Where the large negro is found, the isolated tribes of the Pygmy form are sure to crop up. In the south of quaternary Europe there was a tall negro race; from drawings left by a Bushman-like race in the caves of Southern France there is a suggestion of an accompanying Pygmy form. . . .

Students of *The Secret Doctrine* will be familiar with what is said about Atlantean giants and dwarfs. In particular we may quote the following passage:

> The term "Atlantean" must not mislead the reader to regard these as one race only, or even a nation. It is as though one said "Asiatics." Many, multi-typed, and various were the Atlanteans, who represented several ***humanities***, and almost a countless number of races and nations, more varied indeed than would be the "Europeans," were this name to be given indiscriminately to the five existing parts of the world; which, at the rate colonization is proceeding, will be the case, perhaps, in less than two or three hundred years. There were brown, red, yellow, white, and black Atlanteans; giants and dwarfs (as some African tribes comparatively are, even now). (Vol. II, p. 433, note 929.)

The last sentence sufficiently explains the co-extension of large and small types, alluded to as a remarkable fact by the lecturer: both are descendants of Atlanteans and are found wherever the descendants of Atlanteans are found. We are informed elsewhere in *The Secret Doctrine* that after the change in the configuration of land and water which brought to an end the Atlantean cycle, the laggards of that race (as distinct from those advanced members who became the fathers of our own Aryan or Fifth Race) took refuge in Africa, the Pacific Isles, and some other places, where they became isolated and slowly degenerated. Many of the tribes of Africa and of these islands are, therefore, descendants of these old races, their ancestry going back very far. The great difference that exists between the various types found, a fact which has always puzzled ethnologists, is accounted for partly by the fact that the Atlanteans were no single nation, not even a single race, but actually an entire humanity, and hence composed of many races, and partly by the fact that these descendants have had hundreds of thousands of years in which to differentiate from each other.

The professor also comments on the fact that the Tasmanians, though in his view the most primitive and earliest type of "negroes" known, yet from a zoological point of view are "very highly evolved" men. He might have added that they are highly evolved from other points of view too; for everybody is familiar with the accounts of the skill and prowess of the native Tasmanians in various accomplishments, as also with that of the Australians and other so-called aborigines. This is, of course, easy to understand on the hypothesis that they are descendants of once mighty races.

This professor — like others — casts about for a glimpse of the primitive man; but is balked by finding that the scale of culture does not coincide with the scale of time. The fact that the oldest races he can find prove to be "highly evolved" should certainly show that anthropologists have not made their time-scale large enough; and would do so, did not predilections stand in the way of their conclusions. The most striking fact of all is that the discoveries and admissions of ethnologists almost invariably stand in the way of their own pre-formed theories, but merely illustrate and confirm the teachings outlined in *The Secret Doctrine*.

Another point brought out by this lecturer is worthy of attention. Speaking on the negro physiognomy, he pointed out that the civilized white man is in some respects a kind of degenerate. For instead of disparaging the large jaws and throat region of the negro, this lecturer spoke of the contracted throat and undersized jaws of the white man. In the latter the mouth is not large enough to accommodate the permanent teeth, the pharynx is contracted, and the nasal breathing channels obstructed. In many specimens of ancient portraiture, derived from vases and such-like, we notice this peculiarity of fully developed neck, throat, and jaws, giving an aspect of power and stability which is lacking in the typical face of modern civilization. The habits of civilization, physical, mental, and moral, are responsible for this. The speaker even said that we might envy the negro in respect of certain points in his physique. Which again illustrates the point that movement is not all in one direction. We may be described as being still under a "geocentric theory" as regards our ethnological views; and we need a revision of thought as great as that which followed Copernicus' re-discovery. STUDENT

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The Trend of Twentieth Century Science

The Mystery of the Sun

AN astronomical contributor to *Knowledge and Scientific News* offers a partially new theory to account for the energy radiated by the sun. But it only shifts the problem back one step. It is satisfactory to know that the earth is supported by Atlas, but then one wants to know about Atlas and after that about the tortoise.

Combustion or burning is combination with oxygen. We may not assume that that is going on, in or upon the sun. The surface temperature is too great to allow the oxygen atoms to combine with the atoms of any other element. And it is this surface temperature which is to be explained.

When a hot gas loses heat it contracts and the contraction generates heat. So one theory makes the sun gaseous. It radiates heat into space. Whereupon it contracts, and the contraction generates more heat than before. The possibilities of contraction are limited; the store of heat is limited. When both limits are reached the sun will cease to support life and be itself dead. This theory is rather a favorite with those who take a gloomy view of the universe, regarding it as a running down mechanism in whose history life is a temporary and purposeless episode. There are several scientific objections to it and astronomers now look upon it with a somewhat wary eye.

Another supposed source of heat is the falling of meteors and the like upon the solar surface, the places of collision being the generating centers. To this the objections are more numerous; any such heating must be very subsidiary.

The new theory is really another theory of contraction. Only the contracting things are the atoms, not the sun as a whole. When a uranium atom discharges some particles and becomes radium, it may be regarded as contracting and heat is the result. So also when the radium atom does the same and after several steps becomes lead.

But spectroscopy does not show the presence of radio-active elements (such as uranium and thorium) in sufficient quantity on the sun's surface to account for the heat. Many other elements may, however, at the temperature there, behave as they do, discharge particles from their atoms, contract, liberate heat, and change their constitution. This kind of change has been called metachemical.

"In the sun," says Mr. Shelton,

> we have an enormous material mass at a colossal but unknown temperature. The greater part of this is in comparative thermal equilibrium, and so we should not expect metachemical change to occur. But at the cooling surface heat is evolved. The conditions of equilibrium are disturbed. There, if anywhere, we should find the conditions for metachemical change. The critical temperature of this or that element would be passed and matter would assume the stabler form at the altered temperature. In so doing energy is set free and we should expect that the surface of intra-atomic change would be the active surface of radiation. The structure would be metabolic and there would be a continual circulation of matter from the interior of the sun into and out of this photospheric layer.

It will be observed that the interior of the sun is here regarded as of an enormously high temperature, so high as to prevent the atoms contracting. At the surface this heat is being radiated and the temperature becomes low enough to allow of the atomic contraction. Which contraction in its turn causes the generation and liberation of more heat. But the supposed high temperature of the interior remains unexplained, though upon it the rest of the phenomena depend. We have Atlas but no tortoise; still less a base for the latter to stand on.

Is there any need to assume this temperature at all? Two electro-positive atoms or molecules will repel each other like the positive or negative poles of two magnets.

All the corpuscles or particles (electrons) which compose the atoms are said to be electro-negative or to be electro-negative electricity. Their natural tendency must therefore be to fly apart. To account for their not flying apart an electro-positive center of unknown nature is hypothesized for the atom. The stability or otherwise of the atom is the resultant of these two forces, the attractive and repulsive or centripetal and centrifugal forces of old speculation in a new dress. Heat is radiated when the centripetal force predominates and the atom contracts. It would therefore do very well to regard the interior of the sun as cool, the surface only as hot. A constant flow goes on from the interior to the exterior, towards the surface the electric equilibrium of the atoms disappearing with the production of energy in proportion to their contraction.

But the electric condition of the interior, the current outward, and the change of electric condition, remain of course unexplained. There may be a complete circulation from and into space, the sun being heart and lungs of the systemic body. Indeed at the last, everything in cosmos remains unexplained unless we place conscious causative life and will somewhere in relation with natural forces. Then truly we become scientific, explaining the unknown by the known, the outer by the inner.

STUDENT

The Heart's Dynamos

EVERY now and then one is surprised by the discovery at this late date of some new fact in the naked-eye anatomy of the body. The most recent of these is a nerve knot in the heart.

The heart has its own private nerve supply buried in its structure. Exactly where buried is not even now well known. It is assumed, rather than known, that these buried ganglia have the same locations in the mammalian as in the amphibian (or rather frog's) heart. In the latter there are three of the knots, ganglia. One of them keeps the organ rhythmically going; one increases the speed; one slackens it. In addition to the slackening and acceleration which is thus accomplished for private cardiac reasons, the same alterations may be brought about by nerves from the brain and sympathetic nerve systems. Through these the heart-beat is kept in relation with general bodily needs and with changes in general consciousness. What the heart's own private and personal consciousness may be, apart from the intellectual and emotional consciousnesses which are so constantly disturbing it, physiology can say nothing. Possibly a student of *spiritual* physiology may find that out for and within himself.

The muscles of the body are of two quite distinct kinds. One is under the control of the will; the other, such as that of the intestine or that lining the arteries, is not. Midway (in structure) between these two is the muscular tissue of the heart. It is not a very unreasonable hypothesis that this tissue is in a transitional state, trying to pass over from the involuntary to the voluntary side.

In the same way the nervous tissue of the heart is in some respects peculiar. The new discovery relates to a little nodal mass of nervo-muscular matter in the septal wall between two of the chambers, the auricles, and regarded by the discoverer as the starting point of the heart's contraction. It turns out that there are a number of these nodes, the more marked the higher the animal. Apart from the septal one just referred to, they exist around the entrance into the heart of the great vein bringing blood from the head and arms. They may be the analogs in the mammalian heart of the three private ganglia in the frog's heart.

STUDENT

The Sugar Fraud

A HYGIENIC contemporary, *Good Health*, calls attention to a current fallacy connected with children's craving for sweet things. The fallacy is fostered, it is said, for interested reasons:

> Candy manufacturers have diligently propagated the idea that sugar is a highly important food for children, that it promotes the development of the body, and hence that "pure-sugar" candies are extremely wholesome, almost necessary, in fact, for the well-being of growing children.

Children do very properly crave sweet things. But it does not follow that the craving is properly met by cane-sugar. Cane-sugar if it is not to act as a poison, requires a process of digestion which not all children, and which fewer and fewer grown people, can effect. This process converts it into fruit-sugar and in such fruits as produce cane-sugar there is a ferment present which quickly does the same.

The situation would be bettered if the candy manufacturers used fruit-sugar. But even then there would be an objection. The natural plant-juices in which the sugars are dissolved also contain various salts, especially lime, and traces of albumin. As they come from the plants these juices are therefore food, and to unsophisticated organisms they are very grateful and proper *stimulants*. The part played by the salts may be seen in the fact that without lemon, orange, lime or other fruit juices, the crew of a sailing ship will develop scurvy. The natural craving of children is really for this total product, and to satisfy it by one element only — the separated sugar — is thus a fraud on their bodies.

M. D.

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Nature Studies



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BROAD WALK, OXFORD, ENGLAND

Broad Walk, Oxford

THIS fine avenue of elm trees in the great university city of England runs from the banks of the river Cherwell between the celebrated Merton Fields and the large field known as Christ Church Meadow. It communicates with the walk on the river Isis, the upper part of the Thames known by that name, and it is here we find the scene of much rowing and boating generally. W. G.

What Color is Water?

IT is the Twentieth Century. Posterity will think we must have been a drouthy, and unwashed race, having but little knowledge of that feeble drink, that cleansing fluid, known as "water," except as a chemical compound made up of hydrogen and oxygen. For posterity will read that the bigwigs of science are still discussing what color water is. And they may as well go on discussing it, for all the light they seem to have shed on the question. A note on this subject, while explaining pretty clearly what color water isn't, leaves us in doubt as to what color it is. In fact, it is rather like discussing the color of Beauty's eyes, or seeking a tint that shall match those tresses; for so much seems to depend on circumstances and moods that there *is* no real answer to the question.

In the first place, what do we mean by the color of water? Is it the color we see when we look through it, or the color that is reflected? If we look through water, then the result is affected by what is behind, and by the color of the light that goes through, and by what is in the water; the same applies to reflected light. The scientist may insist that we shall look through twelve feet of absolutely pure dihydrogen monoxide, with a white background and pure white light; but what will the artist and poet say to this? Does Nature ever offer us such conditions? Under these circumstances, however, water is said to be blue; but even on this doubt is thrown. It transmits the blue end of the spectrum more easily; but a slight change in the quality of the light that is incident will alter the quality of the light that emerges. So also will the presence of particles in the water. Altogether it seems fairly certain that the proper color should be a greenish-blue, which is about what symbology and correspondences require. But by reflection, of course, we get any color, especially at sunset; and this is what matters to the artist. STUDENT

The Mesopotamia Reclamation Scheme

A STRONG sentimental interest will be aroused by the announcement that the great irrigation works, which at the very dawn of history rendered the land of Mesopotamia a garden of fertility, are now being repeated on an extensive scale under the same engineer who was responsible for the very successful irrigation works in the valley of the Nile. Our United States Consul at Bagdad, Turkey . . . says that if the plan should succeed only in part, it promises to revolutionize commerce. . . . A total of 12,500,000 acres of land is to be reclaimed at an estimated cost of $18 per acre; and so fertile is the land when properly irrigated, that its estimated value, according to the Turkish government, will be $155 per acre, the soil being capable of yielding large crops of wheat, barley, and cotton. . . .

There is certainly something that appeals strongly to the imagination in the fact that both in ancient Egypt and even more ancient Mesopotamia, the Anglo-Saxon, after a lapse of four or five thousand years, should be repeating on a large scale and with the greater skill rendered possible by modern appliances, those feats of irrigation. . . .

(*Scientific American*)

The work of the Reclamation Service in Western America is then appreciated by our contemporary; we hope the work of protecting resources from spoliation and sequestration from the general use will go hand in hand with the work of reclamation. The political bearing of the Mesopotamia irrigation scheme is hard to forecast, but it cannot fail to be important, especially with Oriental nations waking up as they are. Perhaps other races will supply the qualities lacking in the Anglo-Saxon race, so that a truer brotherhood of nations may bring a wiser conservation of the resources of the earth. It is interesting to note how races are engaged in fulfilling purposes of which the individual members little dream. E.

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Students' Path

"The Purification of City Life"

THE following letter was received by Katherine Tingley shortly after her first lecture in Isis Theater on "The Purification of City Life," (full report of which was given in the CENTURY PATH for March 20th), and by request of some of her students, Mrs. Tingley has given permission for it to be published in part:

Dear Mrs. Katherine Tingley:

For a few others and for myself this letter is being written to thank, honor, and respect you for the unexampled and unexceptionable address which you delivered in Isis Theater on the evening of the 14th instant. So far as my own reading goes—it has been very extensive—you were the first and only American woman to plead the cause of a large and distinctive class of women to a crowd of your own American people. You made their cause your cause in an address of extraordinary courage, ability, eloquence, and power. And it was a voluntary public exposition of the criminality of the State in its treatment of helpless women, and an exposition of the crime of men in their unbridled lust and spoliation of the self-same class of women.

The ordinary woman feels no sympathy with the downfallen of her own sex. It is the strangest phenomenon in the psychology of woman, as a unit in sociological science. . . .

Permit the same courage that sustained you in the preparation of the address and its delivery, to sustain you amid the trial of jealous, superstitious, and sectarian criticism and insinuating persecution, let it emanate from whence it may. For as you well know, and as I know by past experience, persecution by the hand of the malcontents of both sexes, is the penalty the apostle in every great enterprise pays for the privilege of being and doing.

The malediction of the bigot against you, although she was a woman, will fall harmless at the feet of men, in general, whether they be patrons of the Red Light District or not. In my youth my noble mother taught me to honor and reverence women always; her commandment I have kept inviolate from that day to this. No man or woman or child ever heard me speak a word of scorn or of reproach against any woman high or low, rich or poor, learned or unlearned, good or bad.

Thank God for the fact that you are an American woman, and that you are a contemporary in the great social movement for the emancipation of the American girl—now a competitor with the thousands of girls sold in the white slave traffic in the United States. No American girl, the victim of the infidelity of her seducer, should be allowed to find refuge in any haunt of vice. . . .

Mrs. Tingley, your position, relatively to the social conditions in California, is unique. You are unquestionably a woman of distinguished abilities. . . .

The passing of *time* has so changed—in hundreds of instances—the outcome of affairs upon which scientists, publicists, presidents, inventors, and so on, had spent years of strenuous labor, that it proved to be altogether abortive and their several efforts were *nil*. All history records these instances which make clear and intelligible the fact that it is the *future*—not the past nor the present—that puts to severest test the constructive genius of great thinkers. The future is the key to all the cumulative mysteries of time and space; it eternally ripens the purposes of Almighty God by crowding the past and the present to the wall in order to make room for the consummation of His Will. . . .

Pardon this long letter. It may be a poor thing. I trust to your fine intuitiveness to make something out of it.

Sincerely yours, . . .

San Diego.

Is anyone able for one day to apply his strength to virtue? I have not seen the case in which his strength would be insufficient.

From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

TO WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself—the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

An Unanswered Prayer

ON the occasion of one of Katherine Tingley's lectures at Isis Theater, at the same time that the lecture was being delivered, there was taking place a Revival Service on 7th Street at which the following prayer was most fervently uttered:

O Christ Jesus! Bless this meeting and lead the people down Seventh Street to these empty benches! Lead them away from the Isis Théater and from that woman Katherine Tingley!

But the benches remained empty even in spite of hundreds being turned away from Isis Theater, unable to gain admittance.

RECORDER

Chinese Wisdom

THE Master said: "My doctrine is that of an all pervading unity."

IF a superior man abandon virtue, how can he fulfil the requirements of that name?



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CLASS ROOM OF THE THEOSOPHICAL CENTER, NÜRNBERG, GERMANY

THE superior man, in the world, does not set his mind either for anything, or against anything: what is right he will follow.

THE superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it.

THE superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favors which he may receive.

A MAN should say, I am not concerned that I have no place, I am concerned how I may fit myself for one. I am not concerned that I am not known, I seek to be worthy to be known.

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Theosophy --- Not Atheistic

(From the Springfield, Missouri, *Daily Leader*, Monday, April 25, 1910)

Large Audience Hears Address

Professor Darrow Answers Dr. Briggs at Landers Theater, Sunday

Drury Educator Explains Teachings of Followers of Theosophy

IN spite of the inclement weather yesterday afternoon, an audience of about four hundred persons assembled at the Landers Theater to hear the lecture of Professor H. T. Edge written as an answer to the recent pulpit utterances of the Rev. C. H. Briggs. The lecture was read by Professor Fritz S. Darrow of Drury College Faculty. The lecture had been prepared and sent here at the request of Professor Darrow made to Katherine Tingley, leader and official head of the Universal Brotherhood and Theosophical Society, the successor of Madame H. P. Blavatsky and William Q. Judge.

Dr. Darrow, in opening his address, said:

"The lecture which I shall now read has been writen for this special occasion by Professor H. T. Edge, B. A. (*Cantab.*), who is a member of the literary staff of the Universal Brotherhood and Theosophical Society and a resident at the International Theosophical Headquarters at Point Loma, Cal., in response to a request which I made of Madame Katherine Tingley, the leader and official head of the Universal Brotherhood and Theosophical Society, the successor of Madame H. P. Blavatsky and of William Q. Judge. The lecture is written as an answer to the attack upon Theosophy made by the Reverend Doctor C. H. Briggs, pastor of the St. Paul Methodist Episcopal church, South, of this city, from his pulpit last Sunday morning."

Following is Professor Edge's lecture in full.

WE sometimes hear it said by those who oppose Theosophy that it is atheistical, that Theosophy teaches atheism, that Theosophists are atheists. This assertion, whether made in ignorance or malice, is untrue; though a certain amount of color can be given to the arguments of an objector by his using the word atheism in a vague and variable sense, usually to suit his own purpose to misrepresent Theosophy. If by atheism we mean a rejection of the accepted crude theological *notion* of a personal God, Theosophy might be said, in that limited sense only, to be atheistic. But as this is not the meaning that is usually given to the word atheism, it is wrong and misleading to say that Theosophy is atheistic. The words *atheist* and *atheism* suggest to most minds ideas of a very unpleasant character: infidelity to moral laws, profanity, materialism, denial of everything spiritual, and such-like ideas. Hence, by calling Theosophy and Theosophists atheistic, the objectors arouse prejudices in the minds of people by connetting Theosophy with everything bad that is called up by the word *atheism*.

The question narrows itself down to this: Does Theosophy teach a belief in the Divine? or do Theosophists believe in Deity? And the simple practical answer is that to the Theosophist God is much more of a reality than to the average Christian churchman. Theosophy emphasizes the spiritual side of life much more than does orthodox religion. Theosophy sets before the eyes of its aspirants a far higher standard of spirituality and morality than the churches usually do; and the essential divinity of man is one of its most important doctrines. So to call Theosophy atheistical, or Theosophists atheists, is not only erroneous and misleading, but is absolutely false.

Theosophy maintains that the average ecclesiastical conception of God is most inadequate, and that churchmen are worshiping a dwarfed and, more often than not, a man-made conception of Deity. And Theosophists would restore the conception of Deity to something more like its original and proper dignity and grandeur. Thus, so far from being atheistical, Theosophy is the very reverse, and it is *less* atheistical than the doctrine of the churches.

In support of what we are stating about Theosophy, we may point to any standard book on Theosophy — say *The Key to Theosophy* by H. P. Blavatsky (I believe you will find it in the Springfield Public Library). There, in Chapter v, page 61, we shall find the following:

> INQUIRER. Do you believe in God?
> THEOSOPHIST. That depends upon what you mean by the term.

This answer throws the objector back upon his own conception of God, and lays upon him the task of defining what he himself means by it. Thus he is driven to show by his own words the inadequacy of his conception of Deity; and then the Theosophist points out how Theosophy corrects the errors in that conception and replaces this theological God by a larger and nobler conception. The Inquirer in the above passage then gives his definition of what he means by God, and is answered that Theosophists consider the theological God to be a bundle of misconceptions, a gigantic shadow of man, and not even of man at his best. But farther on the Inquirer puts the question: "Then you are atheists?" To this the answer is:

> Not that we know of, and not unless the epithet of "atheist" is to be applied to all those who disbelieve in an anthropomorphic God.

Then the nature of the God believed in by Theosophists is considered, and this raises another objection that is sometimes heard: "Theosophy teaches Pantheism." Well, we set out to answer the objection that Theosophy teaches Atheism, but this we have already done. It can be shown from *The Key to Theosophy* and other standard books that Theosophy is not atheistic, for that it does believe in Deity, though that may not be precisely as the churches define it. One may also consult any Theosophist, and it will readily be seen that he is not atheistic for he will soon make it clear to you that he believes in the Divine. So the objection that Theosophy is atheistic falls to the ground. But we feel sure that the objectors will change their ground, as this one in *The Key to Theosophy* does, and say, "Oh, but then Theosophy teaches Pantheism!" So we must be prepared to answer this objection also. Now this word *Pantheism* is another opprobrious epithet handed around among the public to frighten them against Theosophy. What Pantheism is, may be to many a matter of doubt; but it "must be something wicked," as the sound of the word indicates; anything ending in "theism" usually is: atheism, pantheism, theism — it is all one; they stand for something dreadfully sinful and unorthodox.

Other people perhaps have a slightly more definite idea of what Pantheism is. It is something the ancients believed in, and the German philosophers tried to revive; something that is supposed to have been exploded; a sort of attempt, they think, to combine religion with irreligion. Something intellectual and philosophical, but unchristian, etc., etc. So our enemies presume to say that Theosophists are just common or garden Pantheists, and we need not trouble about them, except to warn people against them.

But in *The Key to Theosophy* the answer is given:

> The term pantheism is again one of the many abused terms, whose real and primitive meaning has been distorted by blind prejudice and a one-sidedness of view.

And then it goes on to show that if pantheism is interpreted *as Christians usually interpret it*, Theosophists cannot be pantheists. For, according to this wrong interpretation, it means that every tree and stone in nature is a God; and if Theosophists believed that they would be mere fetish worshipers. Therefore Theosophists are not Pantheists in any meaning that is usually attached to the term; and to say that they are conveys a misrepresentation.

Theosophists believe in universal omnipresent Deity — as do our Christian brothers! They believe that everything in the universe is, in some degree, a manifestation of this Universal Spirit. Bear in mind, however, that this is not the same thing as saying that everything in the universe is God. To say that would be a profanation. But what can the churches tell us about the material universe, other than that it is manifested of God? They say it was "created" by God, and between this and the Theosophical statement there is no difference that amounts to anything practically. What, we would ask the churchman, is the origin of the marvelous intelligence we see everywhere in nature, in the animals, the plants, and even in the rocks? Theosophy says that this omnipresent intelligence and design pervading all nature is one of the manifestations of the Divine — not Deity itself, but one of the manifestations of Deity. Is there anything impious or atheistical in that?!

And when we come to man, Theosophy says that man essentially is a very high manifestation of God. But here we must of course carefully distinguish between man's lower or carnal nature and his higher or spiritual nature; and the churches also recognize this distinction. The carnal, selfish, passional nature of man is akin to that of the animals; and it is a manifestation of Deity only in the same sense as the animals are manifestations of the universal nature-life which proceeds from Deity. If man follows his lower nature, it degrades him to the animals. But there is in man a higher principle, which is Divine. It is what is sometimes called in religious symbology the Holy Ghost, or again in other language the Son. In speaking of this doctrine of the indwelling Christ, we are but reiterating the views of some of the most prominent thinkers and divines in the churches. And they have right on their side, for we find both Jesus and his apostles speaking frequently of the divinity in man and exhorting men to recognize it and follow it. Theosophy teaches that man is a potential God. That does not mean that every man is a God; it means that every man has within him the power of becoming godlike, because of the overshadowing of the Holy Spirit, and because he was "created in God's own image." There is surely nothing

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

impious in this. There are many devout and sincere people in the churches who recognize the divinity within them, and may be said to "worship God *in spirit* and in truth."

Their intuitions are better than their church-doctrines. Many of these people have come out of the churches into Theosophy, because they found in Theosophy a more informing and ennobling conception of God. Their desire had always been to live aright and to obey the promptings of their better nature. They found that Theosophy enabled them to do this better than before. Any attempt to represent Theosophists as not being religious and intent on righteousness of life is a grave and mischievous calumny, for the case is quite the reverse.

Theosophy does not antagonize earnest and liberal-minded Christians, for its moral teachings are identical with those ascribed to Jesus in the Christian gospels. But Theosophy is opposed to all sectarian narrowness, and consequently those churchmen who are narrow and intolerant find themselves opposed to Theosophy.

And just as there are bigots in the churches, who bring discredit upon Christianity by putting forward their own narrow prejudices as the true gospel; so there are people who bring discredit upon Theosophy by giving out peculiar teachings of their own under its name. But for these counterfeit teachings in the name of Theosophy we are no more responsible than is Christianity for the counterfeits that are put forward in its name, or than the United States Government is for the counterfeit coin that may be put into circulation by dishonest people. As to what the teachings of Theosophy are, we point to the writings of the founder of the Theosophical Society, H. P. Blavatsky, and of her successors W. Q. Judge and Katherine Tingley.

In the past and even now, some few have misrepresented Theosophy, and at the best have presented only half-truths, studying it merely intellectually, without applying it to practical everyday life. This has given ground in some instances for misrepresentation on the part of the public. These have sought to use Theosophy as a cloak for their own selfish ends, and to impose upon the public, just as in Christianity religion has by some been used as a cloak. Yet it would not be just to judge Christianity by those who so misuse it; nor is it just to judge Theosophy by its travesties and the counterfeits. What Theosophy really is — that it is neither cold nor impractical — can be easily proved, not only by reading the above-mentioned works, but by observing the nature of the Theosophic life as lived by its students at the International Headquarters at Point Loma, and by all aspiring Theosophists everywhere. Again, there are many psychic cranks who go about teaching absurd fads under the name of Theosophy; but Theosophists have always carefully repudiated these and disavowed all connexion with them or responsibility for their utterances.

All men feel that their intelligence and their life are from an inner source that lies beyond physical ken, and that they live in the life of a universal power, whose might is manifest in all creation. And all men have formed some conception of Deity. The more thoughtless and ignorant, those who do little thinking, but depend on others for their salvation, worship Deity as a great *personality* that rules over all, and endow him with sundry human attributes, often attributing to him anger, favoritism, caprice, etc. They endeavor to win his favor and propitiate his anger by observing the rules they think he expects them to follow, and even some warrant for this attitude can be found in their accepted Scriptures, in which their God is shown to have his favorite people, and is spoken of as moved by vengeance and to be changed from his purposes by prayers, and by many the same view is held. They think that by praying to the eternal God of the whole Universe they can obtain gifts; that he will cause rain to come in time of drought, or cause the rain to cease, and of two men living on opposite sides of the same fence one will be praying to God for rain, and the other will be praying to God for a continuance of dry weather, just according to their own desires, and their business prospects. Of two Christian (?) nations going to war, each will pray to the God of Battles for victory, praying for the destruction of their enemies, who yet according to their own Scriptures are their brothers — praying to that God who gave as one of his commandments "Thou shalt not kill" that their brothers may be slain, and victory be theirs. But the more enlightened recognize the Divine as the guiding spirit in Nature and in the human Soul, which prompts them to do those things which are for their spiritual interest and for the interest of humanity as a whole. It is in this latter way that Theosophists recognize Deity. Their rejection of the theological conception is not a substraction but an addition; for they claim that the usual theological conceptions are dwarfed and hampered by certain very human limitations. In particular the ordinary evangelical scheme of vicarious atonement and propitiation seems to them most unjust and impossible, as it has seemed to many a good soul who has been driven thereby into agnosticism or infidelity, for want of seeing anything better to go into. The idea that this one life on earth is all that we have in which to qualify for an eternal heaven or an eternal hell, seems, and we believe is, radically inconsistent with the ideals of divine justice and infinite intelligence, which we feel ourselves compelled to postulate as of the nature of the Divine Immanence. Hence, Theosophists declare that the churches have gotten hold of a dwarfed and travestied conception of the Deity; and what Theosophists seek to do is to restore this belittled idea to its proper and original consistency and grandeur.

Controversy often turns on the question, "Do you believe in a *personal* God?" And Theosophy answers "No," because what men invariably mean by the word "personality" is a quality which cannot be assigned to Deity without belittling Deity to the level of human imperfection. Then the answer is made that the God of Theosophy is some vague metaphysical essence, and it is alleged by the enemies of progress that Theosophists are on that account practically atheists. But Theosophists affirm that the Divine Order of our Kosmos postulates the highest possible Intelligence and Wisdom and Goodness and Power. This is not a reduction to a mere spiritual figure, or an unpractical abstraction; it is forming the highest possible conception. Only we say that God cannot have the limit of human personality, for personality is a limitation of human

(CONTINUED ON PAGE 11)

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

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THE THEOSOPHICAL ADDRESS AT ISIS THEATER

THE meeting last evening at the Isis Theater, held under the auspices of the Aryan Theosophical Society proved to be of special interest from several points of view. The occasion was the anniversary of the death of Madame H. P. Blavatsky, the foundress of the Theosophical Society, and a beautiful tribute was given to her memory by Mrs. W. A. Dunn, principal of the Râja Yoga Academy at Point Loma, in an address, "H. P. Blavatsky, the Light-Bringer of the Nineteenth Century."

Excellent music selections were rendered by the full Point Loma Orchestra, and the program concluded with a number of colored stereopticon pictures of the buildings and grounds at Point Loma and of the Râja Yoga children. Very fine portraits were also shown of H. P. Blavatsky and William Q. Judge who succeeded her as Leader of the Theosophical Movement. Last of all was shown a colored reproduction of R. Machell's celebrated mystical painting, *The Path,* and an interesting description explaining the symbology of the painting was read. The meeting throughout was inspiring and uplifting.

Below is given Mrs. Dunn's address in part:

"On this day nineteen years ago one of the great teachers of humanity passed to her rest. Madame H. P. Blavatsky, foundress of the Theosophical Movement throughout the world, concluded a life-work unsurpassed by any recorded in the annals of history. Today, the Society, which has stretched its influence to every country, stands before the world as a complete vindication of her noble purpose and heroic character. Like every other great teacher who has unfurled the banner of truth, H. P. Blavatsky had to withstand, from the beginning of her work until the day she died, a malicious form of persecution and slander that have only been equaled by the exercises of the holy inquisition — in fact, she had to battle against the spirit of that office prosecuting its labors under another and more subtle guise.

"Today Madame Blavatsky's noble life and work stand out clearly on the current page of history, untouched by the evil slanders which the enemies of humanity strove to attach to her name and character. For twenty years she fought the battle of the ages against bigotry and error, gathering about her a little band of devoted students who loyally upheld her hands in disseminating the seeds of Theosophy which today have flowered out in the Râja Yoga schools under the fostering care of Katherine Tingley. . . .

"Madame Blavatsky proclaimed the eternal truth of human brotherhood and demonstrated that all parent religions of antiquity were offshoots from the Wisdom-Religion now known as Theosophy. These teachings can only become a living power in the lives of those who are prepared to open their minds and hearts and awaken the divine faculties residing there. The presence of a spiritual faculty cannot be known if no effort be made to awaken and use it. Ideals need application in daily affairs. Only by the practice of altruism and loyal service to humanity can the higher life be attained. Such service awakens those higher forces within us that in reaching out become identified with the sublime energies of nature and we become transformed into agencies of divine power.

"Madame Blavatsky taught that we only know that aspect of life which we awaken within ourselves by ceaseless efforts to live rightly. We inevitably become that which we serve. No chemist would dream of mistrusting the unchanging accuracy of known chemical principles. We need the same trust in the unchangeable stability of the laws of the higher life as taught by Theosophy. No make-believe nor damnatory dogma can affect the decrees of nature's laws one iota. This is why the thousands of Theosophists throughout the world today do reverent honor to the memory of H. P. Blavatsky, the Light-Bringer of the nineteenth century. With her strong hands she has swept from before our eyes the miasma of theological delusion, and revealed the superb possibilities residing in the hearts of all. The rest remains with us — to take up our burdens and work out our own salvation; until the effort to live the life of the soul becomes an invincible habit. Let us, for the sake of our children and for those who come after, be unceasingly faithful to the sacred trust placed in our hands." — San Diego *Union*.

Theosophy --- Not Atheistic

(CONTINUED FROM PAGE 10)

nature, and without it man himself would be much greater.

Christians often think that if they abandon the theological personal God, they will lose all that makes life tolerable and that comforts them in trial. But this is a thorough-going delusion. Theosophists do not lose the sense of the constant presence of the Eternal; but rather do they greatly gain in this respect.

The idea of prayer comes up in this connexion. It is asked in *The Key to Theosophy* "Do you believe in prayer?" and the answer is that Theosophists do not pray to a personal God or seek to gain special favors from any universal principle whatever; but that they do seek communion with the Divinity within them and strive to unite their will with the Divine Will that governs the Universe, so that they may lead their life aright. Prayer is the highest and purest aspiration towards that which is impersonal and eternal and it is *realized in conduct.* Noble deeds are the truest prayers. Personal petitions addressed to an imaginary personality are almost always lacking in wisdom, nor can they reach a high source. Undoubtedly, however, many devout people who pray approximate more or less to the true ideal, when their prayers are unselfish, because they arouse something of the divine power that is within their own hearts, which to a degree envelops the human mind, and uplifts them — but the power that they feel is from within, and not from without.

People sometimes cavil over the statement that God is in man, notwithstanding the fact that their Gospels make the same statement. The reason for their objection is that they misunderstand the statement. Instead of trying to elevate their conceptions of man up to the level of their conceptions of Godhead, they pull down their idea of Godhead to the level of their idea of man. The present average specimen of humanity is assuredly no God in actuality, whatever he may be potentially; and it would admittedly be a profanation to call him divine — except of course essentially, in reference to his possibilities. Equally blasphemous are those deluded ones who proclaim themselves as messengers of God or claim to be specially inspired. But it is just as equally blasphemous to declare that man is not essentially divine, for that amounts to denying the Holy Spirit, which is said by some to be the "unpardonable sin."

All religion declares that man was divinely in-formed by Divinity, and Theosophists accept this statement; how then can they be called atheists? They are simply endeavoring to make God more real and man's religion more efficacious in his conduct. They do not expect people to relinquish long-cherished ideas without a struggle, even though those ideas may be wrong; but they do most emphatically repudiate the statement that Theosophy is "atheistic."

With this brief statement we leave the subject, and we trust that it may be considered and digested and assimilated by one of Springfield's ministers, who in a spirit which we cannot do otherwise than regard as most unchristian, began this attack upon Theosophy.

In conclusion let us see what some of the Teachers — H. P. Blavatsky, William Q. Judge, and Katherine Tingley, have said:

What H. P. Blavatsky Says

WERE the Churches themselves not carried away in the flood of negation and materialism which has engulfed society, they would recognize the quickly growing germ of the Christ spirit in the hearts of thousands whom they now brand as infidels and madmen. They would recognize there the same spirit of love, of self-sacrifice, of immense pity for the ignorance, the folly, the suffering of the world, which appeared in its purity in the heart of Jesus, as it had appeared in the hearts of other Holy Reformers in other ages: and which is the light of all true religion and the light by which all the Theosophists of all times have endeavored to guide their steps along the narow path that leads to salvation — the path which is trodden by every incarnation of Christos or the spirit of truth.

THE people have educated themselves to ask "Why?" And they will have an answer or they will reject the Church and its teachings, for they will not accept authority. Religion and its principles must be demonstrated as mathematically as a problem of Euclid. But are they (the clergy) able to do so? Are any of the Church dogmas worthy of any of the tenets of Christ's Sermon on the Mount, or the similar utterances to be found in all religions?

* * * *

IF Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep roots into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy IS ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed.

* * * *

THERE is but one Eternal Truth, one universal, infinite and changeless spirit of Love, Truth and Wisdom, impersonal, therefore, bearing a different name in every nation, one Light for all, in which the whole of Humanity lives and moves and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the universal religion can only be one if we accept the real primitive meaning of the root of that word. We Theosophists so accept it; and therefore say, we are all brothers — by the laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us then love, help, and mutually defend each other against the spirit of deception; and while holding to that which each accepts as his ideal of truth and unity, i. e. to the religion which suits each best — let us unite to form a practical nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, or color.

And in the *Book of the Golden Precepts,* given by Madame Blavatsky to her students, are the following:

LET thy Soul lend its ear to every cry of pain like as the Lotus bears its heart to drink the morning sun.

LET not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain, nor ever brush it off, until the pain that caused it is removed.

What William Q. Judge Says

The following is from the writings of William Q. Judge:

THE ethics of life propounded by Jesus are not different from those found in Theosophy, but the latter holds in its doctrines a compelling power which is absent from Christianity and from those systems which require a man to be good for Virtue's sake alone. It is not easy to practise virtue for the simple reason that we ought to do so, since the

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desire for reward is inherent in Humanity, and is a reflection of the evolutionary law which draws the universe ever upwards to higher points of development. A man reads the command of Jesus to turn the other cheek to the smiter, to resist not evil, to forgive without stint, and to take no thought for the morrow, and then — pauses. His next thought is that such a canon is wholly utopian, and would if followed subvert society. In this he is sustained by eminent authority, as well as by example, for a great bishop has declared that no state can exist under such a system.

Theosophic doctrine, however, on either the selfish or spiritual line of life, convinces that the moral law must be obeyed. If we regard only the selfish side, we find when people are convinced that evil done in this life will be met with sure punishment in another incarnation, they hesitate to continue the old careless life when they lived for themselves alone.

Hence practical Theosophy must enter into every detail of life in our dealings with others, and our discipline of ourselves.

What Katherine Tingley Says

IF we look around the world, we find wherever we fix our eyes only confusion, injustice, discord and criticism, and a negative position towards higher things. But man has as his inheritance a divine nature, and the problem is to develop this sense of our divine origin by seeking to become one with all humanity. The light will come in the feeling of unity and illumine man regarding his true nature. Man has not yet succeeded in applying the divine laws to his life, though many have been working towards this end.

Theosophy proclaims the existence of these divine laws, and is itself the essence of all religions. It teaches that God exists in the whole of nature. Before man can come to a knowledge of this he must learn to see the relation between his spiritual life and his material life. At the present time our spiritual life reveals itself mostly in the arts. Look at the great painters who in color and form try to express that which can only be grasped by the intuition.

Look at the statesman and the scientist bound by fetters which none of them understand. But through their efforts to reach the central heart of life, through the consciousness of this divine power an advance will be made, and painter and statesman and scientist will be able to accomplish results of which we cannot now form any conception.

I BRING the message that man in his inner nature is a being with a divine inheritance and with immeasurable possibilities of evolution. Theosophy appeals to the best in us. Its nature is such that once having obtained a knowledge of it, one can never again be indifferent towards it.

THEOSOPHY will teach man to understand life in the right way and give to him the knowledge that life is divine. It teaches that man is his own savior. This was also said by Jesus of Nazareth, who through the experiences of life after life had reached a state of perfection and who was a grand example to all humanity. The inner meaning of the teachings of Christ is Theosophy, but for ages they have been taken according to the letter and not according to the spirit, and thus the human race has become separated instead of united.

THEOSOPHY is the inner life in every religion. It is no new religion, but is as old as Truth itself. Every man has the divine right to develop his latent possibilities for perfection, and to seek to realize his highest ideals because he is a member of the great family of God. The Theosophical teaching of Reincarnation eliminates the fear of death. It shows us that perfect justice rules everywhere in the universe. Just as trees and flowers every spring blossom out into new life, so there is that in our divine Ego which endures through the ages, and whose destiny it is to attain to greater and greater perfection from life to life.

IF man accepts Theosophy as his guide through life then his life will be changed and that of the whole world. Theosophy gives a new view-point in life, and points out the way to the sunlit royal road to true happiness. When Theosophy shall have conquered the world, there will be sunlight in every home; there will be no more prisons, no drunkards, no fallen women, and then we shall find that "Heaven is near."

THE philosophy that teaches selflessness contains the balm for the pain and suffering of today. False ideas, false ambitions, inharmonious methods of living, selfishness and an unbrotherly spirit, are accountable for the unhappiness and dissatisfaction.

HUMANITY has long wandered through the dark valley of bitter experiences; but the mountain heights are again seen, suffused with the glow of dawn and the promise of a new Golden Age, and a pathway is once more shown to that realm where the gods still abide.

From the "Daily Leader," Springfield, Missouri

REFUSE TO ENTER THEOSOPHY FIGHT

BY common consent the ministerial alliance this morning refused to go further into the theosophy controversy which has been participated in for some time by Dr. C. H. Briggs of the St. Paul M. E. Church and Dr. Fritz S. Darrow of Drury College. A communication addressed to the president of the alliance was read at the meeting and was discussed by the pastors of the various churches.

Though the nature of the communication was not divulged by the alliance, it is understood that Dr. Briggs asked that the question of veracity between himself and the Drury educator be settled by the alliance. Objection was made to this method of dealing with the controversy on the ground that the alliance was not intended as a court for such investigations. Other members of the alliance were in favor of hearing Dr. Briggs, believing he as a member of the alliance, was entitled to that privilege. It was suggested that Dr. Darrow should also be given an opportunity to answer the statements of Dr. Briggs.

As the paper was not brought officially before the alliance a suggestion by one of the pastors that it be left for consideration later was by general assent adopted.

From the Springfield "Republican," April 26, 1910

THAT the Ministerial alliance will refuse to become involved in the "theosophy war" that is waging betwen Fritz Sage Darrow, Professor of Greek at Drury College and defender of the faith for this section of Missouri, and Dr. C. H. Briggs, pastor of St. Paul Methodist Church South, became evident yesterday morning, when, at a meeting of the alliance, the latter declined to consider a communication from Dr. Briggs asking them to settle certain phases of the dispute. While some of the members of the alliance thought that Dr. Briggs should be supported, it was decided to pass the matter by for the present and take it up at a later time.

OBSERVER

The Malign Mummy Again

READERS may remember two notices which have appeared in these pages, relative to a certain mummy-case in the British Museum, a case remarkable not only for the series of calamities reported as befalling all those who have touched or owned or concerned themselves in any way with it, but for the non-resemblance to it of its photographs. A well-known contributor to an English scientific paper, the *English Mechanic and World of Science*, stirred by the reports, resolved to test this latter aspect of the phenomenon for himself and in a duly sceptical spirit. Paying a preliminary visit he found his interest and determination greatly stirred by the fact

that a bromide print standing near the cover, evidently a photo of the same generally, bears a face entirely different to that of the original.

Later he got his camera and got two plates at full aperture. His proceedings were a little hurried by his desire to be out of the way before the day's crowd should arrive. Both plates were a little over-exposed.

But there is no over-estimating the curious results secured. Not only do not the faces on these photos resemble the mask of the mummy-cover, but I cannot see that they are like each other! The better of the two fairly well resembles that of the bromide print alongside, although there is a difference for the worse; and the general details on the rest of the cover, so far as they can be followed, will pass muster for comparison. . . . Those interested may compare the print in the Museum with the original; the more malignant-looking of mine intensifies the difference there shown.

It now remains to see whether an unhappy precedent will be followed by the occurrence of some accident to the courageous photographer.

STUDENT

The Essence of Bushido

THE first number of *The Yamato-Damashi*, a little magazine in Japanese and English, prints an "Ode" by Lord Nisshin with a comment thereon by Admiral Togo.

This ode is to be followed by the other forty-six. The poet was, we learn, "an able daimyo of the Shimazu family," and he lived four hundred years ago. The forty-seven odes all begin with different characters of the Japanese syllabary and they were written for the purpose of raising the military spirit of the clan. We learn that they accomplished it.

The magazine, whose title means *The Spirit of Japan*, will print them all since they illustrate its object, which is to make the essence of Bushido generally known. Here is the first, looking, it must be confessed, a little prosaic and even platitudinous in its English dress:

It would be bootless to hear or speak of the teachings of the ancients unless we make them our guides in conduct.

And here is the Admiral's comment:

The meaning of this ode is, as may be clearly seen, that however much we may hear and speak of good deeds, it would be of no avail unless we imitate them in our own lives.

There are works in the world in which are collected many good sayings and records of many good deeds; they were committed to writing by the wise men of old because they wished to make people good men or to help them to make their way in the world, and those who read these works should acknowledge the good will of their authors, and at the same time, instead of looking upon them merely as books of argument or records of the world's events, regard them as examples held out for their own good and do their utmost to act in imitation of them.

And to act in such a manner we must first suppress as much as possible the passions which make up what we call self and do our best to allow free play to the working of our conscience.

In other words, if we would conquer ourselves, no good act of whatever kind would be difficult to perform; but this conquest of self is no easy task, and therefore it is important that we should, with extraordinary courage and very great resolution, carry out the object expressed in this ode and exert ourselves in the cause of our lord and country.

We might know from the manner of the little sermon itself, that the Admiral *lives* it as well as preaches it.

C.

The Dial of Hezekiah

WITH reference to the dial of King Hezekiah, which was "miraculously" put back ten degrees, it is recalled in a letter to the London *Spectator* that an observer at Southampton had described a similar phenomenon on his own dial. There were two parhelia; the clouds swept over the real sun and over one of the parhelia, and the other parhelion cast a backward shadow on the dial. The writer thinks the standing still of the sun in Joshua's time could also be accounted for on natural lines if we only knew the real facts. Whether this is an explanation proper to an allegory, remains a matter of opinion.

H.

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Art Music Literature and the Drama

Mark Twain, America's Great Humorist, Passes Away at His Home

ON April 21 last Samuel Langhorne Clemens passed beyond the borders of earthly life, but nearer than ever to American hearts. As "Mark Twain" he is known by his writings the world around, and to judge by their wholesome, lightsome, trusting philosophy of life, one feels that some old Theosophist must have reincarnated in the Missouri boy who passed from the vicissitudes of steam boating and tramp printing to a high place upon America's literary roster.

Mark Twain was far in advance of his era in certain ways and has contributed at least one book to the world that will live. This is the book that he labored longest and most lovingly over, he tells us, and that he considered his masterpiece, the *Personal Recollections of Joan of Arc*. The mind that could discern the need of such a book at the present time is one to be counted in respect and when to that is joined the clear sight, the literary ability, the historical knowledge, and the persistency of effort required to produce it, we may gratefully add our sweet buds of remembrance to the laurels that now crown the memory of Mark Twain.

The present time is being called upon to witness the death struggles of dogmatic religion. How much that clear, quiet account of Joan of Arc's persecution by the Church may have helped forward the reign of toleration and justice none may yet estimate; but the account therein given of Joan of Arc's trial under the infamous Bishop of Beauvais and his Inquisitors — the most shameful trial in all the history of religious persecution — is one that can never be forgotten by those who read it, so clearly are drawn the lines, so plainly is disclosed the age-old battle between the gods and the demons in human life.

Mark Twain — whose pseudonym, by the way, dates from his boyhood steamboat experiences when he used to hear the leadsman sing out the frequent "ma-a-r-k twa-a-ain!" which indicated shallow water on the river — had ideas of his own as to creeds and dogmas from very early days. One might suspect as much from his frankly humorous books, his *Innocents Abroad* and the rest, for nothing really humorous, really spontaneous in its fun-making, could possibly filter through a mind be-cobwebbed and musty with "fear of damnation and dread of God."

It takes a free mind to see the humor in life and to understand that joy is something all men are entitled to. And while the Theosophist may not, in the wider knowledge of his philosophy, endorse everything that Mark Twain has ever written, nor would he translate life's happenings into just the same terms, still he does and can endorse the whole-souled determination of this staunch old soldier to make people believe that life was not a thieves' kitchen or a funeral.

We say "soldier" advisedly, not because the boy Clemens actually did serve for a time in the Confederate army, but because of one of his books with which probably very few readers of this paper are familiar. It was published to the number of but two hundred and fifty copies, designed as gifts to personal friends, and was intended to throw some light, if possible, upon the general irresponsibility of mortal mind when it begins to wind its way through our modern labyrinth of creed and dogma. The book was entitled *What is Man?* and the prefatory note opens, characteristically too, as follows:

> February, 1905 — The studies for these papers were begun twenty-five or twenty-seven years ago. The papers were written seven years ago. I have examined them once or twice a year since and found them satisfactory. I have just examined them again and am still satisfied that they speak the truth.
>
> Every thought in them has been thought (and accepted as unassailable truth) by millions upon millions of men — and concealed, kept private. Why did they not speak out? Because they dreaded (and could not bear) the disapproval of the people around them. Why have I not published? The same reason has restrained me, I think. I can find no other.

The subject matter is in the form of a dialog between an old man and a youth, and in the old man's remarks we may read the author's own opinions. To quote a random passage:

> That list of sects is not a record of studies, searchings, seekings after light; it mainly and (sarcastically) indicates what association can do. If you know a man's nationality you can come within a split hair of guessing the complexion of his religion — English, Protestant; American, ditto; Spanish, Frenchman, Irishman, Italian, South American, Austrian, Roman Catholic; Russian, Greek Catholic; Turk, Mohammedan, and so on.
>
> And when you know the man's religious complexion you know what sort of religious books he reads when he wants some more light and what sort of books he avoids, lest by accident he gets more light than he wants. . . .
>
> We are always hearing of people who are around seeking after truth. I have never seen a permanent specimen. I think he has never lived. But I have seen several entirely sincere people who thought they were permanent seekers after truth. They sought diligently, persistently, carefully, cautiously, profoundly, with perfect honesty and nicely adjusted judgment — until they believed that without doubt or question they had found the truth. That was the end of the search. The man spent the rest of his life hunting up shingles wherewith to protect his truth from the weather.
>
> If he was seeking after political truth, he found it in one or another of the hundred political gospels which govern men in the earth; if he was seeking after the only true religion he found it in one or another of the three thousand that are in the market.
>
> In any case, when he found the truth, he sought no further, but from that day forth, with his soldering iron in one hand and his bludgeon in the other, he tinkered its leaks and reasoned with objectors.

If the case has been better stated by any literary free lance of the day, we have not seen his statement. No one will deny that the subject in itself is worthy the genius of a Cervantes. Nothing that is true was ever laughed out of its hold upon men's minds; but plenty of falsities have been, and is it not the test of a soldier to win victories and yet spare as much as possible of the stereotyped wreck and carnage? The true humorist has a very real mission.

Mark Twain ended his days at Redding, Conn., the earliest stronghold of Methodism in New England, and the city among whose hills General Putnam recruited men for his brave ranks in Revolutionary days. One feels that the spirit of those days may have found many opportunities for expression in Clemens' life, and if what he planted was not always roses, if what he wrote did not always touch the pinnacle of literary effort, we must needs honor him that he never encouraged hypocrisy and cant, and that no thorns and poison-plants were ever left behind by him to make the path harder for those who followed. STUDENT

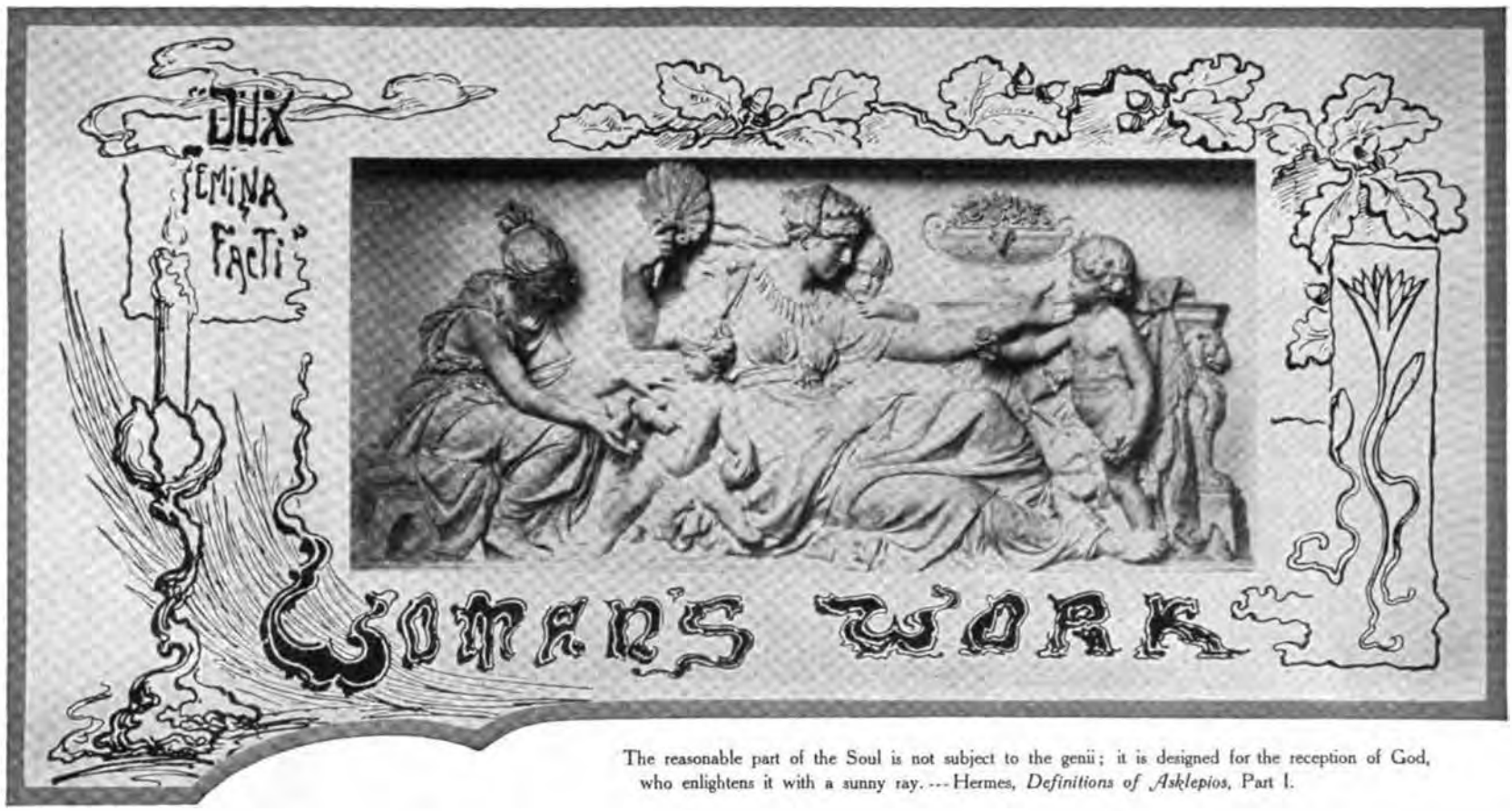


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RAJA YOGA ACADEMY, SOUTH VIEW

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

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The reasonable part of the Soul is not subject to the genii; it is designed for the reception of God, who enlightens it with a sunny ray. — Hermes, *Definitions of Asklepios*, Part I.

Diligence of the Heart

IN one of her recent lectures abroad Katherine Tingley said that the reason Christ's teachings had not sufficed to the regeneration of the world was that they had not been understood nor accepted by the hearts of his followers, but merely by the brain-minds.

For what purpose came Christ or any of the Great Souls to this earth? To display supernatural wisdom? For the joy of leading men? They had not been far in advance of the common run, then. No, they were needed; the world was demanding them. They came only to tear aside the heavy pall of ignorance, to raise the dying, to cleanse rottenness, to uplift and glorify the living, to point the way to everlasting life. They were diligent hearts. However *could* the dull brain-mind take cognizance of them, the divine heart-energy that THEY WERE? Only fire comprehends fire, and only the heart attuned responds to Truth.

Theosophy animated by those three great hearts — H. P. Blavatsky and William Q. Judge in the beginning and Katherine Tingley now — shows what heart-diligence accomplishes. As true mother-care never lapses from its protecting, so have they guarded humanity, anticipating its needs, rescuing it from unknown and unheeded dangers, guiding, teaching, warning. Those who most intimately know the untiring labors of these three leaders look on with greatest astonishment at the wonders that come to pass. Diligence is an earnest love of work. It is dutifulness, and this is an attribute of all Great Souls.

Each is stationed where he is that he may train his dull perceptions to catch the messages that continuously flash out of the Infinite directly to him, in the solitary room where he works in his House of Duty. There is his opportunity to school himself in heart-work, his opportunity to grow to the state of Soulhood, to an understanding and acceptance of the Christ. "Seest thou a man diligent in his business? He shall stand before kings." W. D.

The Nervous Child and its Mother

IN a recent lecture before the Harvard Medical School on "Nervous Diseases in Children" Dr. William N. Bullard made observations so trenchant and pertinent to present issues that we commend them to that swiftly diminishing minority which shakes its collective head and holds up its collective hands in horror at the idea of anyone's presuming to separate a child from its nervously wrecked or tuberculous mother, for the child's best good. Evidently the world is moving ahead a bit. Where ten were swayed by sentiment and unreason a decade ago, surely not more than nine are now, to judge by what we may observe in every city, every home, and in the daily print. So that is something.

Here is what Dr. Bullard said, as quoted, evidently *verbatim*, in the Boston *Herald:*

I cannot too strongly emphasize that nervousness in the child is often the result of nervousness in the mother, and it should never be forgotten that nervousness in the mother is always a defect and often a sin.

Such a mother is an injury to her children as long as they are under her care. Every child starts in the world with its nervous system more or less impressionable. If the persons in charge are nervous and irritable, the child will be badly influenced. How often have I said, when such children are brought to me, "Oh, if I could only treat the mother." In the majority of such cases, if the parents could be treated the children would get well.

Nervousness in children may occur alone or in combination with other disturbances, and it may or may not be a serious matter. It is often temporary. In some cases the nervousness is apparently inherited or temperamental. But the surroundings are a strong factor in the production of this condition, and the proportion due to inheritance and that due to surroundings is impossible to determine.

The child with a so-called nervous temperament should be trained from its earliest years. All physical sources of irritation should be removed. It should be sheltered from all forms of excitement, whether pleasurable or otherwise, in infancy, and trained in self-control later. Discipline should be strictly maintained, but no undue severity should be used.

Nervous children must not over-eat. Children who over-eat are apt thereby to become more nervous through the resulting stomach irritation. Therefore, the diet should be a mixed diet of ordinary food and should simply be limited as regards quantity.

Note these sentences from the report:

"Such a mother is an injury to her children as long as they are under her care.

"The surroundings are a strong factor in the production of this (nervous) condition.

"The child with a so-called nervous temperament should be trained from its earliest years.

"Discipline should be strictly enforced.

"Nervous children must not over-eat."

When Katherine Tingley founded the Râja Yoga school a decade ago she said all that Dr. Bullard now says and when, shortly thereafter, she opened an unsectarian Sunday School in San Diego, certain sectarian interests, jealous of her success with children and alarmed at the prospect of a thinning out of their own juvenile ranks, instituted a most outrageous attack upon Theosophy and its Leader. Theosophy, we learned then for the first time, was "paganism"; the training of children "from their earliest years" was denounced as a forcing process, (!); the removal of nervous or

SINGING

THE robin is singing out yonder
A song that is vibrant with glee,
Too busy to foolishly wonder
What the weather tomorrow may be.

Where the robin is singing serenely,
Too glad to be haunted by fear,
The wind by tomorrow may keenly
Have robbed the fair scene of its cheer.

The robin is singing out yonder
The song that God gave it to sing,
Too brave to sit idle and wonder
What the weather tomorrow may bring.

— *Selected*

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neglected children from unwholesome home surroundings to an ideal environment such as that of the Râja Yoga School, was "separating parents from children"; the regulation of the diet of nervous children was called "starvation"; and the enforcing of sufficient discipline to ground nervous, and all other children as well, in self-reliance and self-control was "ill-treatment" and "abuse." (!)

As may be divined even by those unfamiliar with the details of this laughable attempt to hoodwink the public and throw lasting discredit upon the institution *more needed at the present time than any but a few specialists and deep thinkers are aware*, the mud all tumbled back again on to the throwers of it and the present day finds most of them buried in its depths. When the public roused itself and took a look at the truth, these detractors slunk into their holes, with very few exceptions, never therefrom to emerge. As a result, the general public is not only beginning to recognize the very truths now uttered by Dr. Bullard but also the fact that Katherine Tingley enunciated these, with others, even more basic, long ago, and has been for many years practically applying them.

As a tree is known by its fruits so is the Râja Yoga system of education known by its results. Ideally and theoretically the mother is the child's natural teacher as the father is its natural protector. Ideally, and also theoretically, the home environment is the natural environment for the child "from its earliest years." But practically and actually, what do we find? We find mothers who are negative, ignorant, physically weak, diseased, unreliant, lacking in self-control, and in some cases nervous to the point of irresponsibility, worn out with an unhappy home environment. So theory number one is killed at the start. And now, if we love the children of such mothers, what more natural than that we should seek to find teachers for them who would more nearly approximate the ideal? As to the home — what are the majority of homes like? Space forbids a detailed description of the various kinds of those places which a true heart would call by any name except "home." As a matter of cold fact, the homes in which ideal conditions are even striven for by the parents, let alone approximated, are as one or two in ten thousand. So there falls theory number two. What have we left?

We have facts left, hard, unpleasant, stubborn, cold-as-steel facts. If we are wise — especially if we be mothers ourselves — we will face these facts *and build upon them*. Thus alone can we hope to "rear that edifice wherein gods may dwell."

The facts are that to leave nervous children, or any kind of children for that matter, in the care of nervous mothers is likely to be as productive of harmonious results as the conjunction of a powder train and an ignited match; while to separate such children temporarily from nervous mothers constitutes the first step towards the only possible solution of this problem as touching either child or mother.

Clearly, some admissions must be made by our strenuous advocates of "a home environment for children." We would define a "home environment" as a place wherein children might grow and develop in an atmosphere of peace, purity, wisdom, and true maternal love. When all the places at present wearing the name of "home," but which are now little more than headquarters for eating, sleeping and worrying, become transformed into places of magical love and wisdom and joy, wherein children may live and grow as do flowers in the sunshine, then we will leave the field to the convention-bound objectors. But they are not all that as yet. STUDENT



Lomaland Photo. and Engraving Dept.

BEDOUIN MOTHER AND CHILD

BY L. POTTER

Woman Among the Bedouins

AN amusing incident recalled by Mr. Homer Davenport, the famous cartoonist and traveler who was a recent Lomaland guest, related to a fellow-traveler's experience during their trip over unbeaten paths in the Arabian Desert. This enterprising person one day photographed a group of Bedouin women as they were working outside their tent, and beyond a question all that saved his life was Mr. Davenport's friendship with the Sheik who ruled the Bedouin tribe to which the women belonged. Yet even friendship could not save this daring person from complete social ostracism. No Bedouin cared to notice him after this grave dereliction, and whenever he would join a group of Bedouins, whether it numbered three or thirty, one after another would silently rise and excuse himself, leaving the American, at last, entirely alone.

A startling picture this gives the Western mind of the seclusion of women among the Bedouins of the Arabian desert. No woman is permitted even of mention in a conversation unless she be a mother. There motherhood changes all. From being an object of indifference, or seeming contempt, the woman becomes, upon the birth of a child, an object of the greatest consideration, even veneration. No Bedouin would inquire after the health of another's daughter, sister, or wife. But of the mother he may speak and toward her may be shown openly every solicitous care. The presumption of the young American in securing the kodak view of two young Bedouin women, even though they were outside their tent and unveiled, working, was regarded as inexcusable, and an assault upon the sacred privacy of a family regime whose laws were established in immemorial antiquity.

Another and recent traveler adds to the picture by the following account, contributed to the London *Globe*:

> The women keep to their side of the tent; the children go in and out. Some men, if very near relatives, are privileged to go into the women's side of the tent. In my own case, when visiting a Bedouin I knew, he would, on my entering, shout out a salutation, so that it could be heard on the women's side; then his wife would simply answer back or come, veiled, of course, and stand looking over the partition at us. The older women are not so particular about being veiled, and among the younger women there is a great difference on this point.
>
> If they know a man very intimately they will sometimes speak to him unveiled. I have lived three or four days with a Gabnisi Arab and seen and spoken to his wife with the same liberty with which I might have spoken to an English woman. This matter rests in the husband's hands; he decides whom she shall see and by whom she shall be seen. If a traveler meets a woman on the wayside and has something to say to her or any question to ask, she will sit down with her back turned to him and her *bourga* drawn over her face, and will speak quite freely to him.

Most Bedouin tribes are fond of dogs, which go in and out of their tents freely and are always treated kindly. Indeed, if the accounts of travelers are to be credited—and they agree with startling unanimity on this one point — it is necessary to go to Christian countries to see dogs and horses abused. This state of things is something that deserves a volume and may yet receive it. In the desert the dog constitutes himself the woman's special protector when she is away from the tent. M. M.

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OUR YOUNG FOLK

Some Curious Birds' Nests

PROBABLY all the boys and girls in Lomaland have seen the very interesting nest of the beautiful black and gold oriole, for the garden surrounding the Râja Yoga Academy has been a favorite nesting place for them.

The cassique, also an American bird, and nearly related to the oriole, has likewise remarkable architectural skill. Its nest is often over four feet in length and is suspended at the extremity of a branch of a palm tree as far as possible from all enemies that might, by climbing, reach the nest. It is said that the cassique, for further protection, is very apt to choose a tree on which the wasps or maribondas have already built their nests. The birds seem to know that no tiger-cat or reptile would care to face the stings of these creatures and that therefore they are safer in such places.

One species of this bird weaves its nest of lichens, bark fibers, and filaments of the till-andaias; while another weaves its nest entirely of dry grasses and arranges a slanting opening on one side so that the rain cannot penetrate into it. This species, it is said, always hangs its nest over the water. Often there will be hundreds of cassique nests on one tree; and it must be an interesting sight to any one passing under the tree to see these long nests swaying to and fro in the breeze. So well constructed are they that they are rarely injured by even very severe storms. Often members of one species will build their nests on one side of a tree while a number of another species are just as busy making their nests on the opposite side of the same tree. And it is said that although they are such close neighbors, they have never been known to quarrel.

In Guiana there is a very pretty little songster, called troopial, that shows a wonderful instinct in building its nest, which is generally on a fruit tree. When he is obliged to select a tree whose branches have less stability, like the weeping-willow, for instance, he changes his style of nest, adapting it perfectly to the different conditions. First he binds together, by bits of straw, the small and flexible branches of the willow, and thus forms a conical basket in which he places his nest, instead of the usual hemispherical shape. He gives it this longer shape, and makes it of looser tissues so as to make it more elastic, and thus it is better able to conform to the movements of the willow branches.

In Hindûstân there is a bird resembling a sparrow in shape, as also in the brown feathers of its back and wings; but its head and breast are a bright yellow. It is the Indian baya, and in the tropical sun they make a brilliant appearance when flying by the thousands in one grove. These birds make a chirping noise; but have no song. They associate in large communities. Their nests are formed in a very curious manner by long grasses woven together in the shape of a bottle, and suspended by so slender a thread to the end of a flexible branch that even a squirrel dare not venture his body on so fragile a support, no matter how much he may wish to get at the eggs within. These nests consist of several compartments, which are used for different purposes. In one the mother-bird lays her eggs and hatches her young; another is occupied by the father-bird, who cheers his mate by his chirping note. His apartment has no floor, but only a little thatched roof covering a perch.

The tailor bird of Hindûstân also shows great skill and ingenuity in building its nest. This beautiful bird, which has all the wonderful coloring of the tropical humming-bird, selects a plant with very large leaves for its home-building. Then it gathers cotton from the shrub, spins it to a thread by means of its long bill and slender feet; and then as with a needle, sews the leaves together very neatly to conceal its nest.

In the wilds of Africa we find the grosbeak who gives us a wonderful example of nest-building. Here we find, not a single pair, but hundreds, living under the same roof, perfectly resembling that of a thatched house, and with a projecting ridge, so that it is impossible for any reptile to approach the entrance concealed below. They are described by those who have studied them, as being as industrious as the bees. All day long they appear to be busy carrying a species of grass with which they enlarge and repair their house. Sometimes the nest is increased to such a size to accommodate the annual increase in numbers that the tree is no longer able to stand the weight, and it breaks down under it. Then they are obliged to desert this nest and rebuild on another tree. Each of these nests has many entrances, each of which forms a separate street, as it were, with nests on both sides of it about two inches distance from each other.

The nest of the korwe is another very curious one. For their breeding-place they select a natural cavity in a mopane tree, a species of the bauhinia, or mountain-ebony, found in both the East and the West Indies. The female having entered this, the male plasters up the entrance, leaving only a narrow slit through which to feed his mate. This slit exactly suits the shape of his beak. The female makes a nest of her own feathers, lays her eggs, hatches them and remains with the young until they are fully fledged. During all this time, two or three months, the male feeds her and his young family.

These are only a very few examples of the curious nests built by birds. To describe them all would, I think, take a book. E.



Lomaland Photo. and Engraving Dept.

TEACHERS AND CHILDREN OF THE LOTUS GROUP IN LONDON, PICNICKING

THE VOICE OF THE HILLS

PEACE is the message of the hills,
A peace that broods
Upon their mighty heads, and fills
Their forest solitudes;
The leaping mountain waterfalls,
As each unto the other calls,
Blend in a murmuring noise
Whose silver rushing music stirs
The petty play of human moods,
And bids the candid soul rejoice
In the deep secrets of the woods,
The majesty of Nature's voice.

—*Selected*

Corot and Nature

THE first teacher of Camille Corot, the great French landscape painter, impressed him with the importance of being exceedingly accurate in drawing from nature and representing with the greatest faithfulness just exactly what he saw. This excellent advice he later passed on to his own pupils and an amusing anecdote is told of one of them in this connexion.

At the first lesson of a deaf and dumb boy, Corot wrote down the word "*Conscience*," underlining it three times. The lad followed the injunctions of his master so literally that in copying a picture he drew the blot of glue which had accidentally fallen on the original. Upon seeing this, Corot laughed and said, "If you look at Nature as carefully as that you will find her faultless, no spots upon *her*."

Though precise in this regard Corot was too original a genius to be limited to mere imitation in his own work. M. Edmond About wrote of him:

> Corot is a unique painter, outside of all styles and all schools; he is no imitator; he imitates nothing, *not even nature;* and he is inimitable. . . . He transmutes all that he touches; he appropriates all that he paints; he never copies, and even when he is working from nature, he is inventing — not copying; he could not copy one of his own pictures!

Those great men who have found the divine beauty and power in nature and their own souls as did Corot, discern new laws in art and become creators with nature. STUDENT

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THE CHILDREN'S HOUR

A SECRET

I HAVE a secret to tell you—
Though you may not believe it is true—
But a fairy whispered it to me,
And I will tell it to you.

When May wakes the grass and the flowers,
And the birds build their nests and sing,
When the breeze blows soft, and the air
is sweet
With the fresh, warm breath of spring;

The blossoms, down in the meadow,
In the gardens, and woods and the hills,
Are singing, too, with their playmates,
The birds, and the breezes and rills.

And I'll tell you what they are singing,
For I've heard them over and over,
When I've fallen asleep in the hayfields
'Mid the buttercups, daisies and clover.

The Daisy nods, "Be cheerful;"
"Have courage," Anemone sings,
"From the cold and snow of winter
The beauty of summer springs."

"Be patient," the Violet whispers;
The Lily breathes, "Be pure;"
"Be merry," cries Dandelion,
"'Tis the very best thing, I'm sure."

The Rose, sweet, winsome teacher,
Says softly, "Be true, be true;"
The Buttercup laughs, "Be happy;"
Says Clover, "Be useful, too!"

"Come gather the riches of thought,"
The Pansies beckon and call;
"Remember," Forget-me-not murmurs,
"Remember us each and all."

And I think if you listen closely
In the sweet glad days of spring,
With the song of the brook, the breeze and
the birds,
You can hear the flowers sing.

Helen Isabel Moorhouse (Selected)



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A CUBAN RAJA YOGA TOT
LITTLE LOLITA

The Cowherd and the Flax

THERE is an old tradition in Sweden and Germany, which tells how Hulda, a goddess of grace and mercy, came to give the beautiful flowers of the flax to man.

Once upon a time, in Austria, in a lonely vale, hemmed in by shining glaciers and frowning mountains, there lived a cowherd with his family.

One day while tending his herd on an upland pasture he saw a beautiful chamois suddenly dart by. Being a skilled bowman, he quickly followed in pursuit, until within shot, but was led farther and farther up the steep sides of the mountain, when sudenly the deer disappeared behind the boulders of a glacier.

At the same moment he perceived a great doorway in the side of the glacier, from which a bright light shone forth.

Boldly he passed under the great archway and found himself in a wonderful hall. Its walls and ceiling were of sparkling crystal studded with garnets, through which, as in a picture, the man could see cool vales filled with many bright flowers. But what most attracted the attention of the cowherd was the tall, graceful figure of a woman who stood in the center of the hall. She was clad in a soft silvery robe, caught at the waist by a girdle of shining gold and on her flaxen hair was a crown of flaming carbuncles, whilst in her hand she held a bunch of small blue flowers. Many beautiful damsels were grouped about her, their fair heads crowned with wreaths of flowers. But the cowherd regarded none but the goddess, before whom he knelt.

Hulda wished to test the heart of the simple peasant; so addressing him in a soft, musical voice, she told him to choose from her great store of precious gems and treasures of gold and silver that which he considered the most costly.

But the heart of the cowherd was not clouded by selfishness or personal ambition, so that his choice was most wise; for he answered that he wished for nothing more precious than the bunch of small blue flowers which the goddess held in her hand.

Hulda was pleased with the choice and graciously bowed her head as she gave him the flowers, saying, "Wisely hast thou chosen. Take them and as long as they bloom shalt thou live." Then turning she gave him a measure filled with seeds of the blue flowers with which to sow his land.

At that moment a peal of thunder shook the earth and the hall vanished.

The cowherd awoke to find himself seated on the rocks by the side of a wild torrent which was gushing from the glacier, but in his hand he held a bunch of sweet blue flowers and by his side was a wooden measure filled with seeds, which tokens proved that his adventure had not been simply a dream.

Thoughtfully he took up his gifts and his good bow, to return to his cattle. But he could find no trace of them. He turned his footsteps homewards. Here he was amazed to find great suffering and distress, for he had been gone over a year, though it seemed to him only a few hours. His herd had been killed by the wild beasts.

When he related to his wife all that had happened, and showed her the bunch of blue flowers and the seeds, she was very angry and chided him for what she regarded as his foolishness, but he bore all patiently, and determined to plant the seeds in spite of all she might say.

So he plowed up his field and sowed the seeds, but there was still a great quantity left. He sowed a second and a third field, yet there was seed to spare. Soon the little green shoots began to peep from the soft brown earth, grew longer and longer, till at last the beautiful blue flowers unfolded themselves in vast numbers. So lovely was the sight that even the cowherd's wife took pleasure in beholding it and was glad.

By day and night the man kept diligent watch over his harvest, and often in the moonlight seemed to see the goddess passing through the fields with her hands upraised as if bestowing a blessing on them. Slowly the flowers faded, and at last the seeds were ripe, when again the goddess came to the man and showed him this time how to prepare the flax; and she taught his wife how to spin and weave it into beautiful linen, and to bleach it as white as the driven snow.

The cowherd grew wealthy, and by his unselfishness, patience, and faith, became a benefactor to all men; for thousands of people learned how to cultivate the flax, and thus found work and means of livelihood.

He was now over a hundred years old and had many grandchildren and great-grandchildren, who loved him dearly; but his greatest treasure was the bunch of blue flowers which the kind goddess had given him so long ago and which was still fresh and blooming.

One bright morning whilst he was gazing fondly at his flowers, they began to droop and wither and soon died. He knew then that his earthly life was ended, and gladly returned to Hulda's great hall in the mountain, and was seen on earth no more.

RITA

LITTLE and often makes a heap in time.

IDLE people are dead people that you can't bury.

THE heart's letter is read in the eyes.

Old Sayings

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2	29.707	62	57	60	56	0.00	W	2
3	29.700	65	56	58	55	0.00	S	5
4	29.789	65	54	59	53	0.00	W	6
5	29.726	63	49	58	54	0.00	N	4
6	29.755	67	55	60	57	0.00	NW	6
7	29.714	68	57	64	61	0.00	W	3
8	29.653	67	55	61	59	0.00	N	5

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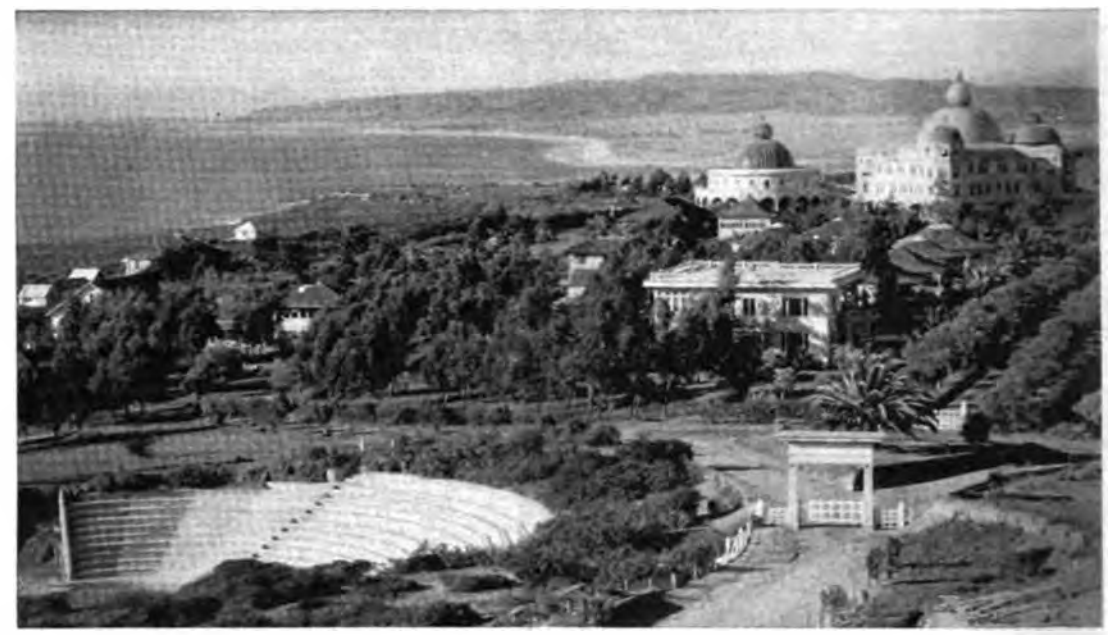
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Vol. XIII — **Truth Light and Liberation for Discouraged Humanity** — **No. 29**

CONTENTS

Pages 2 & 3 — EDITORIAL
What is it that Moves?
Mechanics not Life
Always Something Beyond
The Rotation of the Earth

Page 4 — TWENTIETH CENTURY PROBLEMS
The Last Word on Alcohol
Made Poets
The Comets' Records

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
The Temple of Athena at Corinth (*with ill.*)
Babylonian Flood Story
Spruce-Tree House
Biblical Criticism Countermined

Page 6 — TWENTIETH CENTURY SCIENCE
The Lunar Shell
The Beneficent Cold
Illegal Facts
An Arsenic Case

Page 7 — NATURE STUDIES
French Antarctic Expedition
Kingussie, Scotland (*with illustration*)
The Goblin Shark of Japan

Pages 8 & 9 — STUDENTS' PATH, ETC.
As Through a Glass Darkly
Environs of Geneva (*illustration*)
Philanthropy and Business
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
The Marks of a True Teacher

Page 11 — GENERAL
The Theosophical Address at Isis Theater
The Marks of a True Teacher (*con.*)
The Secret Doctrine, Point Loma Edition
"Crucified" Teachers
Can Sea Water be Freshened by Percolation?

Page 12 — GENERAL
Venus Mistaken for an Evil Spirit
Salubrity of Tarred Roads
The Illuminating Engineer
University Celebrates Its Milenary

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Shakespeare and the Modern Stage
Pillar and Capital of the Piccolomini Palace (*ill.*)
Amid the Memories of Medieval Siena
The Rationale of Unselfishness

Pages 14 & 15 — WOMAN'S WORK
Praise of Women (*verse*)
Justice in Human Life — Reincarnation the Clue
Rothesay Castle (*with illustration*)
Mark Twain's Tribute

Page 16 — OUR YOUNG FOLK
Athens and Sparta (*verse*)
A Lesson from the Simple Life of the Indians
Râja Yoga Pupils at the Entrance of the Memorial Gate (*illustration*)
The First American

Page 17 — CHILDREN'S HOUR
The Trustful Shoemaker
A Group of Pupils of the Râja Yoga Academy at San Juan Hill (*illustration*)
Hepatica (*verse*)
A Tribute to the Theosophic Leaders

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

What Is It That Moves?

A PROMINENT member of the American Chemical Society has lately pointed out how little specialists know of the fundamental problems of chemistry, especially in respect of the three questions:

What is it that moves?
Why does it move?
How does it move?

Having erected a science on the assumption of the atom as ultimate (though for most people, of course, it was regarded only as a practical ultimate, a working hypothesis), we now find that the atom is resolvable, and even suspect that it is variable — the "resultant of the action of a periodic variable upon a constant," in mathematical jargon. A great manufacturing chemist tells us how he has a factory of 500 acres, with 386 steam-engines, 472 electric motors, 218 chemists, 8000 workmen, etc.; and how, though he can make all sorts of things, he cannot imitate the simple silent work that goes on in the vegetable cell, a true laboratory, where the most valuable organic compounds are distilled without the aid of all this huge mass of iron retorts and furnaces. When shall we be able to imitate the processes carried on in this most perfect of laboratories?

Mechanics Not Life

In attempting to solve the question, What is it that moves? we must leave the world of space-perceptions, and of space-conceptions arising therefrom, and enter the world of mind and thought. For we cannot in terms of areas and masses, formulate anything that will satisfy the mind as being an ultimate, a *primum mobile;* the mind will always go one step farther than the farthest we can reach by that method of formulation. And, so long as the mind and the pictures it creates are two separate things, the one external to the other, there must of course be this duality; for that which contemplates must ever remain separate from that which it contemplates. Science is therefore looking in the wrong place if it expects to find the cause in its product, the reality in its image. But while, so long as there is contemplation of any sort, the distinction between subject and object must always remain, and we can never reach the truth until contemplator and contemplated blend into one, and all that we can conceive of as consciousness disappears into a state of which we cannot form the remotest conception — still we may approximate indefinitely to the reality. To pass from the world of space-perceptions and space conceptions to the world of mind, is a step onward. Predicating that the world which appears before our eyes and our mind's eyes is secondary to the inner world of thought and feeling, of which also we are conscious, we may seek for the movers of the outer world in the inner world. And, as the matter that composes our bodies is only a part of the matter which extends everywhere, so the consciousness which we feel within is but a portion of a consciousness that extends everywhere. And this universal consciousness it is that occupies a causal relation to the phenomena of external nature.

Always Something Beyond

Matter Moved from Within

Various analogies have been suggested as aids to thought; but they must be regarded rather as illustration than arguments. For instance, the phenomenal world may be compared with a picture thrown on a screen by an optical lantern. Using this comparison as an illustration — that is, utilizing it only so far as it may subserve the purposes for which we have adduced it, and declining to be bound by any irrelevant analogies it may suggest, a procedure which, we submit, is the proper way to use an illustration — we may point out that the cause of the picture is not in the picture itself, but in the lantern and its appurtenances. From this we would argue that the motive power of external nature is not in external nature but inside of it. Scratch that illuminated screen as long as you will, and you shall never find anything you can scrape off. So in the physical world we can find but particles, smaller and smaller, and we would be disposed to set no limit to the smallness of particles that might be found with microscopes and ultramicroscopes. But is it not a capital mistake to be searching for ultimates in the infinitesimal? Why the very small rather than the very great? Why the fine rather than the gross? These are but pairs of opposites, ends of long lines which may meet actually, but which theoretically stretch out into the boundless confines of our imagination. We have to get away from size and dimension altogether, if we would find out the end or beginning. We should always find particles, and they would always be moving, but motion itself we should never find; and, as to matter, it is either made up of more matter, or it is made of something which is not matter.

No End or Beginning in Dimensions

What we know of the world is the illuminated screen. What we do not know is (1) the screen, (2) the light, (3) the transparency in the lantern. If anyone cares to go further, let them throw in the man who works the lan-

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tern, and the spectators who view the pictures, and the money in the box office, or anything else they please. In this way they can find help in answering questions (2) and (3) as to the How and the Why. But it is important to recognize that there are these three chief factors — the screen, the light, and the slide. Now which of these, if any, shall we call "matter"?

Who can Actually See *Matter?*

Is matter the invisible dark screen on which the picture is thrown, or is it the picture, or is it the slide in the lantern? We find that theorists have generally had their minds so badly out of focus that they have jumbled all these together and used the word "matter" in a highly fluid and amorphous sense. They have formulated equations in which the x has appeared on both sides and thus failed to become eliminated, and in which the value assigned to the various co-efficients has fluctuated by an indeterminate law. At one time "matter" has been the result produced by the various hypostases; at another time it has been one or another of these hypostases; that is, it has been now the image on the screen, now the screen itself, now perhaps the light or the slide.

If, then, we are to attempt to philosophize on this question, we must settle beforehand what our terms are to mean, and we shall also probably run short of terms and have to borrow from the Sanskrit. On looking into *The Secret Doctrine*, we find that there are many such terms; and it will repay the student to ascertain the exact senses in which they are severally used. There are words to signify the invisible screen of matter upon which the external world is projected like a picture, and words to signify the radiation which streams from the lens, and words for the prototype of the picture — the transparency in the lantern. Archaic eastern science seems to have studied all these and to have in its languages terms to denote and describe them and their relations.

Some Definitions Needed

Then we have to analyse the human mind, and mind in general. What are the senses, and what the other faculties? In the mind we also find the duality of a mover and something which is moved — resulting in a third thing which is the product of the interaction of the two. Our thoughts are a kind of material substances, the result of complex motion in a mind-matter or mind-ether, as it were. What is this mysterious "ether" which we hear about as filling all space? Is it not our attempt to supply the necessary screen for the pictures to be projected upon? Yes, it is the necessary postulate of our reasoning.

What is the Place of Mind?

The conception of an ether arose primarily from the necessity of postulating a background, and in its simplest expression it is merely a *place*, so to say, on which to build. When we analyse creation, we keep on taking things away; but, however much we take away, there will always be left — a hole, which we cannot take away. The ether is primarily such a hole. But it has been confused with many other things, like an onion with its coats; and at present it would probably be correct to say that the physical world is the outer coats of the onion, and the ether a few of the inner and finer coats plus the onion itself — whatever that may be.

In our minds we have also the lantern, the screen, etc. All of these require names. Thus is indicated cursorily the outlines of the subject we are to study, and this indication may suffice to show what a very interesting and important study Theosophy is, since it can throw light on such points.

Volition always back of Motion

Motion is an effect; its cause, as near as we can say, is volition. Let us look within our minds for the cause of motion there; we find that we make a volition, the result of which is motion, first in the mind, and then in the body. So the question is shifted to a problem of psychology, and we have to consider what is volition. The question, "Why does it move?" opens up the whole question of the purpose and meaning of life and of the universe.

Only one observation remains to be made. There are certain pseudo-Theosophists—some of whom are people who once belonged to the Theosophical Cause but who have now wandered off on strange paths of their own — who find it to their interest to suggest that the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is merely a philanthropic body and that it has no interest in such questions as those indicated above, and no teachings concerning them; that, in short, it teaches no occultism. While recognizing the desire of such parties to engage attention for that which they are pleased to call "occultism" — their own teachings — we must absolutely deny this assertion. If it be true (as it is true) that members of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY do not dabble in psychism and astralism, their reason for not doing so is clear enough; for a very cursory examination of the writings of H. P. Blavatsky will show that that pursuit leads not to knowledge but to delusion. Anyone reading ancient history will find that psychists and astralists were *never admitted to initiation* until long after those pursuits were dropped forever, and a lengthy purification undergone. This was a rule which was never abrogated during "Pagan" times and only fell into desuetude after the rise of Christianity and the loss of the archaic Mysteries. The difference between Divine and goetic magic was sharply and mercilessly drawn.

True Theosophical Science

Psychism a Blind Alley

Occultism is an essential part of Theosophy, but there is a *right* path and a *wrong* path. These pseudo-theosophists are on the wrong path, and a perusal of their literary productions will suffice to convince of that fact any person of ordinary intelligence. The UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY adheres to the teachings of H. P. Blavatsky and follows the true path of practical Occultism. This doctrine declares that he who aspires to knowledge must first live the life, physically, morally, mentally, otherwise his efforts will be in vain. The UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is not the medium for the promulgation of scrappy and foolish *soi-disant* information about the psychic powers in man, who you were in your past life, and what kind of food they will eat in the future; for it does not consider that this kind of literature is what is most needed just now to meet the problems of the world. But for all who are willing to follow the path of duty and service, there is waiting as much *knowledge of every sort* as they can possibly handle.

STUDENT

The Rotation of the Earth

WHILE this subject was somewhat fully considered, from certain standpoints, in the CENTURY PATH, Vol. XII, No. 52, there are some ideas abroad bearing on the topic which seem to show insufficient study. In a recent scientific article on the purposes of the magnetic survey, the following occurs:

> It should be stated that if the gyroscope (compass) is set whirling with the axis pointed due north at the point of departure, and a due east course is set, for example, the axis will not continue to point due north.

This would be correct if the instrument were a true gyroscope, but ceases to be true when converted into a gyrostat. In order to effect this, such an instrument has a vertical axis of free rotation on ball-bearings in a frame weighted to preserve verticality and mounted in gimbals. Within the frame is the horizontal axis of the gyrostat wheel — an electric motor on ball-bearings. A second horizontal axis at right angles to the other two, which would convert the gyrostat into a gyroscope, is omitted. The effect of this omission is that whether the instrument is started pointing north, or not, the axis of the motor will change its azimuth until it does point true north; and it will remain so, except for frictional error, whatever course the vessel sails on.

The reason is that the free, theoretically frictionless gyroscope is not influenced by the earth's rotation; while the gyrostat mounted as above, feels it, and in consequence of a beautiful dynamic law, at once tries to place its axis of spin as nearly parallel to that of the disturbing force as possible. This it can only do by a change in azimuth, and once the change is effected it remains pointing true north.

Suppose the instrument did have the second horizontal axis, but that we had rendered it practically non-existent by clamping it with a set-screw. And suppose that, the axis of the motor having now reached the north position, we clamp the vertical axis, and unclamp the second horizontal axis, the motor continuing its spin. One axis being still constrained, or practically non-existent, the instrument continues to feel the earth's rotation, but exhibits the effect of it in a new way. Already as nearly parallel to the earth's axis as it could get while constrained to move in a horizontal plane, the liberation of the other horizontal axis enables the spinning axis now to incline itself until it is exactly parallel to the earth's axis. If a scale of degrees has been engraved on a vertical circle attached to this second horizontal axis, we should be able to read off the latitude.

This extraordinary property of a spinning body, which enables one to find the true north and the latitude, is little known, and perhaps still less understood; although it was all beautifully explained and illustrated by Professor Perry at Leeds in 1890.

STUDENT

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Some Views on XXth Century Problems

The Last Word on Alcohol

THE third bulletin of the Medical Department of the Provident Savings Life Assurance Society deals mainly with the alcohol delusion, giving the policy-holders the last word of fact and science.

The last word is as needed as was the first, in fact more so in the proportion (as we recently pointed out) of 17 to 13. For that is the ratio of our present average individual consumption to that of 1840. We drink every year two thousand million gallons of alcoholic beverages.

The report boils out the facts from medical and scientific literature, giving much in very small compass: Thus,

It has been conclusively shown by laboratory experiment that alcohol taken in so-called moderate quantities (two glasses of beer daily), reduces mental and physical efficiency. Those who are disposed to question this statement would do well to have themselves subjected to a test in some experimental laboratory, where the degree of impairment of mental and physical functions caused by alcohol can be measured quite as accurately as a yard of cloth.

Alcohol is correctly named an anaesthetic or narcotic, never a stimulant.

Scientific experiments show that alcohol has been misnamed a stimulant. Its total effect is anaesthetic; therein lies its danger, and for some its charm. The power of associating ideas is impaired after even slight alcoholic indulgence, and with increased indulgence one after another of the higher brain centers is put temporarily out of commission. The man who "wakes up" under alcoholic influence is really going to sleep, so far as his higher reasoning faculties are concerned. The fancied stimulation is merely a release of the lower nervous activities, by a suppression of the higher, causing a narrowing of the field of consciousness.

For the general public the most important point perhaps is that the *moderate* use of alcohol shortens life. No one questions that any degree of immoderacy does that. The report quotes the figures of the United Kingdom Temperance and General Provident Institution from 1866 to 1905. This company separates the statistics of its moderately drinking policy-holders from those of its total abstainers, thus affording an important contrast.

On analysing the experience in these two groups, it was found that for every hundred deaths among the total abstainers, there were 131 deaths among the temperate drinkers, showing a difference of 31% in favor of the abstainers.

Taking the average of the same company for 61 years prior to 1901, and considering the mortality at the different age periods, we find that from 35 to 39, the mortality in the general group was 83% in excess of that among the total abstainers.

The experience of the Scepter Life, 1884 to 1905, is of a similar nature. In that company for every 100 deaths among the total abstainers, there were 146 deaths among the moderate drinkers, showing a difference of 46% in favor of the abstainers.

The figures are of course conclusive. And they follow from our pathological and therapeutic knowledge of alcohol. It works upon the protoplasmic nerve cell, beginning with the highest, most recently achieved and elaborate vital combinations, descending to the lower, those which we have in common with the instinctual animal, and finishing with the lowest, those which are concerned with the radical functions of respiration and circulation. Any apparently stimulating effect is really paralytic. Thus the quickening of the heart is a degree of paralysis of the nerve centers that keep the heart beat down to its proper pace. Whether this may not be occasionally a proper medical proceeding, the lesser of two evils, is usually a question for the doctor only.

Incidentally the bulletin comments upon a preposterous argument occasionally advanced in apparent seriousness: that the use of alcohol (its injuriousness being here admitted) tends to weed out the unfit.

But the drug has had many centuries of trial, and the unfit are not only still with us but increasingly so. If moreover it is lethal enough to weed out the unfit, it must also be lethal enough to fill their places from the ranks of the fit. We know that any occupation injurious enough to kill the weakly will damage the strong. Why not on the same principle reintroduce the manufacture of the old phosphorus match and encourage all others known to be destructive to health? Why not distribute morphine gratis? M. D.

Made Poets

A LITERARY editor, apparently troubled by an excess of voluntary contributions, suggests that no one should be allowed to write poetry without a State license, such license to certify that he is a genuine poet. There is practically no real poetry being written at all today, he says; it is all imitation, at any rate all that gets into the magazines.

Roughly generalizing in the same way, we should rather say that a good deal of real poetry gets into the magazines, but that it is written by imitation poets.

It sounds paradoxical, that an imitation poet should write real poetry. The paradox, however, disappears.

The real poet from time to time finds generated within himself an intense state of feeling. To express this he swiftly seizes upon such words, phrases, rhythms and rhymes as will best do the work.

The imitation poet in his extreme form has merely a willingness to receive an intense state of feeling if he can somehow manage to come by one. It does not create itself spontaneously in him, but he can recognize it when he sees it expressed in real poetry. Mild states he does know how to create indirectly; and echoes of great poetry that he has read, sounding in his memory and sporadically coming upon the field of his attention, will awake mild states in him which he may regard as the real afflatus.

Deciding to write a poem this morning and a mild state of feeling having been come by, he calls up all the likely words and phrases and tests them. Tests them or tastes them. If they bring with them or awake in him agreeable states of feeling which are in harmony with what he already has, or are not out of harmony with it, which develop it nicely, or which even substitute themselves for it so long as the substitute is a nice one, he accepts them and puts them in order. If his taste and critical faculty are good and his memory fairly rich with much reading of poetry, the result may be a real poem.

Obviously the essential difference between the two kinds of poet is that the real one, charged with feeling, seizes verbal instruments to express it. Whilst the imitation one, speaking generally, gets his feeling from touching over the instruments. The touching over may be done subconsciously in memory and then done consciously in the act of composition, or the whole process may be conscious and volitional.

These are the extremes; but of course there are intervening grades. That is, there are imitation poets who have various percentages of real genius. STUDENT

The Comets' Records

THE writer of a recently issued book on and with the title of *Comet Lore,* has listed all the disasters and great events of every period that were contemporaneous with the appearance of any comet, noting those that at the time were popularly ascribed to that influence. From the long array of facts he finally renders a sort of half-way verdict. Between the view that to ascribe any influence to comets is superstition, and the popular view that comets have a direct perturbing power in terrestrial and human life, he interlopes his own. Which is, that the *sight* of comets upsets men's mental equilibrium and judgment, in some cases producing insanity sporadic or epidemic, in others wars and rebellions.

The close approach of a comet to the earth affects and disturbs men's brains, so that they are inwardly stirred with warlike impulses. Hence the great wars almost invariably following the appearance of comets. Hence, too, the appeal to comets made by so many conquerors, from Hannibal the conqueror down to Napoleon. . . . Hannibal committed suicide on account of a comet. So did Mithridates. So did Louis Tomas, a wealthy landowner of Hungary, only a few weeks ago. . . . King Louis, the Debonair, of France, died from fear of a comet. So did Louise of Savoy, Mother of Francis I of France. Emperor Charles V was so moved by the appearance of a comet in 1556 that he gave up his imperial crown and became a monk.

According to Mr. Emerson's theory there would have been no effects if the comets had remained invisible. This seems overstrained by his own imposing list of happenings. Fear might account for a certain amount of the insanity; here and there some conqueror might have thought the comet of the time presaged the success of some meditated onslaught. But unless some other causes are at work the appearance of a comet is too frequent a phenomenon in the life of every man to excite any great amount of fear. And widely spread fear would be just as likely to paralyse an impending war as to precipitate it. On the evidence of the book we take it to be perfectly reasonable to infer that comets do have an inductive effect upon consciousness. C.

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Archaeology Palaeontology Ethnology

The Temple of Athena at Corinth

THE so-called Temple of Athena at Corinth is probably the most ancient relic of the Greek Doric order, as can be seen by the great massiveness of its proportions, the simplicity of its forms, and the coarseness of the materials. It was erected between B. C. 750 and B. C. 600. Twelve columns were standing in 1751, when it was examined by James Stuart, the eminent architect to whom posterity is greatly indebted for the first careful survey of the architectural antiquities of Greece. Five columns were subsequently aken by some Turkish governor who broke them into ragments and used the ieces to build into his ouse.



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CORINTH: ACROCORINTH, AND RUINS OF THE TEMPLE OF ATHENA

The Temple stands within the site of the ıcient city of Corinth. After many vicissi- des the city was practically destroyed by e Goths, and the later inhabitants in the iddle Ages rebuilt it on the summit of the l. The modern town is situated upon the ient site.

t is a curious thing that no remains of the alled Corinthian style have been found at inth, and even the acanthus plant, which ıe characteristic ornament of the Corinthian er is said to be unknown in the vicinity he city. STUDENT

lonian Flood Story

HE papers report the deciphering by Professor Hilprecht of the University of Pennsylvania of one of the tablets the ruined temple-library of Nippur, giv- Flood story like that in the Bible. The nt, as printed, is as follows:

eclare unto thee) that the confines of heaven loosen, a deluge I will make, and it shall away all men together; but thou (the Baby- Noah) seek life before the deluge cometh for to all living beings, as many as there are, bring overthrow, destruction, annihilation; great ship and * * * total height shall be ture. It shall be a house boat carrying what ı saved of life * * * With a strong deck The ship which thou shalt make, into it e beasts of the field, the birds of heaven creeping things, two of everything instead nber * * * and the family * * *

is much older than the Layard tablet ees with the Hebrew Bible in more ırs. The Layard tablet is dated from ., but this from 2100 B. C. Whether got the story from the Babylonians, Babylonians from the Bible, does not tter, in view of the fact that the Flood niversal, being found among the re- ıditions of the American Indian tribes and indeed in all parts of the world. It refers, historically, to one or other of those periodical cataclysms which overwhelm the world at the junction points of great race-cycles; and allegorically to the destruction of wickedness and the preservation of justice. In all these stories we find sacred mountains of refuge, arks, Noahs, doves, etc; which are symbols having a meaning to the student of sacred symbology. STUDENT

Spruce-Tree House

THE ancient history of the North American continent is, of course, very complex, and will not accommodate any simple scheme made to fit the theories of anthropologists, ethnologists, and historians. Before theorizing we need more facts.

These facts will show us the traces of peoples of all kinds, ranging from savagery up to the highest culture. Nor will these different stages of civilization be found to coincide with any chronological scheme that would establish a progressive evolution; for we shall find that periods of high culture were often very ancient, while periods of savagery were recent; or again, that both states have existed contemporaneously in neighboring parts.

One phase of the past is represented by the cliff-dwellings; and Bulletin 41 of the Bureau of Ethnology of the Smithsonian Institution (1909) gives occasion for a few notes on the ruins of the Mesa Verde National Park, and especially the one known as Spruce-Tree House. This house, which should rather be called a village, is built in a cave on the eastern side of Spruce-Tree Cañon, a spur of Navaho Cañon, the cañon at the site of the ruin being 150 feet deep and having precipitous walls. At the northern extremity the cañon ends blindly; and the rock is of sandstone with layers of coal and shale, through which the water seeps and undermines the harder rock, leaving caves. Outside the caves are piles of talus reaching down the cliff, and upon these many of the cliff-dwellings are built.

Spruce-tree House was discovered in 1888 by two herdsmen of Mancos, and the first explorer to write a detailed account of it was Baron Nordenskiöld. The cave is shaped like a half-moon with the flat side next the cañon and the bulged side going back into the cliff. It is 219 feet long from horn to horn of the crescent, its greatest depth from front to back is 89ft., and its height is small compared with its depth. Within this is built the community house, with walls of stone, sometimes cemented, sometimes not. There is no general plan, and rooms appear to have been added from time to time and adapted to the shape and size of the cave. In some places there are stories with floors still remaining. One hundred and fourteen rooms have been counted, and eight ceremonial chambers. The ruin is divided into two parts by a kind of street or passage running through the length. The rooms are mostly rectangular, two or three meters in the side, entered by narrow doorways; the accommodation for light and ventilation seems to have been negligible.

The people who inhabited Spruce-tree House appear to have been not highly cultivated and at about the level of some of the pueblo inhabitants when these latter were first discovered by the whites. They were farmers, industrious, but timid and superstitious in their disposition. STUDENT

Biblical Criticism Countermined

AN American professor has combated the theory that everything Biblical was borrowed from Babylon, by propounding the theory that the Babylonians borrowed from the original Semites. The Semites originated, he thinks, in Amurru, the land of the Amorites, in Syria, and were earlier than the Babylonians, who borrowed from them. Their god was named Amurru, as the Assyrian god was named Asser; and a great many names of people and places are derived by the author from this root. It is claimed that the author brings a wealth of scholarship to the proving of his thesis. A reviewer of his book rightly points out that the flood story is universal, so that it is useless to trace its derivation in Western Asia: the same applies to the other allegories. The question is far more complex than this, and scholars ought to widen their field of view before they theorize. TRAVERS

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The Trend of Twentieth Century Science

The Lunar Shell

THE Theosophical description of the moon would be a *shell,* an empty case from which the essential contents have disappeared. Reserving the word *empty* for a moment, we find the current scientific description pointing in the same direction. But whilst Theosophy makes the earth the child of the moon, science has the order of generation the other way about, even thinking that it can guess something like the time when and the place whence the moon split off. The time when, was between one thousand million and one hundred thousand million years ago; the place whence, was where the Pacific Ocean now rolls.

The earth, according to science, consists of a metallic nucleus surrounded by a rocky shell or skin. The shell is about 1000 miles thick. This is the outer fourth of the radius; the inner three fourths running through the nucleus.

The metallic nucleus is purely inferential. The density of the whole globe is about five and a half times that of water; that of the crust from two and a half to three and a half the density of water. A little calculation shows that the density of the nucleus must therefore be about eight times that of water — and this is the density of iron.

The entire moon, according to science, is similar in make-up to the earth's *crust* — that is, is rock. She has no metallic nucleus. If she was once what the earth is now supposed to be, a rock shell with a nucleus, she has lost the latter, is shell only, and the shell has collapsed and obliterated the cavity. The "emptiness" of the case is metaphorical only, at any rate from the standpoint of matter. From that of life she is very truly empty. Says Professor Wiechert, of the chair of geophysics at the University of Göttingen:

> As the pressure conditions in the interior of the moon's *body* must be similar to those existing in the rock *mantle* of the earth, we arrive at the conclusion that the physical conditions of matter in the rock mantle of the earth are not greatly different from those prevailing in the body of the moon. We saw that the material, too, must be the same. Thus . . . the rock mantle of the earth and the body of the moon must have very nearly the same density.

On the whole the former is about 3.4.

> The average density of the moon, on the other hand, may be inferred from astronomic observations. And what is it? Referred to water, 3.4. A better agreement than this could not be wished.

When science comes to the Theosophic view, the moon's parentage of the earth, instead of the opposite, it may theorize that the older planet gave birth to the new one by extruding its nucleus, its crust then falling in, and the free nucleus gradually getting a coat of rock.

On the question of the first appearance of life on the earth there is an extraordinary diversity of opinion. It is supposed to have first appeared in the water of the young planet, some time subsequent to the beginning of the sedimentary deposition of rock. According to Professor Sollas, sedimentation began twenty million years ago. From that the various estimates run up. At the top is Professor Wiechert's, for he remarks in the address from which we have already quoted:

> We are forced to admit that life has lasted *several thousand million years.*

And the beginning of sedimentation must be put yet further back. STUDENT

The Beneficent Cold

A NON-MEDICAL contemporary puzzles itself over our constant readiness to take cold. Most other acute diseases prevent their own recurrence. Get an attack of smallpox or scarlet fever and by the time you have recovered, your blood has permanently learned the trick of dealing with that particular germ. That disease you will not as a rule acquire again.

But a cold does not protect against the next one; it may even predispose to it. The germs of any particular cold are finally destroyed, but the blood seems to have learned nothing. It is as wide open for invasion as ever.

We do not know the reason; at any rate not the whole of it. Part of it ought, however, to be plain to anyone. We eat badly, the wrong things, too much of them, and too often; and we exercise too little. Dangerous rubbish piles therefore accumulate here and there throughout the body, the least dangerous being fat. Fat is rubbish safely stored. But always where there is much in safe storage there is also much in dangerous places and conditions. This may at any moment catch fire, *must* as a rule do so. This catching fire is an acute disease, from the cold upwards. One might say the beneficent cold. The blood permits, as it were, one acute disease, the least dangerous. The unstorable rubbish must be burned or give rise to some serious *chronic* disease. We cannot estimate the amount of chronic disease from which colds save us. Perhaps not one of us would be free if the blood offered as much resistance to a second cold as to a second attack of scarlet fever. Moreover the non-resistance to a second cold may save us from a first pneumonia. It is a safety valve.

The moral is very obvious. But till we have seen it and acted upon it and so have no more colds, we should be grateful to them and refuse the new bacterial brews which science now offers us to abort them. If those brews come into general use we shall see some lively doings in the fields of pneumonia and the rest as well as in those of the chronic maladies.

M. D.

Illegal Facts

THERE is quite a little lesson for men of science in the just issued volume of the International Scientific Series. The book is an account of the famous chemical periodic law associated forever with the name of Mendeleyeff. But had it not been for stupidity, conservatism, inability to nose a new truth, the law might have been known years before and associated with the name of the English chemist Newlands or the Frenchman de Chancourtois. Newlands tried to induce the Chemical Society to consider what he called "the law of octaves." Like Mendeleyeff later, he had been arranging the elements in the sequence of their atomic weights and found that they fell into lines of seven.

Few chemists paid any attention whatever; those few were inclined to laugh; and one wit even suggested that Newlands should try the effect of arranging the elements in the sequence of the initial letters of their names.

The discoverer was thoroughly discouraged and gave no more attention to this line of investigation. The scientific mind was, unconsciously, shy of the *seven.* There was the secret. Without knowing it, it dimly felt that seven was somehow associated with the mystic, with "superstition," Pythagoreanism, belief in numbers as powers. Truths that seem to look that way have to come up at least twice before they can get attention. Half a century ago Reichenbach took *x*-ray shadow pictures through the cover of a box — and nearly got into a lunatic asylum for reporting it. The phenomenon looked toward the mystical and could not be allowed. That is why Newland's sevens had to wait, while Newton's gravitation passed at once. That is why the sun had such difficulty in getting himself connected with magnetic storms and why the planets still cannot get themselves connected in any way with terrestrial and human events. That is why the moon is still no factor in physiology, obvious as is the connexion. But, fortunately, facts never get discouraged. They bide the time of the ripening of minds. STUDENT

An Arsenic Case

IN a recent Massachusetts case a woman was prosecuted for the murder of her six children. Their bodies all contained arsenic in sufficient amounts to cause death. But then a hair mattress came under suspicion and was found to be the murderer.

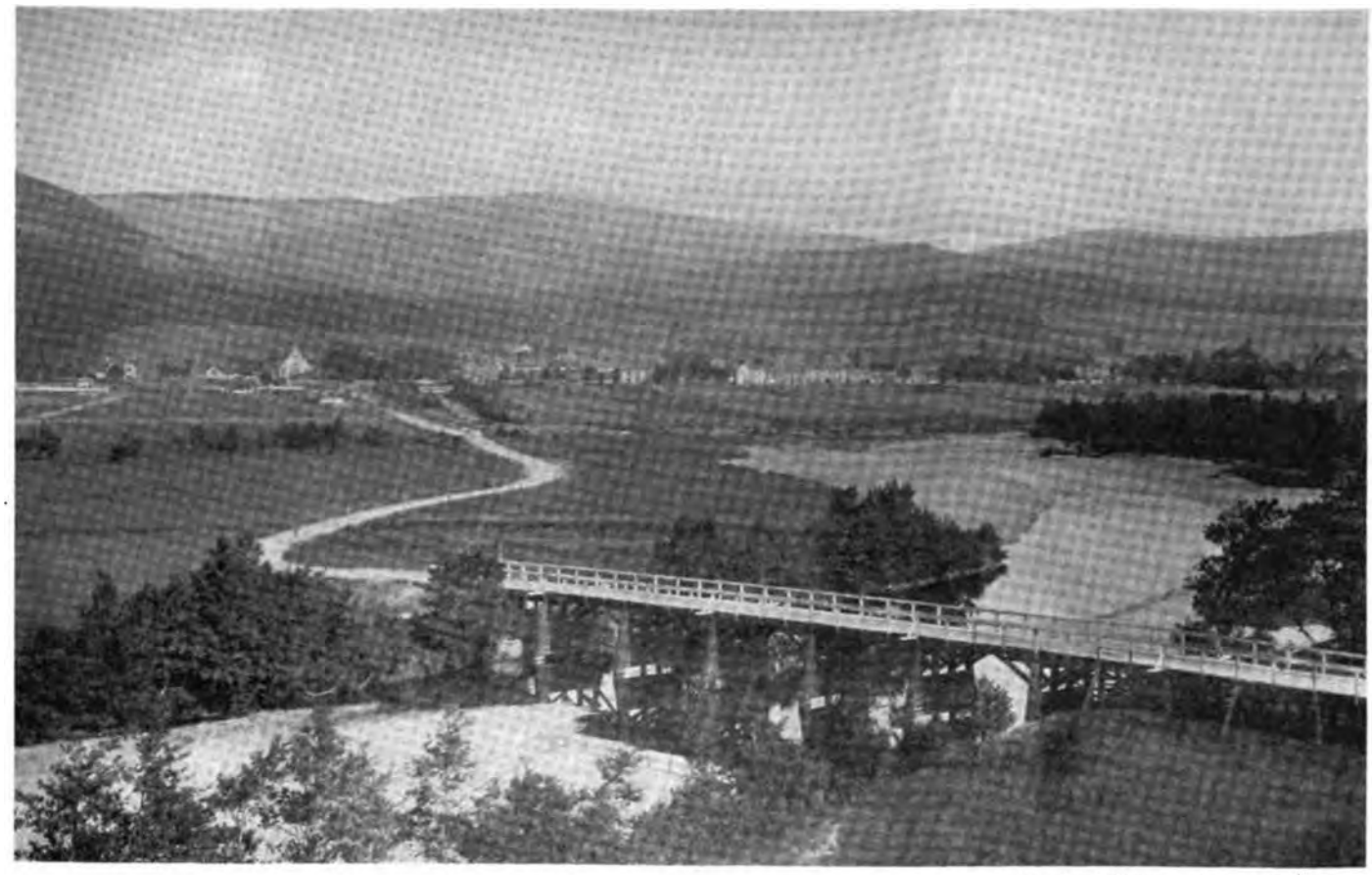
It is a rather difficult process — and correspondingly expensive — to remove all the animal matter from horsehair. It is cheaper to prevent putrefaction by the addition of an antiseptic. As it turns out that the favorite antiseptic is arsenic, and that a second dose is sometimes used in the cleansing of old mattresses, the puzzle is that unexplained deaths are not more numerous. The doctors are naturally not much on the alert for cases of arsenic poisoning in general family practice and the deaths might easily get certified under the name of some of the symptoms. For all the symptoms of arsenic poisoning can occur separately and together quite apart from the presence and causation of that drug.

If we must use hair mattresses and will not or can not always pay the price which the perfect extraction of the animal matter would render necessary, is there no other antiseptic which the manufacturers could employ? Why not sulphate of iron, for instance? Even sulphate of copper would be probably harmless.

Incidentally, do we not possibly get some light upon the case of Mrs. Maybrick? C.

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Nature Studies



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KINGUSSIE, SCOTLAND: SOUTH VIEW

French Antarctic Expedition

THE French Antarctic Expedition under Dr. Jean Charcot in the *Pourquoi-Pas?* has recently returned to Punta Arenas, earlier than was expected, owing to a series of misfortunes which prevented it from carrying out its full purpose. This was Charcot's second Antarctic voyage. His first, on the *Français* in 1903-5, explored the west coast of Graham Land, wintering on Wandel Island in 65°S., and continuing the voyage to a point off Alexander I. Land in 68°. This later expedition was designed to continue the work of the former, and special motor sledges were carried to explore the supposed Antarctic continent. The expedition was subsidized, the ship specially constructed, and a good scientific staff and equipment taken.

The explorers sailed from Hâvre in August 1908, and from Punta Arenas the following December, taking fresh supplies of coal at Deception Island in the South Shetlands. But on resuming the voyage the *Pourquoi-Pas?* ran aground, and after being re-floated lost her rudder in collision with icebergs. The voyage, however, was continued to Adelaide Island and the adjacent coasts were explored for a distance of 120 miles to Alexander I. Land. Being unable to find safe anchorage, the expedition returned north and spent the winter of last year off Petermann Island, south of the 65th parallel. On the return of summer they explored among the South Shetlands, and subsequently visited Peter I. Island in 90° W. and sailed as far west as 126°.

The results of the expedition have been to obtain a better knowledge of the coast-line of the continent, linking up the scattered patches of land; and it will be found, when the scientific observations have been arranged, that valuable data in meteorology, magnetism, hydrography, and geology, have been secured. H.

Kingussie, Scotland

KINGUSSIE, a village in the south of Inverness-shire, Scotland, is beautifully situated on the river Spey, a river famous for the rapidity of its flow, and the splendor of the scenery through which it runs.

The district around Kingussie teems with historic interest; and on the rugged but towering Grampian mountains to the south, the Romans had to cease their onward march of conquest in Scotia. Galgacus, Chief of the Celts, although defeated by Agricola in 83, there showed great valor in defense of his country. The speech of Galgacus to the Romans at that time, thrilling with love of country and freedom (mentioned by Tacitus, who must have heard it from the Roman soldiers), contains an unconscious prophecy of what the future annals and traits of these northern people would be; love of country and freedom being their strong characteristics to the present time.

On the opposite bank of the river from Kingussie stood one of the castles of the Comyns who ruled here during the reigns of the early Scottish sovereigns; John, the Red Comyn, an aspirant to the Scottish crown, swore fidelity to Bruce, and then treacherously betrayed him — an excellent example of how, through ambition, a man may work against the best interests of his country. On the same bank the last scene in the rebellion of 1745 was enacted; the remnant of the Highland regiments gathered there two days after the battle of Culloden, and then received the order from Prince Charles to disperse.

Kingussie district is also well known as the birthplace of James Macpherson. Little wonder is it that being born in such surroundings, and hearing in his childhood many ancient stories native to the place, he should have been fired with a zeal to collect them. As a result of his labors a volume of Ossianic poems was published in 1760; these poems, translated from the Gaelic or Erse language, give us an insight into the character of the old Scots, and put into the background the title "barbarians," which is usually applied to them. G.

The Goblin Shark of Japan

THE deep waters of Japan, says the *Scientific American*, are looked upon by zoologists as a sort of wonder-realm, by reason of the interesting archaic animals that are preserved there. We have not yet found an Ichthyosaur, but some zoologists say they would not be surprised to find one. The goblin shark is one of these curiosities, the native name, which means the same, being *Tenguzame*. An American professor, into whose hands a specimen came, recognized it as an archaic type whose close relations have long become extinct. *Scapanorhynchus* is the name given to it — a name previously given to the teeth of an extinct species found in the rocks of the Chalk period.

Recently a second species of goblin shark has turned up among some specimens sent to Columbia University and the American Museum of Natural History. The largest specimen in the country, at Washington, measures over eleven feet, and the species probably attains a length of fifteen. It is a deep-water fish, and, like most other deep-water fish is soft and pliable. The most remarkable feature is an enormously long projection of the upper part of the face, looking like a nose where a forehead should be. STUDENT

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Students'  Path

As Through a Glass Darkly

IF one will take a piece of glass darkened over a lamp, and hold it between the eye and the flaming, mid-day sun, one can get an object lesson of much significance. A diminished and cheerless looking red object it is that one sees if the glass be not too much darkened, in which case one sees nothing at all. The rays of light with their subtle forces and all the radiant splendor of the sun are barred, and by what? Just these accumulated specks of smut. On one side the beneficent, mysterious rays, ever active and out-giving; and on the other the inert cloak of darkness, of nature so low, yet with obstructive power so disproportionately great. How small and paltry in their nature are the petty vices and weaknesses that darken the photosphere of man, and yet how direful is their obstructiveness!

The Light-bringers have come down to us from the heights with great tidings. Into the shadows and gloom they have come that they may help the world, and how has the world received them? By some they are followed gladly and trustingly; by some the Light they tell of is denied; and by most they are as yet unheeded and unrecognized. And so it might ever be if they did nought but *tell* of the Light and of the Life that is Joy. But Compassion has found the simple way. Into the murky gloom of selfish life have come strong souls with the Light they tell of shining through their acts and words. They have come to the dwellers in the darkened habitations, where the smoke of the poor fires hangs like a pall. Beyond the pall the Great Light shines, but to the deluded dweller it seems cheerless and red, if glimpsed at all. And so the smoky lamps are fearfully guarded; and pitiful fuel is added to the false, delusive flames.

In the loving spirit of helpfulness, in the heartiness of true Brotherhood, the Light-bringer comes to us, shows us how to put our house in order, how to remove the accumulations that keep out the sun; and how we can and must do this from within and for ourselves. At Lomaland there is a Light-bringer who is doing this for the people of the earth, by helpfulness to those who are in the depths below; and by works and words of real wisdom such as the world needs that we may learn how to let in the Light and see for ourselves.

STUDENT

From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

Philanthrophy and Business

WE often hear it said by men of business when the question of promoting ethical reform in trade is urged, "we are not in business from motives of philanthropy." And yet why not? Why should not youths adopt a calling with the express intention of conferring favors on the neighborhood in which they live, and only incidentally to gain the means of livelihood? Might not a hardware store be opened as a branch of philanthropic work "for love of men"?

A business carried on upon these lines would be a most absorbing occupation. The chief in such an undertaking would so order his affairs that his assistants would receive ample subsistence with a margin for vacations and provisions for old age. His prices would be calculated with the view of selling implements and kitchen-ware for just enough to cover the standing charges of distributing the same, while yielding for himself and family an ample maintenance.

The "atmosphere" of such a store would be so different from the store conducted upon ordinary lines, and dominated by self-interest, subterfuge, and greed of gain. The gratitude of troops of well-contented customers would be in pleasing contrast to the voices of suspicion and complaint now heard on every hand.

What honorable service to one's neighbor it would be to keep such articles as are most called for, in the place of those we try to make our clients take because there is more profit on their sale. What priceless obligations are conferred by prompt delivery of goods exactly in accordance with the order!



Lomaland Photo. and Engraving Dept.

ENVIRONS OF GENEVA — JUNCTION OF THE ARVE AND THE RHÔNE

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The working hours in such a store would be enjoyed and business intercourse would be more like the meeting of old friends and less like the encounter of opposing foes.

The "philanthropic" merchant would not hurry to amass a fortune and retire as though he wanted to escape from irksome duties of which he was half-ashamed; but would with cheerfulness devote his life's best energies down its happy close to his self-chosen way of doing good. It would not be with him a question of the blending of philanthropy with business as if he aimed at a judicious mixture of two incongruities.

Business conducted on lines of universal brotherhood would rank as philanthropic work of a high grade and far outweigh, in value to the world, those journeys into foreign parts with the intention of inducing the natives to adopt a religion which we are afraid to practise at home. STUDENT

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What evidences are there of a Higher Nature or Higher Self or Mind of man as is often alluded to in Theosophical literature?

Answer What evidences are needed? Had one never done anything in one's life, that was not for the obvious advantage or pleasuring of his personality, he might ask the question. But it is not so with most of us. We are apt to forget, and be off guard for a moment; and then, if the compassionate and decent action be not done, we shall at least have known some desire to do it. Of course, not all are constituted alike. Some gravitate towards selflessness and merciful service. as others do towards the interests of self. But one imagines they are fairly rare, who have never seen any evidence of the Higher Nature of man.

The truth is, all Theosophical teaching is just a calling attention to facts; most of which are, one would think, palpable enough — nay, glaringly palpable; they stand out like the painted pole before a barber's shop; and do all but shout at us for notice as we pass them by day after day. Yet it appears we never should have seen them, had there been no H. P. Blavatsky to move heaven and earth to point them out. They had no articulate voices to cry out at us *I am significant; give some attention to me:* although for him that hath ears to hear, they have marvelous songs and stories. One day in an average life, and that no more than an average day, would be enough, one would think, to prove a whole volume of Theosophy. There is the mind for instance, one's own mind; its antics will bear watching for once in a way — as one pays, occasionally, a visit to the monkey house in the Zoo. What we are pleased to call our own thoughts are the monkeys; there they go, skipping and swinging about; upside down, and pendent by heaven knows what prehensile inconsequence; a long procession over swings and perches. Read the poem upon the Bandar-log. Dear no! this is no Bedlamite mentality one is describing, but that of very ordinary and respectable persons. Just the untrained and undisciplined affair that does duty for thought-generator with most of us; we should know it better, had not long use given us oblivion of our most intimate conditions.

And then, something comes that must be done; as, a duty, on which much depends. That which was just dormant and passively watching now stirs, and draws a curtain over the cage; the swinging and simian jabbering ceases. A call has been made for your attention elsewhere, and has been in a measure responded to. Which is yourself — those active chatterers, or the one that came in and put them to silence? The latter obviously. No, it was not the external event that accomplished it; there is another link in the chain, which has escaped you; it was you who did it, in response to the demand of the event. An everyday miracle, indeed; a profound exemplification of philosophy; enacted before the least of us many times in the day. *You* are not your brain; but some other thing which can control it. You are not the self you thought you were, but a deeper self — at least by one degree deeper.

But still you have gone down to no very profound level. The call in response to which you silenced your mind, was perhaps merely the call to be working for your living; as the cat forsakes the bobbing cork on the string, when a real mouse runs out of the cupboard. But now — someone that you love is in trouble, or a chance comes to strike a blow for the reform on which you have set your heart —and a still deeper self swims into your ken. He that is true patriot of his own town, is wider selfed than the partisan of his fireside; as he that is the lover of his country has a larger life than the lover of his native town. These men will set what we commonly call self aside, and work against their own profit and glory, for the benefit of those whom they have never seen, and never will see. They have tapped a larger reservoir of being, they lose sight of the lesser self in the realization of the greater which includes all humanity.

What is called the higher Self of man is simply the Self of humanity. Were it not existing, and the fundament of all existence, one such life as H. P. Blavatsky's would be more miraculous than the heavens opening, and the sound of the last trump, and the whole celestial hierarchy appearing upon a cloud.

STUDENT

Answer II. Far from here there are people whom I never saw nor expect to see, and who (each from his own standpoint) are all living just where I live, that is, in the center of the Universe, and each one is as much I as I am; that is, each one can only explain his own identity as *I am I;* and for locality he must say "I am here," and further he must say "I am here now." So that any person, anywhere, and at any time, can only truly say the same thing "I am here now." All the rest of the world is more or less remote from the center, "I," lost in time and place, and yet all these different times, places, and persons are, by their own showing, of like nature — and position, and co-existent.

This is obvious to all, though not easy to state without falling into contradiction, and when an explanation is attempted we find ourselves involved in abstruse metaphysics or mere verbal entanglements. The strange thing is that this confounding ubiquity of self is so simple that it is the root of consciousness in every sane person, while the simplest word-symbol of it such as the "circle whose center is everywhere and whose circumference is nowhere" is an unthinkable proposition, a precise definition of the undefinable expressing the concept by a form of words that baffles the brain mind while suggesting an idea to a deeper self, or shall we call it a Higher Mind or Self, that deals with subtler concepts of the human consciousness.

That is the point. We all have such experience, we all have had more or less vague ideas that we could not reduce to thoughts, or if our mentality has been developed we may pursue the delusive idea and build mental traps to catch this sunbeam and find that while the idea remains as bright as ever the trap does not hold it and the thought we make about it does not express it. Those whose minds are less severely trained and who are what is called loose thinkers, may fancy they have got the idea fixed in a thought form, but when they go a step further they find that they cannot reduce the vague and loosely built thoughts to words, because of its vagueness, not for lack of language, as they usually imagine. Few people are really unable to give some sort of verbal expression to a thought that is clearly defined in their own minds, but from inability to think closely they do not know that what they take for a clearly defined thought is but a vivid reflection in the scattered brain mind of an idea shining in the higher mind.

These experiences, which are so common, are clear evidence to some, and should be hints at least to all, that there is in man a higher mind that deals with abstract ideas and general concepts in an impersonal way that is impossible for the ordinary brain mind.

Though a man may, by severe restriction of the mind, limit its action to purely thinkable propositions, it is probably impossible for him to shut out these reflections that come from the world of abstract ideas; but of course he may so accustom himself to rejecting them that at last he may persuade himself that they are really products of the brain mind working automatically, etc; the explanations are only intelligible to one who has made up his mind in that way previously. To others there is in this common experience enough to suggest the reasonableness of the Theosophic philosophy with regard to man's complex nature.

Indeed the ordinary person is only too well aware that his mind is subject to strange moods and variations; and the possibility of changing these moods at will is not so unfamiliar an idea, and indeed is also to some extent a matter of common experience. But few seem to go much further; yet it is evident that the power to change one's moods at will implies a power superior to those moods or states of mind, and what is that power but evidence of a higher mind or a higher self that is above mind.

The power to rise or sink in the scale of consciousness is evidence of a Self, an "I" that is above these changing conditions, that is, as said, universal and impersonal, the supreme consciousness, mirrored in every atom in the universe and every reflection showing the picture of the eternal supreme central Self, saying "I am here now" in every particle of reflecting matter, and which is called by some the great "I AM." STUDENT

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

The Marks of a True Teacher

THERE is a great need in the world today for teachers. On every hand earnest, thoughtful people are desiring to learn, are asking where they may learn, and from whom. The lessons that they wish to learn are all set forth in that one short Delphic injunction, "Man, know thyself." It is the meaning of the lesson of life that has puzzled alike the learned and the unlearned in their many generations, since those dark ages out of which our modern institutions and systems of thought have arisen. All the departments of science, all the schools of philosophy, all the churches and sanctuaries exist for the elucidation of this difficult theme. And yet what a clamor and clashing of opinion! What a dearth of unifying force and real knowledge seems to have come out of it! The multiplication of sects and isms goes on apace, and instead of unity of idea and thought there is ever widening diversion and separation. Here and there we may see isolated professors of their own faith, who, like the old Scotch extremist, have become "Nae sae sure aboot Jamie," their one-time companion and fellow-disciple.

The cry of humanity is great and forceful. It compels attention, and many sincere hearts are aroused out of their complacency and their home comfort to respond to it. Hence we have a John Wesley riding through the land on horseback to speak to the people in remote parts, urging them into a greater holiness of life, laying down strict rules for the conduct of life, and establishing a community of followers now numbered in their millions. Although he touched many chords in their life to which they responded in remarkable ways, so that they were nicknamed "Methodists," and evoked an enthusiasm and willing sacrifice which has built up the movement to its present-day strength, he failed to give them that all important teaching of the ancients which had been lost for hundreds of years, the knowledge of man's own divinity. The fear of death and damnation oppressed and still oppresses his community. Sorrow's cause remains unknown; its true remedy is not applied.

The same comment may be made upon many sincere and praiseworthy efforts that are of more recent times. A great enthusiasm is aroused because men, feeling the lack of a worthy teacher, respond to the call of anyone who is willing himself to sacrifice and work in the cause he believes to be true. Streets may be crowded with those who desire to do homage, meetings overflowing, but the chill of closer acquaintance follows, the golden idol of the moment is seen to have feet of clay, and the devotees are thrown back upon their own resources for an explanation of the sorrow and misery in the world. Again goes forth the cry: "Who is there to deliver us?"

It was at such a time as this in New York City in 1874 that William Q. Judge first contacted his teacher and friend, H. P. Blavatsky, under whose guidance he quickly developed those natural powers of soul insight and appreciation of the needs of the day which have ever been his distinguishing characteristics as a Teacher of Theosophy. A young man, educated in the law, having unusual power as an organizer and a writer, he quickly assimilated the new yet old teaching that H. P. Blavatsky had first brought to the notice of the Western world. His quick Irish sympathy and his generous, loyal nature fitted him peculiarly for the great task before him. His fearlessness and determination in the face of stupendous odds against him and his work gave that heroic touch which is the mark of all great teachers. Never was he daunted. Never was his confidence shaken in the truth of his message to mankind. Whether it was to the one or two early inquirers who gathered in the small room in New York in those early days, or to the thousands who listened to him in the Parliament of Religions at Chicago in later years, there was ever that sincere desire to help the yearning soul into a greater knowledge of its own essential divinity. The teacher who *knew* the lesson of life, who *knew* the needs of humanity, and who had all the charm and power that comes from soul-wisdom was manifest in William Q. Judge, the immediate successor of H. P. Blavatsky in the Leadership of the Theosophical movement. His magazine, *The Path*, founded in New York in 1886, was the first Theosophical magazine published in America. For ten years it was published under his editorship, and today it is incorporated by Katherine Tingley, the present Leader of the Theosophical Movement throughout the world, in the CENTURY PATH, which is sent out from the International Headquarters at Point Loma to all countries, and has an ever-widening circle of readers.

Not only was William Q. Judge assiduous in his public writing and speaking, but he was the intimite friend of many who sensed his readiness to help them in the difficulties of their lives. His letters were always from the heart to the heart. . . . Many of those he never met in the flesh were startled by his acquaintance with their peculiar difficulties or traits of character, and the wisdom of the hints and suggestions he gave them to overcome the one or strengthen and purify the other. In this vast private correspondence, in all his public work and writings, he showed the marks of a true Teacher, taking a survey of the whole field of activity, furnishing the means to combat the dogmatism of dying faiths, and giving new hope to those who had weaned themselves from old shibboleths and were wandering in the wilderness of doubt and ignorance.

In a few years the time came for students to be gathered into a closer union with the Teacher. From the ranks of inquirers and those interested in the new teachings from merely intellectual or casual motives of curiosity, the more earnest and determined among them had the opportunity to join an Inner Section of the Theosophical Society, which became later the Esoteric School of Theosophy. This body was formed on the suggestions and outlines of William Q. Judge, under the guidance and approval of Madame Blavatsky, who became the Outer Head and Teacher, this position and relationship being inherited by William Q. Judge at her death. In this school a greater opportunity is given "for those who seek to make Theosophy a living power in their lives, following the promptings of the Higher Self, the God within, gaining self-mastery and the power to work intelligently for humanity." This school, under the guidance of William Q. Judge, proved the mainstay and salvation of the whole society at a time when foes *within* its borders as well as without, were conspiring to wreck the great work to which H. P. Blavatsky had devoted her life. It is still the very core of the Theosophical Movement, and

(CONCLUDED ON PAGE 11)

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

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THE THEOSOPHICAL ADDRESS AT ISIS THEATER

THERE is always great interest attached to any meeting at the Isis Theater in which the Râja Yoga students take part, and the meeting last evening under the auspices of the Aryan Theosophical Society was no exception in this respect.

An unusually thoughtful and well delivered address that would have done credit to one much further advanced in years was given by Iverson Harris, Jr., one of the Râja Yoga students from Point Loma. His subject was "Discipline as a Necessary Factor in Life."

"A whole book might be written upon this subject, and instances without number could be cited from history to bring home to us more forcefully the tremendous value of military training and discipline. A few such references, however, will suffice for our present purpose.

"In studying any institution it is generally well to go to that place where the institution finds its best expression. Thus, when people wish to learn the art of money-making they generally come to the United States; if they wish to pursue their musical studies deeply they go to Italy or Germany; when we wish to study art and sculpture we usually think it is necessary to visit the Louvre, which Napoleon so kindly filled up for art students; if one wishes to study law it is customary for him to go back to the code of Justinian, for it was in Rome that the laws were most perfectly developed; and most of us would find it easier to learn Chinese in China than out of the best textbooks anywhere else.

"Without wishing to digress too much it might be remarked that to study Theosophy one would naturally wish to learn it straight from that place where it is most assiduously put into daily practice; and the place happens to be Point Loma, Cal. But as many people are strangely inconsistent they prefer to get their information about Theosophy from quacks who put Theosophy into practice about as much as tin soldiers fight real battles. And the so-called Theosophy they teach is but a name and a counterfeit and is in no sense Theosophy as taught by H. P. Blavatsky, William Q. Judge, and Katherine Tingley; nor are these people in any way identified or connected with the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, the International Headquarters of which are at Point Loma, Cal.

"Therefore to study the value of training and discipline let us go to those countries where these have proved of greatest efficiency. The strength of the Roman legion in the days of the Republic's virility and glory; the thrilling stories of Richard Coeur de Lion and Saladin with their retainers; the inspiring resistance made by the Dutch under the brave William the Silent against bigotry and oppression; the magnificent part played by the Swedes under Gustavus Vasa and later under that 'Lion of the North,' Gustavus Adolphus, 'beyond all dispute the most heroic and admirable character with which we meet in all the records of the Thirty Years' War'; the unparalleled achievements of the great Napoleon with his well-disciplined armies all afire with the new spirit of freedom, the spirit of the French Revolution under control; or even the heart-rending sufferings and unconquerable patriotism of our own ancestors as they followed our glorious and revered George Washington to final victory — all these and many others might be cited as instances of the value of military discipline. . . .

"In conclusion: were men to begin the conquest of themselves, to grapple with the personal, selfish, and ignoble tendencies by which the soul is prevented from shining forth in its real glory, and in this spirit 'work as those work who are ambitious, respect life as those do who desire it, and be happy as those are who live for happiness,' realizing their individual moral responsibility towards the whole race, and that every unselfish thought and action sent not only themselves, but all humanity, forward in its onward march to perfection, then we should do without fighting and be far removed from degeneracy. Were more time, attention, and money given to the promulgation and living out of these and other equally important teachings of Theosophy, there would be no need of international courts of arbitration, for Theosophy 'demonstrates that brotherhood is a fact in nature, and is making it a living power in the life of humanity.'" — San Diego *Union*

The Marks of a True Teacher

(CONCLUDED FROM PAGE 10)

has an ever-widening influence under the direction of W. Q. Judge's successor, Katherine Tingley, who in the latter years of his life was also his colleague.

All great teachers have suffered from calumny and evil report falsely and maliciously uttered. William Q. Judge had this mark of distinction also, and the dignity and calmness with which he resisted the false imputations, the desire to spare the one who had called him brother and friend and "greatest of the exiles," from the utter confusion and disgrace into which that one was rushing, the determination to safeguard the movement even at the cost of his own life — these tragic events which were crowded into the closing years of his life of service "for others' weal," are surely the distinguishing jewels of a true Teacher, who by his life thus invokes the very highest and best in those who humbly acknowledge themselves his faithful followers and devoted admirers. (*International Theosophical Chronicle*, London, Vol. VI, No. 4)

"The Secret Doctrine," Point Loma Edition

THIS stupendous work, written by H. P. Blavatsky and truly designated one of the crowning achievments of her life, has just been published. The Aryan Theosophical Press, Point Loma, California, has had the honor of publication on this occasion, and a fine specimen of typographical work has indeed been produced. Many students of Theosophy are familiar with this work, which was first published in two volumes in 1888. Not a few have doubtless read it through, although it was said by H. P. Blavatsky that not until the twentieth century would men begin to understand and discuss it intelligently. Katherine Tingley, the Leader and official head of THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, as the successor of H. P. Blavatsky, has contributed the Foreword to this Point Loma Edition, in which the activities of the Theosophical movement are briefly reviewed and the changed condition of scientific and religious thought since the days of H. P. Blavatsky are noted. The following significant comment upon present-day conditions is made: "Amid the flickering lights of the inumerable theories of self-styled teachers of 'Occultism,' pseudo-Oriental practices, and psychism; amid the jangling of creeds and the blind groping of scientific theories, Theosophy alone stands unmoved, the Wisdom-Religion of the ages; not as a theory, not as a supposition or a mere working hypothesis, but as a body of teaching that has been handed down throughout the whole life-history of man, and whose statements have been verified by the Sages of all times. Like a great beacon it sheds its light over heartsick humanity, which cries out in the darkness of its despair, asking ever, Why? Why? why all this awful suffering, why the perplexities, the injustices of life? asking questions regarding man, his origin, his destiny, and the purpose of life: the Riddle of the Universe."

The original dedication of this work by H. P. Blavatsky was "to all true Theosophists in every country and of every race, for they called it forth and for them it was recorded." The new edition is re-dedicated to all true students who by their efforts have helped to spread its teachings. "Not only their faithfulness and devotion, but the heart-cry of thousands groping in the darkness, and of other thousands who have dared to break away from their bondage of creed and dogma, but yet know not where to turn for light: all these have called forth this new edition, and like the first original edition it goes out a winged messenger of hope, and as a lamp unto the feet of the searchers for truth. To them, therefore, it is committed; to the great body of Theosophical workers, old and young, in all lands, and to the best, the most sincere, the most thoughtful and reverent elements in the human race."

After indicating the very few and obviously necessary changes made from the original, and emphazising the fact that no changes have been made in H. P. Blavatsky's language, Katherine Tingley says: "While the verification of detail has its value, it may be said at once that the comprehension of this work by its students will be found to require something more than that laborious brain-mind analysis which has in our day come to be considered the only stepping-stone to knowledge in the domains of science and theology. There is, throughout, the constant appeal to that in man which *knows*, to the intuition."

A most valuable, though brief, outline of many of the activities of H. P. Blavatsky's life is sketched, and the opinion of William Q. Judge of the profound truths contained in the book is quoted. The Foreword concludes with the confident declaration that the day is not far distant when the lovers of the human race, and profound thinkers in all departments of thought will acknowledge a debt of gratitude to H. P. Blavatsky.

All earnest students will likewise feel their indebtedness to Katherine Tingley and her band of student-workers for their self-sacrificing labors, amid the countless other duties that fall to their lot, in revising and producing these beautiful volumes, the work from cover to cover of those who are professed believers in the ancient Wisdom-Religion. (*International Theosophical Chronicle*, London, Vol. VI, No. 4)

"Crucified" Teachers

IN a recent and rather unusual kind of editorial, the London *Times* undertakes to draw a moral from the story of the Crucifixion of Jesus by treating it from a historical point of view and not from the usual religious point of view. This distinction may seem a little indefinite, but it is conveyed in the words:

Apart from the great mysteries of Atonement and Redemption, apart from the great crime of the Crucifixion and the great miracle of the Resurrection — topics too sacred for treatment in these columns — there are broad human aspects of the awful tragedy consummated at Calvary on which we may venture to dwell on Good Friday without transgressing the line which divides the sacred from the secular. The tragedy of which we speak was a momentous event in the history of the world; it was indeed, as all men, whether Christians or not, must acknowledge, the most transcendent and tremendous single event in all the history of the world. For all Christians, of course, it was much more than this; it was the pre-ordained fulfilment of the eternal counsels of the Almighty. On that aspect of it, however, it is not becoming for us to dwell. It belongs to the pulpit and to the secret communings

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of the Christian soul. We are rather concerned to think of it as an event of human history, and to consider it from that point of view, for the purpose of finding in it, it may be, some guidance for the conduct of human life, some salutary remedy for the hardness of heart and the spiritual blindness which lie at the root of nearly all great errors of human judgment, as they were unquestionably the human cause of the unspeakable tragedy of Calvary.

And the moral drawn is that the worst tragedies are caused, not by deliberate sin, but by failure of men to understand each other. This man was doing good work in the world, but all the Jews could see in him was a disturber, and all that Pilate could see in him was a sectarian fanatic whom he sacrificed for the sake of peace. Tacitus, even, 100 years later, could see nothing more. The writer tacitly assumes that the event is historical and that the world has made enormous progress in goodness as a result of this man's life and work. It might be argued that the event is not historical but mythical, and that the progress of humanity has been achieved independently of, or in spite of, the influence of Church Christianity. But, setting aside these points, let us consider the writer's moral. Naturally one thinks of the people who have lived since the Christian era, and whether they have made the same mistake — failed to recognize their teachers and helpers, but martyred them instead. And all through history we can see that they have done so. And are they doing it today? Were the Jews and Romans any blinder than we are? Is it without parallel today that people should set aside their teachers and helpers because these interfere with their imagined interests, or refrain for the sake of peace from protecting them? STUDENT

Can Sea Water be Freshened by Percolation?

A SCIENTIFIC paper debates the question whether sea-water can be freshened by passing through sand or an earthen vessel, basing its remarks on the statement that the savants of the 17th and 18th centuries believed that it could. The question is answered in the negative, but the arguments used are by no means so convincing. To begin with, the arguer has to prove a negative; and he would be a bold one who should say that the thing *cannot* be done, or even that it has not been done. The "law" that dissolved matters cannot be removed by filtration holds good until it is broken, but no longer; it cannot be regarded as exercising an executive authority over nature. Moreover there are cases in which dissolved substances actually are removed by filtration. True, it is usual in such a case to save the face of the "law" by denying that this is filtration and calling it something else; but the question before us is one of facts, not of terms. We do not know whether sea-water can have its salt, or part thereof, removed by passing through sand or earthenware. We believe, however, that it can be so passed *without* losing any of its salt; but there may be some other way of performing the experiment; so this proves nothing. The paper gives an account of an experiment in which forty centimeters length of a glass tube was filled with sand and the remaining sixty with sea-water, and the tube stood on end. In the initial stage of the experiment the density and the saline content of the water *were found reduced*. This surely scores a point for the affirmative. But when the experiment was continued, the reduction ceased. From this it would seem that the sand was saturated and so unable to take out more of the salt. But the experiment is counted on the negative side of the argument, the explanation being given that the effect was due to the mechanical attraction which every chemically neutral body exercises on the molecules of a substance in solution. The balance of probability, as inferred from this experiment, would seem to be that sea-water can be freshened to some extent by a process which, if not filtration, is practically equivalent. So the old-time savants may have been right after all. Suppose a body of members of some modern academy were to meet in order to prove by experiment that a boomerang cannot be thrown around a tree, would not the case be parallel? The fact that shipwrecked sailors have found fresher water by digging in the sand is explained by saying that it was rain-water which had percolated; which may be so, or may not. Experiments are needed.

TRAVERS

Venus Mistaken for an Evil Spirit

VISIBLE to the naked eye, despite the bright sunshine and the clear blue sky, a star the other day attracted the attention of the people of Rome, who stopped in crowds in the streets to look at it. Many mistook the star for a comet and a harbinger of evil, but the director of the astronomical observatory discovered that it was Venus, which is visible in daylight only when the atmosphere is of the clearest. The last time this star was seen in Rome in the daytime was in November, 1871, on the day when the first Italian Parliament was inaugurated. (*Press Clipping*)

Why does the reporter put in that last remark? Does he take us for superstitious folk, we wonder? If so, we meet him with the crushing argument that this thing in 1871 was only a "coincidence." Parliaments are opened every day; every day people see stars in the daylight; most time they take no notice; but when it happens to occur in conjunction with an important event, why then they make a great to-do. Such is superstition, but the law of probabilities has exploded it into meteoric dust.

What does this star portend this time? And is it the first time the beautiful Messenger of Light has been mistaken for a harbinger of evil? And in Rome too! Why, we dreamt the other day that it was in Rome that Lucifer was made into an evil deity. In our dream there was a great man sitting in state and declaring that it was wicked to use our independent intelligence and free-will — of which Venus-Lucifer is patron. Omens are in the air, it seems. E.

Salubrity of Tarred Roads

IF people would not get so hysterical, they might find that their fears were groundless. The automobile may prove a great angel of light to the humble road-user and roadside dweller who has been so long abusing it as a demon of darkness. This may sound a daring statement; yet is it not the automobile that has done most to promote the tarring of roads? And is not tar preventive of dust, the dust that destroys our crops and lawns? So there may be less dust after the automobile than there was before it. But this is not all by any means. Tar is most salubrious and disinfectant. Statistics show that its presence on the roads reduces the registrar-general's averages in the death-rate. It was the great Bishop Berkeley who swore by tar-water as a sovereign remedy against all ills that assail the body. It is always pleasant, amid the smells of a city, to come upon a batch of fresh tar; the deodorizing effect is at once noticeable. TRAVERS

The Illuminating Engineer

A WRITER in *Engineering* discourses on the meaning and scope of the term "illuminating engineering," which designates a new specialty in applied science and defines the activities of a class of engineers who take for their province the art of applying the principles of illumination. In the past the chief concern in illuminating has been the question of candle-power; but of late there has been a tendency to supplement the question of quantity by that of quality. The mere ratio between the size of a room and the number of candle-power used in lighting it is not sufficient. Another error has been to imagine that what people desire is a light as much like daylight as possible; but people do not like their artificial light too incongruously natural; they prefer a warmer color. It is doubtful if they could tolerate even the light of the sun himself for twenty-four hours in the day. So what we need is a means of obtaining light of any desired tint or quality, according as circumstances dictate. The writer suggests the flame arc as a promising direction in which to experiment, a variation of color being obtained by varying the impregnating material. He does not anticipate that we shall very soon reach such refinements as to adjust the quality of our light to the complexion of a tomato. But why not? Science makes rapid strides nowadays; and we may yet have forcing-houses in which various flowers and fruits and vegetables take their light-cure, as it were, the potato in one compartment with its particular illumination, and the cabbage in another. H.

University Celebrates Its Millenary

THE University of Cairo has been celebrating its thousandth anniversary. This great center of Mohammedan learning was founded at the same time as the earliest scholastic foundations of Europe, which in fact owed their foundation to Arabian influence. Its present seat is in one of the oldest mosques of Cairo, where it has been since 988. The lecture room is the prayer room of the mosque; the students enter it with bare feet and sit on mats on the floor around their teachers, learning their lessons in a loud voice. The subjects are grammar, religion, law, logic, rhetoric, and declamation of the Korân. The number of students was given six years ago as 8000, composed of Mohammedans from every part of their world, India, West Africa, Persia, Turkestan. The University is maintained by considerable endowments. H.

THE Astronomical Society of Barcelona has lately been inaugurated under good auspices. It is to be hoped that it will not discover celestial phenomena calculated to disturb any established theological doctrines that may prevail in Barcelona. E.

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Art Music Literature and the Drama

Shakespeare and the Modern Stage

MR. Henry Arthur Jones, playwright and dramatic critic, in the course of his recent lecture upon "Shakespeare and the Modern Stage" made open and pointed criticism of modern dramatic methods. The lecture was delivered before the London Shakespeare League.

Mr. Jones contended that marked decline of interest in Shakespeare's works was a sign of decadence and in the course of his lecture he remarked that

> there is no getting away from the fact that during the last twenty years or so the interest of English playgoers in Shakespeare has been sensibly on the wane.
>
> What is the cause of this? Partly it may be the much blamed spirit of the age. Modern playgoers cannot bestow the necessary prolonged attention. Universal education has led to numbers of people not wanting to be educated at all. Partly, however, it is due to the comparatively low level of some Shakespeare performances and their wrong methods.
>
> I have been to Shakespearean performances in London where it was next to impossible to tell even that actors were speaking blank verse. It is not altogether the actors' fault; it is the fault of their training, or rather absence of training. You will find some actors who pretend that blank verse ought to be spoken "naturally" —by which they mean in the same way as a drawing-room dialogue.
>
> There is another point, too. We are at the end of a convention—which I may call the Irving convention, the convention of fine stage pictures, with Shakespeare's own text transposed and cut down, and with long waits for change of scenery interposed. It was very well so far as it went.
>
> But when it came to actually contradicting Shakespeare's own superb landscape painting it merely stultified the play. You remember Duncan's fine description of the view of Macbeth's castle. It must obviously have been broad daylight at the time. At the Lyceum the whole speech was made ludicrous by Duncan arriving at night by torchlight.
>
> So, too, with the long waits. A little while ago I was at a production of *Romeo and Juliet* when the curtain came down three times in the third act. This is the sort of thing that people have grown tired of.

All of which was anticipated in the Shakespearean revival inaugurated by Katherine Tingley in 1906 in her productions of *A Midsummer Night's Dream* and *The Merry Wives of Windsor*. These, given in Lomaland, at Isis Theater in San Diego, and the former to crowded houses in Los Angeles, were eloquent testimony to the force of what might be termed the new Shakespearean ideal. The casts were composed wholly of Lomaland students who had been trained under Katherine Tingley's direction in the Isis League of Music and Drama; the costumes which artists and competent critics declared to be absolutely unrivaled in fitness and artistic excellence, were all made in Lomaland by workers in the Woman's Exchange and Mart; and the performances were directed, down to the last detail, by Katherine Tingley herself. The result was something rare and unified.

And the young dramatists spoke their lines, too, so that the farthest spectator might tell "a hawk from a handsaw," indeed, as if Hamlet's own instructions to the players had been read into their very natures. Of all dramatic abominations indistinct enunciation is one of the very worst, and of all artistic absurdities the grinding up of blank verse to make it fit the sausage-casing of our modern drawing-room ideal of dialog, is one of the hardest to forgive.

The stage is a great educator and it is pitiable that it has fallen into times characterized by a mad impelling scramble for the dollar. We need to get back to the ancient love of "the good, the beautiful, and the true," and couple it with a grand, all-encompassing desire to lift and serve the human race. Then will Shakespeare come into his own, for dramatists will appear who will sacrifice the non-essential and personal to the eternal message of this teacher's works, and a public will arise capable of understanding his message and of demanding that it be presented faithfully. STUDENT



Lomaland Photo. and Engraving Dept.

PILLAR AND CAPITAL OF THE PICCOLOMINI PALACE
SIENA, ITALY

Amid the Memories of Medieval Siena

SIENA, one of the old sleepy hill towns of lower Tuscany, has been little affected by the rush of twentieth century progress. It offers nothing in the way of amusement or comfort to its guests, so is shunned by pleasure tourists; only those who care for old landmarks of past glory linger in this walled medieval town with its narrow steep streets, paved with brick and shadowed by great empty palaces. Everything indicates decayed civilization and bygone wars. One's thoughts are led back into antiquity to its Etruscan, its Roman, and its Medieval past —at which last stage Siena seemed to stop and go into *pralaya*, so to speak, for it was little touched by the spirit of the Renaissance and still less by the spirit of the modern age.

Some of its palaces are in Renaissance style, however; for example the Palazzo del Governo, or as it is generally called, the Palazzo Piccolomini, where the Sienese archives are kept. It is one of the best proportioned and most effective palaces in Tuscany (a detail is shown in the illustration).

J. A. Symonds points out that the Cathedral of Siena (thirteenth century) shows what "the unassisted genius of the Italians could produce when under the empire of medieval Christianity before the advent of the neo-pagan spirit."

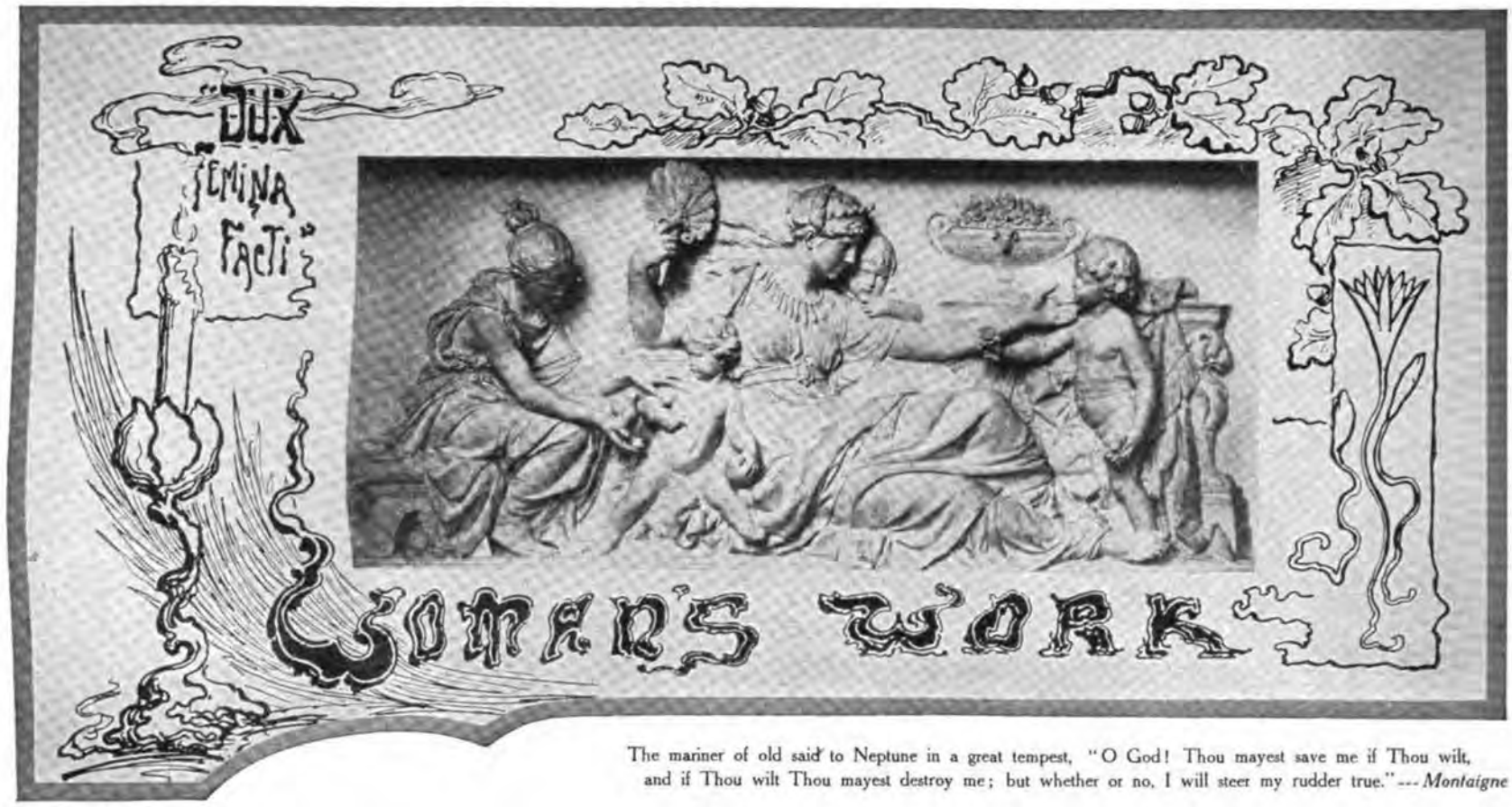
The solemnity and splendor of this vast duomo; its silence and emptiness; the aesthetic influence of sculpture, painting, and mosaic; the clouds of incense rising about the high altar; the dim lamps around the Madonna's shrine; its ritualism—all appeal to the senses and emotions in the most subtle way, but, like a narcotic, still the urge in the heart for knowledge, self-reliance, and spiritual freedom.

Medieval form cannot survive much longer now that the light of Theosophy is dissipating its dogmas, illuming its symbols, and revealing the buried treasures it has so long deprived mankind of.

The Palazzo Publico is next in interest to the Cathedral. It was the seat of government when Siena was a powerful republic, the rival of Florence and the stronghold of the Ghibellines. Now it is visited chiefly because of its famous frescoes by Ambrogio Lorenzetti—allegories of the evils of tyranny and lawlessness, and the blessings of peace.

Siena has played an interesting part in politics and religion as well as in the development of architecture and painting. It has produced some remarkable characters, amongst whom were popes, politicians, saints, and artists on many lines. STUDENT TRAVELER

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The mariner of old said to Neptune in a great tempest, "O God! Thou mayest save me if Thou wilt, and if Thou wilt Thou mayest destroy me; but whether or no, I will steer my rudder true." — *Montaigne*

The Rationale of Unselfishness

THE reason that selfishness works such havoc in the nature and unfailingly brings such a chapter of woes is that the attitude of mind which it implies is not in accordance with the truth. The host of ideas with which a selfish person has permeated himself and accepts as facts, are not true. They are lies. He is saturated with the notion of importance of his own "I," as outweighing that of the importance of any other "I."

But it is not in accordance with truth that *my* sufferings are of more consequence than the sufferings of others; that *my* pleasures are of the first importance; that *my* dignity should be considered before that of others; that *my* desires must be satisfied regardless of other's needs, or even other's desires; and if I take such a mental position, even unconsciously, everything becomes twisted. I lose my sense of perspective, my sense of color; crooked lines look straight, and straight look crooked. In short, so absolutely false is every conclusion that I must reach in such an attitude of mind, that I am practically unbalanced; that is, I cannot see anything *as it really is*. I stumble along, making one mistake after another, and of course, disaster, sooner or later, follows in my wake.

Suppose a cell in your body or mine should decide that it was really of more importance than all the rest, and whenever the little nerve leading to its heart should carry the message of pain from some other part, this cell, instead of rousing itself to meet the emergency, should make an effort to sever its connexion and cut off the pain. And suppose, that by repeated efforts in this direction, it should succeed at last in dividing that little thread along which the messages of love and compassion and appeals for help and offers of sympathy came to it from its brother cells. Where and what would be its life then?

Or suppose a single leaf on a tree should desire to outstrip in beauty all the other leaves, and should quite lose sight of its duty and privilege in gathering moisture for the life of the tree as a whole. And so it should drink in the golden sunshine and the gentle dew for itself alone, and cut off the avenue by which it had heretofore given — *and received* — what would be the result of its folly? The fruits of evil doing would show themselves quickly here — and if such things could be, and the leaves could tell of it, how men and women would ridicule and criticise the crazy actions of these tiny lives. Yet human kind, almost uniformly, is guilty to a greater or less extent of the same insanity.

There is a fragment from the "Book of the Golden Precepts" which reads:

Self-gratulation, O Disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself.

The selfish person, to the extent that this idea has obsessed him, has lost sight of the greatest fact, the greatest truth that concerns all. This is the truth that the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is especially organized to teach — that "brotherhood is a fact in nature." Our present civilization is built up on the contrary theory, and therefore we have the present condition of confusion, mental and physical, and, most of all, moral.

It is folly to ignore facts. Sooner or later, all have to fall in line with them. No one can stand out against the whole universe without suffering the most painful consequences. It is not a sentimental love that nature asks of each for others, but a deep sense of responsibility for their welfare; something that is deeper and greater than all personal relations; something that would stand the test of absence, neglect, or injustice. She asks the most delicate sensitiveness, not as to our own personalities, but as to the needs of the whole. Another fragment from the same book is:

For as the sacred River's roaring voice whereby all Nature sounds are echoed back, so must the heart of him, "who in the stream would enter" thrill in response to every sigh and thought of all that lives and breathes.

G. VAN PELT, M. D.

PRAISE OF WOMEN — A NOTE FROM THE FOURTEENTH CENTURY

A translation from the French of William de Wadington, made by Robert Mannyng of Bourne, frequently called Robert de Brunne

FOR nothing is to man so dear
As woman's love in good manere.
As a goode woman that loveth true,
Where her love right and steadfast is.
There is no solace under heaven,
Of alle that a man may neven,
That should a man so moche glew,
As a good woman that loveth true.
Ne dearer is none in Goddess hurd
Then a chaste woman with lovely worde.
(from *Handlyng Synne* 1303)

("Neven," name; "glew" gladden; "hurd" family.)

Justice in Human Life — Reincarnation the Clue

STOCKHOLM, Sweden, has lost one of its grand old citizens in Mrs. Anna Wallenberg who died from an accident last February while still in full strength of body and mind. She was in her seventy-third year, and a life more useful and glorious with good deeds than the lives of most of us thus came to an end. Daughter of an admiral in the Swedish navy, she grew up in a refined home in touch with all the questions of the day, and her education was entirely directed by her mother. From her she got her artistic bent and studied under the best painters with the intention of devoting her life to art. When quite young she became the wife of one of the leading financial and political men of Sweden and the course of her life changed; but with enthusiasm she took up her new responsibilities. Mrs.

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Wallenberg was always to be found among the leading men and women of the nation in the various enterprises that represent the reawakening of true national life, and our industrial art sees in her one of its chief promoters. Many are the associations and societies in which she acted as active and inspiring president. And when the king, on her seventy-first birthday, presented her with the gold medal, *Illis quorum mcrucre labores,* all rejoiced in the acknowledgment.

Notwithstanding her interest in public life Mrs. Wallenberg was the center of a hospitable home, and took her duties as mother of fourteen children, and their educator as well, most seriously. Now and then she published her thoughts on life's problems, and a compassionate heart is felt behind the words, as it was felt behind all her acts. Thoughts given out in the evening of such a life of noble service are indeed worthy of recognition, for they have behind them the experiences of a long life and they have proved true in the trials of life. It is significant that this warm-hearted and clear-sighted woman found the clue to the vexatious problem of justice in human life in Reincarnation, and that she boldly advocates it.

The carrying power in her life she once said to be "my great respect for everything that is named duty, and my habit of including everything under this head." Long ago she wrote:

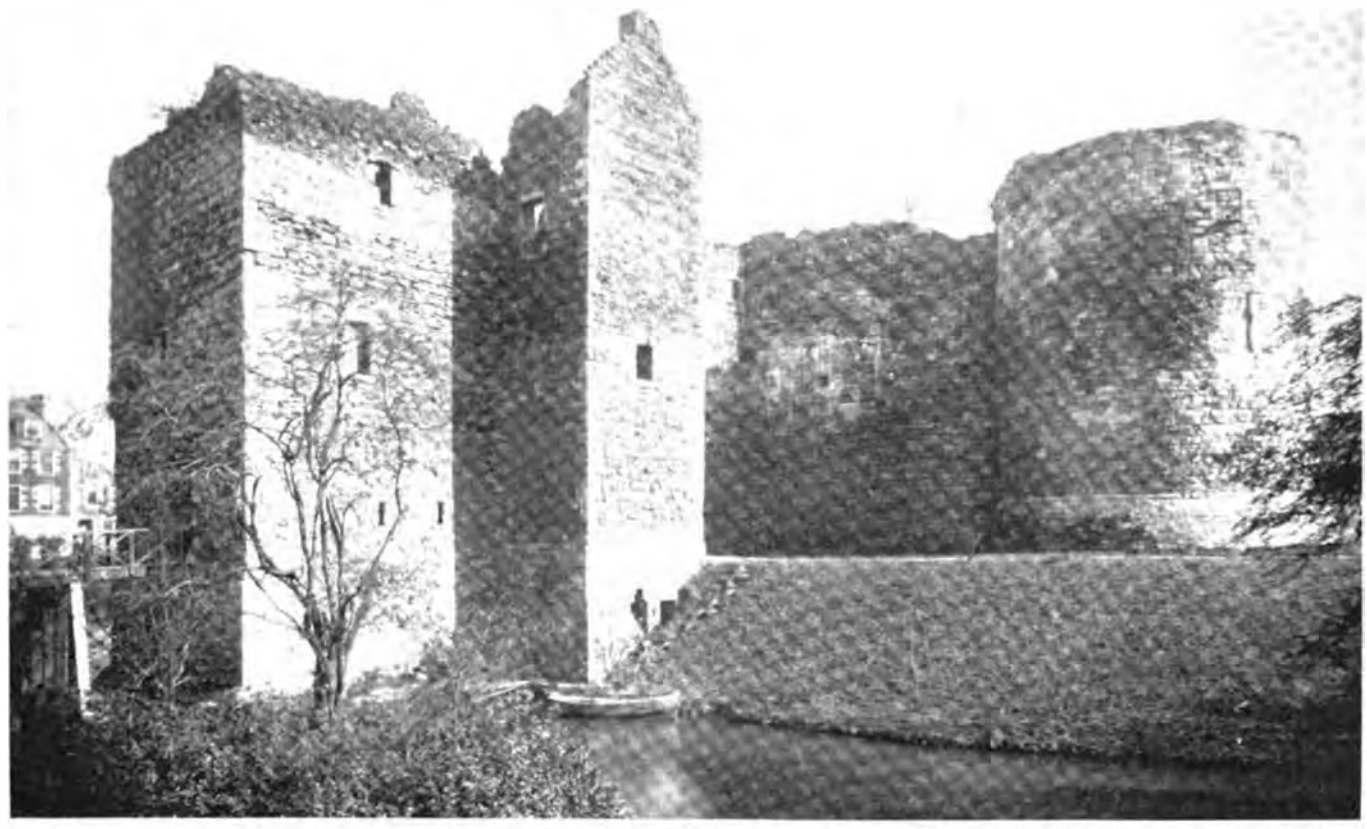
Think — if all would help each other, if all would speak well instead of evil of each other; if, instead of believing so readily in the evil of our fellows, all would listen to the good that might be said of them; think — if all would ever do their best when working and serving, and would cease looking down upon each other, cease despising and hating each other; think — if we would try to destroy jealousy and stop making comparisons — think what a paradise earth might be!

But this noble thinker recognized that life was not so ideal that such a condition could be easily brought about. Last year she wrote an article entitled "*Justice,*" where, in simple and eloquent language she pleads for the divine in life and sees in Reincarnation the only possibility of reconciling our sense of justice with the facts of life. In this light she boldly speaks of the only remedy: to live individually and collectively in such a way as to *deserve* a better condition on earth than the present one. There is a royal note in her statements when pointing out the plain facts and the consequences of error. We quote from a daily paper:

She begins by stating how the call for justice is heard like a battle-cry in our day all over the Western world from great strata of humanity, to whom the difference in condition between the classes, not only as to means for pleasure and culture, but even in the barest necessities for a human existence, is too heartlessly wide — on one side, luxury; on the other, lack of everything that gives a charm to life and makes man enjoy living.

People have got tired of this at last. Formerly they believed in God, in Providence, in Christ the Savior, and in a future life with compensation for all deficiency in happiness and joy in this life. They lived then satisfied and patient; but finally they have ceased believing that. A dull indifference in regard to something *hereafter,* a burning desire for a trifle of happiness *right here,* has succeeded the hope of a future happiness. The faith in God and the love of Christ have vanished by degrees, and like rudderless ships people now are driving about on the boundless, pitch-dark sea of doubt.

Though a light does at last gleam through the darkness and may be perceived by all who will turn their eyes to meet its rays. It is the light that Theosophy casts upon the myriad vexed problems of human life. F.



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ROTHESAY CASTLE, ISLAND OF BUTE, SCOTLAND

Rothesay Castle, Scotland

ROTHESAY, a royal burgh, is magnificently situated on the spacious, semi-circular bay — famous in song as Rothesay Bay — in the Island of Bute. The unanimous opinion is that this island, lying in the Firth of Clyde, well merits the title of the Madeira of Scotland on account of the beauty of its scenery and the mildness of its climate.

In the center of Rothesay is the well-preserved ruin of the castle from which the royal burgh takes its name. It was erected by the Scots in 1098 to defend the island against the attacks of the Norwegians, who at that time were masters of all the islands off the west coast of Scotland, but it fell into their possession two centuries later, Haco, the Norwegian king, capturing it. However, his forces were finally driven off, and his power over the whole of the western islands was broken through the dispersal of his fleet by a timely storm and his defeat at Largs in 1263.

During the reigns of Robert II and Robert III — 1371 to 1406 — this castle was a royal residence, and the latter king raised the village which had grown up around it to the status of a royal burgh. Robert III here created the first Duke of Scotland, the title, Duke of Rothesay, being conferred on his eldest son, the ill-fated Prince David, who so gallantly defended Edinburgh Castle against the attacks of Henry IV, but was afterwards treacherously imprisoned by his uncle Albany, and starved to death in Falkland Palace.

King James II having broken his oath to Scotland by openly professing his attachment to the Roman Catholic religion, the Earl of Argyll took up arms against the king, and the castle was burned by his followers in 1685. The walls, 14 to 16 feet broad, remain practically intact, and the ruins form a picturesque feature of the burgh. STUDENT

Mark Twain's Tribute

THE following lines from the pen of Mark Twain portray that beautiful relation between mother and children which is all too seldom met with: STUDENT

The mother of my children adores them — there is no milder term for it — and they worship her; they even worship anything which the touch of her hand has made sacred. They know her for the best and truest friend they have ever had or ever shall have; they know her for one who never did them a wrong; who never told them a lie nor the shadow of one; who never deceived them by even an ambiguous gesture; who never gave them an unreasonable command nor ever contented herself with anything short of a perfect obedience; who has always treated them as politely and considerately as she would the best and oldest in the land and has always required of them gentle speech and courteous conduct toward all, of whatsoever degree, with whom they chanced to come into contact; they know her for one whose promise, whether of reward or punishment, is gold and always worth its face to the uttermost farthing.

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OUR YOUNG FOLK

ATHENS AND SPARTA

ATHENS reclined, but Sparta sat
To take the cup.
Deliberating, Athens sat;
Sparta stood up.

In speaking Athens made a show
Of word and wit.
Spartan debate was Yes and No;
That settled it.

Athens when all was vainly fought,
Fled from the field.
Sparta brought home, or else was brought
Upon a shield.

The Attic pen was wielded well;
The world has read.
What Lacedaemon had to tell,
His right arm said.

Something the Spartan missed, but gained
The power reserved
That lets the crown pass unobtained,
Not undeserved.

Wendell Philips Stafford (Selected)

A Lesson from the Simple Life of the Indians

THIS happened many years ago, in Rhode Island. A boy was standing out by the wood-pile doing nothing. He did not feel strong enough to work, he did not want to, and besides, no one expected him to do anything, as they all were sure that he would soon die of consumption.

As he stood there, haggard, pale, and despondent, an old Indian woman came along the road and she stopped to speak to him.

"You think you are sick. You think you are going to die soon. You would be well if you did what I tell you," said the squaw. She then told him how to prepare some very simple food, and said that if he would eat this, and this only, regularly, three times a day, he would soon be well. "Do as I tell you," she said, "and perhaps you will be able to help others some day."

She went on and the boy stood looking after her and thinking. Something in his heart went out in trust to the old squaw, as he looked in trust to Nature's ways; the old cherry tree in the garden putting out leaves and blossoms in the spring, the clouds pouring down the rain, the ice melting in the sun. He thought to himself, "Why should I not just as well take her advice. If I am to die anyway, what harm can it do? Yes, I am going to do just what she told me." With this resolve he went into the house and asked the people to prepare his food as the squaw had directed.

"Poor boy," said they, "it is hard enough to see you sick and dying. It would break our hearts to give you only such food. We will not do it."

But the boy was not dismayed. He set to work and prepared the food for himself and ate it as he had been told.

His sister cried, his brothers laughed at him, but nothing could tempt him from his course.

"If I expected to die," one said, "I would at least have good things to eat as long as I could. How foolish he is."

But the boy kept on. There was a log by the wood-pile which had served to measure his strength. He had a short time ago been able to lift it on end; the day when the squaw had spoken to him he had barely been able to lift one end an inch from the ground; now, when he had lived on the food she had told him for a few days he was so weak that he was unable to move it at all.

He stood there and looked at it; hope and courage seemed to have fled from his mind.

"What is the use of trying?" a voice whispered. "See what I have come to. Better to give up first as last."

"Why should I give up yet?" said another voice. "I have not tried long. Perhaps if I keep on I shall succeed."

The two voices battled long in his mind, until, exhausted, he sank down on the log. One must win. The boy arose. "I will keep on," he said — and so he did.

As weeks passed he grew stronger; months passed and health and courage flowed again through his veins— he could lift the whole log. He had all that time followed the old squaw's directions faithfully.

The boy grew up to be a strong man. He became a doctor and many are the blessings which follow his memory from the people whom he helped back to health. A deep trust in the simple laws of nature made him able to help and understand where others failed. He often thought gratefully of the old Indian squaw. He always regarded her as the good fairy who had saved his life. AEA



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RAJA YOGA PUPILS AT THE ENTRANCE OF THE MEMORIAL GATE

OPPOSITE THE GATE IS THE HISTORICAL PEACE TREE OF THE SPANISH-AMERICAN WAR

The First American

A MEASURE providing for the erection of a statue on a United States reservation in New York Harbor as a memorial of the North American Indian, has been introduced into both Houses of Congress. The measure provides for a Commission, including the Attorney General, the Secretaries of State, War, Navy, and Interior, with power to select the site and arrange for the construction of the memorial. The suggestion has created much enthusiasm, the idea of the statue of an Indian, with arms outstretched in welcome at the gateway of the New World being a very happy way of placing the Indian as the one to greet the new time on the old ground.

The statue will be a national monument. Every man, woman, and child, in the United States, will be asked to contribute a penny toward its erection. The different Orders of Red Men are uniting to send $10,000, made up of contributions of two cents each. The first impulse of the originator of this idea, Mr. Rodman Wanamaker, was to present the statue to the country, but he was advised to give all Americans, old and young, the opportunity to join in commemorating the First Americans, of whom there are now so few descendants left. The pennies are now being collected among school children all over the States.

It is an interesting fact that both in the Senate and the House, there are several members eager to aid in the passage of this bill, who themselves trace their ancestry back to the noble Red Man of the Forest. *(From matter sent by the Publicity Committee.)*

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THE CHILDREN'S HOUR

The Trustful Shoemaker

A GERMAN MÄHRCHEN

ONCE upon a time there was a shoemaker who spent all his time making good shoes for his neighbors and their children to wear, only to find, as he was growing old, that he was very poor indeed. In fact one day he found that he had only enough leather left to make one pair of shoes,

Instead of worrying and fretting over this misfortune, however, he cut out the pair of shoes in the evening, placed them upon the table ready for work in the morning and with peace in his heart went to bed and slept.

What was his surprise on going into the workshop in the morning to work upon the shoes, to find them already made, standing there before him. He called to his wife and together they looked the shoes over carefully. They were perfect, indeed a masterpiece. Almost immediately a customer came in, and seeing the well-made pair of shoes, bought them at once, paying a larger price than usual for them because they were perfect.

With this money the shoemaker bought enough leather for two pairs of shoes, cut them out carefully and placed them as before on his work bench.

In the morning he put on his leather apron to begin work on the shoes, when lo! there they were before him, finished. Again there were ready purchasers for such good shoes, and the shoemaker was able to buy twice as much leather as the day before, with the money they paid for them.

This went on for some time. Every evening the shoemaker would cut out his shoes ready to begin work in the morning, and every morning he found the shoes already made. Purchasers were never very long in coming, and soon the shoemaker found himself growing prosperous again.

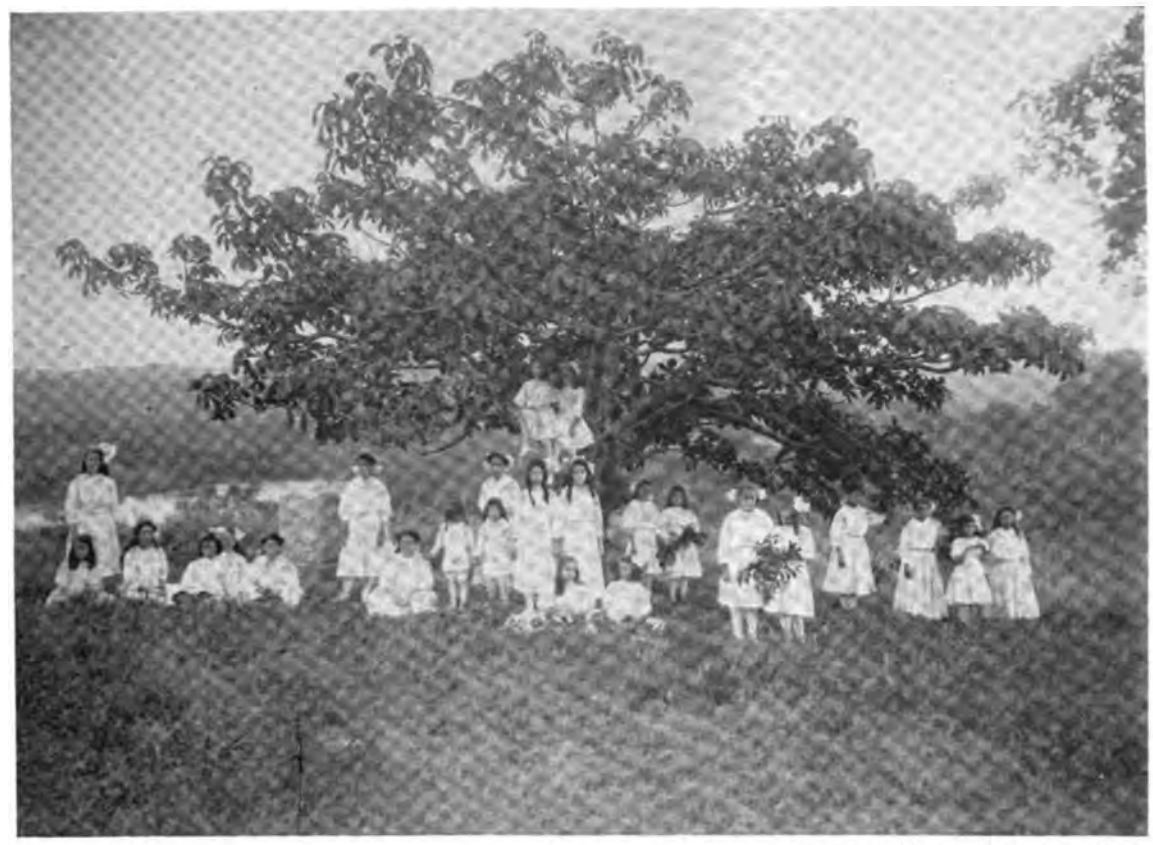
One day his wife said to the shoemaker, "Do you not think that we should find out who has been so good to us?"

And the husband answered heartily, "Indeed I do, dear wife, for perhaps we may be able to show how grateful we are."

That very night the shoemaker cut out several pairs of shoes and placed them on the table in the workshop; then he and his wife hid behind a curtain in a corner to see what would happen.

When midnight struck, in at the window flew two tiny men, elves they were, and alighted on the table. They took up the shoes at once and began to work. Stitch, stitch, stitch, and a shoe was made. Stitch, stitch, stitch, and so was another, and it was stitch, stitch, stitch, till all the shoes stood in an orderly row on the shoemaker's table.

The shoemaker and his wife could hardly believe their eyes. But the shoes were there when they awoke next morning, so they knew they had not been dreaming.



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A GROUP OF PUPILS OF THE RĀJA YOGA ACADEMY AT SAN JUAN HILL

Then the wife said to her husband, "Did you not notice that the good elves wore no clothes? They were quite naked. How cold they must be in winter! Suppose we make them some clothes."

HEPATICA

WHEN April awakens the blossom folk,
And bluebirds are on the wing,
Hepatica muffled in downy cloak
Hastens to greet the spring.

Careless of cold when the northwind blows,
Glad when the sun shines down,
She opens her wrap, and smiling, shows
Her dainty lavender gown.

Her sisters are robed in pink, and some
Are in royal purple dressed,
And over the hills and fields they come,
To welcome the darling guest.

The children laugh as they pick the flowers,
And the happy robins sing;
For, blooming in chill and leafless bowers,
Hepatica means the spring.

Anna Pratt (Selected)

"Yes, indeed," cried the shoemaker, "and I will make them two fine pairs of shoes."

So the grateful couple set to work at once with light hearts and made two complete outfits of elfin garments. The goodwife even knitted two tiny pairs of stockings, while her husband cobbled two fine pairs of shoes.

When all was finished they placed the tiny garments upon the cobbler's bench where the leather for shoes was always put, and again the good shoemaker and his wife hid behind the curtain to see what would happen. Again at twelve o'clock, in at the window flew the two elves. They went straight to the work bench and looked about for shoes, but none could they find. Then they caught sight of the clothes, and picked them up and looked at them. When they saw how tiny they were they laughed and laughed. They knew they must be for them. Quick as a wink they slipped into them. How they laughed and danced about then! They joined hands and went spinning round and round the room together until they came to the window. Then they flew out.

That was the last the good shoemaker and his wife saw of the elves, for they never came back. But indeed there was no need for them to, for the shoemaker now had as much leather as he could use, and cobbled shoes happily for the rest of his days. He often thought of the good elves who had helped to change his fortune so magically. OSWALD

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THE cuts in these pages represent in part the fulfilment of the hopes of H. P. Blavatsky and William Q. Judge for Humanity. Happy Râja Yoga children at the entrance to the great Theosophical institution of learning, Santiago de Cuba, picture the promise of a young nation blest with knowledge of the great truths of Theosophy.

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		MAX	MIN	DRY	WET		DIR	VEL
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10	29.753	69	60	63	60	0.00	SW	6
11	29.691	68	56	61	57	0.00	S	2
12	29.755	68	57	61	58	0.00	SW	2
13	29.707	66	57	62	61	0.00	SW	4
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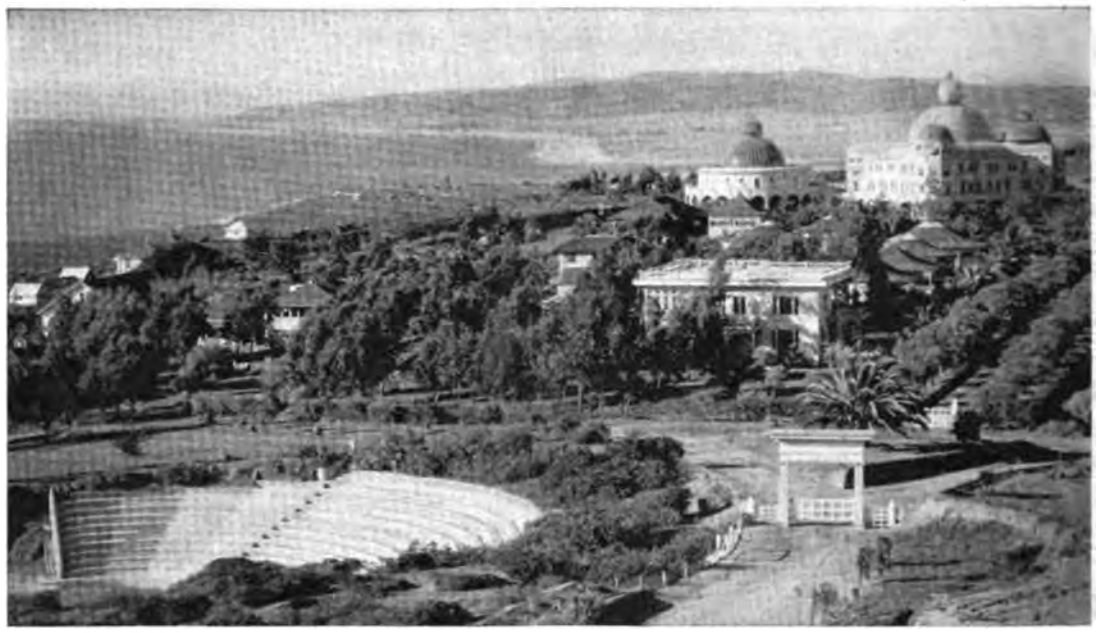
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Edited by KATHERINE TINGLEY

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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 30

CONTENTS

Pages 2 & 3 — EDITORIAL
The Orient and the Secret Doctrine
Flies as Destroyers of Crops
The Ancient Wisdom-Religion
Railway in Indo-China

Page 4 — TWENTIETH CENTURY PROBLEMS
Hypnotism versus Wisdom
The Renascence of Sorcery
Opportunity and Obstacles

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Temple of Hera (*with illustration*)
Humanity's True Rights
Chemistry and Archaeology

Page 6 — TWENTIETH CENTURY SCIENCE
The Hub of the Universe
The Great Water Current
The Spectrum in Plant Life
Sowing Wild Theories
Aerated Milk

Page 7 — NATURE STUDIES
The Râja Yoga Forestry Department
Young Eucalyptus Trees (*illustration*)
Conservation

Pages 8 & 9 — STUDENTS' PATH, ETC.
A Wise Dutchman
"A Free Throw" (*illustration*)
Gems from the Classics
Morning (*verse*)
Theosophical Forum
Is Poverty Bad Karma?

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Academic Notions of Reincarnation

Page 11 — GENERAL
Now
View from Morro Castle Grounds (*illustration*)
The Theosophical Address at Isis Theater

Page 12 — GENERAL
A Test for Intelligence
Scientific Items
Darwinism and Dogs' Ears
Amateur Educational Reform

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Musical Scales
The Castle of Donegal (*with illustration*)
From the Tree that Sheltered Plato

Pages 14 & 15 — WOMAN'S WORK
The Clue to Child Welfare
A Prejudice
The Lorelei Rock (*with illustration*)
A Sermon Between the Lines
Would-be Leaders of the Blind

Page 16 — OUR YOUNG FOLK
The Garden (*verse*)
Glass
Students of Botany in the Patio, Râja Yoga Academy, Santiago de Cuba (*illustration*)
Undaunted by Disease

Page 17 — CHILDREN'S HOUR
The Mushroom and the Weed
Known or Unknown
Lotus Buds of Sweden in the Woods (*ill.*)
The Sheep (*verse*)
Nursery Rhymes

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

The Orient and The Secret Doctrine

THE first of a series of lectures on "Oriental Religions in Pagan Rome," translated from the French of A. M. Thielen, appears in the *Open Court* for April.

The lecturer says we are fond of regarding ourselves as the heirs of Rome and we like to think that the Latin genius, after having absorbed the genius of Greece, held an intellectual and moral supremacy in the ancient world. We forget that the Orient has not always been in its present humiliated condition. The growing influence of the Orient on decaying Rome has been regarded as a morbid phenomenon, but the case is really quite different.

Though Rome found in the Occident the point of her military support, it was in the Orient that she found industry, riches, technical ability, artistic productions, and intelligence and science. While Greece vegetated in exhaustion, and Italy suffered depopulation, and the other countries were barely out of barbarism, Asia Minor, Egypt, and Syria, cultivated their industrial centers, enjoyed an intense intellectual life, and excelled in every profession but that of arms. The empire during the first three centuries may be considered as a peaceful infiltration of the Orient into the Occident.

The East the Home of Science

The lecturer then states his intention of reviewing a few phases of the slow metamorphosis of which the propagation of the *Oriental religions* was one phenomenon.

The imitation of the Orient showed itself in political institutions. For some time Rome's institutions were civic, her provinces being unorganized groups of cities, where she exercised only police power and left a broad authority for self-government. But as the domain increased in extent, this system failed to secure cohesion; and three centuries later we find a strongly centralized state with an absolute ruler worshiped like a god. Augustus re-organized Rome in imitation of the capital of the Ptolemies. We cannot deny pagan Rome the glory of having originated a system of private law that was logically deduced from clearly formulated principles and was destined to become the fundamental law of many later civilized communities. But recent researches have shown with how much tenacity the Hellenized Orient maintained its old legal codes, and even that this provincial law re-acted on the evolution of the *jus civile*.

A Power of External Organization

But outside of law the Romans were dependent on the Orient. Ptolemy and Plotinus were Egyptians; Porphyrius and Iamblichus, Syrians; Dioscorides and Galen, Asiatics.

Tired of seeking truth, reason abdicated and hoped to find it in a revelation preserved in the mysteries of the barbarians.

Letters were chiefly cultivated by the Orientals, and instances can be cited of the great predominance of writers of Oriental extraction among the Roman authors. A linguistic awakening took place. Syriac, derived from the Aramaic which was the international language of earlier Occidental Asia, became again the language of a cultured race. The Copts remembered that they had spoken several dialects derived from the ancient Egyptian and endeavored to revive them. The Armenians began to write and polish their semi-barbarian speech. Christian preaching later addressed the people in their own idioms and thus helped to resuscitate these idioms. Along with this linguistic revival went a revival of native art; and here the lecturer avers that another of our delusions has been dispelled.

An Eastern Revival of Learning

Until a few years ago the opinion prevailed that an "imperial art" had come into existence in the Rome of Augustus and that thence its predominance had slowly spread to the periphery of the ancient world. If it had undergone some special modifications in Asia these were due to exotic influences, undoubtedly Assyrian or Persian. . . . Today it is fully proven not only that Rome has given nothing or almost nothing to the Orientals but also that she has received quite a little from them. . . . The old processes, the discovery of which dates back to the Chaldaeans, the Hittites, or the subjects of the Pharoahs, were first utilized by the conquerors of Alexander's empire who conceived a rich variety of new types, and created an original style. But if during the three centuries preceding our era, sovereign Greece played the part of the demiurge who creates living beings out of pre-existing matter, during the three following centuries her productive power became exhausted, her faculty of invention weakened, the ancient local traditions revolted against her empire and with the help of Christianity [?] overcame it. Transferred to Byzantium they expanded in a new efflorescence and spread over Europe where they paved the way for the formation of the Romanesque art of the early Middle Ages.

The Sources of Ancient Rome

We quote the above to illustrate the point that culture did not begin with the Greeks and Romans, not as endorsing every separate statement made by the author.

Italy was taught by her Levantine subjects the solution of architectonic problems, compelled to accept their taste, saturated with their genius; and the Levantines gave religious

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sculpture and painting the complex symbolism which pleased their minds. The Hellenized Orient imposed itself everywhere, but in no field was its influence so decisive as in religion, and it finally brought about the destruction of the Graeco-Latin paganism. The lecturer then undertakes to sketch this Oriental religious movement.

The Mysteries the Basis of All Religions

Incidentally he drops the remark that the victory of Christianity was

furthered by the Asiatic mysteries, although they opposed its doctrine.

And again:

There is no period of the Roman empire concerning which we are so little informed as the third century, precisely the one during which the Oriental religions reached the apogee of their power. . . .

In order to obtain a more perfect initiation . . . into the doctrines taught by Oriental religions, we are compelled to turn to two kinds of testimony, inspired by contrary tendencies, but equally suspicious: the testimony of the philosophers, and that of the fathers of the church.

With regard to these latter polemicists, the lecturer says that the question always arises as to *how much they can have known of the esoteric doctrines* and the ritual ceremonies, the secret of which was jealously guarded.

They boast so loudly of their power to disclose these abominations, that *they incur the suspicion that the discretion of the initiates baffled their curiosity.* [Italics ours.] In addition they were too ready to believe the calumnies that were circulated against the

Ignorance of the Church Fathers

pagan mysteries, calumnies directed against occult sects of all times and against the Christians themselves.

Archaeology must endeavor to fill the blanks, continues our authority.

To read this mystic book whose pages are scattered in our museums we must laboriously look for its key, and we cannot take for a guide and exegetist some Vincent de Beauvais of Diocletian's period.

In commenting on the above remarks of the lecturer, we would call attention to the evidence they give of the fact that the Orient has been for the present civilized world the source of inspiration. And this because the Orient stands before the modern Occident in point of time. The light is handed down from race to race. It is even from the Orient that we got our other traits, not traceable directly to the inhabitants of Syria or Egypt — those traits which our Teutonic ancestors gave us; for these races, too, were from the Orient, and are reckoned among the migrating offshoots of a once homogeneous race somewhere — ages on ages ago — in central Asia. The lecturer is of course encumbered by a brief for Christianity, whose "final victory" he has to assume and hence to account for. But even so, he shows that Christianity, whether for good or ill, was merely the plow-point of a resistless Oriental influence whose real object was to implant the ancient Mysteries. This brings up the point that Christianity is really the ancient Mysteries "gone wrong"; that somewhere about the Christian era a great revival of these must have taken place, and that it must have been smothered up and perverted into a sectarian religion by the numerous questionable forces then abroad in the world. This result having become inevitable and irremediable, it is very likely that the good forces which had originally started the movement, having failed in their first purpose, accepted an alternative, made the best of a situation, and infused as much life into this religion as they could. This would account for the early vitality of Christianity, despite its many absurdities and defects of conduct; *it was founded on the Mysteries;* and this fact may even now enable it to pull through, shed its husk, and again evolve the original true doctrine that gave it birth. At all events we seem to be today on the eve of rediscovering the facts and of awaking to a knowledge of the disinherited condition of humanity under Christendom.

Ancient Religion "gone wrong"

The Mysteries at the Base of Christianity

It is of course one of the primary tenets of Theosophy that the Mysteries — or in other words the Secret Doctrine or the Wisdom-Religion — has existed in all ages, with its Initiates, its disciples, and its Schools, both esoteric and exoteric; and that all religions are sprung therefrom. And archaeology, together with new readings of history such as the above, contribute largely to an elucidation of this proposition. But it is most important to distinguish between the *esoteric* doctrines and the *exoteric;* for that which was freely given to the public, and to which alone the historians (as a rule) have access, merely foreshadows or indeed rather conceals the true teachings of the esoteric schools. STUDENT

Flies as Destroyers of Crops

GRADUALLY science traces out some of the links in the chain of cause and effect that connects our failings with our misfortunes, thus teaching us to rely on the merits of our own actions rather than to deprecate the mercy or wrath of some unknown power. Yet the links thus traced out are only those which the eye of physical science can detect, and much is left yet undiscerned.

The ubiquitous and teeming fly has lately come in for a good deal of opprobrium as a distributor of disease germs; but a new aspect of his achievements in that direction is brought out in an article on "The House-Fly as a Crop-Wrecker" in the *Technical World Magazine* for May. The *Muscidae* or house-flies and the *Sarcophagidae* or carrion-flies, are the culprits. They carry on their feet, and in the matter they deposit, the germs which produce blights and rots, both fungoid and bacterial. An expert of the plant bureau counted 700,000 such spores of fungi in a single footprint, and 2,400,000 in one fly-speck. A fly-speck on a window-pane can be seen to have threadlike rays growing out from it; this is generally due to growth of fungi. If a little blue mould from cheese or bread be put into a bottle of sweetened water together with a fly, the fly will drink of the water and will leave specks on the glass; these specks in a moist atmosphere at living-room temperature will blossom out in 48 hours to a luxuriant growth of blue mould. The writer gives many instances of plant diseases which he attributes to this cause, and concludes that we must fight it by preventing the breeding of flies. Hence sanitary habits are linked with the welfare of our food-supply, and Karma, the chain of cause and effect, is demonstrated scientifically.

But flies could not carry germs if germs were not there to be carried, and whence come the germs? These little lives are the destroyers in Nature and have their proper function in devouring used-up products and re-converting them into animal and vegetable substance. But when the devourers get the upper hand, become unduly predominant, disease and decay result. And every living being, from the elephant to the microbe, is an embodied "soul" or "life," so that, psychically speaking, these devourers must have their origin in the psychic atmosphere of the world. Whence it can be seen that our impure destructive thoughts and desires may have something to do with the problem, and that the efforts of chemists and agriculturists should be seconded by efforts on more interior lines. STUDENT

The Ancient Wisdom-Religion

TWO facts which appear to me practically certain: (1) That in every age of the world and in almost every country there has been a body of doctrine handed down, which, with whatever variations and obscurations, has clustered round two or three central ideas, of which, perhaps, that of emancipation from self through repeated births is the most important; so that there has been a kind of tacit understanding and freemasonry on this subject between the great teachers throughout history — from the Eastern sages, down through Pythagoras, Plato, Paul, the Gnostic schools, the great medieval alchemists, the German mystics, and others, to the great philosophers and poets of our own time; and that thousands of individuals on reaching a certain stage of evolution have corroborated, and are constantly corroborating, from their own experience the main points of this doctrine; and (2) that there must have existed in India or in some neighboring region from which India drew its tradition, *before all history,* teachers who saw these occult facts and understood them well, probably better than the teachers of historical times, and who had themselves reached a stage of evolution at least equal to any that has been attained since.

If this is so then there is reason to believe that there is a distinct body of experience and knowledge into which the whole human race is destined to rise, and which there is every reason to believe will bring wonderful and added faculties with it. From whatever mere formalities or husks of tradition or abnormal growths have gathered round it in India, this has to be disentangled; but it is not now any more to be the heritage of India alone, but for the whole world. If, however, anyone should seek it for the advantage or glory to himself of added powers and faculties, his quest will be in vain, for it is an absolute condition of attainment that all action for self as distinct from others shall entirely cease. (*From Adam's Peak to Elephanta,* by Edward Carpenter.)

Railway in Indo-China

IN Indo-China the French have a railroad running from the coast, through Hanoi, to the Chinese frontier; and this is being extended by an addition traversing Chinese territory and making a total length of 500 miles. Over the Red River has been built one of the longest railroad bridges in the Old World, having a total length of 5544ft. The width of the river, which is considerable at low water, is increased during high-water periods, when it rises 26ft. and has a velocity of 15ft. per second. On account of the freshets which occur during the latter period it was impossible to work between May and October, so the work had to be hurried during the low-water period. The bridge is on the cantilever principle and has 19 spans; the alternate spans are respectively 350ft. and 429ft. in length. The railroad is not meant for missionaries. H.

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Some Views on XXth Century Problems

Hypnotism Versus Wisdom

SOME of the French medical journals contain the story of a nurse now at work in a Paris hospital. A West Coast newspaper has dug this out and gives it to its readers as an example of one of the triumphs of hypnotism.

Indeed it does read like that. The nurse was at one time a gutter girl, an outcast. Finally, as a criminal lunatic, maniacal and diseased, she was admitted to the Salpêtrière. Here she was hypnotized, at first with great difficulty, suggestions of personal decency, cleanliness and morality being repeatedly made.

They took effect. Her character has completely changed. She is now a quiet, kindly, grave and work-loving nurse.

A case for hypnotism seems to be well made out.

But if it is valid, then an effect has been accomplished by a force not related to it. A great moral transformation has been done without moral effort, by a non-moral force.

Suppose that the operating physician were himself a moral degenerate. The girl is reformed and his name becomes famous — which, let us suppose, is what he worked for.

The reformed girl then turns round upon him, as, let us also suppose, he wishes; and, whilst hypnotizing him for attacks of epilepsy, adds suggestions to affect *his* moral character.

He also reforms. Without actual moral effort or wish on either side he has reformed her. And then without moral effort or wish on his side, he has been reformed. Surely there would be something very curious here. Is such a situation possible? Is the girl really reformed? Or has an evil element in her nature been merely suppressed for a time, to to show itself later in some frightful crime?

Human nature *is* divine at the center, but the divinity is often wholly stifled and paralyzed by a demon of flesh. You can sometimes as in this case stifle and paralyze the demon by hypnotic suggestion. You can block its paths of communication with the brain so that it has no access to the centers of action or to the picture-making faculty. These may remain, then, so long as the block exists, at the service of the better self.

If anyone thinks that that can be final and that real good has been done, let him suppose that the better nature has been awakened and strengthened by normal methods, that it has gone into battle with the other and slowly won a moral victory, slaying the other tendencies. This supposition means that two totally distinct processes, one effortless and non-moral, the other consisting entirely of moral effort, have accomplished the same result. Which, as Euclid says, is absurd.

But if absurd, it seems to follow that some day, under some stress, during some malady or physiological change, the suppressed evil will suddenly break down that block, and, rejoicing like Hyde in its regained freedom, commit some horrible enormity.

We can be assured that whatever hypnotism can superficially do in such cases, compassionate love guided by wisdom can radically and really do. Its work may be slower because it is radical, but it will never have to be ashamed of even a numerical comparison of its results with those of hypnotism. Love is a force and hypnotism is a force, but they are at opposite poles of being. One is creative, the other paralyzing and destructive. But the true creative love, compassion, has no element making for self-interest in it, and no sentimentality. They paralyze its wisdom.

STUDENT

The Renascence of Sorcery

TO an outsider the situation in the Christian Science ranks is a little perplexing. There are, the newspapers say, nine recent deaths to be explained, all reported as occurring among the followers of Mrs. Stetson the secessionist—or expulsee, we forget which. Perhaps she was expelled as a tactical maneuver just ahead of her foreseen secession.

So far as we understand, the theories of the deaths are these:

(1) That madness and death would be a natural result of leaving the protection of the true fold. For in the fields of "error" without, howls the famous demon of "Malicious Animal Magnetism."

(2) That "Malicious Animal Magnetism" was directed at the secessionists by those remaining behind, bringing down the weaker ones.

(3) That "Malicious Animal Magnetism" was used by Mrs. Stetson hypnotically to influence a certain number of weaklings to accompany her in her exit. One of them, according to the newspapers, resisted, went mad in the struggle against the influence, and committed suicide.

We venture to present a fourth theory that may cover some at any rate of the cases.

We have been assured by an ex-"Scientist" that there are many within the fold who would like to secede but do not through fear, fear lest "M. A. M." should be aimed at them by some of those remaining.

The public, which smiles at the mention of "M. A. M.," does not appreciate what the foolish *fear* of it can do to negative, timorous minds, the paralysis of will and judgment it can induce, the night-terrors it can create, the fevering of imagination, the confusion and stultification of conscience. We have the old terror of hell, of the "unpardonable sin," of the vengeance of an angry God, exactly as in bygone days — save that the pictorial accessories are changed.

Wherever there is fear, intuition is confused, mental sight blurred, will weakened or paralyzed. Weaker minds surrender their judgment, in these cases either remaining under the protecting shadow of the majority or seceding in the safe wake of some strong personality. What must be the effect on the minds and characters of unborn children whose mothers live in the fear of such a specter! These people are evidently in much need of Theosophy, which teaches the development of the positive and resisting quality latent in all men, as a safeguard against delusion and fear of all kinds.

How long, we wonder, apart from the dollar and the devil, would Christian Science endure as an organization? STUDENT

Opportunity and Obstacles

ONE of the fairy stories of a generation ago, dealing with the rescue of an ogred maiden by a prince, had a very important moral — the better for not being overtly drawn. The usual child does not twice read a story with a set-out moral.

The ogre knew of the coming of the rescuing prince and had some qualms as to the outcome of a fight. So he sent out little demons who placed all kinds of obstacles in the prince's way. But the prince was not only skilful enough to surmount them but to make them serviceable and accelerative to his progress. Moreover they sometimes indicated the path to him when he was in doubt about it.

Every generation gives us a real case or two of the kind. For instance: to be blind and deaf from birth, and consequently speechless, is a combination of obstacles to perfect communion with other people, to perfect literary culture, and to exquisite literary expression — which are insurmountable. But Helen Keller, aided by Miss Sullivan, did this impossible. Not only have the obstacles been surmounted, but, like Beethoven's deafness, they became helpful, obviously developing the fine edge of her subjectivity.

A few years ago a young Englishman, an utter failure in his own country, was sent out to Canada to try again. He found himself one winter night on a freight train in Northern Minnesota without his fare. He was accordingly ejected, cold and starving, at the village of Karlstad. To get food and lodging he robbed the station of a small sum of money and in due course of time was sentenced to ten years imprisonment for it.

The prison solitude has developed him into a poet, giving promise of the first rank. His inner self not only surmounted the difficulty but *used* it for its development. The prison cell did not dim his imagination. Speaking of his own home he writes:

> At the day's end your lamp is lit
> And I that wander am glad of it.
> I may not sip of the glowing fire
> That burns in your eyes, O Heart's desire!
> But out of the lantern's steadfast gleam
> In utmost dark I weave me a dream.

For various reasons he has been liberated and if his future course is straight he need not fear his own past.

Blind Tom is another case of the soul's *use of* obstacles for its own developmental expression. When of a certain strength, it is capable of using any obstacles whatever. It will attract whatever help is needed, if any; as Helen Keller attracted Miss Sullivan. If the personal man has faith in its powers, he will presently find them working, though usually in ways that he has not anticipated. STUDENT

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Archaeology Palaeontology Ethnology

Temple of Hera

THE site of Olympia, in the valley of the Alpheus in the western Peloponnesus, just where the river emerges from the mountains into the fertile coastal plain, is one of those spots which have been recognized from unknown antiquity as sacred. Modern critics, seeing things through their own spectacles, will doubtless find the ancients peering about for a beautiful site on which to build a temple to their god, and actuated by commonplace notions as to what would be pleasing to the deity they sought to propitiate. But every place has its genius or influence; and there are some where the influence is peculiarly sacred. And where now such places would probably be regarded merely as possible commercial assets or pleasure resorts, the ancient seers, with purer perception, recognized the sacred influence and determined to protect and venerate it. Thus we find that this site had been a center for the worship of the "heaven-father" in the time of the mysterious Pelasgians, and that one of the neighboring heights had been called Olympus. When the later or Greek settlers adopted the site, they also made it a center of Zeus, in whose honor they had not only temples and altars but the celebrated "Games" at which the unity of all Hellas was celebrated and the attributes of the heaven-father were worshiped in act by feats of prowess. To the worship of Zeus was added that of his consort Hera, the All-Mother.



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RUINS OF THE TEMPLE OF HERA AT OLYMPIA

Olympia was excavated by the Germans, 1875 to 1881, when the *Altis* or sacred precinct was uncovered, and also many buildings whose remains lie outside its area. Twelve centuries had covered the ruins with five meters of clay, and upon many of them later structures had been built. The Temple of Hera is one of those within the *Altis*. It stood upon two steps and was originally a temple *in antis* — i. e., with columns on each side of the portico — but was afterwards converted into a *peripteros*, having colonnades of six columns each on two sides and sixteen each on the other two. The *cella* was divided into three parts by two rows of columns, and in one of its niches was found the *Hermes* of Praxiteles.

In discussing the religions of antiquity we should always remember to distinguish between esoteric and exoteric, and also between the original purity of the cult and its later degenerated form. Where scholars often see — what they are looking for — an "evolution" of religion, there has nearly always been the contrary process — a degeneration: and the classic beliefs and rites did not originate in a superstitious barbarian desire to propitiate the powers of nature, but in the knowledge derived from the ancient Mysteries and their Initiates. In Zeus was venerated not only the Supreme Power in nature but the Supreme Power in man himself; and in its ancient purity this worship signified the communion of man with his Higher Self, by which he recognized the limitations of the lower personal life and acknowledged his dependence on the Higher Law inherent in the Spiritual nature of man. The recognition of an All-Father and an All-Mother is of course common to all antiquity. Even the modern Latin church, which may be described as a mushroom growing upon a ruin, finds it necessary to supplement its "one god" with a feminine deity (not to mention the countless tribe of "saints" or minor deities), though this mother is hardly the sacred conception of the Mysteries, being much more of an idol than an emblem of the Spiritual Soul (*Buddhi*) in man. When we worship "Mary," the "great deep," we do not now usually invoke that Wisdom of which the author of *Ecclesiasticus* speaks so ardently and reverently; and doubtless there have been many who regarded Hera in the same way, for the ignorant have abounded in other ages. But in criticising ancient practice, let us compare it with modern practice; and when we would extol modern principles, let us at least take ancient principles for a comparison; let us not compare the worst of antiquity with the best of modernity. E.

Humanity's True Rights

THE aim of Theosophy is to liberate the spirit of humanity from bondage to those *influences* which hold it down by false doctrines and by taking advantage of its weaknesses. False views of history greatly aid this deception; the doctrines of materialistic religion and of materialistic science are buttressed by these false views of history; such doctrines can not stand the light of knowledge. Hence it is one of the aims of Theosophy to promote true views of history.

The public press does a great deal to disseminate broader views by publishing the results of archaeological discoveries and bringing together the views of various archaeologists. While perhaps no single archaeologist will venture more than a little way in his conjectures, the views of many different ones, when put together, amount to very considerable admissions.

But the important point is to consider the import of these discoveries and what they lead to. They render necessary a revision of our ideas on many subjects; we can not go on holding religious and scientific views which are inconsistent with the new light shed by archaeology. We must revise our estimate of man and his origin and destiny. We know that, instead of being a barbarian, ancient man had mighty civilizations and great knowledge; and that the history of civilization stretches back into unfathomable antiquity, so that we can come upon no beginning. The teachings of Theosophy — that is, of the ancient Wisdom-Religion — are confirmed by the facts of archaeology, and many of the theories of scientists and the dogmas of the churches are confuted.

Man is neither the child of sin, dependent upon special revelation and intercession, which he is represented as being by the churches, nor the higher animal which he is considered to be by scientists, but the (essential) Divine being which Theosophy declares him to be. Theosophy is the friend of all human aspirations towards freedom and progress; just as dogmatism is the enemy.

Hence the importance of all discoveries which confirm the teachings of ancient wisdom and vindicate the Theosophical championship of humanity's true rights. STUDENT

Chemistry and Archaeology

THE application of chemistry to archaeology, says a chemist, has proved that the Greek pottery was burned at about 950° C., the same high temperature as is used at the present day; that the ancient Egyptians manufactured a ware precisely like that produced today in Sèvres; and that a lead pipe 2000 years old, found on the island of Broni before the entrance to the harbor of Pola, was made like the cement pipes used in modern canal construction, of two tubes, one drawn through the other, and soldered together. The more thoroughly we investigate the works of the ancients the more we find that they were real people having wits and resources, and not mere untutored helpless folk. H.

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The Trend of Twentieth Century Science

The Hub of the Universe

THE old theology made the earth the center of the universe. The function of the sun was to warm and light it. The function of the stars and planets was to show forth — to the men of earth — the glory of God.

Then astronomy woke up and became aggressive. The sun instead of the earth became the center of the solar system; the solar system ceased to be the center of cosmos; and sun and system turned out to be very insignificant little items in comparison with the mightier suns and systems which the study of the stars revealed.

Dr. Alfred Wallace, the veteran of biology, almost alone among first rank men of science still sounds an echo of the old belief. The earth is still, for him, the center of cosmos. It is still the only inhabited item in cosmos. What he thinks may be, if any, the purpose of the almost illimitable remainder, we do not learn. Perhaps it is still merely a galaxy of show-pieces.

In a letter to an English daily he reiterates these conclusions:

> The conclusions which I claim to have shown to have enormous probabilities in their favor are:
> (4) That no other planet in the solar system than our earth is inhabited or inhabitable.
> (5) That the probabilities are almost as great against any other sun possessing inhabited planets.
> (6) That the nearly central position of our sun is probably a permanent one, and has been specially favorable, perhaps absolutely essential, to life-development on the earth.

Suppose that we had no knowledge of life in water and were somehow incapacitated by constitution from acquiring any. We might then reason that as living beings require a certain amount of air to sustain their lives, and that amount is not present in water, there cannot be life in water. That is exactly Dr. Wallace's reasoning in propositions 4 and 5 quoted above.

What few facts astronomy has, point directly away from the conclusion in the first clause of proposition 6. The position of the sun is not permanent, any more than is that of the other suns. Our own is steadily moving towards a spot in the neighborhood of the constellation Hercules. The others are moving in various directions. A few centuries more of observation may possibly give us data enough to discern some vast plan of arrangement working itself out. By the time that we have it the idea that of the immeasurable totality but one atom of an atom is the theater of evolving life will have become a curiosity of history. STUDENT

The Great Water Current

PEOPLE seem to think that ocean currents are very easily changed, forgetting the enormous forces by which they are guided. It has once more been proposed to cut a thirteen-mile canal from the Bay of Fundy to that extension of the Gulf of St. Lawrence known as Bay Verde. This is designed to trap the Gulf Stream and induce it to flow through, warming New England, Nova Scotia, and Labrador.

But anyone who will take a map of the ocean currents will find the Gulf Stream curving strongly eastward towards Europe much before it gets to the site of the proposed canal, as far away in fact as Cape Hatteras. It is formed of two tributaries, the Equatorial Current of the Atlantic and the South African Current. The latter has curved round and up from the Indian Ocean and the joint stream is pressing westward. It does that because, coming up at its origin from the Poles towards the Equator, it does not at once acquire the Equator's velocity of motion eastward. Stopped, however, in the Gulf of Mexico, it curves round the coast-line and is flung out eastward into the Atlantic. Now it has the Equatorial velocity in *that* direction, preserving it as it goes northward and manifesting it in increasing degree. Nothing therefore could entice it into the proposed channel.

The water behaves in some degree like the overlying air. It is heated over the Equator, expands a little, and then flows north and south towards the Poles. At the Poles the colder and denser water correspondingly drifts towards the Equator, there coming up to the surface. Any given point in the Equator is traveling from west to east at the rate of a thousand miles an hour. Points nearer the Poles are moving more slowly. A point ten feet from one of the Poles takes twenty-four hours to move around its circle of about sixty feet. Waters moving north or south from the Equator tend to maintain their west-east equatorial speed for a while and so go faster eastward than the crust beneath them. Waters moving *to* the Equator tend to preserve their polar slowness and therefore go more slowly eastward than the crust — that is, virtually moving westward.

But it is probable that we do not by any means yet know the last word about this mighty surface circulation. STUDENT

The Spectrum in Plant Life

PROFESSOR HENSLOW has been describing some interesting experiments he has made to determine the plant's use of different portions of the spectrum. The various colors, it seems, serve distinct functions. Cut off a particular color, and the function it serves is impaired or stops altogether.

There is first the absorption of carbonic acid. The carbon of this gas is abstracted and used as the basis of the manufacture of starch, the oxygen being returned to the air.

Then there is transpiration of water, not to be confounded with mere evaporation. As the sap arrives from the stem the leaf fills with its moisture. As much as is not wanted for the purposes of the leaf is permitted to escape — and no more. This positive regulating process is somehow connected with the light at the two ends of the spectrum, red and violet. Cut it off by supplying green only, and evaporation becomes unrestrained, the leaf losing all its water and dying. Transpiration might be regarded as evaporation under surveillance.

The middle part of the spectrum, yellow and blue, is related to the first function, the absorption of carbon. Cut these rays off by giving the plant red only, and no starch is formed.

The third function, respiration, specially uses the red and infra-red. STUDENT

Sowing Wild Theories

HALLEY'S comet is having one effect upon the human mind which cannot be questioned by anybody. It is stimulating the manufacture of theories concerning itself and comets in general. Stimulation proceeding, the theories flower into certainties and then their owners are past hope.

In the last case of this kind the rapidly flowering theory was that the heads of comets are lenses through which the sunlight streams, and, emerging, becomes the tail. Says the author of this theory:

> A year ago I made the announcement that comets' "tails" were sunlight, focussed and transmitted through space by the heads of comets acting as huge, spherical lenses. In other words the "tail" of a comet is practically the same as a beam of a searchlight.

But spherical lenses have a real focus to which the emergent rays converge. Only then do they diverge and scatter. Look at the tail of a comet and see if it has a waist, if it is of hour-glass shape; or if, on the contrary, it is more or less fan-shaped from the first. By this test the head, if a lens, is not spherical in shape but double concave or plano-concave. That suggestion no one has yet made.

It has not yet been suggested that we do not see the comet at all but only a handful of loose matter which it has attracted and made to glow. When science understands what is the informing essence of brain-stuff it may know what the real comet is.

STUDENT

Aerated Milk

WHAT would be an ideal antiseptic for milk? We want something that will slay germs of any sort; that affects no chemical alterations in the milk itself; that communicates no color and no taste; and that is absolutely harmless to the consumer.

An antiseptic seems to have come upon the horizon at last which is all this and more. The moreness consists in the fact that when by its aid you have preserved the milk till you wish to drink it, whether hours, days, or even months, you can discharge this convenient ally from duty.

It is carbonic acid gas. Milk kept under ordinary conditions for a couple of days or less, will contain several hundred million bacteria per cubic centimeter. Previously charged with this gas at high pressure it will contain none, any that were present having been killed. It will remain germless and so far as we can tell unchanged, for at any rate months. And when the time comes to drink it the gas can be withdrawn, leaving fresh aseptic milk. C.

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Nature Studies

The Râja Yoga Forestry Department

THE Râja Yoga Forestry Department has a large reserve planted with Eucalyptus trees of many varieties and in all stages of growth, as well as a large number of other kinds of trees. Here, and in the nurseries and agricultural grounds, the young students have the opportunity of gaining useful practical knowledge and of enjoying all the advantages incidental to a healthful outdoor occupation in a genial climate. Nature-study forms an important part of the Râja Yoga education, and it is studied at Point Loma under advantages which obtain nowhere else; for the whole life of the student is concordant with the spirit that Nature instils. Hence the spirit of Nature is imbibed unconsciously and there is no attempt to impart it artificially or under conditions where its influence would be all undone by the unnaturalness of the rest of the education. From Nature we derive a spirit of impersonality, of calm unhurrying but never-failing accomplishment, of life whose recompense is in its own joy of living; all this in such marked contrast with the "paltry aims that end with self" and the feverish life of the city. And these sweet influences can take hold on the character when they are attended with wisdom in teaching, such as obtains in the Râja Yoga Academy. More of the Nature-spirit is needed in the world; for Nature is man's Earth-Mother. If we try to introduce into our lives her quiet methods, she will unveil to us her treasures of knowledge. This may sound like a superstitious belief in some god Pan, but it merely means that the source of knowledge is *within us,* and that this inner source is *en rapport* with Nature; so that, in harmonizing ourselves with Nature, we may perhaps find a clue to that self-communion by which knowledge is attained. E.



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YOUNG EUCALYPTUS TREES
RÂJA YOGA FORESTRY DEPARTMENT, POINT LOMA

Conservation

OUR forefathers found this country rich in natural resources, and proceeded to appropriate and destroy them in a reckless manner. Natural laws were set aside or reversed. Man reaped where he had not sown, and has been obliged to replenish where he has been prodigal. Fish, lobsters, seal, game birds, buffalo, and antelope were destroyed almost to the point of extinction. Now we are compelled to protect the few survivors until they may increase.

In this process of destruction and replacement it was a few persons who reaped the profits of wholesale slaughter, while the whole nation is taxed in order to restore the unbalanced conditions.

All of the food, raiment, and shelter for our physical bodies, and the bodies themselves, come from the earth, and eventually return to the earth. Some of our foods, such as grains and vegetables, may be harvested within a year after sowing. Others, such as fruits and nuts, require several years to mature. The generations of animals which are used for food may mature in one to five years. In these cases, and also in the materials used for raiment, man may reap the results of his own work or foresight, because his life is much longer.

But there is a distinction between such harvests and the exploiting of natural resources which have matured upon the earth without the agency of man. Man did not plant the forest trees and it has required on an average 100 years for them to mature. If, therefore, man reaps a crop of timber which he did not sow, and in return therefor plants trees so that future generations may reap the benefit, it is evident that he works in harmony with Nature, whose operations are not bounded by one lifetime of an individual. The desire to do this should be encouraged, and man should be taught to believe that such a fair and unselfish act is not without its reward.

The practice of Forestry has shown that actual reward may be expected. While it is true that nature requires a hundred years to mature a Forest, it appears that this time can be shortened with the assistance of man. When proper knowledge and skill are used to place the right seed in the proper soil the result is a fast-growing crop of desirable timber. Moreover, it has been found that foreign species may give a greater yield than native species. This is true in the case of eucalypts which have been imported from Australia and are one of the most desirable and the fastest growing trees in the United States. O.

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Students'  Path

A Wise Dutchman

EVERY now and then, in looking through old books, we meet with traces of lights in the darker ages who seem to have lived in advance of their time. Many of them are little known in history, but around them always surged for the time being, a little whirlpool of persecution and malevolence set in motion by the opposition to their wider knowledge of the humanities.

Such a man was Leenhoff, a Dutch minister of Zwolle in Holland, who in 1703 published a book entitled *Heaven Upon Earth*. A contemporary states that in this book "he pretended to prove this *Foretaste of Happiness* and gave an ample and exaggerated Description of this temporal Joy."

Of course he was called to account by the Synods and Consistories of his country, and denounced as a libertine, an Epicurean, an Atheist, and a fanatic. Unfortunately, we have not a copy of the book and can therefore only supply the following quotation from another author:

All those upon whom the Fear of Torments may be supposed to prevail so far as to make them refrain from Sin, or embrace the practice of Religion, must be divided into three Classes: one, of the Wicked; a second, of those who have Knowledge and Sense enough to be convinced of the Necessity of Complying with their Duty; a third, of those who are weak and fearful, who rather stand in need of being comforted than of being frightened. The Wicked are resolved to continue in that State, and are not to be reclaimed by either Religion or the fear of Hell-Fire. They have shaken off that Yoke, and laugh at it; even a sudden, unprepared or shameful Death, after a disorderly Life cannot frighten them into Duty. The Remorse of Conscience which is apt to trouble them in these last Moments, is rather the Effect of their want of Power to do Evil, than of a sincere Repentance. A civil Magistrate with his temporal Punishments inflicted by the Laws is more likely to hinder the progress of impiety than all the Ministers together with their frightful Exhortations.

As to those who have Knowledge and Sense enough to be convinced of the Necessity of Complying with Religious Duties, they want no such incitements as Fears and Threats, they already enjoy Happiness, and that inward Peace of Mind and Satisfaction, which is infinitely more prevalent than all the Sadness inspired by the Fear of Punishment.

I say it again in few Words, the Weak and Fearful stand in need of Joy and Comfort. No other means can be so efficacious in order to preserve them in a virtuous religious and truly purified State. All the Ceremonies and outward Shew of Religion should tend to increase that Joy. The number of Days consecrated to Sadness and Affliction should be lessened.

Men who had the courage to propound doctrines like these two centuries ago were the salt of the Earth. One can imagine the discussions which must have taken place everywhere, in the homes, in the streets, in the church councils. Some must have sided with the light-bearing heretic, openly or covertly. Others were like Gallio and "cared for none of these things." And then there were the persecutors, loud of voice, ignorant, and hard of heart, who cared only for vested interest and the sway of orthodoxy. And so it has been all down the ages. Maybe the time has come when all the notes sounded for wisdom and truth by such as these shall be gathered into a focus for a new order of the ages.

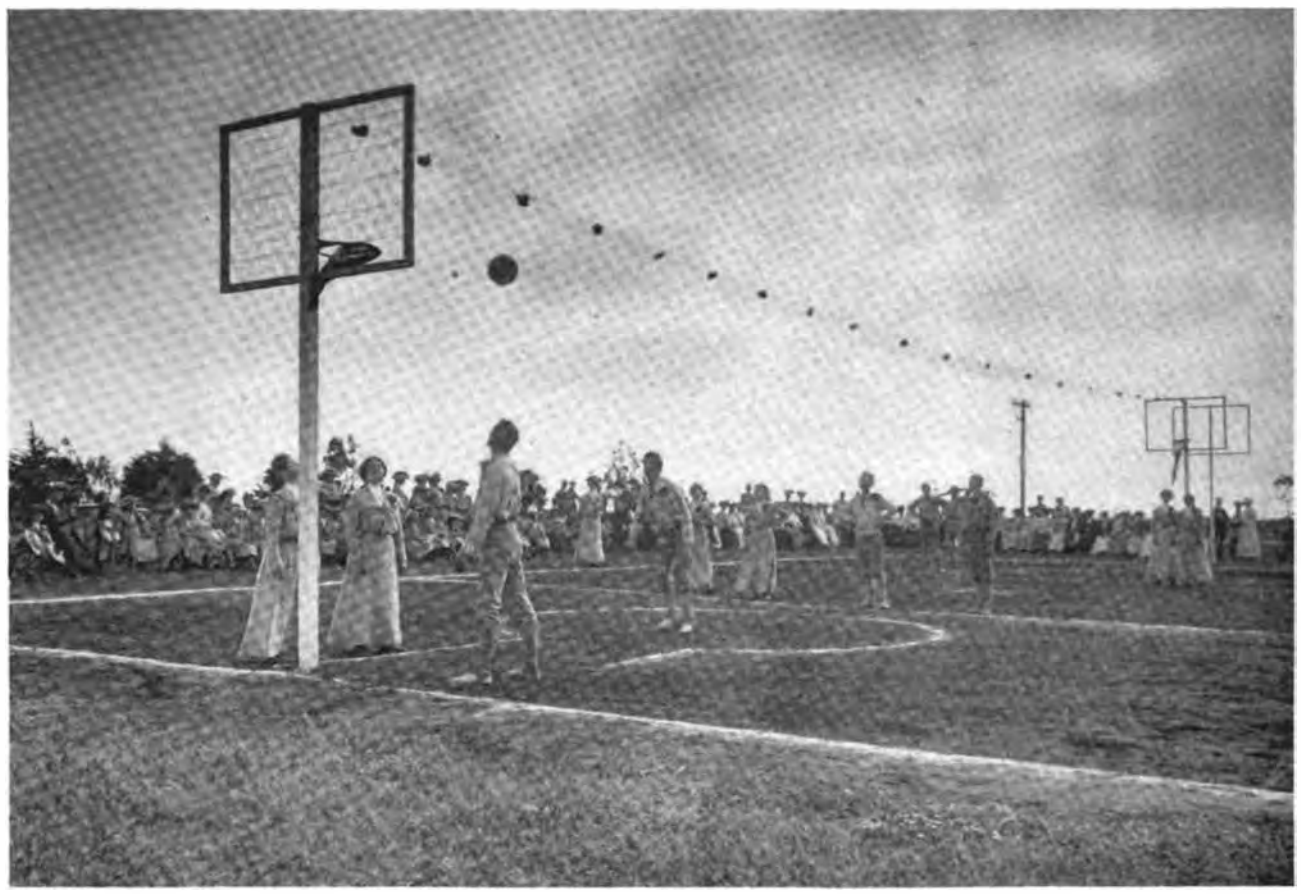
STUDENT

From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.



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"A FREE THROW." BASKET BALL AT POINT LOMA

Gems from the Classics

HE who does an injury is more unhappy than he who receives one.

THOSE alone are dear to divinity who are hostile to any injustice.

IT is a great thing to be wise when we are brought into calamitous circumstances.

NEITHER is it possible to conceal fire in a garment, nor a base deviation from rectitude, in time.

DESPISE those things which when liberated from the body you will not want, and exercising yourself in those things which when liberated from the body you will be in want, invoke the Gods to become your helpers.

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FOR the Gods do not die
But pass at will, and bright return again.
And not one shadow lies along the road
Their burning footsteps traverse, not one gloom;
But hymned by legions in the wealth of noon
They chariot forth exultant down the road
Which men call death, and only this world mourns.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Are poverty, misfortune, sickness, etc., always to be considered as evil Karma and the punishment for wrong actions done in the past?

Answer They may be all the very best of Karma, and the quickest possible means by which we may learn our lessons. We should simplify life a great deal, would but he that suffers remember to rejoice: for in this law-abiding and progressive universe, not enjoyment or a fine position is desirable, but that one should *go forward*. Theosophy is truly the Doctrine of the Heroic; and its appeal is always to the heroical in man. One should not take suffering tamely, nor bow down before it as an inevitable fate or for the pleasure of an anthropomorphic irresponsible; here is no inculcation of meekness. Rather must one go into it, and deal with it like a man; forcing it to the noblest uses. Is that bad Karma, which sets your greatest enemy at nought, and cripples him for a thousand battles to come?

As all beauty and splendor are hidden in the soul of man, so too we shall find in him gloom and pettiness beyond telling; for always the demon is shadow of the God. The sight of suffering invites the soul to compassion; often also it invites the lower man to fine antics of self-righteousness. "I am not as other men . . . not as this publican," we say; and indeed, it may well be that we are not; well for us if we were. But the wheel turns, and he who passed by on the other side is now himself to fall among the thieves; and that shall be the beginning of his good and bitter years. We must have suffering, if we are to learn not to suffer. The rod with which I am beaten shall be the best staff for me; let one be thankful to the rack, for it has given him his rightful stature.

Theosophy brings the realization that all adverse things are opportunities, even privileges. They do sound a trumpet and challenge to the lower nature, who comes forth armed to meet them; with his old "I"-spangled banner waving in the van. "Why should *I* be treated thus?" he bellows, filling the air with tumult and confusion; now is the time when one should thank the Gods, for he and his are delivered into one's hands. Strike the great blow *now*, and his amazement is a thing to be witnessed. Now the soul is at hand with celestial forces in ambush; let one declare himself royally, and call forth that invincible ally. Such a moment is worth ten years of peaceful, vacuous living; for in it a white burning light shines upon the battlefield, by which we vividly recognize things as they are. Forward now, and sweep away the encroachments of the enemy; this is no guerrilla and unprofitable warfare.

Our trouble is, that we live too much in peace, and are not stirred up to see the advance of our foe. He does not seize a province in a night time; he brings down no city by a frontal attack. A boundary fence removed two yards here; there a mine pushed stealthily forward — such matters do not call us from our capital. They should; we ought always to dwell upon our frontiers armed. It is we ourselves who should be removing the boundaries, and undermining the strongholds of our personal hells. To this we must come sometime, and then no misfortune will befall us; for once get the foe upon the run, and final victory must be in sight. A man may develop utter selfishness and the ruin of his character, like Tito Melemma did, by soft, easy stages and slidings, and without any active ill-will in the world. Well for poor Tito if he had never come upon any good fortune; if from the first chapter he had been forced upon hard places and the facing of himself.

Now, supposing a man is touched with sudden strong aspiration, in the midst of a life such as lives usually are. The result will be an increment of suffering and misfortune, great in proportion to the greatness of the force that lifted him up. Why? Because his appeal is heard, and it is given him to separate the sheep from the goats, the wheat from the tares of his being. Oh, he has lived a long, long time; innumerable lives are entered on the accounts of all of us; debtor and creditor columns must both fill many pages. What we do not fully understand, is that we are actually hampered now by every entry on the debit side. Each man is the summing up of his whole anterior doing and thinking; as William Q. Judge wrote, "you are the past of yourself." No matter when it was that you preferred your own ease to another's welfare, or in how small a manner it showed itself; that little thing is to come between you and your usefulness at every turn until it is actively and actually wiped out. These things are real, and not mere speculative philosophizing; as one shall find out a hundred times in a day, if he will watch with any degree of care. And the way to wipe them out is by rising up and fighting them; given something obvious to fight, and the opportunity is by that much the easier. Always misfortune shakes that opportunity before our eyes, and insists on dinning it into our hearing.

For example; is your misfortune that you are humbled? "Which will you call yourself," it cries; "the swollen personality that was ambitious and it set down, or the soul that goeth upon its eternal purpose undismayed?" "Under which king?" is the cry; and the choice is still given us to speak or perish. For you may not hedge any longer when keen misfortune comes to you; you must rage and be impotent or rise to the place of peace.

Until the humblement came did we know that we were ambitious? Probably not; for that sin is very modest at its inception, and speaks with most genteel accents. And so do they all; so do they all, until you scratch them — and find the Tartar. STUDENT

Is Poverty Bad Karma

(Reprint from *The Path*, Vol. VI, p. 102, July 1891)

THE question of what is good Karma and what bad has been usually considered by Theosophists from a very worldly and selfish standpoint. The commercial element has entered into the calculation as to the result of merit and demerit. Eternal Justice, which is but another name for Karma, has been spoken of as awarding this or that state of life to the reincarnating ego solely as a mere balance of accounts in a ledger, with a payment in one case by way of reward and a judgment for debt in another by way of punishment.

It has been often thought that if a man be rich and well circumstanced it must follow that in his prior incarnation he was good although poor; and that if he now be in poverty the conclusion is that when on earth before, his life was bad if rich. So it has come about that the sole test of good or bad Karma is one founded entirely upon his purse. But is poverty with all its miseries bad Karma? Does it follow, because a man is born in the lowest station in life, compelled always to live in that humblest way, often starving and hearing his wife and children cry out for food, that therefore he is suffering from bad Karma?

If we look at the question entirely from the plane of this one life, this personality, then of course what is disagreeable and painful in life may be said to be bad. But if we regard all condtions of life as experiences undergone by the ego for the purpose of development, then even poverty ceases to be "bad Karma." Strength comes only through trial and exercise. In poverty are some of the greatest tests for endurance, the best means for developing the strength of character which alone leads to greatness. These egos, then, whom we perceive around us encased in bodies whose environment is so harsh that endurance is needed to sustain the struggle, are voluntarily, for all we know, going through that difficult school so as to acquire further deep experience and with it strength.

The old definition of what is good and what bad Karma is the best. That is: "Good Karma is that which is pleasing to Îśwara, and bad that which is displeasng to Îśwara." There is here but very little room for dispute as to poverty or wealth; for the test and measure are not according to our present evanescent human tastes and desires, but are removed to the judgment of the immortal self — Îśwara. The self may not wish for the pleasures of wealth, but seeing the necessity for discipline decides to assume life among mortals in that low station where endurance, patience, and strength may be acquired by experience. There is no other way to implant in the character the lessons of life.

It may then be asked if all poverty and low condition are good Karma? This we can answer, under the rule laid down, in the negative. Some such lives, indeed many of them, are bad Karma, displeasing to the immortal self imprisoned in the body, because they are not by deliberate choice, but the result of causes blindly set in motion in previous lives, sure to result in planting within the person the seeds of wickedness that must later be uprooted with painful effort. Under this canon, then, we would say that the masses of poor people who are not bad in nature are enduring oftener than not good Karma, because it is in the line of experience Îśwara has chosen, and that only those poor people who are wicked can be said to be suffering bad Karma, because they are doing and making that which is displeasing to the immortal self within.

WILLIAM BREHON, F. T. S. (William Q. Judge)

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Academic Notions of Reincarnation

IN the *Asiatic Quarterly Review* for April is an article on "Transmigration Among the Southern Nigerian Tribes," by Major Arthur Glyn Leonard, in which the writer considers also the doctrine of Reincarnation among the Hindûs and other peoples. The article is a curious study of a certain point of view towards the human race and its beliefs, which we may perhaps call the academic point of view; in reading it, we lose the sense of reality and seem to be studying, not real people, but imaginary characters such as are found in a novel. One feels, too, that one misses a good deal by not having been initiated into the circle of thought to which this article seems to be a contribution; for many things are tacitly assumed which do not necessarily figure as accepted axioms in the mind of the general reader.

To the Theosophist, who has always been accustomed to regard religions and philosophies as attempts to formulate actual knowledge concerning the facts of life, it will seem strange to have Reincarnation discussed as if it were a figment invented by man for the purpose of deluding and governing himself. He will also perceive, in the discussion, the existence of a certain stereotyped view regarding the human race and its supposed evolution, which colors the writer's whole argument, and removes it, so to say, from the sphere of practical politics to an eclectic academic region. These features are indicated in the opening definitions, as follows:

> The belief in Transmigration is one of the oldest religious dogmas in existence. It was not so much a Priestly invention as an outcome of moral necessity, an engine of human government — possibly the earliest ever known — when Social units began to swell into Communities and Communities into tribes. An offshoot of the main Ancestral cult, it must at one time have been common to all primitive races.

In ancient Egypt it was a predominant feature, we are told; a view which has been combated by some writers. Even now it is not restricted to the Hindûs and the Druses, but obtains all over Africa. In its African form it is regarded by the writer as a mixture of Totemism and Transmigration. In developing his theory of the way in which Reincarnation and its African form came about, he applies the following method. Starting with his assumption as to what kind of people the races in question were, and speculating as to how things may have been, he argues that that is how things were. Transmigration is defined as a belief in the continuity and rebirth of the soul into other bodies. It is "quite evident" that Transmigration was primarily an outcome of:

> (1) A belief in Spiritualism — i. e., in the existence of a vital principle, that differentiated as "Soul," or "Spirit," according to its position; (2) the necessity arising from, or evolving out of this belief, of making suitable provision for the departed Souls of the Family, who as spirits in the Spirit Land, were partly from necessity, and partly from choice, compelled to return to this Earthly existence, in various forms.

The next sentence puzzles us, the terminology being perhaps technical:

> Recognizing this necessity, it is further evident that the provision which was so made was one purely of association, commencing with the Personal, and culminating with the Impersonal — a reason that at once explains the selection of the various bodies, Human, Animal, Vegetable, and Material.

The phrase "it is evident" does not appear to denote any logical sequence, but to be a synonym for "perhaps," or "let us think." We do not know just what is understood by a "provision of pure association." But reading further for more light we find that

> The return of the Spirits into these different bodies as Souls, was, and is still, regulated by the wish and in accordance with the individuality of the Ego, prior, and possibly even subsequent, to decease or departure; and this also depended absolutely on his character and temperament. It is equally certain that, in the minds of these naturally subservient and enslaved people, this option was immediately and entirely under the control of the Household Deities, and through them of Supreme Divinity. It is further quite evident that the individual, and the Household to which he belonged, were undoubtedly guided by certain leading considerations, or controlling moral factors, the principal of which were: (1) As to the greater, or more pressing need of spiritual or human control. (2) The desire on the part of the individual Spirit for a restless or a restful life. (3) The position occupied in a Household by the Ego. (4) The necessity of reincarnation as the sole means of preserving and maintaining intact the Human existence of a Household, since they recognized that the latter, intellectually, and spiritually, depended for its vitality on the former.

The writer is liberal with his "certain" and "evident"; he seems to be playing a game of make-believe, like a child. That the "framers" of the doctrine of Rebirth were subservient and enslaved is apparently to him an indisputable axiom.

The belief of Reincarnation into human bodies having thus been satisfactorily accounted for (at least to the writer), on the ground that people believed in spirits and wished to provide for them in the way most suited to their own desires, the question of Reincarnation into animal bodies comes up. The writer imagines a possible reason for this doctrine; and, lo! by the simple magic of this process, the speculation becomes a certainty. We give it in a word: *The simple and subservient natives argued that there would not be room in the living human bodies for all the departed spirits, so they allocated the surplus to animal bodies!* How charming! John is grandfather, and James is uncle Ned, and Maria is father's aunt; but what has become of aunt Jane? There is no tenement for her, the family is all used up. I know — the cat! The cat is aunt Jane. Aunt Jane is thus safely provided for and kept within reach; for —

> He was fearful on account of himself, and Family, to provide a suitable embodiment, and resting-place, in order to prevent the translation of familiar and friendly spirits into aggressive and diabolical Demons.

And it is much better to have old aunt Jane around in the form of the cat, where you can deal with her, than to have her booming about in the astral light as an aggressive and diabolical Demon. These natives had some sense, after all.

Seeking all the evidence he can conveniently find for his theory, and despising nothing that may be made to serve that end, the writer invokes the aid of the Dream, regarded by the natives as an actual interview with the souls of the persons dreamt of.

But enough of this article. Let us add a few words about Reincarnation from another point of view. "It is quite evident" that the authors of the Vedas were men of profound knowledge and wisdom, whose system is vast and intricate, cohesive and logical. Reincarnation forms an integral part of this system. Among other things which Vedic religion teaches is the possibility of attaining knowledge

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by "meditation," by a purification of the nature, whereby the mind becomes illuminated. The doctrine of Reincarnation was obtained, together with the innumerable other details of this ancient and universal system, from Initiated Seers, to whom the mysteries of the Soul-life were a revealed book. Reincarnation is no speculation or ecclesiastical dogma of religious jurisprudence; it is an item of knowledge all but forgotten in the Occident. Its truth is demonstrated to us indirectly by its power to solve the problems of life, a power which the writer frequently admits. The real question, outside academic circles, is What actually does happen to the discarnate Soul? — not What shall we make believe? We know that a man's life is left uncompleted at his death; and we know that each man begins his life on earth at a different stage. The present earth-life is neither a beginning nor an end, but a middle. It is a resumption. We have lived before on earth and shall live again. The personality is a thing which has grown up with this life and will dissipate at death; but the Individuality, the essence of our Self, is continuous, and will take on a new personality. The recollection of our past lives is not possible to a man in the present normal stage of development; but the memory is stored up in the recesses of our nature, and can be reached when we have attained a certain development.

The immortal Ego of man cannot migrate into animals; the mechanism of the animal brain forms no tenement for it. But man is not wholly composed of physical matter and an immortal Soul. In addition there are various intermediate elements, which may be called astral, psychic, etc. These may go, after the man has shed them, to the making up of animals; and the doctrine of animal transmigration may have arisen from a misunderstanding of this teaching.

Reincarnation should be studied as a possible solution of the problems of life, and as an item of ancient knowledge which the world in a period of decline has forgotten. STUDENT

Now

THE fourth dimension has become rather fashionable of late. To some it has seemed all-promising, the container of all mysteries. One enthusiastic writer has even speculated that if we could push our minds along that line which leads neither upwards, downwards, nor sideways, we should find God.

The more metaphysical fourth dimension seekers are trying to visualize that subjective point whose name is *Now* and *Here*. Anyone who could exhaust the fulness of this point could have nothing more left to know.

Here and Now, possibly through the prism of thought, become all the *theres* and *thens*. Thus came all the troubles; thus vanished the garden of Eden.

It is always now and here for the stone. It is always now and here for the plant, though there may be a little of *there*. In the animal there is much more of *there*, but still always *now*. When Prometheus brought spiritual light into the consciousness of animal man, the painful *thens*, before and after, began. He who would be more than man must acquire the power to re-enter the Now.

It is always now; there is but one of it. It is Nirvâna. But it is hidden by layers and layers of *thens*, some recognized, most of them far too subtle. The then-weaving faculty of the mind is never inactive, can hardly be stopped. Its fabrics seem transparent, seem to let us look straight in upon the Now. That is deceptive; they are as dense as lead.

Meditation is finding the Now. Since Now is eternal, it is absolute fulness, absolute consciousness. It is the spider in the center of the web of Thens on which we flies consent to be stuck. "I will arise and go to my Father" means that I will leave the mazy web for the center. The spider is the real self of each of the flies. *Now* is the pure I, self.

Nothing whatever is unendurable *now;* memory and anticipation, the two great then-makers, create the unendurable. The personality, false self, lives among thens and theres.

The much-discussed sacred Word of the Hindûs, AUM, means the fulness of Now.



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VIEW FROM MORRO CASTLE GROUNDS, CUBA

Just as is real being, so is real action in the Now. What we call action is personal grasping after some then or there. Here, Now, Action, Being, Causation, true Self and Consciousness, are all one and are supreme happiness. In real hereness and nowness all men are one. He who knows Now knows brotherhood. Placing others *there* is to cease to have real knowledge of them.

The nearer one gets to Now the less is there fear for what any possible Then or There can have in store. In any Then, however darkened, will always be the pure and perfect Now, quiet and luminous. It is the Oasis, the Rock of Ages, the all-fruitful palm by the well-spring. Whoever comes forth from a sojourn in the Now, will find all his temptations weaker. If he goes in daily, he will sometime find them vanished forever.

Students of Theosophy read that to the Logos, Parabrahm seems to have a veil upon it hiding its true nature, which veil is matter. We can change this and say that the absolute *Is* is read by the Logos in terms of to-comeness, and this reading is Time. STUDENT

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

PROFESSOR William E. Gates, of Point Loma, lectured at the Isis Theater last night on "Theosophy, the Saving Power of the World." Professor Gates was one of the early students of Theosophy in this country under all three of its Leaders. The following is quoted:

"The time has passed when we can any longer deal with things in the old limited ways. The very framework of our thought has changed and we must perforce, if we would live at all, enter the life of the world. A hundred years ago men's thoughts were framed in terms of nations and even of continents to some extent; two hundred years ago they dealt with localities and were bounded by the narrow spheres of a day's journey. A million people might be destroyed in Asia and never cause a ripple in the lives of those who lived in Europe or America; whole districts might be laid waste, and the catastrophe never heard of two thousand miles away. But today the building of a railroad in Manchuria affects the balance of power among the nations, and the killing of a score of people in Asia Minor sends a quiver through the chancellories of Europe. We can not think any longer for ourselves alone; we must think for and give consideration to everybody else, and even to everybody else in the entire world. In short, the life of the world today is forcing us more and more to adjust our activities to the fact of the Universal Brotherhood of Humanity.

"It is not a matter of sentiment or of only aspiration, but a simple fact that it is every day growing less possible to ignore or get away from the operation, the reaction of. It is not a fact in the sense that everybody, or even the majority of people, or perhaps even a good percentage of the people, wish for it, believe in it, or try to act in accordance with it; but it is every day becoming more actively a self-enforcing fact. And we have been so accustomed to thinking of our ideals as being the products of our own thought and experience, that we are slow to realize that these great ideals may be and are a self-active force in life, lying back of human outer actions as we see them, and deeply founded in the very economy of Nature itself. In short, that the ideal brings us out, and not that we bring it into life.

"And so when the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY stands out before the world making as its first and fundamental declaration that 'Brotherhood is a fact in Nature,' it is not simply asserting an ideal, but is proclaiming to the world a fact, as to which it says to all — this Law binds you all, and cannot be escaped." (San Diego *Union*)

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A Test for Intelligence

A SCIENTIFIC note describes the following "test for intelligence." Before the subject is laid a board with holes in it of dissimilar shape, and a number of blocks made to fit respectively into the holes. The guarantee of intelligence is given by the subject's ability to fit the round blocks into the round holes and the square blocks into the square holes quickly and without wasting time in *trying* to fit the blocks into the holes. This test was tried on various races and showed that between whites, Indians, Eskimos, Ainus, Filipinos, and Sinhalese the differences were small; while the above group was markedly differentiated from another group consisting of Igorots, Negritos, and pigmies. After this, the size of the cranium, measured roughly by its three rectangular lineal dimensions, was taken, and gave corresponding results. This agrees, we are told, with the general impression left on the minds of the experimenters, as to the intelligence of the various races, by their association with them. It is admitted that the fairness of the test is not beyond question and that

> this crumb is, at any rate, about all the testing psychologist has yet to offer on the question of racial differences in intelligence.

We note the futility of the attempt to supplant wits by machinery, and infer that it will be a long while before such tests are allowed to override the ordinary human judgment as to intelligence. We also note the attempt to reduce intelligence to a simple formula, whereas experience shows that it is a most heterogeneous quality. Even an idiot could be trained in a very short time to accomplish this particular action, but his intelligence in other respects would not necessarily be improved. A savage may be able to track an animal through a forest, and yet (so we are told!) unable to count more than five or to distinguish a picture on paper. In inquiries like the above, theory seems to stray off the lines of common sense. STUDENT

Scientific Items

THE United States Geodetic Survey has found the equatorial radius of the earth to be 6,378,388 meters or 3965 miles, which is about six miles more than the usual figures. The reciprocal of the flattening of the poles is given as 297.

WIRELESS telegraph stations cannot be correctly said to have a definite range, because the effect of sunlight is to modify the course of the Hertzian waves in the ether. A station in northern latitudes would have a wider range than a similar one in the tropics; and a vessel sailing north and south would pass through zones of varying effective range.

A NEWLY invented camera lens is described, which is called the fish-eye lens because it bulges out in a bull's-eye. We do not see the connexion, but perhaps there is one. At all events this lens takes views like those supposed to be enjoyed by a fish; that is, it takes in everything within a solid angle of half a sphere. What the use of it may be is not stated, but there may be a demand for fish-eye views for anything we know.

A CELEBRATED physician contributes an article to a review under the title of, "Are we losing the use of our Arms," and blames the use of machinery for paving the way to an atrophy of co-ordinating nerve-centers. Many faculties have been impaired owing to their replacement by mechanism, notably the memory. Writing and speaking also have suffered. Civilized habits like soft sleeping and pulpy food have impaired other faculties. But in paying this debt to civilization we doubtless gain many recompenses; we cannot have everything. But the pendulum swings, and it is not likely that the cult of mechanism will for ever supersede the cult of manual dexterity and corporal independence of extraneous aids.

A WELL-KNOWN physicist recently demonstrated in a lecture at the Royal Institution that germs are not killed even by the low temperature of liquid air. Using for the purpose of exhibition some bacteria of the phosphorescent kind, so that the fact of their being alive could be easily shown, he exhibited a plate of such bacteria and showed that it was luminous in the dark. Liquid air being poured on, the luminosity vanished; but it re-appeared when the temperature was raised by waving the plate to and fro. The germs had been chilled but not killed. It has been shown that even under liquid hydrogen seeds can be kept from six to seven hours without being killed, and that the germs of putrefactive organisms in the air are still active in liquid oxygen.

A SCIENTIFIC writer undertakes to explain why a rainbow can never be seen reflected in a lake, but is taken to task by another writer on the two grounds that his explanation is wrong and that the bow *can* be seen reflected. It is a waste of ingenuity to explain why things which do happen don't happen. The former writer says that the light incident from the bow is polarized, and that the surface of the water is at the wrong angle for reflecting it. The other writer points out that the incident rays are in all sorts of different planes, the bow being a semicircular arc, and therefore the reflecting surface cannot behave similarly towards all parts of the bow. As a fact, he says, the reflection is slightly dimmer in some parts and slightly brighter in others.

THE phenomenon of the mummy-case, which, when photographed, gives a portrait different from that which is painted on it, is explained by one writer as being due to the fact that the camera sees things which the eye does not. And he cites the case of a ship whose name had been painted over but yet came out in the photo. This fact is of course well known to photographers, and it is said that spots indicating a disease have come out in the photograph at a time when they were not visible on the face. The mummy-case may have been painted with one portrait and then painted over with another. But people will not care to have a mystery "busted up" in this fashion. Besides, this explanation fails to explain why the *visible* face was not depicted; and the latter is in bold relief. A writer on the subject asks what is the use of relying on photographic evidence about the stars if the camera can be deceived like this.

THE production of electric currents by forcing a liquid through a filter has lately been investigated. A liquid circulates in a tube of wide diameter and under pressure. In the tube is a filtering partition consisting of some porous powder packed between two sheets of wire gauze. The current is taken from the sheets by a wire. Using water under a pressure of five atmospheres, and a layer of powdered carbon ½ inch thick with a surface of 32 square inches, the current produced was small, the resistence being 1000 ohms. But the addition of ammonia to the water increased the strength of the current ten times and the electromotive force twice, thus multiplying the power by 20. Using quartz powder and 80 atmospheres pressure, the voltage was 32 and the amperage 0.8, giving 25.6 watts. The energy seems to vary as the square of the pressure.

We do not vouch for the accuracy of these figures, but may point out that the pressure on the diaphragm in the latter experiment would be over 37,000 pounds, and also that the electricity would be rather expensive.

THE moving-picture apparatus is being used for scientific demonstrations, and doubtless has a future before it, not only for this purpose but for purposes of research. The electrolysis of water is shown, while nitric acid acts on silver before our eyes and the action of aqua regia on gold is made to take place on the screen. This may be beautiful, but hardly so is the picture of flies laying eggs in unsavory places and the eggs hatching into wriggling maggots; but we must learn to see the *dulce* in the *utile*, though the sage often finds it wiser to eschew surprise visits to the kitchen.

The fact that we can, by the use of this means, juggle with time, and to a great extent eliminate that factor by varying the ratio between the speed with which the pictures are taken and the speed with which they are reproduced, promises much for the future. We shall be able to witness the growth of a plant from the acorn to the oak, if the observer will take a photograph once a day for the requisite number of years and then throw them all on the screen in a space of a minute or two. On the other hand, we may watch Nature's most rapid processes unfolding themselves tardily before our scrutiny. TRAVERS

Amateur Educational Reform

MY friend Jones, who is a university man, has views on education. He determined to teach his little son Freddie the alphabet by a new method. The lesson began thus:

"F for Freddie," said the father.
"F for Freddie," repeated the little one.
"M for me," said the father.
"M for you," said Freddie.
"No, Y for you," said the father.
"No, F for me," said Freddie.

The lesson was then given up, and Jones intends to have the usual "A was an archer," etc., next time. (*Manchester Guardian*)

Not a few text-books seem to be inspired by the same spirit for all intelligence prior to or other than the writer's own. E.

Darwinism and Dogs' Ears

TO THE EDITOR OF THE CENTURY PATH:

A naturalist advanced the theory that the dog's ears lap over instead of standing straight (as do a wolf's ears) because the dog has been domesticated so long that the necessity for keen hearing is less imperative.

Now other dabblers in science are asking him why the ears of the donkey, which has been domesticated as long as the dog, show no signs of lopping over. A READER

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Art Music Literature and the Drama

Musical Scales — Jottings by a Student

THE evolution of the modern orchestra has been so rapid, and the productions of musical genius so extensive, that the perfection of the scale has had to give way. In fact, the discovery of the principle of equal temperament is precisely that which has made possible the wonderful development of the orchestra, chorus, and grand organ in combination. This discovery has also demonstrated that imperfect scales are yet capable of producing beautiful effects, and that the ear can become used to these scales.

There are at least two perfect diatonic scales, both differing from that in general use, and both founded on correct principles—the first based on vibration ratios of 3, and the second on those of 3 and 5. To these might be added a third, based on 3, 5, and 7. For it would seem that the minor seventh on the tonic, when not used for modulation, should have the ratio 7.

The first of these scales, the Pythagorean, has the intervals:

$\frac{9}{8}, \frac{9}{8}, \frac{256}{243}, \frac{9}{8}, \frac{9}{8}, \frac{9}{8}, \frac{256}{243}.$

The second, which is the perfect basis of the common chord, has the intervals:

$\frac{9}{8}, \frac{10}{9}, \frac{16}{15}, \frac{9}{8}, \frac{10}{9}, \frac{9}{8}, \frac{16}{15}.$

As soon as modulation begins, however, if the intervals remain true, it is impossible permanently to preserve the exact value of any note. It is an instance of Nature never repeating herself, for if we tune in an ascending series of perfect fifths, no octave of the original note can be reached. Hence so long as keyed instruments have to be used, some compromise has to be made.

Nevertheless, it is possible to obtain many beautiful effects by the use of an enharmonic scale approximating to correct values. Starting with F (which has been called the key-note of Nature) at 360 vibrations per second, we should have C with 540. The enharmonic scale should then be:

C 270, C♯ 282, D♭ 288, D 304, D♯ 318, E♭ 324, E 340, F 360, F♯ 380, G♭ 388, G 405, G♯ 423, A♭ 432, A 454, A♯ 474, B♭ 483, B 512, C 540.

In this adjustment the brightest keys are C, F, G, and C♯ major. These and all others, major and minor, are practically correct, with the exception of five keys, namely, D♭ minor, F♯ major and minor, G♭ minor, and B major; but even these are very nearly correct, while yet having distinctive characters suitable for episodal passages. These five keys are rarely used in extended compositions for orchestra.

While such a scale is not needed for rapid passages of a more or less chromatic character, its use is almost imperative in sustained harmonies, whether diatonic or transitional. For example, the beauties of the German, French, and Italian sixths are lost unless approximately correct enharmonic values are used.

The mechanical difficulties in the use of the enharmonic scales are not insuperable. They can be overcome by the use, in some cases, of two or more instruments in place of one. Thus in a pianoforte concerto two pianos could be used. A prime necessity would be the use of 17 gongs, pitched to the above values, for tuning keyed instruments. STUDENT



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DONEGAL CASTLE

The Castle of Donegal, Ireland

DONEGAL, the town which gives its name to the extreme north-westerly county of Ireland, is picturesquely situated, but is small and chiefly noteworthy for its historical associations. At the monastery of Donegal the *Annals of the Four Masters,* the most famous of the historical records of Ireland, was compiled in the year 1632 by Michael O'Leary and three colleagues of great learning. It begins with the "year of the world" 2242, and closes with A. D. 1616. It is now in the possession of the Royal Irish Academy, and several editions have been published.

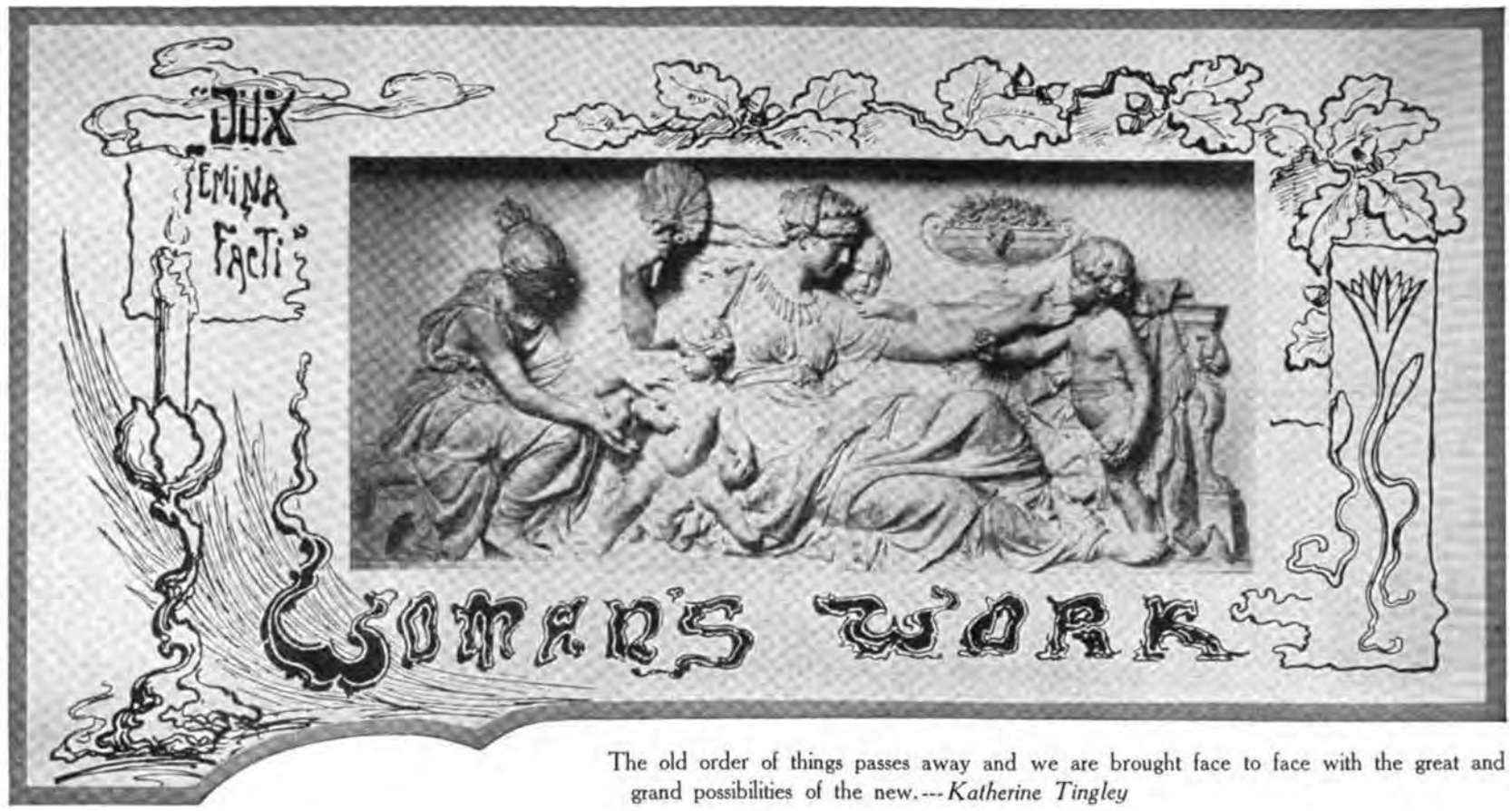
The Castle of Donegal, of which we give an illustration, was originally founded by one of the O'Donnells, descendants of the celebrated pre-christian king, Nial of the Nine Hostages; but little of the original structure remains. Most of the existing ruins date from 1610. When complete the Castle must have been a very fine specimen of the later Tudor style. The principal room in the gabled tower possesses a fine mullioned window and a handsome chimney-piece; a lovely garden surrounds the Castle, and the beauty of the scene is enhanced by the river Esk which flows by the walls.

The historical associations of Donegal Castle are cherished by the Irish people, for it was the home of the gallant chieftain, Hugh Roe O'Donnell. He was a formidable opponent to the government of Queen Elizabeth, and was enticed to Dublin Castle, where he was imprisoned for five years. Finally escaping, he succeeded in gaining a series of brilliant victories over the English. The treachery of his brother-in-law was the reason of his ultimate failure. After performing many brilliant deeds in his last struggles, he hastened to Spain to seek the aid of Philip III. This was freely promised but delayed too long. On his way to urge his suit personally he died of illness in 1602. His memory was honored by a magnificent funeral in the cathedral of Valladolid, adding luster to a memory dear to Irish hearts. C. J.

From the Tree that Sheltered Plato

SENTIMENT is not dead albeit the present age plays materialist. Recently the owner of a certain olive tree at Athens, Greece, which according both to tradition and records sheltered the great Plato and his student-groups beneath its branches, conceived the idea of still further spreading the tree's fame. For it is very famous and is always pointed out to tourists as one of the sights of Athens. So the owner sent bottles of olives from this tree to all the sovereigns of Europe, together with a photograph of the gnarled old tree itself. So much for the finer point of view. STUDENT

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The old order of things passes away and we are brought face to face with the great and grand possibilities of the new.---*Katherine Tingley*

The Clue to Child Welfare

IT is a significant sign of progress in popular reforms that the child is coming to be recognized as the unit of human problems.

It is announced that a convention at which consideration will be given to the "conservation of the nation's greatest asset — the child," will be held in Denver, Colorado, June 10th to 15th. This meeting is to be in charge of the National Congress of Mothers, the chief aim of which body is to extend the "science of child nurture." The plan of the congress embraces many phases of the subject.

There is also to be held late in July the second general meeting of the National Child Conference for Research and Welfare at Worcester, Mass. Professor G. Stanley Hall, the well-known educator and author, is president and there are ten vice-presidents of note. Fifty prominent men and women are down for papers or addresses on the different aspects of the work of the organization. The broad scope of the program looks like a campaign of education for the members as they proceed to close in around the central figure of interest — the child.

These commendable movements cannot fail to give the earnest workers more light upon this vital matter and to lead to good results. To the Theosophical student, however, it seems as if a more direct and fundamental method would be more enlightening and beneficial. This comprehensive study of child welfare seems to be proceeding from particulars toward universals instead of starting with the universal fact of complex human nature and then relating it to particular phases of its operation. An unselfish impulse may intuitively lead to the adoption of helpful measures; but how much more might be done with the clue of a *conscious knowledge of the true philosophy of life.*

Our science, our theology, and our sociology have but little accepted common ground from which to begin to work. Each department industriously seeks the best method for results, but solely in its own line. This fascinating analytical work obscures the vital necessity of a synthetic grasp of the *whole* issue. Much has been done to broaden and better the ways of thinking and living, but as yet there is no unity of understanding as to the underlying purpose of life and human destiny.

The educator and the sociologist may feel that their private opinions upon the subject of immortality have no bearing upon their public work; yet the treatment of character and conditions would certainly differ in a course of training designed to operate for three-score years and in that whose results were recognized as certain to affect all future time. The theologian who teaches that we have but one life on earth, and that the most miserable sinner by an *ante mortem* repentance can be translated into glory, is providing no scientific evolutionary basis for moral growth. It is logical to suppose that the translation of an immoral man's consciousness to a moral heaven would at best make him pretty homesick. But, aside from that, how can so much confusion among his instructors produce clear conceptions in the child?

Theosophy is the revival of the old Wisdom-Religion which taught the divine origin and unity of all men, however different their conditions may be as they evolve into a more *conscious* perfection through the experiences of a dual nature active during many lives. This teaching has a fundamental simplicity upon which one can safely upbuild any line of thought or work. A lesser conception of the truth than this can only result in a later changing of the bases of belief in the endeavor to reach bed rock. This clue is in the nature of man and not in the method of development. It is appalling to think how many ages the ancient truths have been obscured while the children of men have groped in the dark,

A PREJUDICE

I WAS climbing up a mountain-path
With many things to do---
Important business of my own,
And other people's, too---
When I ran across a Prejudice
That quite cut off the view.

My work was such as could not wait,
My path quite clearly showed;
My strength and time were limited---
I carried quite a load;
And there that hulking Prejudice
Sat all across the road.

So I spoke to him politely,
For he was huge and high,
And begged that he would move a bit
And let me travel by.
He smiled---but as for moving,
He didn't even try.

And then I reasoned quietly
With that colossal mule;
My time was short---no other path---
The mountain winds were cool;
I argued like a Solomon---
He sat there like a fool.

Then I flew into a passion,
I danced and howled and swore;
I pelted and belabored him
Till I was stiff and sore;
He got as mad as I did,
But he sat there, as before.

And then I begged him on my knees---
I might be kneeling still,
If so I hoped to move that mass
Of obdurate ill will—
As well invite the monument
To vacate Bunker Hill!

So I sat before him helpless,
In an ecstacy of woe;
The mountain mists were rising fast,
The sun was sinking slow,
When a sudden inspiration came,
As sudden winds do blow.

I took my hat, I took my stick,
My load I settled fair;
I approached that awful incubus
With an absent-minded air,
And I walked directly through him,
As if he wasn't there!

Charlotte Stetson (Selected)

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cautiously feeling their way along by the contact of limiting walls of custom and tradition. Surely the trust of humanity in its would-be leaders and teachers has been grievously betrayed.

H. P. Blavatsky foresaw the timeliness of a return of the truths of Theosophy a generation ago. As fruits of the sowing, a standard Theosophical literature and an Institution showing the principles of Theosophy practically worked out, are ready to meet the further seeking of such earnest workers as compose these conferences and conventions. Where else can be found the knowledge of man's seven-fold nature which is the primal root of all his relations to externals in action or reaction? How can we gage results without knowing what principles are acting or what is the goal? Somehow our Occidental methods are addressed more or less to externals. We work from the outside instead of beginning at the central fact and then putting things into right relation to that center.

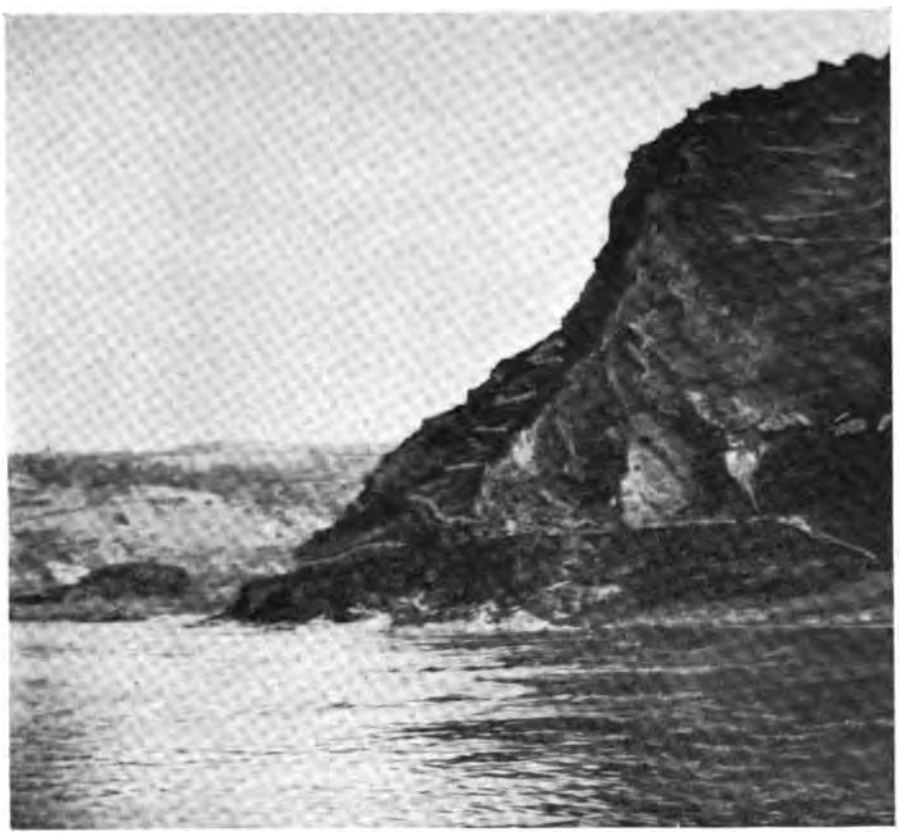
It would be presumptuous to question the authority of these eminent specialists did not the Theosophical teachings regarding the inner constitution of man show how easily defeat or disaster may, and do, reward the best intentions. For an example, take the present interest in and use of "suggestion," i. e. hypnotism. Not a little is said about it in educational circles in relation to the psychology of childhood. Yet what minister, physician, or publicist will be likely to address the conference upon the dangers of this method now endorsed by prominent doctors, taught in universities, and practised in church-parlor clinics? Who will point out the incongruity of trying to teach the self-reliance which works out salvation while ignorant teachers and others are practising hypnotic robbery of the soul's instrument — the will? Who will protest against the advice to control unruly children by making hypnotic passes over them while they are helplessly asleep, and willing them to do thus and so? What psychologist will show the danger of thus enervating the will and leaving the despoiled victim an easy prey to the myriad malefic influences swarming in the social atmosphere, so positive in their desire for action that any negative center attracts them?

It is not usually recognized that the control of vice by hypnotism results in a merely automatic virtue, and moreover, that the weakened will is a serious handicap in the inevitable facing of the same problem in individual evolution later on in this life or a future one. An excellent report card at the end of a school term or a creditable obituary notice at the close of a lifetime are not the criteria by which to judge results. With perfection as the ultimate goal it is not what the child or the man is made to do but *what he is* that is the true test of his progress along the pathway of life.

Theosophy holds the clue to the real welfare of the child of destiny, and the Râja Yoga system founded by Katherine Tingley is proving daily its wonderful power in educating children. LYDIA ROSS, M. D.

The Lorelei Rock

JUST where the river Rhine narrows and inclines, making a drop of five feet which causes the water to flow more swiftly, towers the Rock of the Lorelei, 450 feet high and nearly perpendicular, at the base of which sunken rocks form a whirlpool in the rapidly flowing stream. At the top of the high rock in olden days, so the legend runs, a maiden sat and sang, and as she sang she combed her golden hair. And her song was so full of magic that boatmen on the river below, falling under the spell of her enchantment as they listened to the song, forgot the dangers of the whirling waters and were dashed to pieces on the sunken rocks underneath.



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THE LORELEI ROCK ON THE RHINE

Photograph taken for the CENTURY PATH by Student Traveler

The whirlpool is still there and the great rock upon which, so they say, the siren sat and sang. But the maid herself has vanished and the charm is all but lost as we hurry by on a fast moving steamer, with only a glance at the rock and no time to look for the whirlpool.

But the poet has told us the story just as the peasants heard it long ago, and the musician has used it for his theme, and though rocks may be defaced and whirling waters change their course, legends told in song and story will never grow old nor lose their charm: they are lifted above the commonplaces of life into the enchanted wonderland of romance and will live on and on through the ages to come. For in legends, you know, are wrapped many of the mysteries of life, and often the humblest hearts enshrine and treasure them, while the learned and worldly-wise disdainfully pass them by. STUDENT TRAVELER

A Sermon Between the Lines

"WILLIE."

(No answer.)

"Willie!"

"What?"

"Stop pulling the lace curtains."

"But, ma, I ain't going to hurt them."

"Let them alone, anyway."

(Willie gives the curtain an extra hard tug.)

"You contrary boy, do you want mamma to whip you?"

"Naw."

"Then don't put your hands on those curtains again."

"Will if I want to."

"Why, what do you mean by talking to me like that? Go in the bedroom and shut the door. Go right in the bedroom, I say!"

(Willie obeys and proceeds to kick the paint off the door panels.)

"Listen to me you naughty child. I shall certainly get the stick if you don't behave."

(Willie kicks a splinter off the dressing table.)

"Do you want to break mamma's heart?"

"Yes."

"Why, Willie!"

(Willie kicks his mother.)

"Papa, you will have to fetch the switch. It's on the clock shelf in the kitchen."

(Papa brings the switch. Willie collapses on the floor, howling horribly.)

"Hush, Willie! For goodness' sake don't make so much noise. What will the neighbors think?"

(Willie howls as loud as he can.)

"Listen, dearie, don't cry. Please don't cry. Mamma doesn't intend to whip you. No, indeed, mamma wouldn't hurt her sweet boy for all the world. Stop, darling, poor little frightened fellow! There, there, now."

"I'm hungry."

"Bless his heart, he says he is hungry. What shall mamma get for you, dear? Some bread and butter with a little honey?"

"No, I want some chocolates."

"We haven't any, Willie. You ate the last this afternoon. Won't an orange do?"

"No."

"How about a nice dish of pineapple with a big piece of sponge cake?"

"I hate pineapple."

"Wouldn't a nice thick slice of mince pie taste good?"

"I say I want chocolates!"

"Then you shall have some, dear, if you won't cry any more. Papa, it seems too bad to make you go outdoors after you have gotten comfortable for the evening, but I guess you'll have to run down to the drug store and buy a pound of sweets for mamma's little starved lamb." (From the Newark *News*.)

Would-be Leaders of the Blind

THE following is commended to a certain type of so-called "occult students": H. H.

A sceptic of graphology recently tested the skill of two professors of the art. To the one he submitted the handwriting of Vacher, the notorious criminal, the slayer of peasant women. The professor without hesitation pronounced the writer to be a good, tender hearted and lovable person, who would be sooner or later the victim of his altruism. A psychologist tested another professor with Rostand's writing. He would say nothing until he learned the day of birth of the writer. He was told August 1, 1868. After some deliberation the professor declared that the writer would be guillotined in 1910 and that the sensation created would eclipse that caused by the production of *Chantecler*.

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OUR YOUNG FOLK

THE GARDEN

EACH life's a garden tract;
Some have a growth so fair;
Some do not sow with care,
Nor guard each act;
These have a barren square.

Each thought's a tiny seed,
Each act's a stalk grown tall;
Gardener, till well your soil
And find each weed;
Joy will reward your toil.

— Selected



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STUDENTS OF BOTANY IN THE PATIO, RÂJA YOGA ACADEMY, SANTIAGO DE CUBA

Glass

GLASS is one of the most indispensable articles of modern civilization. There is a tradition of its accidental discovery or invention by the Phoenicians, but it is certain that its origin is of greater antiquity.

Many ancient countries were famous for the art of glass-making. In Thebes, Tyre, Sidon, ancient Greece, and Rome, glass-making was one of the fine arts. Paintings on the tomb at Beni Hassan, 5000 years old, represent Theban glass-blowers at work with blowpipes very much like those in use today.

In the fourth century Alexandrian glassware was of the most exquisite workmanship, being cut, ground, gilded, colored, and enameled. In later times Venice led the world in this art until she was rivaled by Bohemia. The cathedrals, the churches, and the chapels of medieval Europe were lit and beautified by the most exquisite stained-glass windows, and their walls decorated with biblical scenes inlaid in glass mosaics.

Glass windows for private homes were rare even in the sixteenth and seventeenth centuries, only the homes of the extremely wealthy having them.

Glass mirrors were first made in Venice, and soon became popular all over the continent in the place of polished metal that had been used up to that time.

At present, glass is serviceable in almost every department of life. It would take columns to enumerate the useful things made of this fabric. Because of its clearness and imperviousness to the action of powerful chemicals, it is indispensable in the chemical laboratory. It renders valuable aid in astronomy and many other branches of science because of the power of lenses to draw distant things near and to make invisible objects clear and distinct.

Because glass is a non-conductor (electricity cannot pass through it), insulators are made of it and used with all kinds of electric wiring, thereby making our system of overhead wiring for the telegraph, telephone, etc., comparatively safe.

If you ever go to Venice perhaps you will visit Murano where the beautiful Venetian glass is made. You will be taken into a factory where there is a roaring furnace, the heat of which melts the mixture of sand, oxide of lead, potash, saltpetre, and nitrate of soda, etc., in the melting pot. The blowers dip the ends of their long hollow iron pipes into the soft plastic, molten mass which clings like clear thick boiled sugar-candy that is ready to be pulled. Then the blower blows into the pipe and expands the hot glass at the end like a bubble and the artisan with quick, skilful fingers rolls and twists and turns and fashions it into shapes of beauty. One watches with breathless interest the growing form of a delicate vase, the curving rim of its shallow bowl, its slender stem and disk-like base; then a few pinches and pulls and twists and a butterfly is poised on its rim or a dragon is looking into it, his spiral tail curving round its stem. Cinderella's slippers must have been made here. One wonders if they were clear or colored, or if they were stiff and brittle. Just suppose someone had stepped on her toe in the dance! Perhaps they were made of malleable glass that would bend and not break. The ancients were said to know the secret of making malleable glass, but people won't believe it now because they have never seen any and no one knows how to make it.

However, glass cloth can be made now by spinning the glass as fine as thread and weaving it with threads of silk to make it flexible. There have been two dresses made of glass in America. One was worn in a play by an American actress, and the other was worn by the Infanta Eulalia at the court of Spain. The possibilities of glass as a material for garments have not yet been fully developed. L. B.

Undaunted by Disease

SELDOM has there been seen a more inspiring example of indomitable energy triumphing over fate than that which the engraver Florian is now giving to the world.

Six years ago, while at work upon the designs for the new French bank notes, he was suddenly stricken by paralysis. His right side became as if dead; he was bereft of speech; the hand whose skill had made him famous was useless forever. Did he complain? Did he resign himself to the inevitable? Did he sit down in despair and allow his young wife and daughters to support him? Not for a moment. He let the women work, it is true, but only while he learned to engrave with his left hand.

Hour after hour, day after day, month after month, he passed, struggling with that awkward, untrained left hand, drawing at first crudely like a little child, then with ever-increasing precision. Gradually he educated the refractory member to obey his will. Drawing, water-color painting, designing for typographers succeeded one another, until today he has again attained absolute mastery over the graver's tools. Arsène Alexandre, the famous art critic, saw him at work a few weeks ago, his wooden block screwed to a table, his left hand plying the tools with all the deftness his now dead right hand formerly possessed, his speechless lips smiling, and his face radiant with happiness.

To a man like Florian fate has no terrors. Such men cannot be conquered.—*Selected*

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THE CHILDREN'S HOUR

The Mushroom and the Weed

A MUSHROOM and a weed ran a race, but it was not an ordinary race over land or sea, but up into the air.

The rain had made the earth all soft and damp and in the early dawn, who should little Miss Weed spy as she first peeped her head out of the ground but Mr. Mushroom not six inches away? He seemed very small and unpromising, just a small piece of white scarcely above the ground, whereas she had pushed a little sprout up into view.

"How fast do you grow?" asked the mushroom.

"About two inches a week," replied the weed.

"Well, I wouldn't be as slow as you are for anything," said the mushroom. "Just watch me."

Then such a spreading and a pushing took place on the part of the mushroom, that little Miss Weed feared for her life. At the end of the day he stood there, a monster, three inches tall, fat and big as a potato. And he looked beautiful too, with his mottled coat of pink and tan color, elaborately decorated with prettily-shaped holes.

"Now, where are you?" he called down to the weed.

"I am here," answered the weed from below, "watching how fast you grow. I have decided not to try to keep up with you, for I would rather go slowly and perfect each root and stem and leaf than make myself big without a proper foundation."

"Foundation?" said he, attempting to look down at his root. "Is there anything wrong with my foundation?"

"Oh, you can't see what I see,' said she, with a funny little smile, "so I will tell you that there is a crack across your neck on one side, because you are so much bigger and heavier on one side than on the other."

Night closed and the wind blew and the rain fell. The next morning where was the mushroom? Gone! He had fallen by his own weight in the midst of the storm, and had been washed away in the streamlet. And little Miss Weed gave a very faint sigh as she thought to herself, "I wonder what will be my fate." K.

Known or Unknown

"OUR birthdays," said little May, "come on one day and the day after, and so we keep them up together," in explanation of the party.

There had been a little squabbling between the sisters, as happens when children are not quite Râja Yogas, and Gertie had, in snatching a doll from May, torn off its arm. Mother had come to the rescue and resolved the discord into harmony again, but the incident remained in Gertie's mind as an ugly blot on the day, and now lying in bed watching the beautiful stars, she felt very sorry it had occurred.

"But it is over now," she thought, "and Mother mended Dollie's arm and May knows that I never really meant to hurt her, only to get the doll."

Then as she turned over to go to sleep she heard a visitor say to her mother on the verandah, "Doris enjoyed herself so much at the party. She always tells me all about everything that happens when she goes out and she is especially interested in what your little girls do."

Gertie did not hear any more because she began to cry, and her mother coming in presently was startled to find her little daughter sobbing.

"What is the matter, dear, are you ill?" she asked, turning up the light.

"No," replied Gertie choking back her tears, "but I didn't think Doris would tell her mother everything; and now she knows about Dollie's arm."

"Do you think it makes the deed any naughtier because Mrs. Stewart knows, Gertie?"

"She will think me a horrid little girl," and Gertie began to cry again.

"Gertie," said her mother quietly, "do you think it would make any difference to your own true self whether anyone else knew or not? Naughtiness is naughtiness and goodness is goodness, whether known or unknown to anyone but yourself, and the real reason you are crying now is not because Mrs. Stewart knows, but because my little daughter is realizing how naughty was the deed, and is sorry."

Gertie stopped crying, to think.

"We can't get away from ourselves, can we, Mother? So if I want to be happy, I must be good, is that what you mean? I want to be happy," she added.

"Yes, dearie," her mother replied. "Keep the door of your heart closed to your selfish little self and you will be happy."

"Happy little Sunbeams," murmured May drowsily.

Gertie laughed and Mother tucked her into bed again with a good-night kiss.

"Mother, I 'll try," she whispered. E. I. W.



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LOTUS BUDS OF SWEDEN IN THE WOODS

THE SHEEP

LAZY sheep, pray tell me why
In the grassy fields you lie,
Eating grass and daisies white,
From the morning till the night?
Every thing can something do,
But what kind of use are you?

Nay, my little master, nay,
Do not serve me so, I pray;
Don't you see the wool that grows
On my back to make you clothes?
Cold, and very cold you'd get,
If I did not give you it.

Sure it seems a pleasant thing
To nip the daisies in the spring,
But many chilly nights I pass
On the cold and dewy grass,
Or pick a scanty dinner where
All the common's brown and bare.

Then the farmer comes at last
When the merry spring is past,
And cuts my woolly coat away
To warm you in the winter's day;
Little master, this is why
In the grassy fields I lie.

Ann Taylor

Nursery Rhymes

WHERE do you suppose the old Mother Goose rhymes came from? Do you think that someone wrote them all down at one time? No, for some of them are very, very old. "Humpty Dumpty" was written in the days of King John; the story of "The Babes in the Wood" was taken from a true story which was carved on a mantle-piece in an old mansion in England in the 16th century. "Little Jack Horner," "Little Miss Muffitt," "Old Mother Hubbard," and "Goosey Gander," were all written in the same century.

"Pussy Cat, Pussy Cat, where have you been?" was recited in the days of Queen Elizabeth; "Three Blind Mice" was first sung in 1609, and "A Froggie Who Would a Wooing Go" was a song in 1650. "Boys and Girls Come Out to Play" belongs to the time of Charles II, and the old fairy tales of "Cinderella," "Bluebeard," "Jack the Giant Killer," and "Tom Thumb," were written down by a man named Charles Perrault, and published as long ago as the year 1697. E. P.

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Total number of hours sunshine recorded during APRIL 275. Possible sunshine, 391. Percentage, 70. Average number of hours per day, 9.17 (decimal notation). Observations taken at 8 a. m., Pacific Time.

MAY	BAROMETER	THERMOMETERS MAX	MIN	DRY	WET	RAIN FALL	WIND DIR	VEL
16	29.603	64	58	61	58	0.00	NW	2
17	29.717	68	60	62	58	0.00	N	3
18	29.734	69	60	62	59	0.00	NW	6
19	29.689	67	58	60	56	0.00	NW	5
20	29.689	67	58	59	54	0.00	W	8
21	29.720	65	57	59	56	0.00	NW	6
22	29.730	66	58	60	56	0.00	NW	5

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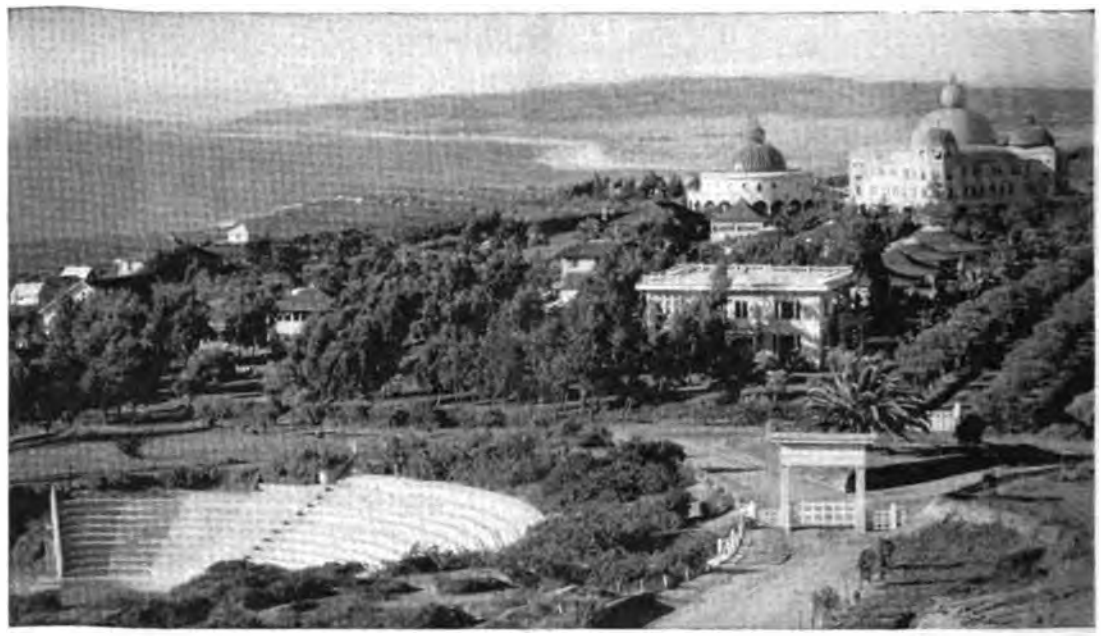
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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 33

CONTENTS

Pages 2 & 3 — EDITORIAL
The Planes of Memory
The "Self" Persists
What Goes into the Warp of Life
Jesus or Christ
The Sign Pisces

Page 4 — TWENTIETH CENTURY PROBLEMS
Nature and Nurture
An Archbishop's Classification

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Mythological Monsters
Marvelous Architecture of the Eskimos
Rock-Carvings (*illustrated*)

Page 6 — TWENTIETH CENTURY SCIENCE
Fatigue
Distilled Water
Luminous and Electric Spectra
The Sun as Tailor

Page 7 — NATURE STUDIES
Conservation
A Eucalyptus Grove, Point Loma (*illustration*)

Pages 8 & 9 — STUDENTS' PATH, ETC.
Death (*verse*)
The Torch as a Symbol
The Path of Unremitting Effort
Corner of a Student's Bungalow (*illustration*)
Incidents in the History of the Theosophical Movement
Theosophical Forum
The Theosophical Address at Isis Theater

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
A Rabbi Has No Use for the Scriptural Jehovah

Page 11 — GENERAL
Noted Educator of Japan Marvels at Râja Yoga System
The Pagan Origin of Easter
The Pope and Modernism
Ex-President Eliot's New Religion
Did Jesus Die on the Cross?

Page 12 — GENERAL
Modernism in the Mohammedan Church
The Church of Ethiopia

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Oxford and its University Buildings (*illustrated*)

Pages 14 & 15 — WOMAN'S WORK
The New York Theosophical Home-Center (*illustrated*)
The Point Loma Type of Character
Views of the Hudson River (*two illustrations*)
For a Sane Fourth

Page 16 — OUR YOUNG FOLK
Midsummer Fires
Companies of the New Century Guard (*ill.*)
New Century Guard Encampment (*illustration*)
The Wave (*verse*)
Boys' Brotherhood Club No. 1
The Light of the Future

Page 17 — CHILDREN'S HOUR
The Yellow Butterfly
Beauty Ready for a Canter (*illustration*)
A Fairy Knight (*verse*)
Beauty
Industry Brings Her Own Reward

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

The Planes of Memory

IT is curious to find a part of the case for Reincarnation in the columns of the (London) *Spectator*. The writer discusses "Memory and the Individual," asking whether an individual could be properly regarded as surviving if the tablets of memory should be wiped clean. Would such a survival, moreover, be worth having?

In the east, he very truly says, they do regard it as worth having. Death wipes the brain-tablets clean, or rather smashes them to pieces; but the individual goes on, and at birth provides himself with a new set.

The case is so clearly put that it is worth quoting:

> Memory is after all no more than a gigantic notebook. If the notebook is destroyed, for a time all will be confusion. But gradually the mind will assert itself and begin to build up again another notebook to take the place of the lost one. And since the individual will remain unchanged, he will tend to fill the new notebook with facts similar to the lost facts. In short, although he will not know it, his interests will be the same as before; and there can be no reason why this should not be equally true of his personal relations. The continuity will be real, even though it is unconscious. "But what a waste," the objector may exclaim, "to be forced to replace with infinite pains all the memories that have been reduced to nothing." They would not, however, have been reduced to nothing. The detailed memories would, it is true, have perished; but their influence would have helped to mold the character with which the personality would begin its new life. An analogy to this has been found by Dr. McTaggart within the limits of a single life. "When a personal relation has existed for many years, many of the events which formed its temporal content, and had importance and significance at the time, are completely forgotten. But we do not regard them as lost, for we recognize that each of them has done its part in molding the relationship which exists at present. And so they are preserved — preserved indeed far more perfectly than they could be in memory. For, in memory, each of them would be a mere potentiality, except in the moment when it was actually thought of, while, as factors of disposition, they are all permanently real." Neither the happiness nor the value of an individual can depend upon his memory of the past. So long as we could be certain that our actions and thoughts in this life would help to determine our conditions and our relations to those we love in the next, we could afford to smile at death, even though it should prove to be a sleep and a forgetting.

The "Self" Persists

What goes into the Warp of Life

That might have come from a Theosophical text-book, though there would have been something more:

First, that though death breaks up the tablets of the brain, it does not do so until the owner has thoroughly looked them over.

If a man, in the quiet of night-time, retrospects the just closed day, he may remember what he had for dinner and even how much the animal of him enjoyed the meal. But he will not *keep hold* of that. By tomorrow he will have dismissed it and will then remember only what he as *man*, actor, thinker, did and experienced.

Just as, at the night retrospect, he stands above the (his) animal, merely noting what it did and dismissing it: so, at death, there is a retrospect from a still higher standpoint. It is the night-hour of *life*, not merely of a day, and proportionally more solemn, loftier, more rapt. Not only is what was merely animal thrown aside, but also what was done in the sphere of lower personality. All is noted, judged; but the soul, the higher personality, will only accept and preserve the deeds and thoughts that were heart-warm or that had some light from the ideal world upon them. If they are to live they must have had warmth or light.

The Time of Retrospect and Self-judgment

And then comes rest, with these as the material of what we have to call dream. But it is dream with a tenderer warmth and in a clearer light than ever life afforded. And it is *in* the warmth and light of those who remain behind on earth, though what is ordinarily called communion between the living and the dead does not and cannot obtain.

Secondly, that though on rebirth the individual consciousness is preoccupied with the new environment and is writing upon new tablets — each life and its subsequent dream-rest being one complete and self-standing chapter in the great book — yet the deeper chambers of memory do ever contain the whole past. Some of them are even unlocked for a moment before birth and after death so that the personal soul may see in that one glance the sequence of justice (Karma) and of his own evolution. Upon that rests the profound intuition at the base of every mind, however the mind itself may blur it, that a justice which might also be called mercy is *in the very threads* of cause and effect. STUDENT

The Justice of Eternal Concord

Jesus or Christ

THE first place in the last *Hibbert Journal* is given to an article under the above title by the famous M. Loisy. The article is given both in French and English.

Never was there a better illustration of the old proverb, "How great a matter a little fire

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kindleth," or "How great a forest is kindled by how small a fire." In the *Hibbert Journal*, January 1909, a congregational minister, the Rev. R. Roberts, wrote an article, "Jesus or Christ, an appeal for consistency." This article was not unusual in any way, but it became the occasion of a big controversy.

The first thing, as one might expect, was for the Congregational body to disown Mr. Roberts. He had not been a minister for many years. It was very unlikely that he should seek, or that any church should ask him, to become its minister. And what was the "most unkindest cut of all," it was said,

When a man has lost his foothold in the Christian faith, and feels the things in which the church has most surely believed, breaking away from him, it is quite natural that he should show the extent of the desolation in a journal of free inquiry like the *Hibbert*.

This, however was but the beginning of the fire. In the number for July the well-known Mr. Chesterton wrote in his usual racy way, making ridicule of Mr. Roberts. And Dr. J. H. Moulton, Professor of Hellenistic Greek, and Indo-European Philology, Manchester, wrote saying that Mr. Roberts should know a little more Greek, or at least take the trouble to consult the Revised Version. In the October number, a rejoinder from Mr. Roberts appeared. Thus the fire began to spread, and soon it was raging in two hemispheres; for the *Hibbert Journal* fanned the flame, and a volume appeared by eighteen notable writers, such as Father Tyrrell, Sir Oliver Lodge, Prof. Weinel, Prof. Söderblom of Upsala, and others, all men of renown.

It is of this volume, and the articles which led up to it, that M. Loisy writes, "Remarques sur le volume *Jésus ou le Christ*."

Thus the strife of the ages goes on. It is nearly two thousand years since the Jews asked Pilate to write, not *King of the Jews*, but that he *said* he was. The world has changed very much since then, but never was the strife as to the nature of Christ keener.

M. Loisy does not profess to discuss the subject from the point of view of the theologian, but from the general, historical, psychological, and philosophical point of view. The question is one "not of mathematical calculations or psychical experience," but of "faith, of history, and of philosophy." Hence it is that

no one mind has the right to impose on others its personal opinion as an absolute principle which ought to govern their religious attitude.

Furthermore, M. Loisy holds that all persons are agreed on this point

that whoever does not admit the truth of the ancient Christological formulas cannot avail himself of them in speaking of Jesus.

Mr. Roberts raised the objection to Jesus being the Son of God on the ground that he should have known better than to suppose demoniacs were people obsessed by devils, seeing that modern medical men do not believe in demoniacal possession. M. Loisy says,

To this the answer is easy enough, that we are ignorant as to what God can know or not know when it pleases Him to become man. But is it possible that the Infinite should thus limit Himself? The idea of a God who is both Infinite and personal already implies the contradiction in question, and it was upon this very idea that the theory of the Incarnation, in its own time was built up. When the attempt is made to combat the Divinity of Jesus Christ by appealing to the metaphysic which serves as the basis of his dogma the critic is far less removed than he thinks from the tradition of the Christian centuries.

When Mr. Roberts affirms that "Jesus was *only* a man," M. Loisy holds that

the formula becomes charged with an enormous postulate; for it implies that its author knows very pertinently what God is!

On the other hand, the attitude and arguments of the defenders of the traditional view are based on risky ground in that they are founded upon the ordinary views of God, of sin, and of redemption; and on the assumption that "Jesus was the Christ-God, or there was no Christ."

M. Loisy says that the Evangelists never declare that Jesus is God, though they do imply that he is a

supernatural being, belonging to the divine world by his origin and by his destiny.

This comes somewhat near to the position held by many Theosophists, that Jesus was a great Teacher in whom the union of the Father in heaven and the human ego was perfected, so that Jesus could truly say, "I and my Father are one." Yet, strange to say, M. Loisy maintains that,

The idea of the immanent God is metaphysical, and even if it can assume a mystical character it is not with that kind of mysticism that the Lord's prayer is inspired. If the fundamental idea of the divine and human nature is the last word of religion, then Jesus was ignorant of religion.

After stating and reviewing the various theories put forth by protestant divines regarding Jesus Christ, M. Loisy says that

contemporary theology, except for Roman Catholics — with whom traditional orthodoxy has always the force of law — is a veritable tower of Babel in which the confusion of ideas is even greater than the diversity of tongues.

And even if Christianity in all its forms, or in any one of them, were the best of religions, yet, seeing there are other forms of religion that have satisfied the souls of men, we should avoid the narrow position of denying to those who differ from us a sincere faith, and high motives. And M. Loisy concludes his thoughtful article with the words:

But it would appear that indulgence here is no mere act of charity; it is a duty of strict justice. A certain respect for the thoughts and conscience of others may well enter, as an essential element, into the religion of the future.

This paper by M. Loisy marks one of the signs of the age, as it puts before us the position of one of the most notable men of the present day, and one of the chief leaders of the Modernist Movement which has sprung up in the Roman Catholic Church, and which has been placed under the ban of the Vatican. The momentous question is, What change is taking place in Christendom in the present age? What will it lead to? The world sadly needs uplifting. It needs the fire of a divine enthusiasm, and not barren disputation about dogmas. It needs harmonizing and unifying. It needs clear views of what man is, and of the Divine Unity sustaining all souls, and all things. It needs the religion of love rather than that of talk; and of love that casts out fear, and makes altruism easy and natural. In the strife of tongues one may, without presumption, ask the critics to study Theosophy without prejudice; and assure them that it will help them to a clearer view of the Bible, of Jesus Christ, and of life.

(Rev.) S. J. Neill

The Sign Pisces

Mîna — *Pisces*, is the twelfth zodiacal sign. The Sanskrit term is equivalent to 5, when written in numbers, and denotes the five elements. For the relation between the 12 and the 5, see the note on *Makara*, in Vol. xiii No. 25 of this review. Part of the symbolism of this sign is the Chaldaean Dâgôn, the "man-fish," who, instructing the people, shows the infant world created out of water (i. e., the astral light) whence all beings originated as to their forms at least. Alchemists claim that primordial "earth," when reduced to its first substance, was in its *second* stage of transformation like clear water, the first being the *alkahest* proper. This primordial substance was said to contain within itself the essence of all that goes to make up man; it had not only all the elements of his physical being, but even the "breath of life" itself in a latent state, ready to be awakened. This it derived from the "incubation" of the "Spirit of God" upon the face of the waters — *chaos;* in fact this substance is chaos itself. "Dead *Rephâîm* (giants, or mighty primitive men) are formed from under the waters, and inhabitants thereof" — *Job*, xxvi, 5. From them "Evolution" may one day trace our present race.

Needless to say, the "water" or "waters" referred to in such passages, does not mean water as we know it. The "five elements," earth, water, air, fire, and Âkâśa, were convenient, and scientific, ways of describing certain aspects of root-substance, or "protyle" — not less scientific than our terms solid, liquid, etc. Moreover, to these five, life and consciousness were added; and further, numerous sub-states of each were known.

That *Pisces*, a "watery" sign, should also typify the "five elements," gives food for thought, inasmuch as all material states are present potentially in every substance, however primordial or *immaterial*, just as all states of life and consciousness are also potentially present, at any point — one or another *aspect* prevailing at any given moment.

It was the Jews, whose post-Babylonian cosmogony the Christians adopted as a text-book, who made the word *Dâg* signify both "fish" and "Messiah." And the old Scandinavian mythology is full of the cosmic symbolism connected with this subject. Commenting upon Kepler's mystical astronomy, H. P. Blavatsky says:

Why see in the *Pisces* a direct reference to Christ — one of the several world-reformers, a Savior but for his direct followers, but only a great and glorious Initiate for all the rest — when that constellation shines as a symbol of all the past, present, and future spiritual Saviors who dispense light and dispel mental darkness? . . . The *sidereal* "prophecies" of the zodiac, as they are called by Christian mystics, never point to any one particular event, however solemn and sacred it may be for some one portion of humanity, but to ever-recurrent, periodical laws in nature, understood but by the Initiates of the sidereal *gods* themselves.

There are those learned iconoclasts among Egyptologists who say that "when the Pharisees sought a '*sign from heaven*' Jesus said, '*there shall be no sign given but the sign of Jonas*' (*Mat.* xvi, 4) . . . The sign of Jonas is that of the Oan or fish-man of Nineveh. . . . Assuredly there was no other sign than that of the Sun reborn in *Pisces*. The voice of the Secret Wisdom says those who are looking for signs can have no other than that of the returning fish-man Ichthys, Oannes, or Jonas — who could be made flesh." (*The Secret Doctrine*, I, 653, 654)

Student

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Some Views on XXth Century Problems

Nature and Nurture

IT turns out from Mark Twain's posthumously quoted (if not published) tractate on religion and human character that he assigned to environment as pre-eminent a power as geologists do. By that power the good man and the bad man mainly came by their respective goodness and badness.

Some years ago, after a study of the characteristics of royal families (selected because of the accessibility of their history), Dr. Frederick Adams Woods enunciated what seems to be a law:

> Among plants and the lower forms of animals, specially the invertebrates, many experiments have shown the remarkable changes which may be directly induced by changes in the outward conditions of life. These are in general the more striking the lower we go in the scale of organic evolution, so that it may well be that in the highest attributes, namely, mental or moral, we can expect the least results from outward forces. This hypothesis may prove a veritable generalization throughout the animal series.

He has recently — in the *Popular Science Monthly* — summed up what he found in his study of royal families: that

> an intensive study of each separate family and each isolated group of close relatives brought out such sharp contrasts among the close of kin, such variations in types of mind and character, even when narrowly environed in point of time and place, that a recourse to heredity became forced upon me. The explanation from environment would not work.

He does not see that neither will the explanation from heredity. For if, notwithstanding identity of environment, there are such marked differences of mind and character that environment is seen to be powerless — the same applies to heredity. We can repeat the words: If, notwithstanding identity of heredity, there are still such marked differences of mind and character, it is obvious that heredity has no more power than environment.

Not seeing that, he does not get round to the real explanation of the differences — reincarnation, *character brought over from the previous birth.*

He then goes through the kingdom of biology, up from the plants through the metazoa, molluscs, crustaceans, insects, fishes, amphibians, reptiles, birds and mammals, showing that in general the higher you go the less does external conditionment effect modification. Mammals including man, the study is crowned by the already quoted generalization from the children of royal families. To quote a little more from this study:

> That successful achievement [in life] is almost entirely due to differences in germ-plasm [that is heredity; but we have already shown that this will not work either] and is little influenced by environment, is the necessary conclusion from the complete analysis of two separate groups of royalty. . . . Environment was shown to be of little or no consequence in the production of important differences. [Bracketed words ours.]

He quotes the studies of Thorndyke in the many cases of twins who notwithstanding identity of heredity and environment, differ markedly. Thorndyke ascribes the difference to "original nature." (Read prenatal character from previous life).

But we must not go too far. Environment makes an appeal. Country life makes an appeal to boys to run about; town life not. Therefore the country boy will in general be healthier than the town boy. But a prenatally studious country boy might partly resist the appeal. A very active town boy might run about in the streets. That there are differences due to constitution which will manifest anyhow, does not mean that environment has had no effect.

A seeming environment may be no environment at all. A highly scientific father might line the nursery walls with books of science without making thereby the slightest appeal to the minds of the children. But if he were also wise and understood the minds of children he might make his *mind* the environment of theirs, stimulate their intelligence and awake in the very nursery the love of science among them all — without however affecting their relative differences one from another. The difference between the heights of two hills will remain the same whatever you add to both. The environment of mind is mind.

And there is a possible *spiritual* environment, one that appeals to the child's spiritual nature, one to which he will get as much pleasure in responding as his body gets in responding to fields and brooks. It, like the mental, must be made by parents and teachers. If there is any sort of instinctive recoil the environment is false. The parents or teachers have not known how to create the true one because they had not the materials in themselves. Spirituality is imagination looking upwards.

STUDENT

An Archbishop's Classification

ARCHBISHOP O'Connell, recently conferring with a hundred Roman Catholic physicians of Greater Boston on the relations between their art and their faith, gave them a classification of philosophies which reminds one of the famous classification of mankind — into Frenchmen, cannibals, and red-haired men. It sounded very well at first. There was materialism, idealism, and a middle ground. But then he amplified. In the next rendering it turned out that by idealism he meant Christian Science; by the middle ground, Emmanuelism! Here are the words (from the *Boston Sunday Post*):

> Pseudo science runs perpetually to extremes. One school proclaims an absolute materialism which says there is no soul; that man is nothing more than a brute. The very horror of this view has driven some people to the other extreme, that of pure and simple idealism of which Mrs. Eddy is the high priestess. Then there is a third school which has a mixture of both, and says that as there are both soul and body in man, we must make the priest a physician and the physician a priest. This is Emmanuelism.

The archbishop must get someone to tell him about idealism. Christian Science is its precise antithesis. For whereas Mrs. Eddy teaches that matter has no existence whatever, is a superstitious belief of "mortal mind"; idealism, looking beneath its sensuous appearance, sees its reality as spirit. It is the *idea* of "mortal mind" in one case; the *ideation* of *im*mortal mind in the other. Mrs. Eddy denies its consciousness; idealism sees it *as* consciousness. And leaving Mrs. Eddy now out of the question, the middle ground between idealism and materialism is occupied by those who see in matter a true objective reality but who also see that it is *ensouled* by spirit on the way to consciousness of itself as spirit, development of sensuous and thinking mind being stages of its evolution.

Emmanuelism can hardly be called a philosophy at all. At any rate it has no officially warranted textbook. The belief that God can heal the body when the mind is in certain states cannot be regarded as a philosophy of the universe.

The archbishop seemed to make three planes of science. Highest is the science of Theology; then comes philosophy; lastly science ordinarily so called.

> The material creation is of an inferior order. It is lower than the spiritual and, therefore, of course, theology, that is, the science of God, precedes it, as that is sublime in its very essence. Philosophy which deals with abstract truth, which deals with things in their causes and enters into their very essence, whose purpose and object is to come to the origin of truth, comes next.
>
> The science which deals with things which one can touch, or can see, is only inferior and ranks with the things of which it treats.

But this classification is as bad in its way as the other. For the second of the three obviously includes the first or else the first the second. What room is there for a special Theology when we have a philosophy which "deals with abstract truth, which deals with things in their causes and *enters into their very essence*"? For if things were created, their "very essence" must certainly be their creator. If on the other hand we have a science of the creator it must contain a philosophy of the created. The Archbishop evidently must beware of classifications.

As a matter of fact the Church has not got a science of God, has not a real Theology. Science is systematized *experience*: if material science, experience of material phenomena; if spiritual science, experience (here subjective) of spiritual conditions. But the Church would never admit that its Theology rests on experience. That would make it Gnosticism, heresy unspeakable.

No, the Church's Theology rests on "revelation," that is, on a number of statements supposed to have been made by God concerning himself to a certain few people. This is the nucleus, the rest being necessarily adventitious.

The *real* Theology rests on experience, the experience of those strong enough in self-discipline to get it. There have been fine souls in the Church who did get some of it, but they were never among the theologians. True Theology is Theosophy, and as people do want the former they are studying the latter. Some of them are finding that such textbooks as H. P. Blavatsky's *Voice of the Silence* are leading them to the *science of spirit.*

C.

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Archaeology Palaeontology Ethnology

Mythological Monsters

TRADITIONS concerning extinct animals that are not extinct, but still survive in arcane recesses of the earth, are persistent enough to warrant the attention of men of science, thinks the *Lancet*. Savages speak of strange animals inhabiting lonely lakes and forests. Hagenback, the great Zoo man, says that an animal akin to Brontosaurus is yet alive in the swamps of Rhodesia; and he is supported by good testimony. Recently private advices reached England that certain monsters of a species believed to be extinct still exist in the dense forests of an island in the Malay Archipelago. The mylodon is known to have existed in times comparatively recent, for it has been found. And many other instances could be cited. The *Lancet* seems to imply that mythological animals in general may be but dim memories of such monsters; mentioning the huge serpents of the "Lesser Edda, a work compiled in the snakeless Iceland of the 13th century." The mammoth was half mythic until its actual body was found in 1803.



CURIOUS ROCK CARVINGS ON THE ISLAND OF ST. VINCENT, BRITISH WEST INDIES

The devil-fish was once derided as an impossibility, when Victor Hugo described it; yet within a few years cuttle-fish were found with arms over thirty feet long. Chinese dragons remind us of the plesiosaurs of Mesozoic times. It is pointed out by H. P. Blavatsky that according to the very teachings of science as to evolution, there has been room for Nature to produce intermediate or tentative types; and that if man be really evolved from the animal kingdom, we ought to be prepared to admit the possibility of such monstrous forms having existed in the experimental stages of Nature's work. Indeed Nature even now sometimes produces monstrous abortions, which may be regarded as cases of atavistic reversion. And H. P. Blavatsky adds that it is actually the esoteric teaching that in far past stages of evolution intermediate and tentative types did exist.

All this gives some ground for the authenticity of ancient traditions about monsters, so universal and persistent. But in addition to this it should be remembered that the resources of Nature are not limited to the forms that exist in the physical world. There are other worlds than the physical; and in some of these, forms other than what we see now on earth may still exist. In far past stages of evolution such forms may have come into physical existence; but the cycle is not favorable to their physical appearance now. So it is possible that some of the painters and describers of mythological monsters were seers, able to discern these forms invisible to the physical eye. At all events the singular unanimity of opinion on this subject, among the different races of the globe, needs some explanation.

Many, if not all, of the mythological monsters have allegorical meanings; which, however, does not necessarily mean that such monsters never existed: A lion exists, and yet can be used as a symbol of strength and courage; so with a serpent, etc. The man-headed bulls or sphinxes, the dragons, the bird-headed deities, all have their allegorical significance as representing powers of the human Soul. It is not for a mere student to decide whether the animal-headed gods of the Egyptians, for instance, ever had actual prototypes, or whether they were merely designed. But enough has been said to indicate interesting lines of study, and to enforce the main point — that the ancient artists may have had better grounds than superstitious fancy for their beliefs, and that science confessedly has not said its last word on this or any subject. STUDENT

Marvelous Architecture of Eskimos: the Spiral Arch

THERE is a type of dome that can be built without a scaffolding and it is the invention of a "savage" race — the Eskimos. It contains several principles new to civilized architecture.

So says A. L. Kroeber, Curator of Anthropology in the University of California, writing in the *Scientific American*. The Eskimo house can be built block by block without any scaffolding. The builder is inside, and cuts himself out after the building is finished. The blocks hold each other up, yet the structure is stable at every stage and the final stone is no keystone but is just dropped into its place. How does the Eskimo proceed?

First, his courses are not successive horizontal courses as in ordinary building, but are in reality only one course, a spiral course, running round and round the dome-shaped house from the ground to the summit. Imagine him laying the bottom course. It is a circle; but its top surface is not horizontal; each block has its top surface slightly slanted, so that the wall slopes upward until, when end meets end, there is a sudden jump-down; but from this point he goes on with the next coil of the spiral, and so on to the top. Next, each brick is bevelled at the end, so that the next brick will overlap it and lean against it. Thus every brick in the whole spirally-twisted row leans against the brick next below it. Finally, the inward curve of the dome is allowed for by sloping the top surface of the bricks from the outside towards the inside. The application of this marvelous principle is rendered easy in practice by the fact that the material is snow, so that the blocks can be held in one hand and chipped to shape with the other. If stones were used, much calculation would be required in determining their shapes, for no two can be of exactly the same form and size. Nevertheless, if the thing were done on a large scale, formulae might be devised. As to the ancient builders, however, we know that Cyclopean walls were built of blocks *nearly* (but not quite) rectangular, and sometimes of blocks of complicated polygonal shape, yet fitting exactly; so those who invented this principle might well have a skill adequate to the applying of it in hard materials.

When we think of the ingenuity of simple races, we are reminded of that of the animals — bees, ants, birds, etc. And we feel that somehow our theories of intelligence are faulty. Then, going still lower, who are the builders in the molecular world? There seems to be an infinite ocean of mind somewhere which we have not tapped, and verily wisdom is given to the babes and not to the "wise and prudent." STUDENT

Rock-Carvings

FOR other illustrations of ancient rock-carvings see the CENTURY PATH, Vol. xii, Nos. 24, 25 — in New Mexico.

The geometrical forms so frequently found point to the diffusion of that ancient Masonry whose symbols were drawn from the geometrical sign-language of the Mysteries. We cannot overlook the similarity of these rock-markings with the spiral volutes and other geometrical designs found on megalithic monuments and in subterranean chambers. E.

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The Trend of Twentieth Century Science

Fatigue

THERE is now a definite chemistry and physiology of fatigue and they have led to some definite practical deductions in the matter of food and sleep.

The chemistry of fatigue is the accumulation within the muscle or nerve cell of certain chemical products of activity. The cell contains a supply of carbo-hydrate matters of the starch order. In the course of work these are oxidized, the results being carbonic acid (gas), lactic acid, and some less understood antecedents of uric acid.

The first, carbonic acid gas, is probably rarely the cause of muscular fatigue: for the muscular action itself would expel it into the blood and, by deepening respiration, expel it from the blood. But accumulating in nerve cells during sedentary study, it may certainly be a cause of brain fatigue. The remedy here would be a few minutes muscular exercise to deepen respiration and encourage circulation.

It is to lactic acid that we look for a leading cause of muscular fatigue, though also doubtless of nervous. One of the butyric acids may accompany it. The arrangements for getting rid of it appear to be two. It may be oxidized on to carbonic acid, or it may be combined with sodium phosphate and carbonate in the blood and thus neutralized. But this mechanism may be already doing all it can with illegitimate lactic acid derived from excessive food and faulty digestion. Fatigue consequently sets in early, even before work at all. But the remedy here is not rest but work. Work must be made to stimulate the general oxidizing process, respiration and digestion. It is by getting rid of illegitimate lactic acid that great reductions in diet or even starvation may increase the power of work.

The third fatigue cause is the set of relatives of uric acid, nitrogenous. The presence of the greater part of these is illegitimate. Cell stuff wastes — on its nitrogenous side — very slightly indeed; the nitrogenous causes of fatigue thus developed are in very small amount. If we only eat enough nitrogen to replace that the meal tables would look very different; the meat and egg industries would languish; and the pea and bean departments would occupy a very small corner of the field. It is illegitimate nitrogen from excess of it in the food that is answerable for perhaps most of our fatigue. The cells feel its presence just as much as if they had legitimately developed it themselves. After an ordinary meal the city man adjourns to his desk and presently feels tired, even muscularly tired, even so tired that his muscles and joints ache. They have done no work but are as charged with nitrogenous excretives and lactic acid as if they had worked for hours. Then he drinks tea, which stimulates the cells to a somewhat artificial oxidizing process and (quite beneficially) provides them with a lot of hot water to dissolve the poisons out of their bodies. The remedies are obvious. The chief of them is to make fruit and light matters the ingredients of a meal which is to be followed by sitting still in a room or office.

Mental fatigue is almost an unnatural phenomenon. Brain and nerve cells lie close to consciousness and from that association get a constant healthy stimulus not only to action but to rapid recovery from fatigue. They recover themselves as they go along almost as perfectly as the heart and lung mechanisms. Their fatigue is due far more to the table and to lethargy of will than to real excess of work. Professor Lee, in a recent address on fatigue, tells us that the nuclei of the brain cells of a bee and sparrow will by the end of a full day of work have tolerated a loss of 75% of their bulk, replacing it easily.

If we would cut down our nitrogen eating by perhaps four fifths and our carbohydrate eating to a half, doing it gradually, we should find that we could do very much more work, do with much less sleep, and have few colds, pneumonias or other acute maladies.

STUDENT

Distilled Water

IT is now pretty well recognized that the distilled water fad rested on more than one misunderstanding. Distilled water is hungry water, eager to dissolve something. There was, and is, a theory of old age which makes it dependent upon lime in the coats of the arteries. So old age was to be averted by dissolving this out. It was not recognized (by the public) that the lime is deposited at places in the arterial wall *already* the seat of disease. The lime is merely the effect, and no good would be done — perhaps even harm — by removing it. It is conceivably a repair plate.

The distilled water has, moreover, done all the dissolving it wants to do, (the want which it has in excess of ordinary water), within a minute or two of entering the stomach — if that organ has food in it; otherwise within a minute or two of entering the blood. And in the latter case it has got what it wants in the quickest way. It is not obliging enough to wait till it reaches a diseased spot in some arterial wall or to halt there if it happens to be swept past one.

It is moreover known that water is the better for containing a small normal amount of salts. No organism will live in distilled water. The small quantities of sulphates, carbonates, chlorides and other salts of lime, soda, magnesia and the rest, are part of the foods of the inhabiting lives. Fish kept in rain water or distilled water will die within two days, notwithstanding that it may be properly aerated. The cells of our bodies do not differ essentially from the cells of theirs, or from free one-celled organisms, and require the same salts. Good river water contains from 50 to nearly 500 parts of salts per million and there is no reason why these should not be as beneficial for us as for the fish and amoebae. The proportion of lime, calcium carbonate, may, says *Cosmos*, be as high as four grains to the pint without harm.

The distilled water drinkers might remember that dogs and other animals will remain in perfect health and live out their full time whilst habitually drinking water containing the maximum of salts in solution and, in addition (since it is often puddle water) actual mud. We never heard of a dog of any age having calcified arteries.

No; drink all the normal good water you wish and *add* to its dreaded salts by eating and drinking live fruits. M. D.

Luminous and Electric Spectra

ONE octave of etheric waves is visible to us as color. Invisible octaves, we know not how many, lie above and below that, in the ultra-violet and infra-red. The respective wave lengths of the red and violet are about as two to one. The respective rapidites of vibration are of course as one to two. If in the violet begins a new and subtle red, the octave of the lower red, this one to two ratio is what we should have expected from vibrations in sound where any note has a rate double that of its octave below. In measurement the wave length of the red is 0.8 micro-millimeters; that of the higher violet 0.4; a micro-millimeter (a thousandth of a millimeter) being about one-25-thousandth of an inch. As we cannot *see* rays beyond the higher violet they have to be detected by their action on photographic plates. So far we have detected rays up to as short a wave-length as 0.1 micro-millimeter — that is, two more octaves.

In the infra-red we know of about seven more octaves, ten in all. Then follow several octaves of which we know nothing, not even that they do exist, merely that they must. That is, we have no means of detecting them. Then begin the electric waves with a length of from yards to miles. These are employed in wireless telegraphy. The *Scientific American* thus tables our knowledge:

Schumann rays obtained in vacuo	0.1 to 0.2 micromillimeters
Ultra-violet rays	0.2 to 0.4
The visible spectrum	0.4 to 0.8 (deep red)
Seven octaves of heat rays	0.8 to 100.0, which is one tenth of a millimeter or about one-250th of an inch.
Electric waves	From yards to miles.

STUDENT

The Sun as Tailor

THE astronomer Eddington has objected to the current view that the tail of a comet is the comet's property. He thinks it is furnished by the sun. Calculations made by him show that the repelling force of the sun required by the usual theory — which makes the tail flung towards the sun by the comet and then repelled by him to the comet's further end — is almost too great to admit.

The sun, is we know, radiating matter —electric matter—in every direction. Streaming upon the earth, this is supposed to become visible towards the poles as the aurorae. Mr. Eddington's suggestion is therefore that a stream of this matter, falling upon the comet, is by it turned back to constitute its tail. C.

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Nature Studies

Conservation

IN the United States the Forest Service has led the Conservation movement in a very practical manner. It has had a wide field and great authority, and therefore a splendid opportunity for right action. It is a Bureau in the Department of Agriculture, which is really a great educational institution, teaching the farmer, planter and stockman the best methods. In this respect the Service has been successful, as is proven by the enlightened public opinion. As soon as it became apparent that a timber famine would result if better methods of conservation were not employed, the Service was entrusted with the management of a gross area of nearly 194 million acres of land. This contained only one-fifth of the standing timber in the United States, the balance being owned by private parties, and being by far the more valuable. State laws do not compel good forestry methods and the Service therefore can lead by its example only on the National Forests.



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A EUCALYPTUS GROVE, POINT LOMA

The yearly growth of wood does not average more than 12 cubic feet per acre, and the total yearly growth is less than 7 billion cubic feet. Our consumption of wood is 20 billion cubic feet, so that we are using forest products three times as fast as they are growing. We are careless and wasteful. Forest fires burn millions of acres of timber and young trees annually. Our annual use amounts to 230 cubic feet per capita, which is six times that of Germany, nine times that of France, and sixteen times that of Great Britain. Our methods of taxation encourage the misuse of the forests. We should not ask an owner of trees to protect them for the use of a future generation and yet tax him every year for the privilege of being unselfish. He would be getting no return and would assume all the risk of loss by fire. It would be unfair.

We cannot expect to draw on other countries for wood after our own supply has been wasted. Our timber resources are the greatest, and the other countries call on us for much more timber than we import. Generally it is the fancy woods which are brought here from abroad.

The Forestry Service has greatly reduced the loss from fire. During the last year 80 per cent of the fires on National Forests were extinguished by the Rangers before five acres had been damaged. It has carried on extensive experiments in tree planting; has established large nurseries, and has begun actual work in forest extension. Above everything else, it has promoted the wise use of the Forests. President Roosevelt in his first message to Congress said that "Forestry is the preservation of the Forests by wise use. It means making the Forest useful not only to the settler, the rancher, the miner, the man who lives in the neighborhood, but, indirectly, to the man who may live hundreds of miles off down the course of some great river, which has had its rise among the forest-bearing mountains." This policy was carried out by Gifford Pinchot during his service as Chief Forester. Although the gross area of the Forests is 194 million acres, this includes 16,228,263 acres held in private ownership, and additional pending claims covering about 6,046,829 acres. The last reports show that the Forest area is used annually by 22,163 owners of cattle, 5,074 sheep owners, 44,977 miners, 5,135 persons operating special use industries, and 4,980 timber men with their crews, and that 33,431 permits were issued for the free use of timber. There is a resident population of 217,000 which is steadily increasing. The visiting pleasure-seekers last year numbered 400,000. This is largely due to the fact that the National Forests have been rendered more accessible by the building of 1236 miles of roads, 9218 miles of trails, and 4851 miles of telephone lines.

It was because of the rapid advance made by the Forest Service that the first Conference of Governors was called by President Roosevelt on May 13, 1908, to consider Conservation along forestry and other lines. This was followed by the creation of the National Conservation Commission on June 8, 1908. The Commission made an inventory of the natural resources of the United States and sent in a report to the President which was transmitted to Congress on January the 22nd, 1909. At a joint Conservation Conference held at Washington, December 8, 1908, there were present the Governors of twenty states and territories, representatives of twenty-two State Conservation Commissions, and representatives of sixty other organizations which co-operated with the National Conservation Commission.

Following this, Canada, Newfoundland, Mexico, were invited to join the United States in a North American Conservation Conference. These countries responded, appointing special Commissioners who met at Washington February 18, 1909, and after a session of five days united in a declaration of principles for the Conservation of natural resources of North America. They also suggested to President Roosevelt that a *World* Conservation Conference should be held. Therefore the Secretary of State, on February 19, 1909, extended invitations through our Ambassadors and Ministers to 45 nations to unite in a meeting to be held at The Hague at a future date which may be found convenient.

Let us not forget that Forestry has been the plowpoint of this modern movement and of the swift march of political events which have followed in its train. Said the Forester:

> It is the honorable distinction of the Forest Service that it has been more constantly, more violently, and more bitterly attacked by the representatives of the special interests in recent years than any other Government Bureau. These attacks have increased in violence and bitterness just in proportion as the Service has offered effective opposition to predatory wealth. The more successful we have been in preventing land-grabbing and the absorption of water power by the special interests, the more ingenious, the more devious, and the more dangerous these attacks have become. A favorite one is to assert that the Forest Service, in its zeal for the public welfare, has played ducks and drakes with the Acts of Congress. The fact is, on the contrary, that the Service has had warrant of law for everything it has done. Not once since it was created has any charge of illegality, despite the most searching investigation and the bitterest attack, ever led to reversal or reproof by either the House of Congress or by any Congressional Committee. Not once has the Forest Service been defeated or reversed as to any vital legal principle underlying its work in any Court or administrative tribunal of last resort. *We hold it to be the first duty of a public officer to obey the law. But we hold it to be his second duty, and a close second, to do everything the law will let him do for the public good,* and not merely what the law directs or compels him to do.
>
> OBSERVER

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Students' Path

From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

DEATH

DEATH is a commingling of Eternity with Time. In the death of a man who HAS DONE HIS BEST — eternity becomes nearer and clearer, as time grows more vague.

Loves grow spotless, Ambitions valueless.

Serenity pervades the Mind, Peace permeates the Soul.

The death of a Good Man is a Loss to the World, but blissful Rest for him,

For him, its darkness is that of the evening Twilight, in which all things seem purer and sweeter and more full of meaning.

Student

The Torch as a Symbol

THE author, Verner von Heidenstam, who in later years has stepped forth as the spokesman of the younger Sweden and fired the youth to higher efforts in bringing about a nobler national life, recently spoke to students in Stockholm at a festival of the University. He said:

We thank you for the honor you show us with torches and song. The torch — which of old was the true candle-stick for us in the North — is a bad and dangerous light within the house, but outside crackles the more friskily for weather and wind. In early times it was swung by our forefathers at their sacrifices. It lighted our people over the snow-drifts to matins on Christmas Day. You are coming in smoke and flames, Students! You are coming with your torches as a greeting from the forest!

Yonder, on the other side the river, the old part of Stockholm with its towers and memories rises in the fading light. All around it a new age has lighted its light in lamp-posts of the city, and on the steamboats, and in the windows of innumerable homes high up the hills. It is a sight that is wonderfully beautiful, and yet the eye is irresistibly drawn back to the flickering flames of the torches. This, because they remind us of the life of the soul. This, because a whole chorus of youthful promises sings out from them. When we Northerners hear the storm-sounding noise in the flickering of torches, then we hear its echo deep within our minds; and when we see how the light wrestles with the darkness, now rising victorious, now thrown back, then the torch stands as a symbol of our own struggle for light through thousands of years here, in the wintry North. Up to this time we have always come out of that battle as victorious men.

Students, torch-bearers, lift the light high in your hands; carry it out all over the country, the country that has our native tongue for its language and that will have our lives in the records for its future. Light up the path before us in dark times that every man may see it.

The Swedish spirit is restless and ever seeking. It often creeps along the ground just as the torch-flame, but only to rise to the sky towards all that is high and eternal in the next moment. When it looks as if it were blown out for ever, see, then it suddenly glistens warmer and brighter than ever.

Now I speak not only to you, Students, but to all as far as I can see head by head, as far as my voice can be heard. Following an old good custom among students I call a cheer for the regenerative, youthful will in our people. Sweden, Sweden, land of our sagas, land of our hopes, still we believe in thy star! A cheer for the youthful will!

And the next step? Will it not be to recognize that we need not be the "flickering lights" we have been in historical times, but that we can shine with a bright, steady golden light, as Sweden certainly did long ages ago, in prehistoric times? That not until then are we true to our grand heritage of sagas and traditions—to our Soul; that not until then can we fill our mission in the world? The memory of the golden age again awakening in the human heart is earnest of the golden age to come.

PER FERNHOLM



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CORNER OF A STUDENT'S BUNGALOW
POINT LOMA, CALIFORNIA

The Path of Unremitting Effort

IF our triumphal entry to the full consciousness of spiritual life could be achieved by one supreme, tremendous onslaught; if we could scale the battlements by one fierce, desperate charge, there would be many eager for the great attempt. But our success depends upon the calm continued strain of many lifetimes all devoted to the one end in view. Some who have tried the strenuous attack and failed, have sadly given up the quest discouraged by the endless vista of attempt. They have not realized that the long pathway leading to the sunlit heights is an unbroken chain of steps. With every forward stride there comes the needed energy to make the next advance.

The prospect lengthens out immeasurably as we go; but we must not allow dismay to shake our resolution, for we have only to deal with one step forward at a time. The domination of the lower nature does not follow from a violent encounter, nor from many violent encounters. The lower nature must be superseded by a gradual and continued process, gently but firmly set aside by the determined but unhurried action of the will. Its protest must be disregarded and its unappeasable demands ignored, and even its existence blotted from the mind and lost to consciousness in the delight of service for the universal good.

As every moment merges in the life of its successor we should renew our good resolves. We are not bound to pledge ourselves in formal declaration to eternal effort. This might arouse fierce opposition from below and the resulting strain would be intense. Let us adopt a diplomatic method and propose to set aside our personal desires just for today and act as if we were the willing instruments of our diviner selves. And when tomorrow dawns we may renew our resolution and thus establish an unbroken habit in the mind. Success to those who follow out this method is inevitable and assured. Each moment which we spend as souls means just so much of thought nutrition which we have withheld from feeding our great foe. All the enthusiasm which we pour into our undertaking is so much energy subtracted from the brute.

It must not be imagined that the path will steadily grow easier to travel or that our difficulties will diminish by a regular decline. The lower forces have their periods of greatest

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and of least intensity, and aspirants are sometimes much discouraged if they make a start when, in conformity with cyclic law the forces of the lower man are in the ascendant. Plod on with momently renewed endeavor. Heed not the ebbing or the swelling of the tides, but sedulously feed the flame of quenchless will that burns upon the inmost altar of the heart. This has been kindled by a sunny shaft of the celestial fire shot down into the dimness of the lower mind by the serene and ever-shining soul.

He who persistently engages in the struggle to control the animal and to express divinity in daily life is linked in strong alliance with the Principle that ceaselessly propels the forward plow of evolution's slow advance. Let us at once get rid of the belief that we are laboring for a personal success and rather think of our attempt as action in conformity with cosmic impulse and ourselves as glad co-workers with that steady, all compelling urge that lifts the lower kingdoms up the ladder of ascending life. Failures there needs must be from time to time; but our remorse, humiliation and regret are out of place and only hinder us from using to the full the moments passing by. STUDENT

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Does not our present state of civilization seem to justify a certain amount of pessimism? are not the signs of the times all portents of disaster?

Answer Who can say what will be the future of our present civilization? Is it not unreasonable to argue either failure or success from the statistics of a few years or indeed of a few centuries, if we had them, when experience shows that the promise of youth is so often unreliable, and so often deceptive; or with the evidence of one of the most successful authors of our day beginning his work of writing at an age (60 years) when most writers have passed their prime and to which many have not even attained? What one man can do a nation or a race may do. And who shall say with any authority that the passing of such and such a civilization proved that it was a failure? Does the passing of the blossom on the fruit tree show that the season is a failure or that the tree is worn out? Wait and see.

There is an old saying that contains some hidden wisdom, "Never prophesy until you know." The hidden part of the wisdom of this saying lies in the inference that a true prophet only foretells what he knows, and that implies that events occur on some usually invisible plane before they become apparent here; and that means that our world, as so often said, is a world of shadows or after-effects of causes set going on the subtler planes of being on which we all live, more or less unconsciously, at the same apparent time as we live here; which further carries the suggestion that our notions of time and space are not quite so precise nor so final as we might imagine. Thus the hidden wisdom in that small saying is considerable.

The evolution of humanity is a bigger thing than the civilization of a race or a nation and includes many experiences and many experiments. Now in making experiments and in gaining experiences, there are many failures, in the smaller sense, which are not counted but as so much experience, all of which is useful or necessary for the ultimate result, which is the outcome of *all* those efforts, not of any one in particular.

So too the evolution of a Soul is vastly bigger than the education of a personality, for our personalities are said to be like the leaves upon a tree, having their share in the life of the tree and revealing in their general appearance the character and condition of the tree to one who can read the signs aright. But the tree has not failed because its leaves fall or wither. The tree may be unhealthy and the leaves may show it, but it requires some knowledge of the life of trees to say what is the matter and what will be the result. A mere observation of the leaves is not enough; they may be blighted by other conditions for which the tree is not responsible; or they may be withering and falling in their due season.

We hold that such knowledge of the course of human evolution, and the purpose of life, and of the object of each particular civilization, is not to be found along the line of research of the ordinary scientific investigator, whose whole education is a negation of the principles upon which such true science is based. We also hold that such knowledge does exist and has been kept and recorded, and is now, as ever, open to those who approach the Temple of Wisdom in the right manner. First they must be sure it is Wisdom they are in search of, not fame, nor money, nor amusement; for all these have temples called Temples of Wisdom, for those whose hearts are set in that direction. Where the heart leads the man follows, and there are many who are initiated into the Hall of Learning who do not so much as know the existence of the Temple of Wisdom, and it is just in that Hall of Learning that most of our modern science has been concocted. And to this kind of science we owe many misleading theories, and many hasty forecasts. Pessimism is a natural product of the system of education, and flows as naturally from it as materialism flows from dogmatic ecclesiastical religion.

It is said, "the Wise Ones guard the home of Nature's order," which implies that the wise are very near to the heart of nature and know her laws, and we hold that Theosophy is in itself that divine wisdom, and, in the form known to us and being promulgated, it is a fresh revelation of eternal truth given to us by those whom we believe to be initiated into the mysteries of the true Temple of Wisdom.

In their teachings we find no trace of pessimism, not even in their most strenuous denunciations of some of the evils of the day. The very fact of their making such efforts to help humanity argues their faith in the future of the race. And shall we be pessimists when they dare to hope and to tell us that the future of man is bright beyond our wildest imaginings?

No! Pessimism has no place in Theosophy. The trash may go to the furnace and be burned up; but that is because we want a clear space for growth. There may be very much trash to clear away, but it is all good work, and joyful because of the surety that we have that our future is divine. STUDENT

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

AN instructive and interesting lecture was given last night at Isis Theater, under the auspices of the Aryan Theosophical Society, by Professor C. J. Ryan, a member of the literary staff at the International Theosophical Headquarters.

The music program by Râja Yoga pupils was listened to with great pleasure, especially the fine rendering of Vieuxtemp's *Reverie*, a violin solo. Following are extracts from Professor Ryan's lecture:

"What an intelligent man should look for in life must be determined by what we have been, what we are, and what we have within us which may be evolved in the future. In default of a satisfactory alternative, a large number of the leaders of religious thought, and, of course, the majority of the thinking people in the world, have accepted, for the time being, the simple hypothesis of science that man has developed from animals. We are told that man differs only in degree from the beasts, and that he is closely allied with the upper apes. . . .

"The scope of the Theosophical teaching of man's place in nature is wider than any other; its outlook is larger; it includes factors omitted by the Darwinians, and without which the problem can never be solved. It includes the mental, spiritual, and emotional natures of man in its inquiry, not as by-products of the body or the brain, but as principles in themselves whose descent can be traced. St. Paul's reference to man as the possessor of at least four principles is in harmony as far as it goes, with the knowledge of the other 'wise master-builders' or initiates of antiquity, whether in Syria, Greece, India, Egypt, or elsewhere, and Theosophy is able to throw a clear light upon the meaning of his words.

. . . Theosophy says, and shows us how to prove, that the real man is a high spiritual being, a spark of the Divine Flame, immortal, and a unity in essence, at present gaining experience through embodiment in many successive earth-lives. It follows that the personality of any one lifetime is not the whole, but only a partial manifestation of the higher self, limited and tied down by the conditions. When the personality enthroned in the brain steps out of its limitations, and awakes fully to the presence of the higher self, the 'Father in Heaven,' the illusions of material life will be seen in their true light, and Wisdom will replace ignorance. The object of the Theosophical Society in extending the philosophical teachings of Theosophy and the Râja Yoga system of education is to help mankind more effectually to find its divinity, to step out into freedom. There is nothing in Theosophy about reliance upon creeds or externals for salvation. . . ."—San Diego *Union*

Incidents in the History of the Theosophical Movement

A LECTURE GIVEN AT ISIS THEATER, SAN DIEGO, CALIFORNIA, UNDER THE AUSPICES OF THE ARYAN THEOSOPHICAL SOCIETY

BY J. H. FUSSELL

(With additions and a brief introduction)

THE historical facts given in this sketch are such that everyone interested in Theosophy should become familiar with. A very interesting feature is a brief account of what is known as the inner section of the Theosophical Society, founded by H. P. Blavatsky, on the request of William Q. Judge, and now made public by permission of Katherine Tingley. The pamphlet is of special value to inquirers who do not know the distinction between the original Theosophical Society founded by H. P. Blavatsky, continued under William Q. Judge, and now under the Leadership of Katherine Tingley, with International Heaquarters at Point Loma, California, and other *quasi* Theosophical Societies, which are repudiated by the former.

Twenty-four pages. Royal 8vo. Price 15c.

Order from the Propaganda Department, or from the Theosophical Publishing Company, Point Loma, California.

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

A Rabbi Has No Use for the Scriptural Jehovah

RABBI A. P. Drucker, in *The Open Court* (April), is decidedly outspoken on the subject of "The Old Testament as a Text-Book." His ideas may be summarized as follows:

The old religious books that were our inspiration have become antiquated; we have developed while they have remained stationary; we have surpassed the teachings of the Bible and outgrown its very conception of God. And yet our religious leaders insist on the sanctity and need for preserving the Bible. But though it has noble ideas it is also full of unethical, immoral, and corrupt ideas, says the Rabbi. Its conception of God is that of a cruel and unjust despot, its stories are often lewd and unwholesome, its teachings and laws harsh and unethical. This is not surprising in a book written when humanity was savage, ignorant, and licentious.

God is represented as jealous and revengeful, coveting honor and envious of other gods. He denounces Saul for having pity on the Amalekites, and slays Uzzah for stretching forth his hand to save the Ark from falling. He is ignorant of the future and repents of things that he has done. He tempts innocent Adam and Eve, and then punishes them for doing what he must have known they would do; and his reason is, "Lest man become as wise as God." And the heroes are as bad. Even the Psalmist exults in the wrath of God over his foes and prays for the death of the sinner. But we need not quote more instances from the Rabbi's numerous list.

The reasons why we cleave to the Bible, he says, are first because we regard it as the word of God. But we *know* it is not the word of God, because we find from observing natural phenomena that God's work grows, whereas that of man remains stationary:

> We find no vestige of growth or development in the Bible after it was once canonized by the late editors.

Here one may pause to ask what the Rabbi expects. How can a printed book grow?

Secondly, our reverence is based on the ground that the Bible is old. But the veneration for age is due to its having learned by experience, and the Bible has not learned by experience; it has grown old but not wise; the canonization petrified it. The time has come for us to revise our ideas of God and adopt a new Bible in keeping with our modern ideas.

On this the editor comments that the statements cannot be gainsaid but it is remarkable that they should have been so boldly admitted. He does not think, however, that they dispose of the Bible as a book to be read and studied:

> The Bible is and will after all remain the most important book not only of the past but of the present and future, though it is wrong to look upon it as dictated by the Holy Ghost.

It is a collection of religious documents which mark the path of progress. It is truly sacred but our study must be discriminating. There are many other sacred books and all "possess the claim of sacredness"; each in its way is a revelation which characterizes the development of man's comprehension of the divinity.

The editor is more skilled in the use of adaptable and non-committal phrases, evidently. He accepts his contributor's premisses but denies his conclusions. The food is poisonous, he admits; but, like the curate's bad egg in the story, "*parts of it* are excellent"; and with the aid of a little careful probing, and of salt and pepper, we may derive quite a little benefit from it. Still, that strikes one more as a rather desperate special pleading on behalf of a client with a very bad case, than as a testimonial. One would prefer a good egg and to dispense with the pepper and salt.

The innocence with which the Rabbi takes the dead-letter of the Bible and deals with the literal interpretation of its symbolism is indeed remarkable; as is also his comparison of the reformation of the old Greek superstitions (?) by Plato. Plato may have inveighed against believing in a Jupiter who committed every possible crime against nature; but it is hardly to be supposed that he considered Jupiter as being simply that and nothing else. It was the dead-letter interpretation of symbolism that he inveighed against. Similarly the story of the Fall in Eden is absurd when taken literally, and the editor misses a point in failing to state that when understood allegorically, that story becomes a most helpful and informing piece of archaic wisdom. As to other parts of the Bible, which recount the doings of sundry nomadic tribes, these are perhaps not even allegorical. But then what about the Qabbâlâh? Is it not understood that the Old Testament has three interpretations—literal, allegorical, and Kabalistic?

However, we must allow that it is with the literal interpretation, the one almost universally accepted, that the critic is dealing; and he rightly impugns the desirability of taking this as a standard of morals. Both he and the editor land us in the final position that we must trust our own judgment; but the editor is the more equivocal in that he seems to want to have the Bible as a teacher and a protégé at one and the same time. Well, tribesmen keep their fetishes in order, we are told; and so Bible-lovers may keep their teacher up to the mark when he teaches them things they know to be untrue. But yet this attitude has its advantages; we can treat the Bible as a mine. Nobody, finding a diamond, troubles about the credentials of the mine, so long as the diamond is genuine. Let us dig in the Jewish Bible for what we can find that is valuable to us. But our own innate moral sense must always be the touchstone.

Ah! religion has its source in the Wisdom that is in man's Higher Nature; and our troubles come from our attempts to get around this fact. First and last, a man is thrown back on himself and must swear by "whatever gods there be." He has to become virtuous because "he jolly well *will* be virtuous"—to use an expressive colloquialism. There is a "categorical imperative" in him which will assert itself independently of all assignable justifications. He has to assert the law of his Spiritual life as a flower asserts the laws of its natural life. He has simply to unfold and expand.

Sooner or later (it may not be in this incarnation, or again, it may) we shall all be forced by circumstances to the point of recognizing that the great (allegorical) truths taught in the world's scriptures and by the mouths of her great men are vital facts. Then we shall assert our divine prerogative in self-defense and from very necessity and be beyond all caviling over authorities.

STUDENT

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

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Noted Educator of Japan Marvels at Râja Yoga System

YESTERDAY morning the Râja Yoga Academy at Point Loma, at the invitation of Madame Katherine Tingley, entertained Professor Rikizo Nakashima, PH. D., Bungakuhakushi, professor of ethics in the Imperial University of Tokyo and a member of the Imperial Academy of Japan.

Professor Nakashima left Japan nearly a year ago, by way of the Trans-Siberian railway for the purpose of investigating and inspecting the different systems of education in vogue in Europe and in this country. He visited Germany, Sweden, Switzerland, Italy, France, and England, spending several months in each country. He arrived in the United States about two months ago, and has been visiting all of the eastern universities and colleges, as well as some of the universities in the middle states.

Having heard about the Râja Yoga system of education from the members of the Honorary Commercial Commissioners, headed by Baron Shibusawa and Baron N. Kanda, Professor Nakashima decided to visit the Point Loma school before returning to Japan. Like the members of the Honorary Commission, Professor Nakashima was greatly impressed with the results brought about by the Râja Yoga system of education and training. He admired the self-control, deportment, and balanced development of the Râja Yoga children. He sees in the Râja Yoga system many points in common with the national Japanese system of educating children, and expressed great interest in the Point Loma work.

Professor Nakashima left directly from Point Loma for San Francisco where he expects to take the steamer for Japan early next week. He expressed regret that he could not spend more time at Point Loma and in San Diego, but hoped to visit this country again in a few years and to arrange for a longer stay in beautiful Southern California.—San Diego *Union*, May 29

The Pagan Origin of Easter

WE know that pre-Christian paganism in almost all the countries of Hither Asia and in Egypt celebrated a kind of Easter festival to celebrate the renewal of life, and this Easter festival follows upon a corresponding Good Friday. While Easter represents the resurrection of the god of vegetation, of the sun, or of life in general, the Good Friday ceremony commemorates his death and descent into hell, or his temporary defeat. In the Christian calendar the ceremonies are placed close together, and in some pagan rituals this arrangement may have had precedence, but as a rule the two feasts were celebrated in different seasons of the year, e. g., the death of Tammuz falls in the high summer season, while his resurrection was celebrated in the spring.

The idea of a god that dies and rises to life again, is common to almost all pre-Christian mythologies.—*The Open Court*

This dying and resurrection was *typified* by the sun's seasonal course, a fact which has led some to take the preposterous view that the whole doctrine was nothing but an apotheosis of that annual event! The Christians seem to have missed the solar symbolism, for their God rises only two days after he is buried, though (in accordance with Graeco-Roman computation, which is among our borrowed plumes) this is called *three* days. The Christian system is a most wonderful patchwork. The dying, lying dead for three days, and resurrection, was likewise a ceremony of initiation in the Mysteries, practised by the Egyptians, among others. Christianity has borrowed symbolism from all sources. Babylonian in many of its Old Testament myths, it took a great deal from the Mysteries prevalent in the Orientalized Roman empire of its birth, and then added a good deal more from the Teutonic and Norse mythologies. But the day is going by when people value religion on account of tradition, and we are learning to value it by its intrinsic worth — that is, by its power to teach and help. Still, if we do value tradition and antiquity, why not go back a little farther than we have been accustomed? Christianity has sprung from the ancient Mysteries; why not go back to *them*?

The true doctrine of Evolution teaches that the first created physical man was "mindless" — a perfected animal, and that certain Divine Beings communicated to him their essence, thus making him over again "in the image of God." Thus there is an imprisoned God in man. This is the crucifixion and the burial. The resurrection is the triumphant rising again of the God in man, by means of which It redeems its human counterpart, the lower man, and raises him to divinity. Thus the resurrection is an event that must take place in every man when he rises out of the tomb of his personal life into the light and air of the impersonal life. This event was symbolized in the Mysteries by symbol and ceremony. It is symbolized in our Bible and doctrines. We should cling to the meaning and not worship the symbol.

STUDENT

The Pope and Modernism

THE futility of attempting to put down the advance of knowledge and free inquiry by the old-fashioned methods of the Inquisition ought to be self-evident, but it seems to need the verification of experience in this day even. The growth of the Modernist movement in Italy is causing sore perplexity to the Pope and his counsellors, say the foreign telegrams. These Modernists are those loyal members of the Roman Church who consider that the Roman hierarchy is antiquated in its doctrines and discipline, and who seek to get nearer to the true spirit of the religion they accept. They are loyal to their Church from dutifulness, and so they do not break away; but, being people of intelligence and self-respect, they cannot submit to the imposition of a set of ecclesiastical rules defining exactly what they must believe, what books they may read and what books they must not read, and so on. Thus a new movement has been created within that Church and this it is that is causing the Roman Pontiff and his advisers so much trouble.

The magazines against which he has fulminated, have, in the cases where they succumbed, been replaced by other magazines more modernist than the former; so that the Pope finds himself lopping off the heads of a Hydra, and two new heads grow for every one he cuts off. Some of the modernists have been excommunicated, but they are only making their influence more widely felt outside the Church than in, in Parliament, in the universities, or in editorial chairs. And even the ecclesiastical seminaries from which these teachers have been dismissed, continue, says the report, to be hotbeds of modernism. So the Pope is said to be seriously contemplating dismissing all the "secular clergy professors" and handing over the seminaries to the control of the Jesuits.

The question whether Roman Catholics in other countries hold allegiance to this authority which is striving so hard to suppress independence, ought to be thrashed out, for many vital national issues depend upon it. We do right to champion religious freedom; yet, if discrimination be not exercised, it is easily possible for the greatest abuses to shelter themselves under that banner. And we must be on our guard against the subtle encroachments of anything that may gain admittance under the plea of toleration and afterwards take advantage of its position to abuse our confidence.

H. T. E.

Ex-President's Eliot's New Religion

ACCORDING to Professor Eliot, some of the positive elements of the new religion are to be:

A new thought of God will be its characteristic.

It will accept literally St. Paul's statement:

In him we live and move and have our being.

Further:

God will be so immanent that no intermediary will be needed. For every man, God will be a multiplication of infinities. The humane and worthy idea of God then will be the central thought of the new religion. This religion rejects the idea that man is an alien or a fallen being, who is hopelessly wicked. It finds such beliefs inconsistent with a worthy idea of God. Man has always attributed to man a spirit associated with but independent of the body.

So the new religion will take account of all righteous persons — it will be a religion of "all saints"; it will reverence the teachers of liberty and righteousness, and will respect all great and lovely human beings. It will have no place for obscure dogmas or mysteries. . . .

It will admit no sacraments, except natural, hallowed customs, and it will deal with natural interpretations of such rites. Its priests will strive to improve social and industrial conditions.

The new religion will laud God's love, and will not teach condemnation for the mass of mankind. Based on the two great commandments of loving God and one's neighbor, the new religion will teach that he is best who loves best and serves best, and the greatest service will be to increase the stock of good will. One of the greatest evils today is that people work with hearts full of ill will to the work and the employer.

There is *some* remarkably good Theosophy in the above.

D.

Did Jesus Die on the Cross?

MUCH history that has been supposed to be lost beyond recovery is very likely only awaiting discovery. There are many sources of information that are still productive, and others which are known to exist but have not yet been tapped; again there are sources which come to light unexpectedly. Old monasteries, hidden away in barely accessible spots, contain secret stores of manuscripts; archaeological research yields new wonders even in the most inhabited places, let alone the unfrequented regions; China and Asian deserts hold hidden stores of ancient documents in all sorts of strange tongues. There is no telling what awaits the scholar in the future; it is not well to dogmatize hastily.

This is also a day of new ideas about Christianity and Jesus: Whether Jesus really existed, and what kind of a man he was if he did, is a fertile subject of debate. A newspaper account states that a man has just returned from the East to lecture on his theories about Jesus Christ and the confirmation of them which he claims to have found during his explorations. *He maintains that Jesus did not die on the cross.* Jesus lived another year or more and died "a natural death of his wounds received on the cross." He was an Essene, and so were Joseph, Mary, John the Baptist,

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and others; the Essenes smuggled Jesus away from Herod during the slaughter of the innocents. The proofs are stated to have been found in the city of St. Jean d'Acre. H.

Modernism in the Mohammedan Church

IT seems that in a note headed "Desertions from the Church," in the CENTURY PATH for March 20th, some confusion was made in the figures, and it was stated that in Berlin 350 people left the church in 1908. This is of course too small a number to have been worth mentioning. The statement should have run 350 *in one day*. A clipping from a German newspaper shows that *in one court* 3200 resigned as members of the State Church in three months. It is estimated that in Berlin alone the number by the end of the year will be from eighteen to twenty thousand. This is indeed a serious defection.

But the movement is neither confined to Germany nor even to Europe, nor even to Occidental countries. It is world-wide. Let those who like to draw contrasts between Christianity and other religions heed the following, which will come as a revelation to many.

Four sermons lately preached in the Mosque of St. Sophia, Constantinople, and printed in a leading Mohammedan weekly, have been translated into English and appear in the *Hibbert Journal*. Our immediate source of information is the London *Spectator*, which has an article on this, and from which we quote:

It is startling to observe to what extent the waves of feeling which are agitating Christendom can be traced in the heart of the Ottoman Empire. Modernism and Democracy stare us in the face as we read. Precisely as the Prophets threw off the yoke of Moses while they appealed formally to his authority, precisely as the Modernists are striving to force a Church debilitated by wilful ignorance to accept a new learning, so these Eastern teachers have broken loose from the letter of Mohammed's law and are striving to reconcile spiritual religion with the material revelation which comes through science. . . .

"Sensible men are withdrawing from listening to the clergy," and "hundreds of our young men, who have not learned anything at home or at school concerning the religion," are filled with "misapprehension and suspicion about the faith of Islam."

Moslem rule has become an object of ridicule, say these preachers; adding that this is the result of a disregard of the essential principles of religion.

In proportion as we fell to plundering we were overtaken by poverty and disgrace. In proportion as we established countless houses of idleness (i.e., pashas' palaces) we were left in the rear of progress. . . . As we worshiped the world and preferred our selfish and earthly advantage to everything else, we became the slaves of all men. . . . As we trespassed the rights of all the non-Moslem subjects of this empire, Greeks, Bulgarians, Armenians, Jews, whom his lordship our Prophet (may God commend and salute him!) has described as "God's trust" to us and whose rights he emphatically commanded us to respect, we were, in direct ratio to our trespass, deprived of the help of God. And our own rights we were treading under foot. . . . As we made the heart of humanity ache with our cruelty and intolerance . . . we became in that very proportion the objects of God's wrath.

Teachers of real light and leading are looked for, who will rescue the people from sloth and ignorance.

Let us lift up our eyes from the self-admiration and egoism which for many years have been absorbing our attention. Let us see the wonderful achievements in arts and industries, and let us observe the immense strides which have been taken in the royal path of science. Let us take our steps accordingly. For we must confess that we are very far behind.

Surely those who represent Islâm to us as an unchanging irreconcilable bigotry, having no use for modernism, bitterly opposed to everything Western, bent on rooting out the Westerner and planting firm its ancient banner of stagnation and fanaticism, have neglected this other side of the question. Mohammedan revival indeed! Here is a revival and no mistake, but not quite the kind the sensational prophets are so fond of picturing. What a lesson to us in judging of our fellows! For in criticising races, as in criticising our next-door neighbor at home, we do but hold a mirror in front of his face with the glass towards our own; and the grinning ape or scowling foe we see therein — the "other cock," so to say — is but the reproduction of our own charming features, talons, fangs, and so on. The Chinaman is going to eat us up, we think; so we flap our wings before our mirror, and lo! the other cock does the same! The Moslem is going to do — well, just precisely what *we* would have liked to do to *him*. But most times our brother, whom we imagine to be darkly plotting against us is as fully occupied with his own interesting case as we are with ours, and is barely aware of our important existence. If, instead of running away from him, we were to give him a pat on the back, it would show more wisdom.

It really seems as if brotherhood were growing in the world all of its own accord, while we men tried to avoid it; or perhaps one might say that we are running after it so fast that it has no chance to catch up with us. Much of the unbrotherliness in the world seems to be manufactured out of ink and paper. As a fact, we see that every man who has a nose in the middle of his face and two eyes, two ears, and so forth, is made in pretty much the same way inside. The thing for the Theosophist to do is to deal with facts as they are and not mind the theories that darken the firmament. STUDENT

The Church of Ethiopia

SEEING a newspaper paragraph entitled "The Black Peril in South Africa," we turned with interest to see what this might be, our speculations hovering between dire disease and race-problems. But a surprise greeted us when we ascertained the meaning of this title, which, remember, is not our own title, but one given by the London paper which reports the events or else by the Liverpool paper which copies the paragraph. The "black peril" is clergymen and churches! Ethiopian clergymen and Ethiopian churches, it is true, but still clergymen and churches — the "Church of Ethiopia." This is the "black peril."

Since 1892 South Africa has "teemed with black conventicles." The writer talks as if he were speaking of black beetles. These are under exclusively black administration. In that year a native clergyman seceded from the Wesleyans and started a church of his own for black people only and called it the Church of Ethiopia. He was soon followed by other native ministers from various denominations, and today the majority of native churches and "kindred Ethiopian sects" are affiliated with the African Methodist Episcopal Church. This concern, directed from negro America, is the most powerful Ethiopian organization in the world, boasts a million communicants, and is known to possess church property valued at fifty million dollars. It has its own hierarchy of bishops and ecclesiastics, and

realizing with considerable astuteness the commercial and spiritual value of South Africa, has so used its superior position and monetary resources that it has now firmly established itself in the land.

It has a host of Kaffir ministers and deacons, and even those sects which are not included are affiliated by the common tie of racial feeling.

There is one watchword upon which all their dogmas unite in harmony, and this is "Africa for Africans," an Ethiopian Republic from the Zambesi to Cape Town.

This is surely a most informing episode in the history of Occidental religion. We seem to see here a great racial movement, one of those now going on all over the world. And it has utilized Christianity as a means of formulating its moving spirit. With all the astuteness of plain common-sense, which goes straight to the mark and wastes no time in cant, it has seized upon the true character of that mysterious agent known as "the Gospel" and has turned it to an appropriate purpose. It has realized that what goes by the name of "the Gospel" is a kind of racial spirit, made up largely of money, acquisition, and other familiar appurtenances of occidental civilization. And it has determined to use this engine for its own purposes.

This racial definition of "religion" is peculiarly comprehensible to the dark races in question. Look at their own native religions. Religion as a tribal cult, and on a larger scale as a racial cult, is familiar to their ideas. It is not a revelation of truth from the deity, but a kind of tribal or racial magic, whereby a tremendous moral and psychic force is generated by a united observance of rites. Money and influence are blended with this worship quite honestly and without cant.

So here we have the very thing which missionary enterprise has so often been accused of doing surreptitiously, done openly and candidly. Missionary enterprise has largely been mixed up with liquor and trade and land-seizing, and used as a plow-point for the insinuation of occidental civilization. But here, missionizing is being done thoroughly and without disguise. We have been blamed for giving the heathen a materialistic and commercial religion, and here they have actually grabbed it and made it their own. They have practically stripped the missionary and thrown away the remains. They have snatched the "lamp of life" from our hand and placed it in their own temple. Christianity is gotten out of hand; the European missionary will be a drug in the market; the home-grown product will crowd him out.

We are talking very learnedly over here about the future of Christianity, but may we not be reckoning without our host? It is difficult to foresee the future of Christianity if it is adopted as the national religion by a newly-awakened continent of descendants of ancient Atlanteans and grafted on one knows not what of hoary magical lore. TRAVERS

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MAGDALEN COLLEGE, OXFORD, ENGLAND

Oxford and its University Buildings

OXFORD, famed for its University and the historic interest that clusters about its many buildings, is justly famed for its beauty, as it is one of the most beautiful cities in the world. Approaching the city, one is held entranced by the loveliness of the scene. No factories, slums, nor smoking chimneys mar the place, while towers and spires, rising in quiet dignity, combine with gardens, groves, and avenues of trees to make Oxford almost the fairest spot in England.

Magdalen College, shown in the illustration, is one of the handsomest and most complete of all the historic buildings that go to make up the great University. It stands on the bank of the river Cherwell and about it lie the broad Cherwell meadows. A deer-park, cloisters all ivy-covered and with sculptures carrying the memories of past epochs, a picturesque stone bridge, and the new edifice which is pure Gothic, combine to render Magdalen College of more than passing interest even to the tourist bent on "doing" Oxford in a day.

In 1456 one William Patten, better known as William of Waynflete, bishop of Winchester, established Magdalen College. His plan included a president, forty fellows, and thirty scholars, with chaplains and a full choir. In 1473 the cloister quadrangle was built and the chapel was begun the following year; but it was not completed until 1480. A decade later the exquisite and harmonious campanile was commenced. The custom of singing a hymn at the top of this bell-tower at 5 a. m. on each May-day was inaugurated in the reign of Henry VII and is still observed.

Other Oxford buildings are the Bodleian Library, the Sheldonian Theater, the Divinity School, the Ashmolean Museum, the New Museum, the Church of St. Mary, the Observatory, the Clarendon Building, which houses the Clarendon Press, and the Taylor Building, which contains several hundreds of drawings by Michelangelo and Raphael besides a large collection of Turners. There are also the Colleges Balliol, All Soul's, Hertford, Merton, Keble, Exeter, Lincoln, New, Oriel, Pembroke, Queen's, St. John's, Trinity, University (the proper title being the Great Hall of the University, *Collegium Magnae Aulae Universitatis*), Wadham, and Worcester.

The Bodleian Library is generally held to rank first in importance. It was founded by Sir Thomas Bodley in 1602 and since 1610 has been entitled to receive a copy of every book published in the United Kingdom. In fittings and general arrangement it has been practically unchanged since the days of Charles I. Its overflow of modern books has been housed in the Radcliffe Camera, adjacent, which is now used also as a reading room.

Radcliffe Camera (see CENTURY PATH of June 5) stands in the center of a magnificent square and from its gallery one may obtain a fine panorama of the University and surrounding country. The building was erected in 1737-49 from a design by the famous Gibbs.

The Ashmolean Museum, founded in 1683 by one Elias Ashmole, was the first public museum of curiosities in the United Kingdom.

All Soul's College was founded in 1437, and, says one writer, "the name records the ancient duty of praying for all who fell in the French wars of the early fifteenth century."

Balliol College was founded through the efforts of Lady Dervorgilla, widow of John de Balliol, who lived in the thirteenth century.

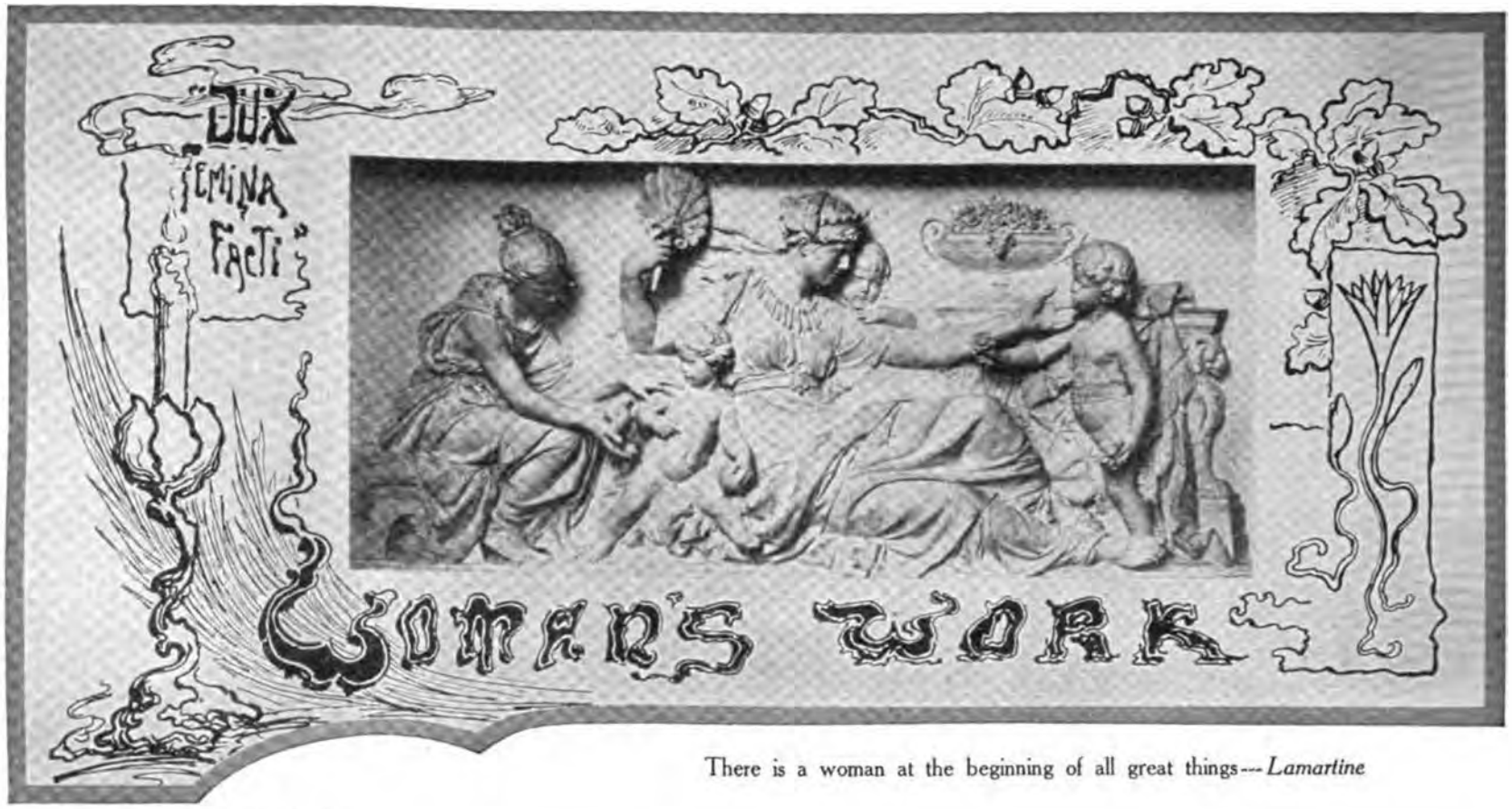
Queen's College, founded in 1340 by Robert de Eglesfield, whose name is kept in memory by the yearly custom among the fellows of presenting each other with a needle and thread ("aiguille et fil" — Eglesfield) was so named from its royal patroness, Queen Philippa.

Wadham College was founded in 1610 by Mistress Dorothy Wadham, who in doing so carried out the uncompleted plans of her husband, Nicholas, who died in 1609. She even appointed the trustees and fellows, and kept close account of all details connected with its management for many years.

The Botanic Gardens, founded in 1680 after plans by Inigo Jones, and the Observatory, should also be mentioned.

Legends connect this famous old city of Oxford with Brute the Trojan and also with the Druids. The name has been traced back to a Celtic root signifying "water," or according to some authorities, "Isis." The future may disclose many interesting truths along these lines if archaeological research should find its lines laid Oxford-ward. STUDENT

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There is a woman at the beginning of all great things — *Lamartine*

The New York Theosophical Home-Center

AT the time that Katherine Tingley succeeded William Q. Judge as Leader of the Theosophical Movement throughout the world — on the death of the latter, March 21, 1896 — she was residing on West End Avenue, New York City. Although not then known to many of the members of the Society, but only to a few of those closest to Mr. Judge, she had for some years been a coworker with him in the Theosophical Movement.

For many years Katherine Tingley had been working among the poor on the East Side of New York. She had established the Emergency Relief Association, which rendered such needed assistance in the great distress following upon the Cloak Makers' strike in 1892, giving relief in the way of food and clothing, visiting the homes, teaching the mothers how to care for their homes and their children, finding employment for many who had been thrown out of work, and especially caring for neglected children. She founded, too, the "Do Good Mission," established unsectarian Sunday Schools, and classes of instruction for the parents. All this work, and her work in the prisons, in relieving the unfortunate and the destitute, and how in the midst of this work she first met William Q. Judge, is graphically described by Katherine Tingley herself in the *Metropolitan Magazine* for October, 1909.

Mrs. Tingley's home on West End Avenue, a view of which is shown on this page, became, after William Q. Judge's death, the scene of some of the most important events that have occurred in the history of the Theosophical Movement. It was here that the Leader planned the great Theosophical Crusade around the world and here, too, she established the School of Antiquity. It was here that she made known to a few members the constitution of the Universal Brotherhood, and here the Universal Brotherhood itself came into being as an organization, January 13, 1898 — which constitution and organization were accepted and adopted one month later, February 18, 1898, by an almost unanimous vote of the Theosophical Society at its annual convention at Chicago, whereby the latter became merged into it, the full title of the Organization now being the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.



THE NEW YORK RESIDENCE OF KATHERINE TINGLEY
WHEN SHE ENTERED UPON HER WORK AS
LEADER OF THE INTERNATIONAL THEOSOPHICAL MOVEMENT

Located in one of the best residence districts of New York, from the windows of the West End home one could get a glimpse of the Hudson River; and while still partaking of the great metropolitan life, there was a touch of the peace that flows ever from the great heart of Nature. There was about Katherine Tingley's home an influence that will cause it to be remembered throughout their lives by those who had the privilege of participating in the events described. It may be said to have been the birthplace of the new era of the Theosophical Movement, which began at that time, and because of that will always be held sacred for its historic memories by all members of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. "Temple of a nation's vows" in very truth, this home-center was also consecrated to the broader and higher uses of the world's unfolding spiritual life. STUDENT

THOU shalt make thy house
The temple of a nation's vows.
Spirits of a higher strain
Who sought thee once shall seek again.
I detected many a god
Forth already on the road,
Ancestors of beauty come
In thy breast to make a home.

Emerson

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The Point Loma Type of Character

IT almost seems needless to say that a new type of character is being evolved at Point Loma. To describe that type clearly is difficult, but an attempt can be made. It is quite distinct from any type that can be thought of as "national." Rather is it a composite blend of the best elements of the many national types that mingle in Lomaland for the purpose of realizing the Theosophic ideal in the actual life of humanity.

The early work of the Theosophical Movement was necessarily limited to theoretical teaching and a clearing away of the mental limitations that precluded all true insight as to the Theosophic life. The passing of that stage naturally led to a sifting process, wherein the workers were differentiated from the dreamy drones. The sequence to this was the banding together at Point Loma of many national types for the purpose of working out a high international ideal; and let it be fully understood that all true workers throughout the world are and have been co-workers in that scheme, even though they may remain in their several national outposts as guardians and sentinels.

As the years pass by and the students of Point Loma unfold their deeper possibilities a distinct type of character, which we may call the Point Loma type, is being revealed. It is eminently international, and presents qualities that have long remained latent in the life of the world, overlaid as it is by sectarian interests and national prejudices. It is chiefly among the children of the Râja Yoga School that this new type can be discerned. It is morally clean — naturally and healthily so— easily resisting evil, because of absence of weakness upon which evil can fasten; mentally robust, because of a clear and direct perception as to what is right and a natural desire to do it; physically alert and clean, because the in-dwelling motive is strong and creative.

Can we doubt that humanity will be saved with such types emerging upon the scene of action? The latent seeds of divine knowledge being uncovered and nourished in the Râja Yoga School are daily flowering into strenuous action to spread like a conquering force throughout the world. New presentations of old ideas will be forthcoming, and new fields of endeavor opened out. This new type of character challenges the world to live according to the unchanging laws of human life and to prove how valueless are the dogmatic and arbitrary teachings that are incapable of application to daily affairs. This type of character is not far removed from true knowledge, for rightly evolved character *has* knowledge, because the heart is attuned to Divine Law and intuitively awakens to the deeper truths in its contact with the energies of nature. Nature's truths speak in direct language to those who serve aright.

We are reminded of the saying, "Education is but a means; the Soul is the end," and through the Râja Yoga system of education as taught by Katherine Tingley, the world will be compelled to acknowledge that Theosophy is a living power, and as such, that it is destined to gradually mold the life of all humanity. As members of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY we are individually responsible, whether we are students at Point Loma or students elsewhere, for the growth of this new type of manhood and womanhood. Let us live up to the measure of that responsibility. STUDENT

IT is a startling fact, but a fact, nevertheless, that the majority of human kind is living under a psychological influence of inertia and of slow moral and spiritual decay. This could not be so if the divine nature of man were active and the Intuition were the directing power in human life. Intuition discerns evil, anticipates its influence and wards it off. Intuition is the lost chord, yes, the lost word in human life. It is the ear, the eye, and the voice of the Christos in man.

— Katherine Tingley in a recent address



VIEW OF THE HUDSON RIVER
FROM THE SIDE BALCONY OF THE LEADER'S NEW YORK HOME

For a Sane Fourth

WE are nearing the "Glorious Fourth." On last Fourth of July, according to available statistics, 5307 persons were killed, blinded, or maimed in the United States, "principally children."

Last year (prior to July 4) eight of our largest cities passed an ordinance prohibiting the use of fire-crackers and their usual concomitants in connexion with the Fourth of July celebration that was approaching. In every city the accident list made a sudden drop to almost nothing, and in one (Washington, D. C.) there were no hospital cases whatever from this cause in 1909 against 104 in 1908.

"Principally children"! What of their mothers? No statistics refer in their records to that world of unspeakable, nameless suffering for another's misfortune that is so much keener than any suffering that is merely personal. Statistics probably cannot concern themselves with vistas and causes, but those who read them sometimes might do so with profit. Many years ago, working among children in New York, Katherine Tingley advocated a "sane Fourth." H.



VIEW OF THE HUDSON RIVER NEAR THE GRANT MONUMENT, NEW YORK

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OUR YOUNG FOLK

Midsummer Fires

IN certain provinces of northern countries like Sweden the young folk have great bonfires at midsummer while in other provinces this custom, a very ancient one, is observed on the first day of May. No boy or girl who has ever taken part in this ceremony of bonfires can ever forget the experience, which is one of the most joyous in Northern childhood days.

About midsummer along the shore and in sunny places among the flowers in the fields, the young folks pile dry branches of trees which they have gathered in the forest, and always, with these, the old, dry Christmas trees, which have been carefully kept for this occasion. On midsummer eve they come carrying small buckets filled with tar, and when it begins to grow dark they arrange the heap of branches in the desired shape, putting the old Christmas tree on the very top. Then the tar is poured over all.

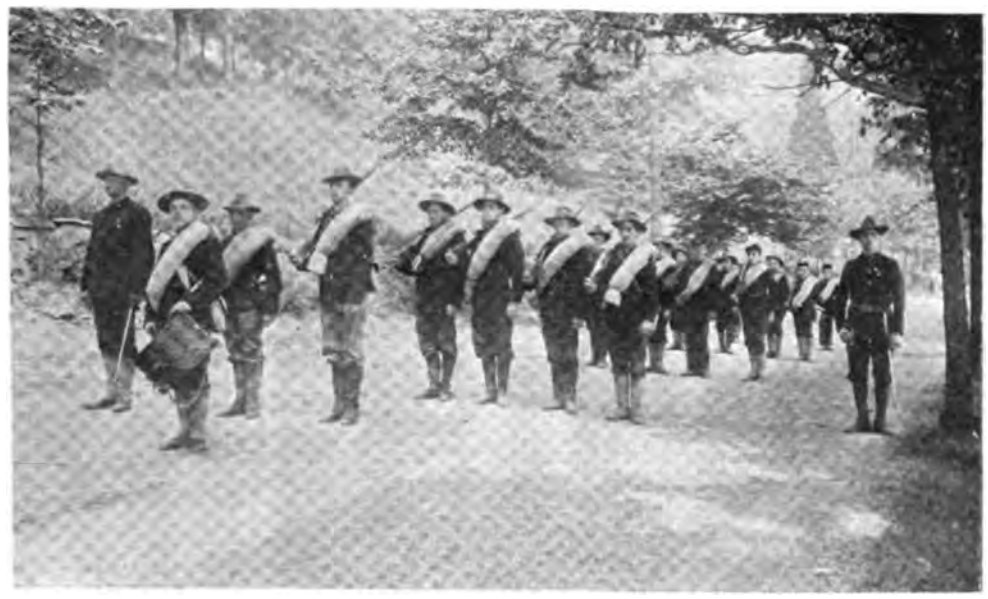
Now comes the great moment. The boys and girls gather round in silence and one boy lights the fire. What a glorious sight! The flames rise higher and higher, licking the dry branches, which crackle and burst with deafening sounds, while the light from the burning pile casts a weird glimmer over the surrounding figures.

Far in the distance appears another blaze. "There 's another," cry the boys, waving their caps. "Another, another; look across the bay. How big they are." Thus it goes, all over the country as far as eye can see, as they greet the new fires. They hasten to pile new branches to make their own rise higher, highest of all, if possible. It is a grand sight — even across the water on the shores of a foreign country, some lights are seen, rising one by one like new-born stars out of the darkness, growing brighter, and sending bands of golden light across from land to land, uniting all once again by means of the ancient ceremonial fire.

It will never do to have one's fire die out first. Hither and thither they run picking up every piece of wood to feed the flames, which rise, again and again, in fresh splendor; but at last the fire must die, and gradually the proud pile sinks until nothing is left but the glowing ashes.

All is not over, however. Now comes the second part of the midsummer frolic. From bags which they have brought with them, the boys and girls take potatoes and lay them in the hot ashes. Then they sit down in a circle and watch their potatoes, while some one tells as many legends and tales as he knows.

What happy thoughts come with the picture of children lighting a fire in the dark night. The old ceremony, now only a frolic, is a link with the past and also with the future when all nations will light fires which never will go out, but burn with gladsome light, watched by Râja Yoga guardians. These fires will bring joy to the world. RUTH



COMPANIES OF THE NEW CENTURY GUARD OF THE BOYS' BROTHERHOOD CLUB
A DEPARTMENT OF THE INTERNATIONAL BROTHERHOOD LEAGUE
MARCHING TO CAMP TINGLEY, N. J.

THE WAVE

A WAVE of the seas
Is the span of life,
Tossed by the breeze
And born into strife.

When hushed is the deep
And the strife is o'er,
Lulled into sleep
It kisses the shore.

Though sunk in the blue,
And though shorn its crest:
Lost from our view
It lives in its rest.

The world sea is won,
And the wave now free
Mirrors the sun
In the peaceful sea.

From the Swedish of K. A. Nicander
Translated by P. A. Malpas



VIEW OF THE NEW CENTURY GUARD ENCAMPMENT, FORT LEE, N. J.

Boys' Brotherhood Club No. 1

THE Boys' Brotherhood Club of which a squad is shown in the cut was the first one formed and this was the first encampment, in 1900. The New Century Guard, composed of many of such clubs, in several countries, with headquarters at Point Loma, was not established for the purpose of military discipline only. The boys profit by this training, but they look upon their arms as symbols reminding them that they must carry on a battle against the weaknesses of their own natures and ever defend the young and the innocent and protect the weak. Inspired as they are by the Theosophic ideal, these clubs bid fair to become a spiritual knighthood. G.

The Light of the Future

MOST wonderful is the promise just made by Mr. Edward Weston, the well-known engineer. It is the invention of light without heat. "It is not practicable yet," he says, "it is merely strange. In a little laboratory behind heavy shades objects are gleaming with the new pale light that is spoken of as the light of the future. The light comes from a substance that can be painted on any object, causing it to glow in its own colors and giving out a luminous mist of light by which it is easy to read. To have instead of a lamp or electric drop or chandelier a vase of tall flowers in the corner glowing with light sufficient to illuminate not only themselves but the whole room would be a wonderful turn in the magic wheel of modern life. Mr. Nikola Tesla (says *Popular Science Siftings*) is the wizard." — *Selected*

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THE CHILDREN'S HOUR

The Yellow Butterfly

IT is a beautiful summer day. The bees are humming, and the butterflies are flitting leisurely about, drinking the nectar from the flowers. There, over the clover-field, swaying and dancing like little fairies with golden wings, are some of those dear, sweet, yellow butterflies. Let us sit down a minute and watch them. There is one right by our side rocking so gently on a clover-flower. "I love you, little Golden Wing," she whispers. "Do you remember when you were but a wee, white egg on one of my leaves? And in a few days it turned into reddish orange and after six more days hatched into a tiny, brownish caterpillar, nibbling holes in my leaves? How I used to watch you and wonder what you were going to do next. Many days had not gone before you threw off the brown coat and became as green as my own leaves. And what an appetite you had! You ate almost all my poor leaves. Three times did you change your coat, but I was glad that you did not change also the beautiful green. One day, to my great surprise, you fastened yourself to my stem and, hanging with your back curved, spun the finest silken threads and made them into the daintiest little hammock. Then suddenly your coat split and there was the sweetest little chrysalis rocking to and fro, to and fro. For ten long days I watched and watched and waited. You did not stir, and I began to think that you certainly must be dead, when out from the chrysalis emerged my little Golden Wing."

This is the story of the yellow butterfly, but, do you know that the same thing happens to us all the time? When we are selfish, jealous, angry, narrow-minded, we spin cramping bonds around the soul; but when we, like little "Golden Wing," work in harmony with nature, when we are unselfish, loving, and compassionate, sheath after sheath will unfold, until at last every thought, every act, will become an expression of the Soul-Life. That is Râja Yoga, isn't it? BIRGIT



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BEAUTY READY FOR A CANTER

A FAIRY KNIGHT

HE put his acorn helmet on;
It was plumed of the silk of the thistle-down;
The corselet plate that guarded his breast
Was once the wild bee's golden vest;
His cloak, of a thousand mingled dyes,
Was formed of the wings of butterflies;
His shield was the shell of a lady-bug queen,
Studs of gold on a ground of green;
And the quivering lance which he brandished bright,
Was the sting of a wasp he had slain in fight.
Swift he bestrode his fire-fly steed;
He bared his blade of the bent grass blue;
He drove his spurs of the cockle seed,
And away like a glance of thought he flew,
To skim the heavens, and follow far
The fiery trail of the rocket star.

From *The Culprit Fay* by Joseph Rodman Drake (*Selected*)

Some More about Little Dog Trot

LITTLE Miss Trot is quite devoted to her master's red automobile and now guards it as she used to guard his bicycle. He can safely leave it with his packages anywhere about town just so long as Trot is on the seat and on guard. Her savage little growl and sharp bark are danger signals to anyone who ventures too near that precious car. It is curious the understanding she seems to have of the running of the machine. For instance, one day it was slightly out of order and her master was having a little trouble cranking it. Trottie, leaning over the back seat, watched him anxiously, her ears pricked forward, her tail motionless, her body tense with anxiety. Once, twice, three times he tried to start it; then Trottie began to howl mournfully. She was sure her beloved automobile would never go again, but the fourth time of trying brought the familiar "chug chug" of the machine, and as her master seated himself, Trot gave one flying leap and was on the front seat beside him, wagging her little tail and barking most joyfully, so glad that Master and she were to have their ride and that the dear red automobile was not broken. EUGENIA

THESE are some of the tallest trees in Britain: the "Queen Beech" at Askridge Park, 135 feet high; the silver firs at Luss, Loch Lomond, 121 feet high; and some beeches near Glasgow, which are 118 feet high.

Beauty

BEAUTY is a glossy black Dartmoor pony.

When he scents the gorse and the heather he would like to run wild again, but he loves his mistress and I think he would come back to look for her before long.

Beauty does not like the shopping expeditions to the nearest market town. I am afraid the only thing that keeps up his spirits on the long dusty high road is the prospect of a loaf of bread at the first bakery. One day the baker had no small loaves. Beauty could not understand that he would have to go on to another shop and, like some untrained little children when they cannot have what they think they have a right to, he tried to be disagreeable. He pawed the ground and shook his head for a few moments but at last decided that his duty was to wait patiently. He always finds it very trying to stand outside the shops while his mistress makes her purchases.

In the town he has still to learn to be on his best behavior; but you should see him in the country when his mistress comes down to the paddock. As soon as he hears her coming he whinnies and canters across the field to meet her; then the halter is slipped over his head and he stands close up to the gate to ask her to mount on his back. When they have to open a gate he understands all about it and always gets into the best position.

One day his mistress was carrying a shawl which she threw over his back; on the way Beauty made a sudden halt. The shawl had slipped off his back and he was waiting for his mistress to pick it up.

Beauty likes nothing so much as to feel his mistress's hand on the reins. Like all animals who are mastered with kindness he gives a happy and willing service. ELWYN

Industry Brings Her Own Reward

ONCE there was a man who had four sons. When he came to die he called his sons to his bedside and said: "My sons, the only treasure I have to bequeath to you is in the vineyard. That is yours with my blessing."

So the sons, thinking there must be a pot of gold hidden in the vineyard, were untiring in digging up the ground and looking for the buried treasure. The thorough tillage caused the grape vines to flourish wonderfully and they yielded such an abundance of fruit that each son grew rich.

"Truly," said the eldest son, "our father was wise. This treasure, once discovered, can never be lost or spent." J.

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7	29.652	67	60	62	58	0.00	SW	3
8	29.649	67	60	62	59	0.00	N	6
9	29.696	69	58	62	59	0.00	NW	10
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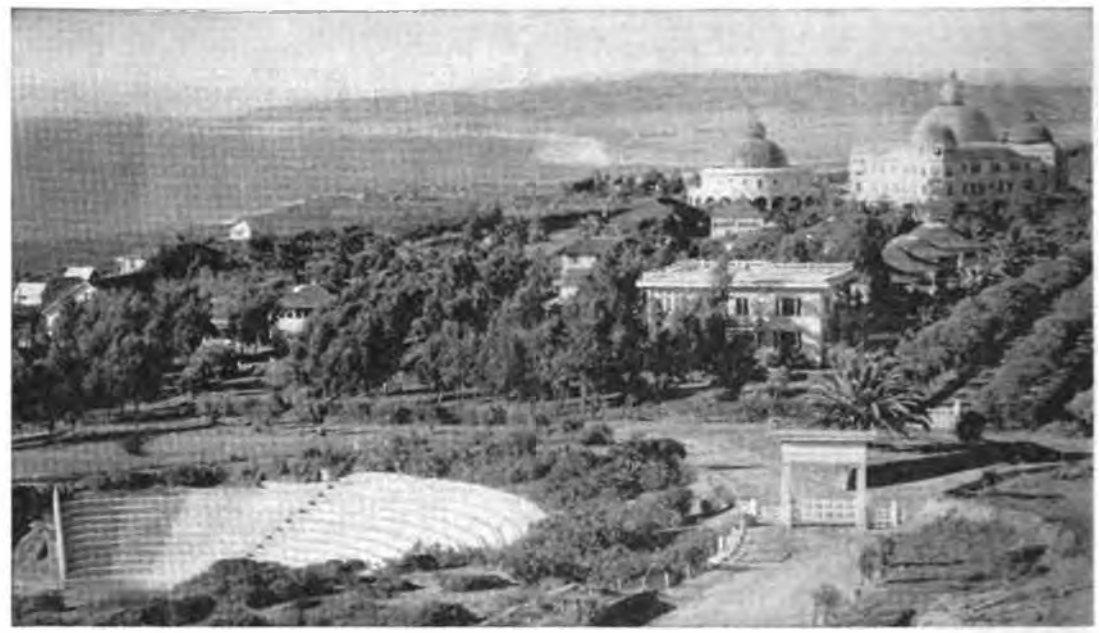
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the promulgation of

THEOSOPHY

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

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Edited by KATHERINE TINGLEY

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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 34

CONTENTS

Pages 2 & 3 — EDITORIAL
Modern Science : A Brief Survey
The Ancients Did Possess Exact Science
Modern Research Still Young
Return of Former Cycles
Coming of Saner Modesty
Civilization is Moral, not Physical
The Key to Progress still Wanting
Theosophy Strengthens Science
Psychism only a Side-track
The Science of True Life
What is Christianity?
Minute Monads in Myriads

Page 4 — TWENTIETH CENTURY PROBLEMS
Christian Antecedents and Collaterals
Universal Cosmogony
Opening the Window

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Table des Marchands (*with illustration*)
Homer's Ithaca and Odysseus
More about the Chimus

Page 6 — TWENTIETH CENTURY SCIENCE
Overworked Data
Delayed Reflexes
The Secrets of a Comet

Page 7 — NATURE STUDIES
Along Point Loma's Ridge (*with illustration*)
Regeneration (*verse*)
An Example of Mutual Interests

Pages 8 & 9 — STUDENTS' PATH, ETC.
Absorbed in the Reflection
Upper Lake Killarney (*illustration*)
Ideals
The Divine Whisper (*verse*)
Theosophical Forum
Last Sunday Night at Isis Theater

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
New Attitude of Missionaries Towards other Religions
The Expurgated Bible

Page 11 — GENERAL
Ancient Races
Edward the Peacemaker (*with portrait*)

Page 12 — GENERAL
"Green Gold"
The Comet and the Millennium
Scientific Oddments

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
The Path (*with illustration*)

Pages 14 & 15 — WOMAN'S WORK
Egypt
Echoes of Today
The Sheik in charge of Ghizeh Pyramid (*portrait*)

Page 16 — OUR YOUNG FOLK
Björnstjerne Björnson
The Face in the Tree (*with illustration*)
Interesting Facts

Page 17 — CHILDREN'S HOUR
From my Window
The Crown Prince Olaf of Norway and Prince George of Wales (*portraits*)
A Rain Drop's Story
The Cat and the Fox
Royal Cousins

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

Modern Science: A Brief Survey

IF we consider the differences between ourselves and the ancients, we are at once struck by the fact that the chief dissimilarity is that they had little or nothing that can properly be called science. Deep thinkers they had, poets that have never been surpassed for lofty imagination and noble diction, teachers who devoted their lives to the attempt to solve the mysteries of existence, but the systematic study of the workings of nature is essentially modern. (From an address delivered at the dedication of the Laboratory of Physics, University of Illinois.)

This is a fair statement of a conventional point of view. But is it not somewhat of a dogma? The opinion of an age that is passing, it has become stereotyped, and is accepted as an axiom, without further question, like other dogmas. But such dogmas are often rudely shaken when someone of originality comes along and asks, "Is it true after all?"

From the sequel we gather that the "ancients" are the Egyptians, Assyrians, Hebrews, Greeks, Romans, and Arabs. In the case of the Egyptians and Assyrians, and to some extent of the Arabs, it is admitted that they had a good deal of natural science. And these are precisely the nations of which we know least. Therefore the alleged deficiencies in their attainments may be only deficiencies in our knowledge concerning them. Our history of the Assyrians is made up chiefly of long gaps.

The Ancients Did Possess Exact Science

It may at least be put forward as a tentative and alternative hypothesis that science of the kind we call modern *was* known to some of the ancients, though not to certain nations whose history we happen to be more familiar with. The mere fact that the Greeks and Romans, and perhaps one or two more, did not advance much along this particular line, proves nothing with regard to other and earlier races. Everything moves in cycles, and there may be cycles of progress in natural science.

It may be correct to say that in the short period we call "history," our own times stand out uniquely in the matter of natural science. But then our history is so very limited. Think what it is. A few centuries ago we were emerging from ignorance and semi-barbarism. Various "revivals of learning" brought us a little knowledge of the Greek and Latin classics and some traditions of the ancient Saracens and Hebrews. Egyptology and Assyriology brought us a little more, as did the knowledge of Sanskrit. But, all said, it amounts to very little and that little is but a curious patchwork. In truth we know very little about the ancient world, even a few thousand years ago; and there are huge gaps which archaeology is only just beginning to see, let alone fill up. And, if we go back beyond those few thousand years, to when the Egyptians, the Chaldaeans, the Hittites, etc., were flourishing, and even beyond that to when the Pelasgic walls were built all over the world — what may we not anticipate? India is known to be the heir of the most profound knowledge, not only on the more metaphysical aspect of things, but even on mathematics, geometry, astronomy, and the properties and forces of material nature. Altogether there is more than a presumption that natural science of the kind we have now has existed before. In that case our age would be the return of a cycle, distinguished alike by similarities and dissimilarities from its predecessors of the same kind.

Modern Research Still Young

Return of Former Cycles

A further interesting and very debatable point, also raised by the same writer, is as to the value of modern science as an instrument of progress. This is a question on which extreme, partial, and hasty views are likely to be taken; it has many sides, and all have to be taken into consideration. Probably it is a mistake to attempt to give a categorical answer to such a question as whether modern science has aided or hindered progress. It is a phase in human history, and the thread of its career is interwoven with many another thread. Also we are apt to confuse the institution with the use that it is put to, and to place the blame on the wrong shoulders. The writer gives a list of the things that science has done, emphasizing the unification of humanity. On the other side he quotes James Bryce, who, after a most careful examination of the question, "What is Progress? Have all our modern improvements constituted real progress from the time of the ancients?" concludes disappointingly and ends by inclining the beam very slightly in the positive direction. Certain great injustices that always accompany great advances in science the writer charges to the abuse of science, not to science itself. But, on the other hand, he says, the increase of insanity is not so easily explained away.

Coming of Saner Modesty

The key to this question is that science has brought us greater responsibilities, and must prove a blessing or a curse according as we rise to the occasion. On the whole it is a necessary and valuable stage of evolution; the part that it has played in the unification

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of nations and in the diffusion of knowledge cannot be overlooked. But we are beginning to see now that under the new state of affairs brought about by science, we cannot do as we used to do before, without grave danger to our civilization. We need to even up a bit and let our moral nature catch up with our scientific knowledge. The principles that have for so long constituted the working basis of our life are now equipped with all the panoply of invention; and thus equipped they threaten to overwhelm us. New principles must therefore be introduced.

Civilization is Moral, not Physical

And the lecturer asks what is the object of science. He imagines that every man is supplied, not only with three acres and a cow, but with sanitary plumbing, beer laid on in pipes, electric power, and perhaps even a machine piano and a talking machine, and asks, "Is this all?" He fears that it is not; for life does not consist exclusively of eating, drinking, and pleasure. "Unless what we call the soul is improved as well as the body, life is likely to be a poor thing." But we search the rest of his address in vain for anything like a completion of this beginning; he practically drops the subject there. Much of the good attributed to scientific knowledge is really due to the character of the men mentioned as devotees thereof; but this character is not a permanent asset of our race unless fostered by other means.

The Key to Progress Still Wanting

Modern knowledge is too exclusively physical; and so long as it limits itself thus, it must be content to figure as only a branch of Universal Science; for it cannot ignore and occupy the throne of life at the same time. Science itself, in the wider sense, must include the science of character and be prepared to guide us in the more essential respects of life. Now modern science can tell us nothing about our *essential* nature; it offers us theories which are obviously mere guesses, and shows a want of knowledge, too often a readiness to embrace wild conjectures, and a frequent radical diversity of opinion that cannot command confidence.

In criticising science, one must be careful not to play the game of the bigoted churches, which would like free inquiry to be suppressed; for science, despite its faults, has ever stood as the champion of independence. But so far from playing the game of bigotry, Theosophy would rather strengthen the hands of science by rendering it a more worthy opponent of bigotry. Its failure to supplant bigotry is largely due to the fact that it has little else than negative propositions to offer.

Theosophy Strengthens Science

Science is colored by the tendencies of the people who study it; and thus we find it in this materialistic age running into strange side-tracks and lending the supports of its name, made influential by its past great deeds, to things that scarcely can be commended. The cult needs systematizing, purifying, reorganizing, protecting; so that only worthy representatives may be included and may enjoy the honor of the name. But such a policy is difficult to carry out because it suggests a procedure contrary to the spirit of perfect freedom and independence. Nevertheless some such thing will probably have to be done for the protection of society.

Psychism only a Side-track

Another grave danger to which science is at present subject is that of rushing heedlessly into psychism, a field which does not properly belong to it, and wherein its accustomed methods of research will be found inapplicable. Besides being so dangerous, this pursuit is a most regrettable side-tracking of science from the true line of its enterprises; for ought it not to be investigating those powers in man which make for progress, and not dabbling in necromancy and table-tilting? Sane and careful investigation is one thing; dabbling and theorizing are others.

Medical science perhaps comes nearest to the science of life, dealing as it does with matters that affect individual and social happiness. And this science could learn much from Theosophy. For, where doctors attempt to cure the body without first getting hold of the mental and moral nature of the patient, Theosophy cures him on all planes at once. Theosophy goes far deeper into the cause of the disease, and brings to the aid of drugs and treatments its profound understanding of the forces that operate in character. Next to medicine might be mentioned *agriculture,* as this also touches human welfare closely. We realize now how much there is to be learnt in the care of the soil and plants, and the practical spirit of solidarity which Theosophy renders possible would make possible in turn that solidarity which is so essential to a proper carrying out of the measures which we know to be the right ones to adopt. The other scientific arts are perhaps less directly connected with the science of life than are the nobler abstract sciences, such as astronomy, yet all would profit by the spirit of solidarity which Theosophy creates; and much of the effort now spent in discovering and inventing things that do not minister to human welfare would be directed into channels of real usefulness.

The Science of True Life

STUDENT

What is Christianity?

AN elastic term—that is one thing it is. It is possible to use that term in such a sense that a Theosophist could cordially indorse Christianity as a lofty and comprehensive exposition of the truth. It is possible to use it as a synonym for an undesirable and regrettable form of superstition.

Sometimes Christianity waxes very large and grand for controversial purposes; its champion being ready to admit the truth of anything you may allege about ancient wisdom, to declare that all this is included in Christianity, and to go you one better, crowning the edifice with the Christian cross. But if Christianity is so big on paper, it ought to be as big in practice.

Monumental Christianity, by Lundy, a presbyter, surveys the big field of ancient symbology, philosophy, and religion, Vedic, Pythagorean, Chinese, Assyrian, ancient Mexican, and all; exhibiting much erudition and some comprehension of the philosophic meaning of the symbols. But Christianity is placed triumphantly on the top as a capstone! All this ancient religion and symbology constituted the primal and universal religion, revealed by God to man, with Christianity the final revelation!

If Christianity is all these, ought it not to have something to show for it? Yet, methinks, it is under this same Christianity that civilization is carrying on the white slave traffic and other vices which have never been excelled.

If Christianity is all Mr. Lundy says it is, then it is to be feared its adherents have sadly neglected the study of their own religion. It is all very well to say Christianity is superior to the Vedas, Pythagoras, etc.; but what modern Christian is prepared to do justice to such a claim? Is not the situation rather like that of the "Emperor of Russia" or "Jesus Christ" in the lunatic asylum — one of imputed and imaginary glory, conferring no practical benefits on its possessor except that of an unenvied complacency?

Is the Cross, then, the symbol of the four elements of the lower creation balanced about a central point, and signifying the Key by which man may become master thereof? Much use such a key seems to be in a practical sense. Where is the Christian who, by virtue of his religious faith, is a Lord of the elements like his Master? Is the Supper a symbol of the partaking of Divine graces, and Baptism a sign of spiritual second-birth and regeneration? Then where is the Christian who has been thus renovated and filled with Divine healing power that he may be a lamp unto ignorant helpless humanity?

Theosophists do not desire to traduce Christianity; only they ask, Where are the fruits of your claims? Make good, if you can, and we shall be ready to bow down. But if Christianity is the belief in a personal and partial God, in the theological heaven, hell, and Satan, in death-bed repentance, and so forth — why then it cannot stand on the summit of all past wisdom. Which of the twain is Christianity?

To whom is it now given to understand the mysteries of the kingdom? The Master had with him initiated disciples. Our clergy do not seem to be initiated into the mysteries of the Kingdom. When we hug ourselves over our privileges as Christians, we do not realize that we are humbly picking up the crumbs that have been left us by an ecclesiasticism that has made away with all the real feast.

Of course there will be a good deal of the "Lo here and lo there," ranging all the way from the indecorous antics of certain religious fanatics to some erudite literary hashing-up of ancient symbolism. But by their fruits shall ye know them. Who is convinced enough and sincere enough and earnest enough to lead the real Christian life without profession and enroll himself in a silent unknown church of all who do likewise? Perhaps knowledge would come to him so.

STUDENT

IT is estimated that in the alimentary canal of the average adult about 126,000,000,000 microbes come into existence every day. This has led to the idea that these creatures were indispensable to life; but there are animals which live without them, and other animals which have them have been kept under conditions of sterilization without apparent results.

STUDENT

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Some Views on XXth Century Problems

Christian Antecedents and Collaterals

M. ANATOLE FRANCE has been arousing much discussion and some wrath. In a lecture delivered at Rio de Janeiro and since republished, he ventured to maintain that the spirit of Christianity was already present in the Augustan period in the cults of Mithras, Adonis, and Osiris.

Protest is useless, for he is right. Religion is *re*delivered to the peoples age after age, as fast as they corrupt the older presentations; and Jesus was one of the redeliverers. As Pfleiderer says, (*Religion and Historic Faiths*):

> Religious customs are never created out of nothing. We may all accept the fact that the heathen Christians of Antioch preserved the old customs by which they had previously celebrated the death and resurrection of Adonis their lord, and now transferred them to their new lord, Jesus.

Cumont (in *The Mysteries of Mithra*), speaking of the resemblances of Mithraism and Christianity, says:

> Both religions placed a flood at the beginning of history; both assigned a primitive revelation as the source of their traditions; both believed in baptism, held Sunday sacred, and celebrated the birth of their gods on Christmas Day; both practised the rites of communion; and both believed in the immortality of the soul, in a last judgment, and in the resurrection of the dead.

Mithras was the Persian Christ, the eterally youthful Mediator, son of the co-eternal Ahura-Mazda. One of his symbols was the Lamb, and its sacrificial blood was regarded as purificatory. As the son, he was the world-maker. Not only Sunday and Christmas, but Easter, were associated with him. As in the case of Osiris there was an annual ceremony in which he was buried in a stone tomb, left there three days, and brought out at the Vernal Equinox. At another ceremony bread and water were taken in his name and his sacred cake, Mizd, reappears as the Mass. At others he underwent an intercessory sacrifice for the redemption of his worshipers. In several of the older cults there was a ceremony in which a young man was nailed to a tree. Mithra, like Christ, was represented as Virgin-Born, and a "rock," Peter, *Petr,* was sacred to him. So close were the general and particular resemblances with Christianity that Justin Martyr charges the devil with plagiarism *by anticipation,* and Firmicus and Tertullian seem inclined to suggest the same!

It may be long before the list of resemblances is fully worked out. As John Davidson (Art. Mithraism, in *Religious Systems of the World*) says:

> There were in antiquity, we know, quite a number of elaborate treatises setting forth the religion of Mithra; and every one of these has been destroyed by the care of the Church. It is remarkable that even the treatise of Firmicus is mutilated at a passage where he seems to be accusing Christians of following Mithraic usages.

There is a peculiarly modern danger in the comparative study of religions. It would never have existed if the Christians had not taken the ground that in their own creed and symbolism alone was divine truth, the world having had no true inspiration till the day of their own Teacher. All the older creeds are lumped as "paganism," drawn out of perspective and placed outside the circle of light.

By this view the modern investigator, quite unknown to himself, is hypnotized; he starts with the prepossession. Still more is the public mind under its sway. And so when people learn that in its entire symbolism Christianity was anticipated by "paganism" there is no longer a circle of light at all. Christianity shares the falsity of its predecessors, never the latter the truth of Christianity. They never reason that just *because* of the resemblances of symbol there must be a common divine truth; that *because* the Redeemers were represented as Virgin-born there must be a spiritual fact common to them all which was thus symbolized; that *because* so many of them were represented as crucified, buried, resurrected, these events must be spiritual symbols for actualities in the inner life of all great souls.

So if the study of comparative religion is unseating faith, that is the fault of the Christians themselves. STUDENT

Universal Cosmogony

PLATO has not often been brought into relation with the New Testament. The rule rather is to throw the two philosophies *out* of relation, done by ignoring the *philosophy* in the latter and treating that of the former as "pagan."

In a short communication to a philosophical contemporary Professor Boardman compares Plato's "Idea" and Aristotle's "Entelechy."

The "Idea" is the foretype of all things, pre-existing in the divine mind. The "Entelechy" is the actualization of the "Idea" in concrete manifestation and operation. Aristotle justly — says the Professor—complained that Plato did not connect his "Ideas" with actual things, that there was no link between the passive prototypal "Idea" and the final manifestation of it in the concrete.

Neither Aristotle nor the Professor are justified in their complaint. Has the latter recently read the *Timaeus?* We have there (1) The Ideal World, the plan, the passive prototype; (2) The creative Demiurge, proceeding to fashion the manifest world according to the Ideal plan, his instrument being a dynamical principle which he infuses into the created or fashioned world as its vital soul and energy as he goes along; (3) The chaotic material upon which he works.

This does not differ from the other cosmogenies. In the Indian Vedânta, for example, we have (1) Brahma neuter, the eternal prototype; (2) Brahmâ male, the active creative or formative Demiurge; his energy, Daiviprakriti or Fohat; and (3) Prakriti, Mûlaprakriti, the substance upon which he works.

In the first few verses of the Epistle to the Hebrews and of the Gospel of *John* we have nearly the same. In the former, God is not shown as creating the universe. That work was done by the "Son," "by whom he (God) made the worlds." The active energy used by the "Son" is called "the word of his power." In *Genesis* this energy is the "breath" and the creative gods are the Elôhim; whilst primordial or inchaote matter is the "waters." In the Gospel of John we have again the actual creation or formation done by the "word," the "light," *not* by God. The former was *with* God, emerging to become the active light and life.

So little has the Professor noted the *Epistle to the Hebrews,* though he seems to refer to it, that he identifies Christ, the "Son," with Plato's supreme "Idea." At any rate he says: "The 'Charmer' of Socrates, Plato's supreme 'Idea,' Aristotle's ultimate 'Entelechy,' can be found and found only, in Christ, in whom dwelt all the fulness of the Godhead bodily." That is only true if you also say that Plato's "Idea" was *in* the Demiurge, the unnamed Supreme of the "Beginning" *in* the 'Elôhim, Brahma neuter *in* the creative Brahmâ, and so on. STUDENT

Opening the Window

AIRSHIPS have come to stay, and possessing some obvious potentialities in war, it has become necessary to make a counter move. This takes the form of an aerial torpedo guidable by wireless waves controlled from the ground. A working model was exhibited at the London Hippodrome, bombs *of flowers* being dropped upon the audience's head.

A counter-counter move may be expected, taking the form of a torpedo-destroyer discharged from the airship and also directed by wireless waves. The airship itself may also be directed by wireless waves from the ground. In the next war we may witness great aerial battles costing millions, conflicts between airships (unmanned), directing torpedoes (unmanned) and counter-torpedoes (unmanned). Miles away will be two tents each containing a man seated opposite a keyboard, with one eye at a telescope and a cigar in his mouth.

On the ocean will be great battleships (unmanned), directed and their guns fired, by wireless waves. This battle will also be a vastly expensive affair — in cash: in life, cheap. For the real combatants will be two men in yachts out of gunshot and seated at keyboards, cigar as before.

On land will be another costly battle, consisting of the clash of armed automobiles — similarly directed.

And under the water a fourth.

But we may be looking into a future that will not come. Evolution may not as yet have furnished us with much sense of humor or much commonsense, but we have *some.* Artemus Ward tells of a noble captive who languished twenty-seven dreary years in prison. At last a happy thought struck him: he raised the window and got out.

Why have war and the mighty cost of readiness for it? Mankind is about to perceive (suddenly and realizingly) that the place for an answer to this question is absolutely vacant. The window will have been raised. STUDENT

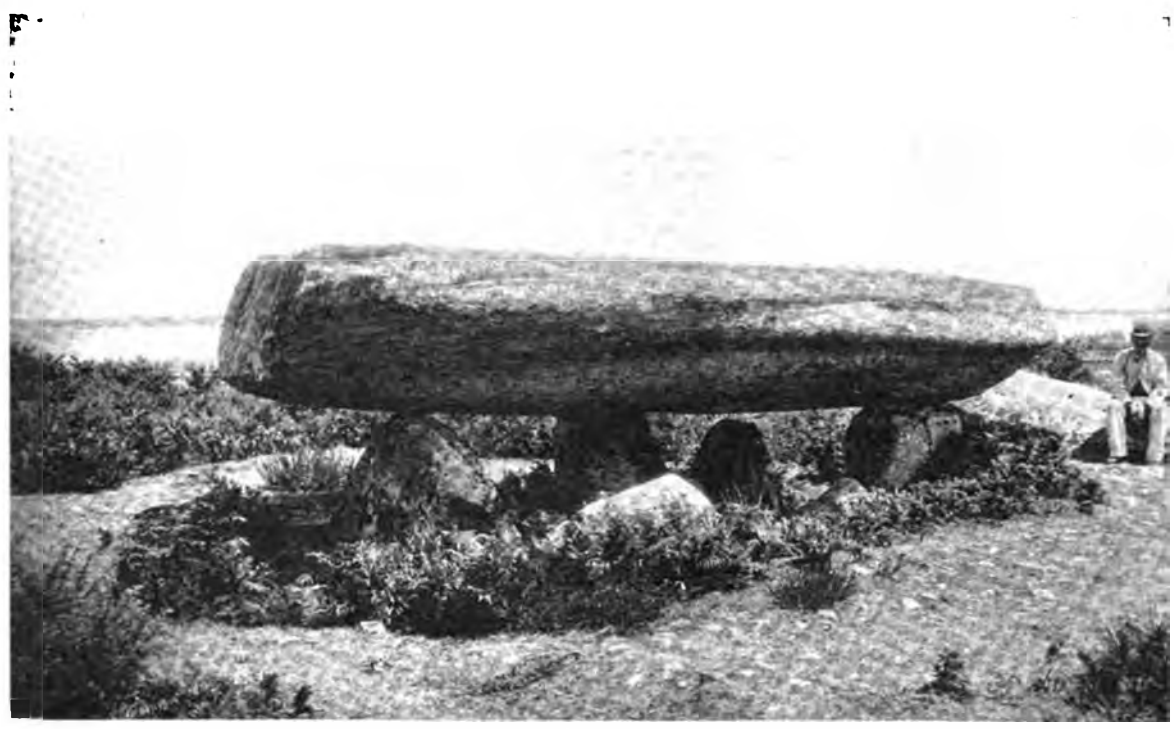
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Archaeology Palaeontology Ethnology

Table des Marchands

THE Merchant's Table (Dol ar March' adourien) is considered the most remarkable dolmen yet unearthed. Its capstone is 20ft. long by 13ft. wide. Supporting this at one end is an upright stone gracefully rounded to a point at the top, and covered with partly effaced carvings, which the archaeologists find unintelligible.

Such monuments are the work of Initiates of the Second Sub-race of the Aryan family, who went from Egypt to supervise the building of menhirs, dolmens, stone zodiacs, and places of sepulcher, to serve as receptacles for the ashes of generations to come. They crossed from France to Britain *by land;* and thence, still by land, to the northwest of the New Continent. H.



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TABLE DES MARCHANDS, LOCMARIAQUER, BRITTANY

Homer's Ithaca and Odysseus

THE Boston *Transcript* publishes an account of the latest discoveries of Dr. Dörpfeld of the German Archaeological Institute at Athens, who has been undertaking private explorations of the island of Leukas, which he believes to be the Ithaca of the Odyssey. The work was begun two or three years ago and these latest discoveries throw additional light on what was then announced. The work of 1908 was chiefly on the plain of Nydri, the site of the prehistoric settlement believed to have been the town of Ulysses. There is a large building believed to be the royal palace; the walls are very thick and it was necessary to pump out a great deal of water before they could be investigated. Tombs were also found; and from the objects in them it is believed that the settlement belonged to the same people who in other parts of Greece left similar graves,

namely the Achaeans, who came down into Greece from the north in the second millennium B. C., drove out or subjugated there an older population . . . and undertook the expedition against Troy. Their civilization and their deeds were sung in the Homeric epics. H.

More About the Chimus

THE discovery of ancient Chimu pottery in the Chimcana Valley of Peru is so important that one need not hesitate to reintroduce the subject. The collection is in London, and the archaeological experts there are satisfied as to its value and the very high level of its artistic execution, which is (says the *Daily Telegraph,* Nov. 23) superior in many cases to the Assyrian, and in several to the Egyptian, and often even equal to the archaic Greek.

Buried in sand which is filled with preservative silicates, in a climate where no rain ever falls, the utensils of the later Incas show no decay in metal after 500 years. But these incalculably older relics of a former conquered race show remains of silver almost entirely corroded away, and of turquoises falling into dust. The skull and hip-bones of the skeletons alone were traceable. It is a conservative estimate to attribute to them a ten times greater age.

After enumerating some things which were not found represented on the pottery, and which are, by somewhat questionable reasoning, inferred to have been unknown to the Chimus, the account says that they had a most splendid system of irrigation, of which there still survives an aqueduct 500 miles long, and that we have the materials for reconstructing an ancient civilization older than anything yet revealed in Europe. The religion was

of the early type connected with the sun and moon, possessing no affinities with that hideous form of devil-worship found in the later Maya ruins of Central America.

The Chimus were fond of elaborate dress, and even in this one collection there are more kinds of head-dresses than any Parisian milliner could display. Their fondness for music is shown by the instruments found, and a number of toys have been dug up.

Considering all this, it is difficult to suppose that they had no form of writing; nor is the merely negative evidence, of the archaeologists not having been able to detect any, strong enough to be set against the presumption that they had.

The houses had sloping roofs instead of the flat ones of the Incas and modern Indians. A marked love of animals is shown in the number represented, including toads, owls, fowls, deer, antelope, puma, fish, crabs, lobsters, cranes, storks, and the condor; all painted with life-like fidelity and extraordinary freedom. But the high level of the sculptor's art is more wonderful still —

a level not unworthy of any age or any civilization.

In their portrait-busts may be seen a grinning clown, a man with the toothache, faces with turbans or a fez; and one remarkably fine and modern head, full of life and character, broad-browed, full-eyed, aquiline-nosed, with a firm yet delicate mouth.

The combination of man and beast in symbology is evident, as in Egyptian and in Gothic art; but most remarkable of all is the figure of a man chained to a rock with a vulture gnawing his intestines.

The public does not seem to realize the importance of this discovery, showing, as it does, that we have on the American continent the relics of a civilization as old as anything the Old World can show us, and perhaps older. And it proves that all those thousands of years ago man was very much as he is now, for the description gives a pretty good list of modern accomplishments, even from such scanty evidence, and we may confidently fill in many more details. The fact is, a few thousand years do not count for much in the history of humanity. The present Fifth Root-Race has been in existence as an independent race for about a million years, so that these Chimus do not seem very old by comparison.

It must not be inferred, however, that humanity does not progress. Humanity does progress, but the line is not a continuous upward curve; it is cyclic and contains ups and downs. We may compare the various civilizations that have risen and passed away to the years in a man's life, which succeed one another while the man himself continually learns and gains new experience.

Again, should not our attention be directed to the archaeology of our own continent? Can we not now afford to relegate Egypt and Babylon and Greece to their proper place and strike out a line of our own? American archaeology should not be limited to exploring mounds and caves in search of the remains of humble nature-dwellers.

The symbology, particularly that of Prometheus, points to the fact that the Secret Doctrine was once universally diffused and its symbolism known everywhere. STUDENT

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The Trend of Twentieth Century Science

Overworked Data

THE geologists take a long time to learn wisdom. They will make their few data do such extremely heavy work. If a man passes one of my windows, and in a few seconds, the other, and I calculate his speed, it does not follow that he was walking at that speed since creation began or will continue to move along that same straight line until the cosmic drama ends.

How much salt gets into the sea every year by way of the water of rivers? Can we by dividing that into the total amount find the age of the sea, the time since it began to be deposited from the primordial overlying vapors? Professor Joly thinks we can and that the age is nearly a hundred million years. His result is at once questioned by Mr. Becker in *Science*. According to him the dissolving of salt from the rocks has been by no means a uniform process. It was once much faster; it is getting constantly slower. Oceanic salt is mainly derived from Archean and later igneous rocks. When the surface of the earth consisted of such rocks, naked, the solution of their salt must have been very fast. But it became slower and slower as their surface was gradually covered by a protective mantle of sedimentation.

Thus, in the distant past, there must have been a time when a far greater mass of massive rock was decomposed each year than now decays in the same period; and a limit to this process can also be foreseen. The total area of exposed massives has surely diminished and will continue to diminish. . . . The inference seems unavoidable that sodium accumulation . . . progressed more rapidly (though perhaps not with greater intensity) in the distant past and will come substantially to an end when a certain very definite layer of surface material has been exhausted.

So Mr. Becker craves leave to halve Professor Joly's estimate. So much for the salt method. But there is another. We can calculate how fast sedimentation — not solution — goes on; measure the thickness of the strata already deposited; divide the former into the latter; and so get a new result. Result? We must put the word into the plural, for the calculations run between twenty million years (Professor Sollas') and five hundred million.

So the problem stands exactly where it was. The geologists are not even agreed as to whether the water of the oceans was deposited *on* the earth from circumjacent steam or came *up* to the surface from the depths.

Chemistry also has something to say. For it now appears that the chemical elements are evolutes and bear all the marks of slow constant alteration. Even a few million years ago there may not have been one single chemical body such as we now recognize in our test-tubes. It looks, for example, as if iron, nickel, cobalt and manganese, are remains of some one antecedent element which has now disappeared, standing to it as French, Spanish, Latin, Portugese and Roumanian stand to old Latin. How then can we run a line so confidently into the far past? Neither sodium nor chlorine may have existed twenty million years ago. If there was water, that is, a fluid solvent, its hydrogen and oxygen may have existed in forms that modern chemistry would not identify. The Atlantean chemists may have dealt with very strange forces and elements.

Nor can astronomy stand warrant for the line. In its chemical (spectroscopic) study of other suns it finds evidence for that very evolution of elements which our terrestrial chemistry has led us to suspect. And if it did not, we must remember that as the telescope has to discount the perturbations produced by our hundred miles or so of unsteady atmosphere, so has the spectroscope to discount the changes which its bands may undergo as light passes through the same, *and*, possibly, through a special etheric atmosphere not yet discovered. Every ray may, by the time it reaches our instruments, have become so changed that its own celestial parent would never recognize it. The earth *must* indeed have a radiated atmosphere of its own.

If the scientists will study Theosophy in the writings of H. P. Blavatsky, they will find the places where the lines which they are disposed to prolong straight outward and backward, *curve*. Till they do that they will be always overstraining the data they accumulate.

STUDENT

Delayed Reflexes

SEVERAL subtle and suggestive bits of physiology have resulted from the study of alcoholism.

In the ordinary acts of life, will sits at the inner end of two processes. A stimulus, a perception, enters consciousness by way of one of the senses. In the crudest form of the double process the outgoing response is immediate as a muscular movement—a start. But in the wary man, who sits with his judgment and will at the inner end, the response may not be so rapid. He holds the ready mechanism still for a moment while he deliberates concerning the nature and source of the stimulus and what muscular reply, if any, it will be best to make. The incoming nerve motion may in fact as it were disappear altogether into his consciousness, become motion there (as guided thought) and not appear at all as muscular motion. In general, the lower the evolution of the man, the readier the reappearance and the less reasonable the motion. In an animal the response may not be reasonable at all, as when a dog barks at a suddenly falling wave on a distant beach.

Doses of alcohol, even the smallest, at first quicken the response to a stimulus. But this response, like the dog's bark, is always less well judged. It hurries back from the stimulus before will and judgment have had time to do their determining and guiding. It takes the shortest, not the best path. Professor Kraepelin of Munich showed this by measuring with great accuracy the response of subjects to certain impressions of color. They were required to touch keys corresponding to the colors shown.

On the average, the keys were released more rapidly than before the alcohol was taken, but the wrong key was much more frequently released than under normal circumstances. Speed was obtained at the cost of accurate judgment.

The same occurs in the case of blood cells. When the blood is invaded by a hostile organism, the white cells have the duty of fabricating two classes of chemical substances: first, such as will injure or kill that particular sort of germ; second, such as will neutralize the particular poisons generated by that germ.

This demands something corresponding to thought and judgment. But if a little alcohol be present, the delicacy of this response is spoiled. Instead of this fine and thoughtful bit of chemistry, the cells merely *move* more energetically — to no purpose whatever. Dr. Reid, in an address to a medical society printed in the *Medical Temperance Review*, says:

For many years past it has been a matter of common knowledge that alcoholics die readily from infectious diseases, or after operations not usually fatal, and in circumstances generally where the constitutional powers are put on the strain. It remained for recent observers to give the scientific explanation of these facts. In a lecture delivered in London in 1906, Metchnikoff remarked on the fact that almost all the failures to check the development of hydrophobia were found to occur in alcoholic patients, and he traced this to the alcohol having had a paralysing effect on the white cells. M. D.

The Secrets of a Comet

BEGINNING to think of bidding farewell to Halley's comet, the astronomers are noting that it has left all their perplexities — many of them legacies from Morehouse's (1908) comet — exactly as they were. Its spectroscopy has been un-uniform and perplexing. As it crossed the sun its head proved absolutely transparent, neither confirming nor denying any current theory. Its tail was also non-committal, not breaking rules so much as that of Morehouse's, but yet not properly keeping them. Its predecessor formed a number of tails and carelessly threw them away into space; sometimes previously twisting them into spirals; sometimes swelling them out and brightening them at odd places along their length yet without any apparent increase of supply; sometimes throwing currents of matter *across* their length; sometimes throwing them out perpendicular to the line of motion, apparently breaking the law of gravitation.

Fontenelle's theory — that the heads are lenses — has consequently had to go. Lenses do not throw out curved light! Moreover it opened a new perplexity. Of what nature could be the material that could act as a transparent lens?

When we know what causes discrete molecules in solution to crystallize in particular patterns, what causes embryonic cells to develop along particular lines, in other words when we know what real life-stuff is we shall know what these *cosmic* embryonic cells are made of. Any good microscopist, accustomed to study organic cells, who can look at a picture of Donati's comet of 1858 or Coggia's of 1874 and see nothing suggesting structure, nothing reminding him of his ordinary subject matter, must utterly lack imagination. C.

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Nature Studies

Along Point Loma's Ridge

POINT LOMA, the protecting arm of land that shelters the bay of San Diego on the west, rises to a height of 400 feet. At its greatest width it is about two miles across, but as one travels southward the land becomes narrower and narrower until at its extremity it forms a ridge. From this ridge the land sweeps down to the Pacific Ocean on the east and west sides. The south end is abrupt and precipitous, a great wall of pebble and rock. Situated a little distance from this southern extremity stands an old lighthouse which is said to be the second highest in the world. This lighthouse is no longer used, a more modern building, at a lower height on the west side, has proved more serviceable, and its light is better seen by the mariner in all weathers. From the standpoint of the old lighthouse the view is hard to surpass. The calm, blue ocean is about us on all sides, save the north, and in the near eastern distance the delightful curve of Coronado Beach gleams bright, a silver strand. Beyond, in the south-east, rise the mountains of Mexico. In the direct east lies the city of San Diego, whilst to the north Point Loma recedes to the mainland, descending from its heights to the level where are seen the dwellings of Old Town, the original site of San Diego founded by the Spanish. To the northwest False Bay adjoins the Pacific, separated from the ocean by a bar of the whitest sand, leaving but a small entrance through which the waters play as the tides come and go. At this part of the Pacific it may be noted that the average tide is about five feet.

Prominent from many points of view on the ridge are the domes of the Râja Yoga Academy and the Aryan Temple at the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

Out seaward to the southwest and clearly visible are the Mexican possessions, a number of huge rocks known as the Coronado Islands. To these islands it is a pleasant sailing trip of a few hours from San Diego. Due west, and visible on very clear days, is the island of San Clementi, distant about 70 miles.

For sunrises and sunsets Point Loma is probably unrivaled. At daybreak the sun rises over the distant eastern hills and purpling the darkness gradually dispels the night, revealing the beauty of the city on the margin of the bay. At close of day the ocean itself forms the vast plane of reflection to mirror again the glory of the sky as the sun tints in a riot of color the lightsome clouds that gather at evening hour. Calm and peaceful indeed is the Pacific, and Homer is justified in singing of the purple sea, for in very truth we must add testimony to a sea and atmosphere suffused with purple light. And at this time the kelp, a broken band stretching along the shore, distant to sea about a mile, gleams like beds of burnished gold, and the long, slow breakers roll gently in to be lost upon the beach or break in radiant spray on the rock-wall of the shore. W. G.



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ALONG THE RIDGE OF POINT LOMA TO THE SOUTH

REGENERATION

O ANCIENT streams, O far-descended woods
Full of the fluttering of melodious souls;
O hills and valleys that adorn yourselves
In solemn jubilation; winds and clouds,
Ocean and land in stormy nuptials clasped,
And all exuberant creatures that acclaim
The earth's divine renewal: lo, I too
With yours would mingle somewhat of glad song.
I too have come through wintry terrors,—yea,
Through tempest and through cataclysm of soul
Have come, and am delivered. Me the Spring,
Me also, dimly with new life hath touched,
And with regenerate hope, the salt of life.

From *Vita Nuova* by William Watson

An Example of Mutual Interests

WE require millions of tons of paper pulp every year in order that the news of the day be reflected through the press. This means that hundreds of thousands of acres of timber must be cut yearly for this purpose alone.

All of the electric power generated by our streams depends upon a steady flow of water, which cannot be maintained once the watersheds are denuded of their timber.

The 200,000 miles of railroads in the United States depend upon our forests for ties, cars, repairs, etc; 30% of our total cut, or twelve billions of feet, is the annual drain upon our forest products for repairs and extensions of these highways of commerce, and it has been estimated that within the next ten years the present mileage will be almost doubled, which will necessitate cutting 100 billions of feet more timber.

Our mines require 165 million cubic feet annually. As we now produce 37% of the world's coal, or about 480 million tons per annum with an increase of 46% on the average annual yield for the preceding decade, some idea may be had of the enormous future drain upon our forest resources from this one item alone, particularly when we consider that it requires three feet, board measure, of timber, for every ton of coal extracted.

Our home consumption of lumber in ratio to population is nine times that of Germany and more than twenty times that of Great Britain. The annual cut in the United States is about 40 billions of feet, not including railroad ties, telephone and telegraph poles, shingles, piling and pulp-wood. This amount of manufactured lumber is perhaps one half of what is actually cut as timber. In the State of Washington considerably less than half the total cut is marketed and yet this one State alone furnishes approximately 10% of the total output of the whole United States, or 4 billions of feet annually. How about the waste? Railroad rates together with present prices of lumber are submitted as reasons why cheaper grades of lumber cannot be marketed. What is now wasted cannot be made to pay transportation charges and leave a margin of profit to the mills, so this material, sorely needed in other places, either is left in the woods, a further menace to their destruction by fire, or, in process of manufacture, finds its way into the huge slab fires of the mills as wastage.

Our idea that the state exists for the benefit of the individual needs to be tempered with the ancient idea that the individual exists for the benefit of the state. M. G. G.

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From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

Absorbed in the Reflection

IMAGINE that we, like poor Narcissus at his well, in the Greek myth, are standing before a mirror in admiration. The reflection seems so interesting, so charming, that we are entirely carried away. And so we stay there absorbed in one single thought, that of making the image still more attractive by adorning ourselves with precious and gorgeous stuff and jewels; devoting our time and energy entirely to the reflection and its added allurements.

Would that be to live our human life in a worthy manner and extract from it the experiences we are here for? Hardly so. And yet many live their lives in that way literally; and many more, the large majority, live so in a wider sense, and only in rare moments do they perceive their blindness and the tragical trick they are playing upon themselves.

For are not men generally thus filled with thoughts of their own personality, their personal position in society, their efforts to gain wealth and be respected in the eyes of men — all the time self-centered in their personality and blind to their real Selves? Or are they not specializing their efforts in one single direction, be it some special scientific research, or a certain line of professional work, that they lose sight of the whole and become childishly helpless in many of the other branches of life? It is not always the reflection of themselves that becomes so alluring to them, it may as well be that of another or some object or study; but usually they blend their own personality with the adored object until they and it become an inseparable unit, and thus it is much the same. They grow more and more narrow before their looking-glasses in their carefully shut chambers and miss completely the real life going on all the time outside in the sunshine amid playing and refreshing winds.

It must be said, though, that in modern life, the odds are very much against man from the very beginning. Education, as it is, serves to strengthen this personal view by competition and false methods of instruction, and dogmatic religion encourages it and sets its seal on the completed facts by its doctrines and ceremonial. The teaching of Reincarnation was long ago banished from the church doctrines and education, and man was taught, as he still is, that he has only this one poor earth-life to live through as best he can, followed by either eternal bliss or eternal punishment. And while men's minds thus were directed to the imagined future with more or less fear or self-pride, the enemies of mankind and progress could play on them their foul tricks without being observed; and they have certainly taken their opportunity — and as one after another is now waking up he is startled by the results he sees in one direction or another. The confusion is so great, and yet men's minds are so accustomed to the long-traveled ruts that there are few indeed who have the needed courage and trust to step out into the sunlight and shake off the nightmare.

From the standpoint of the real Man — the Thinker, the Manas — the personality is in some respects like the reflection in the mirror and has no real existence of its own. It is an instrument for the use of the Manas in its endeavor to reach all the aspects of life in its innumerable manifestations on different planes. As soon as it becomes self-centered and self-sufficient, it is of little use to the soul, and when this state has proceeded far the efforts made by the soul to wake and arouse it are neither heeded nor understood. And then pain must step in and fill its great mission, slowly leading man back to himself and to the Laws of Life.

What then is the remedy? Surely there must be some help for all those who are waking from the slumber? There is; but just as one, finally getting loose from the fascination of the mirror, is usually for some time in a dreaming state, all too ready to devote his interest to the first best thing he perceives along other lines and still unable to take a broad survey and see clearly — so even with the man roused from his personal torpor. He is apt to rush in rashly through any door when he steps out of his own, instead of going out into the free sunny air. And the last delusion may then be worse than the first.

However, the remedy is always near at hand, so near and so simple that it is readily overlooked. It is *duty,* the doing of the duty of the moment with our whole attention and interest fixed on it for the while. And as duty is really what the Law of Life sets before us for the Soul's experience, it soon will lead us out from the personal atmosphere to devotion to the interests of others. Then we will breathe more freely and tread our path with more constancy of mind and surety, and by degrees we will find how Life itself is the great Teacher, presenting to us exactly what we need for the moment on our pilgrimage to the Holy Shrine.

STUDENT



UPPER LAKE KILLARNEY

Ideals

OF ideals there many, as many as there are people in the world, for everyone has his own, according to his own nature. Everyone knows something to admire, whether it then be admirable or not. Everyone has his hopes, his aspirations, and as they be low or lofty, so he builds his future character.

The ideal among savage races is that of strength and prowess, for their very existence depends upon this. Strength is necessary to guard against the foe, be he man or beast; it is necessary for the procurance of the animal food which most savages use almost to the exclusion of all other kinds. Brute strength then becomes their ideal, and there are many to this very day among the so-called civilized races who worship brute strength under one form or another.

Hand in hand with brute strength goes cunning, and people advanced even to the standpoint of the old Spartans have placed this not only among the virtues, but as one of the highest of them all. And so we may go through a long list of accomplishments which, good or bad though they be, all have formed the basis for ideals of men and women.

As man advances higher in the scale he lifts his mind to higher things. He still admires

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strength, but he requires that hand in hand with the physical strength must go strength of character. He admires beauty, in form, in color, in nature, in ideas. He demands justice, and virtue, and helpfulness, and everything that raises man above the brute creation and partakes of the divine. His ideals become higher and nobler, and the very fact that he raises their standard reacts on himself and his character becomes more rounded and beautiful. He not only sees the ideal as something which is desirable and admirable, but he begins to realize that his work on this earth consists in living up to these ideals as he sees them. At this stage he may not yet see more than that this is the right thing to do, that it is his bounden duty, but gradually the ideals he conjures up before his mind's eye begin to take shape in his own nature and he no longer admires the ideal so much as he loves it, and with this love a greater love enters his heart, a love for all that is, and he sees then that though the forms may vary they are all the expression of the one life. He sees that though there may be many *ideals*, the Ideal is one and always sublime and grand. E. T. S.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

THE DIVINE WHISPER

THE call is loud! Earth's honors wait;
Its golden prizes meet the gaze
And eager crowds are rushing on
Amid the blare and 'neath the blaze;
Deaf to the mandate — "Be thou true!"

But here and there in crowded way,
A pilgrim wends him toward his goal,
Pressed and alone amid the strife,
Within his secret faithful soul;
He hears the whisper — "Be thou true!"

And so he walks the higher way,
And learns the meaning of his choice,
Beyond the reach of change and spoil,
Through the Divine eternal voice,
That whispers on — "Be true! Be true!"

Mary R. Baldwin in the Indianapolis News

Question Does not Theosophy aim too high in attempting to do away with the idea of reward and punishment, and substituting the cold and comfortless doctrine of eternal justice? Is the world ready for such teaching?

Answer Our experience of government seems to point plainly to the superiority of the method that appeals to man's sense of justice rather than to his sense of fear or hope of reward. And the most successful governments are those that are most largely venturing upon the path of curative rather than punitive treatment of crime.

The possibility of successfully carrying on schools, in which boys of varying tendencies are not excluded, without corporal punishment and by means of constant appeal to honor and the belief in the divine nature (this too with boys who did not believe in any divine nature) has been already demonstrated at Point Loma and even in day schools, more difficult to manage because the children are still under the old influences for a great part of the time.

The experience in these schools is that when the teachers are able to apply their teachings in their own lives, they are quite able to do the same with their pupils; but such a system must fail if attempted on any other conditions. The basis of true education is character.

The highly satisfactory results shown by the record of prisoners in jails who have come under the influence of Theosophical students who visit and conduct meetings in such places is also testimony to the practical success of an appeal to the sense of justice and the consciousness of a higher nature within each person.

Some rulers have ruled apparently successfully by means of violent repressive measures; but where such means are even apparently successful, it will be found that the administration of the law is prompt and decisive, which means that the government and its agents are awake, alert, and well informed; all of which means that the government is in touch with the people and consequently able to control them; and their success is due rather to this positive attitude, promptitude, and understanding of the circumstances than to the method of correcting the disturbance. These same qualities of positiveness, promptitude, constant watchfulness and attention to the smallest details of conduct, and an unbending insistence on obedience to the law, all these are essential to success in any system of government, whether of children or of adults; but the after consequences, upon which real success depends, are due to just that one point of the nature of the appeal to the pupil or the subject.

If you appeal to fear of punishment and hope of reward you may get immediate obedience, but you get also a degradation of character, from which other evils will flow greater than the temporary and apparent benefits derived from the rule of violence or fear.

But if you appeal to the sense of honor and of justice, and to the love for all humanity, even in face of the obvious disbelief in any of these things, you will get results that are not only permanent but cumulative in the highest degree. For if the conviction of the truth of these principles is in the heart of the teacher, and if love of humanity is there, he will not appeal in vain to any sane man, woman or child, though the response will vary with each one. But if the belief in these things is a matter of theory only in the mind of the teacher, or if he or she has not made these things active in his or her own life, then failure is certain, or only a very small amount of success compared with that which crowns the efforts of a true teacher. It is therefore of prime importance that teachers should be trained even from childhood.

This may seem slow work to those who want to make a "splash" in the world, but it is the quickest possible method, and the results are cumulative, and increase with such rapidity when once started, that the initial delay appears insignificant when compared with the age-long failure that marks the path of so-called reforms, that change their fashion so constantly and only remain unchanged in their futility.

The principles appealed to are eternal, and eternity is NOW. Humanity is always ready to respond in some measure to appeals made to its deeper nature, as well as to those made to its more superficial qualities. The presence of a true Teacher is all that is needed, the need of the people is eternal. STUDENT

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

AN especial interest always attaches to the Sunday evening meetings at Isis Theater whenever they are conducted by the young students of the Râja Yoga Academy at Point Loma, and the two papers delivered last evening by Mr. Montague Machell and Mr. Thorley von Holst, showed a consecutiveness and logic as well as clearness of expression that would have done credit to an old and experienced speaker.

Below are a few paragraphs from each of the addresses of these young speakers.

"If we would only realize it, the aspect which the great 'world' about us bears in relation to ourselves is decided entirely by this smaller world — this miniature plan, so to speak, of our own natures. This is one of *the* fundamental ideas which one *must* grasp sooner or later, and the more we ponder over and consider it, the more fully are we convinced that after all *we determine what sort of world we shall live in.* We gradually begin to see that while we *are* born into a world of physical objects and beings, filled with every conceivable thought-form and idea, which must of necessity exert an immense influence on our characters, yet, nevertheless, *the world we live in is the world we make for ourselves.*

"Theosophy shows us that the world *we* as individuals inhabit is *made by us* as individuals and this leads to some very striking truths, one of which, worthy of much thought, is that *in no case is the world of two individuals identical.* This must be true, for each one sees the world through the medium of his own character and his own experiences, so that in the last analysis our "world" is our own nature, and the aspect of all that we contemplate depends directly upon this character of our own. And with this decision comes the realization that we can live in a world just as grand and noble as we will; if we choose, our world can know nothing but sunshine and happiness and we can make it infinitely large and comprehensive, for as we grow larger and freer so the world we live in will extend its bounds."

"Since the time when Mrs. Tingley first established the Râja Yoga Schools, much has been said concerning the system used. Much thought has been given to the subject, and there has been a great deal of inquiry. There has never been any secrecy in this respect, for the methods employed in the Râja Yoga Schools are now known very generally. And yet all those who have attempted to analyse Râja Yoga have failed. There is something about it which baffles analysis, something which is apparently not to be understood by the brain-mind, something which no scientist however learned could use as a thesis for an analytical lecture. Should even the exact methods be employed and the identical conditions ensured, without this indwelling spirit Râja Yoga is not.

"The spirit of Râja Yoga — what is it? That we cannot say, for it is indefinable; but we can get an idea of its working. Theosophy teaches that there dwells in each of us the immortal divine Ego. But there are very few who are consciously aware of its presence. Thus life is a continued invocation, a constant striving to become one with this inner light, and so break down the barriers which keep us from it, allowing it to shine through our being and illumine our path.

"By living a true life with an unselfish motive, Theosophy teaches that we may do this. But so few realize what it is to live with an unselfish motive. It is comparatively easy to be virtuous and charitable because by being so we gratify our own aesthetic sense. But to overcome one's faults, to live the true life for the sake of humanity is the real keynote. And this is not so easy to find. We many times hear the phrase 'to work for humanity,' but how few understand its meaning. Yet without understanding this all else counts for little. In Theosophical books we read that 'to live to benefit mankind is the first step, to practise the six glorious virtues is the second.' Note the order, for only too often we invert it.

"If we sincerely and with our whole soul feel compassion for humanity we soon understand that in order to help it we must raise our own life to a higher level, *because* only by so doing can we raise that of our fellow-men. This is the only true motive for self-improvement." — San Diego *Union*

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

New Attitude of Missionaries Towards other Religions

THE greatly changed attitude of the churches towards foreign religions is strikingly attested by the following brief notice of a new book which is clipped from a literary review:

The Interpretation of the Character of Christ to Non-Christian Races. The author sets forth the ideals of Hindûism, Buddhism, Confucianism, and Islâm, and seeks to justify Christian missions on the ground that these ideals are so high that without the help of Christ no man can live up to them.

The expression "seeks to justify" affords one a notion of the reviewer's impressions; it is not the language that would have been used by one who was convinced that the author *had* justified Christianity by this means.

Formerly we used to be told that the heathen had *no* high ideals, but "bowed down to wood and stone" — like some Christians, one may add. Now we are not only told that they *have* high ideals, but that these ideals are *very* high; and the ideals are set forth in the book. The book must be a text-book for missionaries, to advise them as to their policy.

Clearly we must draw the following corollary from the argument: that, *with* the help of Christ, the heathen *can* live up to these ideals. There seems to be no wish to deny the validity of the ideals or to deprive the heathen of them and substitute other ideals for them. The purpose is to enable the heathen to live up to their own ideals.

The program of setting forth all these great and ancient religions and philosophies, and then showing that the Christian missionaries can, by means of their gospel, enable the heathen to live up to all the high ideals contained therein, strikes one as too ambitious a program; and one would expect to find that the author has not realized it. It will not be far wrong to say that the argument has rather run thus: your ideals are too high for anyone to live up to under any circumstances, but the missionaries can show you an easier and less exacting faith.

The malign tendency in ecclesiasticism has always and in all religions been to offer man relief from his responsibilities by assuring him of an easy justification as return for allegiance to the church. This plan attracts people and secures striking results for a time; but in the long run it does not help humanity, but weakens it, and some ecclesiastics know this.

But we will not say that this is the plan offered to the heathen by this writer; nor is there any occasion to say it. All that is necessary is to make the point that if this is not the plan, then the plan must be — what? The missionaries are to make a candid and adequate study of all the great systems enumerated and then to be able to convince the heathen that Christianity can enable them to live up to their ideals. An ambitious program indeed.

This is not the first time, however, that one has met with such an attempt to make Christianity straddle over all the faiths and philosophies of antiquity. Some have even gone so far as to compile elaborate studies of ancient systems, showing the existence of the Secret Doctrine in all ages, and yet to twist it all into a vindication of Christianity. We need not try to confute their claim; it is only necessary to point out that their claim entails upon Christians a very onerous responsibility. Christians will have to "make good." Otherwise the heathen will not be impressed.

There is nothing in Theosophy to suggest that Christianity is false or inefficient. And if Theosophists condemn very much that passes current as Christianity, they do but echo the words of many others, including not a few clergymen themselves. Christianity is on its trial; has the whole body of the Christian church retained enough of the true light to enable that religion to rise again from its tomb? If so, that light will be manifested as a desire to help humanity, not to rule; and Christianity will have to recognize that any claims to superiority which it may cherish must be based on *actual* superiority. It is deeds that count. E.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

The Expurgated Bible

THE idea of an expurgated Bible came up recently and was noticed in these columns; but now we find what seems a further extension of the idea in the proposal of a pastor to leave out all but what he considers to be the most important points, which are very few: the Ten Commandments, the Sermon on the Mount, the Psalms, the last few chapters of St. John's Gospel, and St. Paul's charge to the Corinthians, for instance. This seems the most impracticable proposal possible. It is worse than the mice's proposal to bell the cat, for that was only impracticable; whereas this is both impracticable and undesirable. One could not imagine a topic more fruitful in disputes than this task of selecting the extracts, if ever attempted.

But the pastor's idea that this pemmican Bible, filtered Bible, or whatever it should be called, is "all that we really need," is very disrespectful to the divine author, and not a little inconsistent in its implication that God knew what to write but not when to stop writing. The suggestion that the Almighty needs editing can only be mitigated by the supposition that he did not want to make things too easy for us and so gave us a list to select from.

But the idea seems to dovetail into a certain complaint, which was noticed recently, by a Jewish Rabbi, that the Bible has never grown but has remained stationary while the age advanced. Here we have a chance for the Bible to grow — in grace if not in bulk.

A paper, in commenting on the above proposal, maintains that the Bible is too sacred to be condensed. Never was such a collection of wisdom of all kinds, it argues; and more to the same effect. Let us illustrate our comment on this by a parable. A certain rustic untraveled man had on his land a mine which had descended from father to son for many generations. He had heard of other mines on other people's lands, but was so convinced of the unsurpassable excellence of his own mine that he had never troubled to investigate the others. But he did not know how to work his mine; he just picked the loose ore from the surface in the old way and roasted it into rough pigs which he never purified. Travelers told him there were other mines as valuable as his and some much bigger and better; and they added, If you really want to make the best of your claims, you might just as well mine your ore in the proper way and get out the deep deposits. But he would not listen to either proposal; he simply showed them the many wonderful and valuable nuggets he had picked up and swore that no such collection existed anywhere else; and he said it was wicked to dig into the earth when all that man ought to have lay ready on the surface. STUDENT

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Ancient Races

(Reprint from *Lucifer*, Vol. VII, No. 39, November 1890)

OF the various native races found in Central and South America, the Maya is certainly the most interesting as well as the most ancient. The remarkable ruins of edifices erected by their remote ancestors make the peninsula of Yucatan (Mexico) a most attractive spot for archaeologists; and those deserted old cities are now more easy of approach than they were a few years ago, because the hostile Indians are not carrying on as active a war as formerly. Anciently that land must have been densely populated; more than forty cities can yet be traced, and in nearly all there are walls elaborately decorated with sculptures, inscriptions, and ornaments. Some of the structures are of vast antiquity, and must have perished long since had they been erected in a less lasting manner. Strength and grandeur were what the architects evidently aimed at. All the beautifully-carved exterior decorations were coated with fine stucco as hard as the stone itself. This has preserved many fine works of art. Stored away in the city of New York Dr. Le Plongeon has several large cases full of perfect molds of fine sculptures. With those molds, the photographs, and measurements which we have taken, we have it in our power to build in any part of the world a Maya temple; and, with the needful protection, could bring from the ruins art treasures enough to fill a large edifice — treasures that we have unearthed and again concealed to save them from mischievous hands, for the whites and half-breeds (meztizos) are destructive, much more so than the pure-blooded Indians, who generally respect antiquities, particularly statues, which they commonly call "enchanted people," owing to a belief, which many have, in reincarnation. They say: "You white people may think as you please — as for us, we know that we must again return to live on the earth."

It is by no means easy to make the Maya Indian talk of his belief; he and his fathers have been too often flogged for daring to have any except that in Christian dogmas. Old rites, that they cling to, have to be performed in secret, to avoid reproof and punishment. Moreover, it pains them to see the customs of their forefathers derided. They believe in a future state not only for themselves, but for other forms of animals. This is made manifest by the fact that at the time of the conquest they placed with the remains of their dead certain food to pacify the souls of the *tzomes*—small hairless dogs whose flesh was much relished, and which were accordingly fattened for the table.

The Mayas delight in "magic," but, owing to the efforts of Romish priests, their science now seems to be reduced to peering into a crystal, and often pretending to there see things that they have really learned from other sources. If any have true power they keep it well hidden. They refuse to kill creatures found in the old ruins, however venomous, saying that they belong to the lord of the old house, and that he walks about his domains every night.

The ancient Maya MSS. which we have partly translated, reveal the fact that the ancients believed in the power of elementals, and personified all the forces of nature. The mammoth appears to have represented the God of the ocean; and that great creature was certainly one of the emblems of deity. A conventional form of the mammoth face is the principal ornament on the old edifices. May not the elephant worship in India be a outgrowth of mammoth worship in America? * In the *Râmâyana* we read that Maya, a great warrior, conquered the Dekkan (Southern India). But on this subject of the Mayas, their language, religion, architecture, etc., there is so much to be said, and thought, that many a volume would not contain it all.

ALICE D. LE PLONGEON

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* We would rather say that it is the other way about. The Aryan Hindû is the last offshoot of the first sub-race of the fifth Root-race which is now the dominant one. [ED. *Lucifer*]

Edward the Peacemaker

WITH the death of King Edward VII the world has lost a leading spirit in the work of promoting the brotherhood of nations. During his short reign of nine years, and without in any way trespassing beyond the bounds of his constitutional position, he succeeded in establishing good relations in quarters where suspicion had been rife for generations, and in keeping peace in Europe. Never have so many outstanding difficulties with other nations been so amicably and quietly disposed of as during King Edward's wise rule. The universal feeling of grief at his loss expressed by the world at large has been absolutely sincere; no mockery of woe for appearance sake was seen at his bier, for it was plain to all that his sympathies were not limited to one country, loyal and faithful as he was to the British Empire, but that he had wider views and worked for the good of all humanity so far as it lay in his power. To his father, Prince Albert, he owed much of his liberality in thought and brotherliness in feeling. It should never be forgotten that the first great World's Fair, the International Exhibition of 1851 in the Crystal Palace, London, was chiefly brought into being by the effort of Prince Albert, who hoped that it and others like it would be powerful factors in unifying the nations and bringing about the reign of universal peace and brotherhood. Though its effects were not so marked in that line as its sanguine promoters desired, there is no doubt that it did a great deal, and that each succeeding Exposition has added greater momentum to the effort towards international harmony. It is perhaps not a mere accidental coincidence that H. P. Blavatsky was in England at the time of the Exhibition and that she then first met in physical form one of her Teachers, who was visiting in the train of an Indian Râjâ.



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THE LATE KING, EDWARD THE SEVENTH

King Edward was a Freemason for forty-two years and there can be no doubt that the principles of Universal Brotherhood, Charity, and Toleration, which were impressed upon him as the leading ideas of Masonry, must have powerfully affected his life, for he was one of the most active brethren in the fraternity. The following account of King Edward the Peacemaker as a Mason will interest many of our readers; it is from *The Tyler-Keystone* of New York, and shows in what high appreciation he was held in Masonic circles outside his own country. M. M.

KING EDWARD AS A MASON

WITH profound sorrow and sympathy the eyes of the whole world have been turned toward England in its bereavement at the loss of one of the greatest monarchs of modern times. Not alone as a political force is King Edward going to be missed, but as an exponent of the high personal ideals of Freemasonry will he leave a great void in the ranks of the fraternity. If his reign is to be known to posterity by any one striking policy more than another it will be for that of universal peace, grounded not alone on economic principles, but rather on the moral issue as founded by the Prince of Peace and our own great Masonic ideal of a universal brotherhood.

For over forty years, as Prince of Wales and later as King of England, he has been closely identified with the fraternity. He fully exemplified through his personal contact with his Masonic brethren when visiting the various bodies with which he was affiliated, the equality upon which Free Masons stand when meeting as such. Masonry everywhere received his hearty and unqualified support, and his presence at important Masonic functions was always sought for and usually with success.

Like his grandfather, the Duke of Kent, the prince was admitted into the fraternity under a foreign constitution. He was initiated into the mysteries of Freemasonry by the King of Sweden while on a visit to Stockholm, in December, 1868. In September, 1869, the Grand Lodge of England conferred upon him the rank of past grand master, and in December of the same year he became grand master, being invested with the insignia of his Masonic rank by the grand master, the Earl of Zetland.

In the previous month on motion of the Duke of Leinster, grand master of the grand lodge of Ireland, the title of patron of the order in Ireland was conferred upon the prince by the grand lodge of Ireland, his investiture taking place at a grand communication held in Dublin, Aug. 14, 1871. He was subsequently elected worshipful master of Royal Alpha Lodge 16, in Willis's Rooms, London, and later worshipful master of Apollo University Lodge 357, Oxford.

The union of the grand conclave of Masonic Knights Templars of England and the grand conclave of High Knights Templars of Ireland was consummated in April, 1873, by the installation of the prince as grand master of the order in England, Ireland and Wales and dependencies of the British Crown, which rank he has held continuously since that time. The installation was followed by a banquet, held in Willis's Rooms, at which the Prince of Wales presided. He remarked in his speech that "all present are aware that her Majesty the Queen is the patroness of craft Masonry, and I have her permission to state that she has been pleased to accept the title of patroness of the Masonic order."

At the suggestion of the Earl of Dalhousie, the grand lodge of Scotland, in May, 1870, requested him to become the patron of the Masonic order in Scotland, and he consented, being installed in Edinburgh on Oct. 12, 1870. More than 600 Masonic dignitaries were present on this occasion.

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"Green Gold"

THE *Engineering and Mining Journal* calls attention to a miner's myth, which it asserts is being revived today. This is to the effect that ordinary refining processes do not extract *all* the gold from the ore, but that there is some left, from which a profit can be made if only the secret of extracting it can be hit upon. So far we have a gold-brick affair and a bootless quest for unpractical cranks. But behind the story there is a myth hoary with antiquity, of the kind that "will not down." It is useless to try to down such a myth by the assurances of specialists or the jests of sceptics; for such myths endure like the rolling of the waves on the shore, while centuries, nations, continents, come and go.

The myth is to the effect that there remains in the ore, after all the real mature gold has been extracted, a young gold, a "green gold," which is gold in the making — growing gold. The growth of this could be forced if the proper chemicals and process could be discovered.

Van Helmont says that gold was originally a ponderous fluid which from its own nature or a strong cohesion of its particles acquired afterwards a solid form. The alchemists believed in a universal solvent capable of resolving all terrestrial substances into their *ens genitale* or mother-nature. Chemistry has recently made some advances towards admitting the reasonableness of this belief. We have something very like transmutation going on in the radium-tubes of Ramsay and Curie; though, characteristically of the present age, the process is spoken of as a "degradation." Perhaps gold may be the ultimate achievement of a tooth-and-claw process going on among the little molecules for a "survival of the fittest"!

In *Isis Unveiled*, H. P. Blavatsky quotes as follows from Peisse's *La Médecine et les Médecins*, Paris, 1863:

> I would be only moderately surprised to see some one make gold. I have only one reason to give, but sufficient it seems; which is, that gold has not always existed; it has been made by some chemical travail or other in the bosom of the fused matter of our globe; perhaps some of it may be even now in process of formation.

The alchemists taught that gold was condensed sunlight, and sunlight was sublimated gold. This essence of gold, shed upon the earth, attracted to itself the baser metals and purified them into gold.

The newer generation of scientific men are more willing to admit the reasonableness of the alchemists' claims. The *primum ens* may be some electric-etheric substratum into which atoms are resolved as they change from element to element; the creative light or sunbeam may be one of the forces that play in this refined matter. The attitude of mind which ridicules these ancient claims on no better grounds than are usually advanced, is of course unreasonable; but it is at least understandable, on the assumption that in science, as elsewhere, there are some people who are not entirely reasonable. H. P. Blavatsky shows in *Isis Unveiled* that the alchemistic "jargon" and symbology is not more perplexing to an unbiased judgment than the modern scientific notation. She puts side by side an alchemistic diagram with some remarks about "sulphur, salt, and mercury," and a modern "structural formula" for some organic compound. We say, of course, that the former is superstition, while the latter is a formulation of assured experimental knowledge. Nevertheless such modern formulations are not as stable as they might be, and show signs of decomposition, like the things they stand for.

The report recently circulated about a doctor having discovered how to make silver from base metals was founded on an interview which the said doctor declares to have been 99 per cent false; but this likewise is on the authority of the papers. He only found out a way of preventing the oxidation of metals, so it is said, and the rest was invented.

STUDENT

The Comet and the Millennium

THAT the presence of a comet coincides with psychic disturbances in men's minds is too well established to be reasonably doubted; and what cannot be put down to atoms or even electrons may be ascribed to still finer elements that have so far escaped the eye of science.

In a London paper one notes these two headings in juxtaposition on contiguous columns: "In the Days of the Comet," and "Millennial Mission Excitement, Second Advent Looked for at Any Moment."

Under the latter heading we read that scenes of extraordinary emotion accompanied an international religious convention at Sunderland. Services have been held at the rate of three a day and include speaking in various tongues and preparing for the second coming of Christ. The speaker was from the United States and has intensely black hair and eyes, and probably great hypnotic power. He has a keen sense of humor, interspersed with tears, so that the audience alternately laughed and sobbed with him. It is said that the usual antics took place. One of the missioners, on being questioned as to the date of the Millennium, said it might come at any time; there had been great evidence of the power of the Spirit; the exact time could not be given, but it would be soon; people felt the imminent coming of the Lord and were filled with joy that was not of earth.

A London illustrated paper contains in its advertisement columns a large portrait of a famous pastor, advertised to speak in the Albert Hall and at various large towns in the United Kingdom, on Pentecost, the Hereafter, the Overthrow of Satan's Empire, Interpretation of Biblical Prophecies, etc. His face suggests a bygone type, combining as it does Yankee shrewdness in its thin firm mouth, and the domination of a fixed idea in the visionary brow.

Readers will be able to provide other instances of this recrudescence of religious excitement. The need for greater knowledge of self, to prevent people from mistaking hysteria for the Spirit, is greatly felt; but a perusal of what the Christians' Bible says about the gifts of the Spirit and the need for avoiding religious hysteria, would show the mistake. A few may be hoisted to the point of a permanent reform in their lives, and these will be adduced as proof of the excellence of the mission. But they will not bear comparison with the number who after experiencing the crest of this psychic wave, will sink back into the trough of reaction. We are taught in that Bible to look for the coming of a kingdom of the Soul, not of the earth, and to expect that it will come quietly. A general awakening of mankind to the realities of life would be a consummation in keeping both with that prophecy and with probability. But we must expect a good deal of the "Lo here and lo there!" among those who have not found the true Christ-Spirit in their own natures. Emotional excitement is the great touchstone; where that is present, the Spirit is *not*.

STUDENT

Scientific Oddments

THE lowest atmospheric temperature on record is stated to be −68°C. or −90°F., observed at Werchojansk in Eastern Siberia a little north of the Arctic circle. No lower temperature than this has been experienced on any Arctic or Antarctic expedition.

TWENTY million false teeth are exported from America to England every year. Whether any of them are re-exported, is not stated; but in any case it tells a sad tale of caries.

DR. MAWSON, who accompanied Sir Ernest Shackleton on his last Antarctic expeditions, confirms the statement that there is an immense seam of coal within 300 miles of the South Pole. It is a good thing to have it handy where it is needed.

WE read that the ancient city of Lucknow is seeking foreign tenders for electric lighting. There are some who bewail the modernizing of antiquity, but it is not likely the electric light will do any harm in Lucknow, and the inhabitants seem to desire it.

"ARTIFICIAL BIRDS" is one of the byways of industry, where sensitive supply stands ever ready to meet capricious demand. The laws against killing birds have stimulated this industry, and a contemporary gives a picture of an artificial owl with chicken's feathers, a celluloid beak, and black buttons for eyes. This is a most satisfactory adjustment of interests.

THE papers state that by means of a stethoscope and a sensitive telephone relay, the heart-beats of a patient in London were transmitted to John Milne, seismologist, in the Isle of Wight. Patients need not go to the doctor any more now, nor the doctor to the patients, all we need to do is to telephone our pulse to John Milne, who can prescribe by return-wire from the Isle of Wight. His ear is educated to detect the slightest tremor in any part of the macrocosmos or microcosmos.

THIS year, which so far has been prolific in great deaths, and which in Norway has seen the departure of the last of the great triad of Grieg, Ibsen, and Björnson, now witnesses the loss of the Swedish physicist Ångstrom who did much work of a useful though not showy character in connexion with the absorption of radiant heat by gases. By means of the spectrobolometer he studied the absorption of infrared rays by water-vapor, carbon dioxide, and ozone. These three gases, entering into the composition of our atmosphere, act like the glass of a greenhouse, in being permeable to the rays of shorter wave-length proceeding from sun to earth but restricting the passage of thermo-rays from the earth into space. Thus they enwrap us like a blanket and keep us warm, and the earth may be said to possess an outer invisible skin.

TRAVERS

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Art Music Literature *and the* Drama

The Path

"THE PATH" is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The Supreme is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region, representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect manhood.

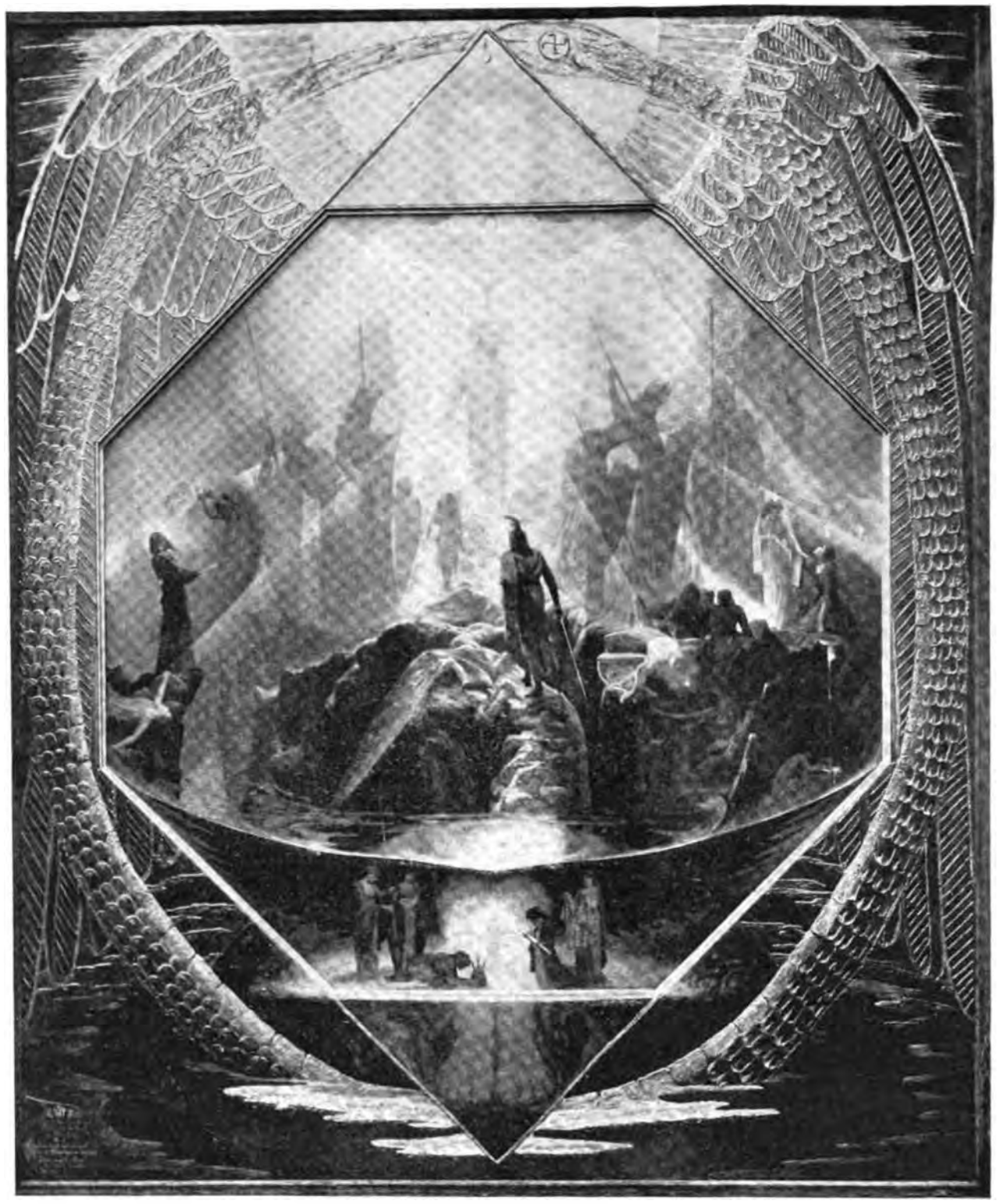
At the top is a winged Isis, the Mother or Oversoul, whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who still are wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the "password," symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and now is prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragons of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money-bags at his belt, but no flame is above his head, and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which, for him, there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim.

Lower still, in the underworld, a child stands beneath the wings of the foster-mother (Material Nature), and receives the equipment of the knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the rings of which are made of past experiences. Other figures are in the painting which are scarcely visible in the reproduction.

It is said in an ancient book: "The Path is one for all, the ways that lead thereto must vary with the pilgrim." R. MACHELL



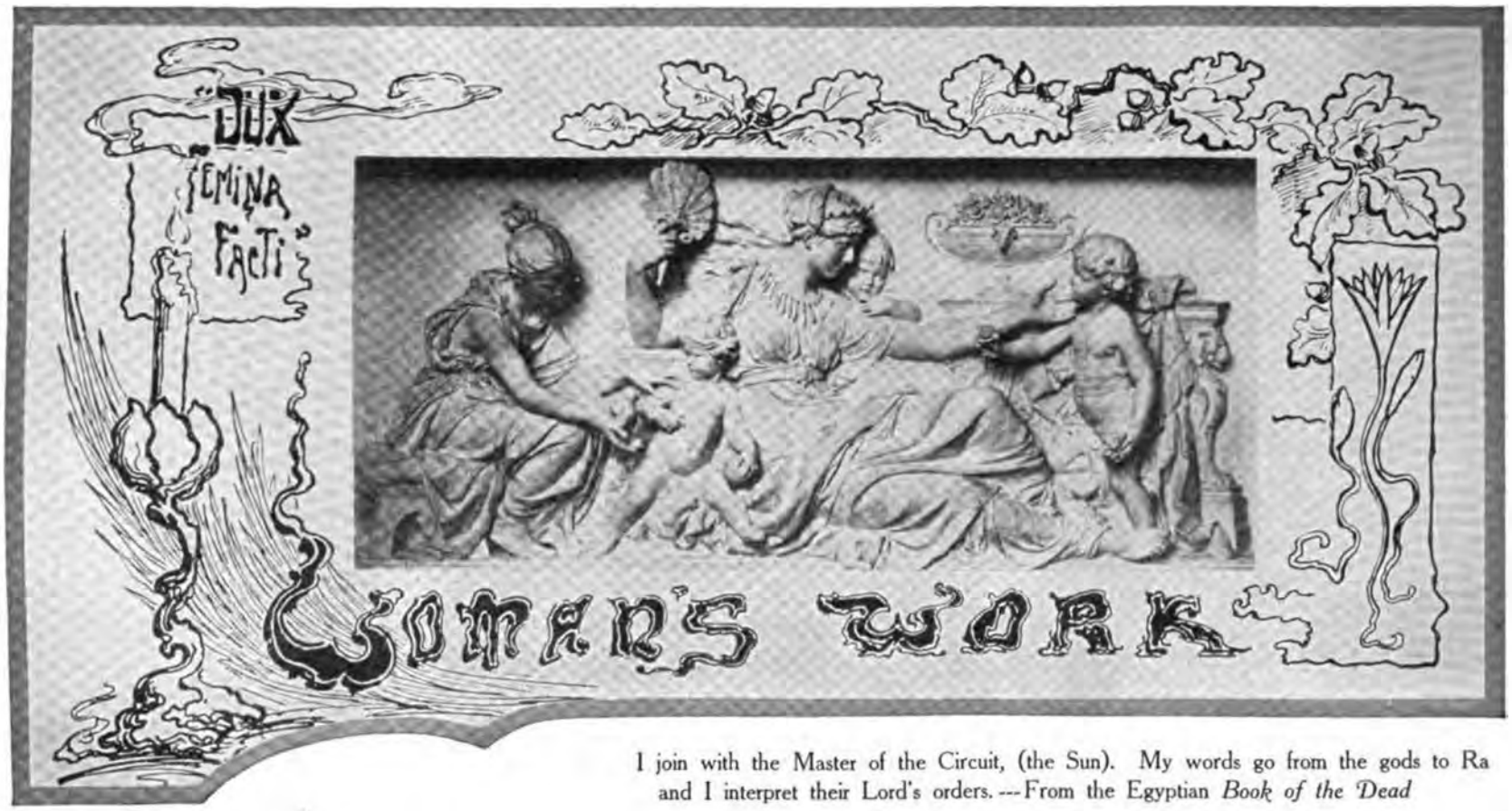
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"THE PATH": MYSTICAL AND SYMBOLIC PAINTING BY R. MACHELL

NOW IN THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA

Mr. Machell is one of the Theosophical Students who began his studies in the early days under H. P. Blavatsky. They were continued under W. Q. Judge, and for nine years he has been a member of Katherine Tingley's Student body in Lomaland.

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I join with the Master of the Circuit, (the Sun). My words go from the gods to Ra and I interpret their Lord's orders. —From the Egyptian *Book of the Dead*

EGYPT

From Katherine Tingley's Note Book

ON June 13, 1896, the first "Crusade" of Theosophists left New York on a journey around the world under the Leadership of Katherine Tingley, who had planned the undertaking and whose courage, foresight, and knowledge brought it to a successful termination ten months later. A brief *résumé* of this world-trip was given in the CENTURY PATH of June 12 of this year, yet it may be well to mention again the countries visited, which were England, Ireland, Scotland, France, Holland, Germany, Austria, Switzerland, Italy, Greece, Egypt, India, Australia, New Zealand, Samoa, Canada, and many of the States of America from West to East. The following series of pen sketches is from Katherine Tingley's notebook. They will give interesting glimpses of the experiences of the travelers in one of the nations visited during this remarkable trip of over 40,000 miles, in the service of peace and good will. STUDENT

I

IT was a bright morning in the early part of October, 1896, when a party of seven American travelers (the Crusaders) found themselves facing the land of Egypt, off Alexandria. The steamer had just anchored and all was confusion on board.

The sun shone in great brightness over the tops of the mosques and the palace of the Khedive; the water was smooth as glass, reflecting the rays of the sun, forming a splendid and picturesque scene. The half-naked natives, in their peculiar and many-colored garments, with their dusky skins and bright faces, paddling along in their small boats towards the ship, presented a fascinating finish to the scene. With a rush and a howl they climbed on deck, approached the passengers and baggage, almost throwing them overboard in their attempt to capture them for "backsheesh."

The clamor and clatter reminded one of the old historic days when Babel was being built and many tongues prevailed; it was a strange confusion of languages very seldom heard, and presented quite a different aspect than that usually obtained by reading the rather dull accounts of Egyptian life and scenery. Everything was inspiriting and lively. At the time when Cook's agent loomed up, the natives moved off in silent respect and way was made for the American Crusaders to disembark for Alexandria. This representative was a native of statuesque and dignified presence, dressed in the gorgeous Egyptian style, and he bowed us into the boat as if we represented the whole kingdom of America, with a peculiar grace which was really charming. In a few minutes we reached the landing and were soon at the station to take the cars for Cairo.

While we sat in the station panting for breath, for it was insufferably hot, we cooled our thirst and ate our fill from the baskets laden with many bounties which the eastern natives carry about on their heads. Their beseeching eyes seemed to be more eloquent than words appealing for "backsheesh" to keep their half-starved bodies, for while these people represent nominally a great race, they are forlorn and unhappy, with but little to make life worth living.

Our ride that day along the Nile will never be forgotten.

On one side stretched for miles the railroad track; on the other side could be seen the camels moving majestically over the burning sands laden with their heavy burdens, led by the natives clad in their loose flowing dresses. Time has worked no change in the methods of traveling in Egypt; it is the same now as it was thousands of years ago.

After several hours' ride, during which each moment was occupied in seeing the different pictures that presented themselves, Cairo was reached. This great city is located on the eastern bank of the Nile and is the largest in Africa; it is said to have 500,000 inhabitants. Some say it was founded by the Babylonians in 525 B. C., and others that it was built by Semiramis.

The writer presumes to say that it was founded in the time of Rameses II and was built upon the ruins of a great city dating far back into prehistoric times.

From an Ancient Egyptian Hymn to the Nile,
written between three and four thousand years ago

HAIL all hail, O Nile, to thee!
To this land thyself thou showest,
Coming tranquilly to give
Life, that Egypt so may live.
Ammon, hidden is thy source,
Hidden thy mysterious course,
But it fills our hearts with glee!
Thou the gardens overflowest,
With their flowers beloved of Ra;
Thou, for all the beasts that are,
Glorious river,
Art life-giver;
To our fair fields ceaselessly,
Thou thy waters dost supply,
And dost come
Through the middle plain descending,
Like the Sun through middle sky,
Loving good, and without ending,
Bringing corn for granary;
Giving light to every home,
O thou mighty Ptah!

II

Lord of fish, when comes the flood,
Ravening birds forsake our fields,
Maker of the spelt for food,
And of all the corn-land yields;
He it is by whose will stand
Strong the temples of the land.
Hater of the idle hand,
To the starving multitude
He gives labor for the gods
Grieve in their august abodes
Over idle hands, and then
Cometh sorrow unto men.

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Echoes of Today

FROM the mystery-lore and glamor of ancient Egypt to a contemplation of that whirlwind of complexity which is all but making impossible any calm view of the modern woman's work, is a far reach. Yet the following paragraphs may throw a side-light of understanding upon the rather higher (than modern) ideals of the ancients, even while they cannot but emphasize the duality of human nature, a duality that has always existed and always will, though it manifests differently at different times.

Question: would not the modern woman stand a fairer chance of making real inner progress if she were to lay aside, for a time at least, her fads, cults, and follies, and study the wisdom and the deeds of the ancient Egyptians? Would not a new light be thrown upon her own life by a better knowledge of theirs? — a better knowledge of where Egypt succeeded and where she failed, of why her light burned high, and then no longer burned? We believe so.

BATTLING with the forces of retrogression at this pivotal time are those of progress, and so bitter is the struggle, often, that one may be forgiven for accentuating the victories as they are recorded. Here is at least the promise of one: the establishment, in nearly three hundred cities of America, according to the last report, of public playgrounds for children where they are at all times under the care of guardians and instructors. Two hundred cities have now an average of 5 playgrounds each. Of the cities in Massachusetts which have a population of 10,000 or over, all but two have voted to maintain playgrounds out of the municipal purse. Nearly a score of cities, including Boston, Baltimore, New York, St. Louis, and Chicago, have recently worked out a plan to keep these playgrounds open also during the winter, of course in charge of teachers who not only keep order and teach the children some, at least, of the rules of proper conduct — needed lessons to the neglected children from the crowded districts who in many playgrounds form the main constituency — but also lead them in games and sports.

In one of these cities the school-children were asked to write essays on the subject: "Why do you believe in city playgrounds?" One child's essay contained the following:

> It makes our mothers feel happy to know that we are out of mischief. We enjoy the playgrounds, but we also learn a great deal. There are teachers there but it is not like a school, as they play games with us and show us how.

Few will deny the eloquence of that paragraph, and while the present situation is far from ideal, it is a step towards the higher one of a playground combined with every city school, and the still higher ideal that is realized in Lomaland only, of playground, school-life and home-life blended into one indissoluble whole in the service of the child's real needs.



THE SHEIK IN CHARGE OF GHIZEH PYRAMID

IF once you know the traces of opium you may take a walk in Kensington Gardens and see the writing upon a hundred little white faces. In the first few months of life nowadays the child of rich parents gets quite as large an amount of potent drugs as the poor child gets gin and brandy. Both are for the same purpose — to prevent the child crying at night. The lazy nurse, instead of correcting the real cause of fretfulness — there is always a real cause — proceeds to rub opium under its finger nails to be sucked by the infant.

The child sleeps, but that treatment for the first six months must result in making a nervous, listless, wild-eyed and neurotic victim for the rest of its life. Beware of the baby that never cries and always sleeps.

This, the indictment of a prominent Englishwoman who has been identified with various movements intended to teach mothers among the ignorant poor, how to care for their babies properly. Her investigations have led to a startling dénouement in the conviction that babies are just as liable to be injured for life, if they live at all, in the homes of wealth as in those of poverty. Comment were superfluous.

THE ninetieth birthday of Mrs. Eliza Farris of Kentucky, who was to "Camp Robinson," during the Civil War what Florence Nightingale was to the hospital camps of the Crimea, was celebrated not long since, almost coincidental with the celebration of the ninetieth birthday, in England, of Florence Nightingale herself. As a young woman "Miss Eliza" was known for her philanthropy, and when the war broke out and sick and dying soldiers were camped almost at the doors of her own home, she entered actively upon her work as an army nurse. As Miss Nightingale was known as the "Angel of the Crimea," her compeer was called the "Angel of Camp Robinson." She aided both Federal and Confederate sick, making no distinction.

OXFORD is said to be again having some bad hours over the woman question, on account of which those who are trying to work it out have divided into two camps. Examinations at Oxford have been gradually opened to women and many professors have admitted them to their classrooms as students. This has evoked the wail (to quote from a recent report) that

> the university is in danger of being entirely dominated by feminine influence — which is bad for discipline in an ancient institution.

It comes from a minority body, however, which was able to poll but 28 votes against the admission of women, to 159 by the body in favor of it.

THE local courts (of Reno, Nevada) are literally swamped with divorce actions. There are fifty-two complaints now on file, with additional suits pouring in every day. The situation is so serious that the two district judges have held a conference with a view of adopting some measure of relief and of lessening the continual pressure. All other important court business has suffered to an alarming extent. —*Exchange*

THE Ladies' Educational Association of Tokyo, Japan, exercises a growing influence. Its membership list includes the wife of the Mayor of Tokyo, the Crown Princess, and Princess Mori, besides prominent educators. H. H.

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OUR YOUNG FOLK

Björnstjerne Björnson

WHEN we think of different countries, there always come to our minds the names of some great men, who stand as representatives of those nations. Norway and Björnstjerne Björnson belong together. He was the awakener of his people. He has been its guiding spirit. But now his voice is silent. Norway's "grand old man" has gone to rest.

Björnson was born in 1832 and belonged to one of those peasant families, which can trace their ancestry back to the early Norwegian kings. Stately and majestic as an old Viking was his look, and he had inherited a ruler's iron will from his ancestors. His imagination, his happy, sunny disposition, his keen intuition were given him by his mother.

He grew up in the heart of Norway, surrounded by its beautiful mountains and rivers, its songs and sagas; among the people, whom he pictured so beautifully in his stories in later years. He loved his people, he lived with them, and he worked with them. His poems and stories, his novels and dramas are only expressions of what they felt and lived and he with them.

Above all was Björnson a patriot. He threw himself into the political life of Norway with all the enthusiasm and courage of a great nature. From his travels in other countries he returned with new ideas of progress, and proceeded to teach them to his countrymen. He was the director of the Christiana theater and his dramas set new standards before the public, though the dramas of Henrik Ibsen, his friend, are better known. He was the editor of three papers and the greatest orator of Scandinavia, often speaking to many thousands of people. In the struggle for the introduction of parliamentary rule in the eighties he was one of the foremost; and also when the general franchise was introduced in Norway. He fought for years for an independent Norwegian department of foreign affairs, this contest leading to the separation of Norway from Sweden. Björnson did not, however, approve of the manner in which the separation was affected. No question of right was too insignificant to merit his attention and he was ever a defender of truth and liberty. By one of his contemporaries it was said that the mention of his name in any assembly in Norway was equivalent to displaying the national flag.

It is as poet and story writer, however, that Björnson's name has become known in the world. In *Arne, Synnövé Solbakken, A Happy Boy,* and *The Fisher Maiden,* he gives us life in Norway, its people, customs, scenery, its frosty, pine-scented air, ever in the light of the saga. Never will Björnson be forgotten as a poet. He wrote *Yes We Love this Land of Ours,* the Norwegian national song, and many other patriotic poems have sprung from his pen. *Over the High Fjelds, Olav Trygvason, The Tone, The Princess, Killebukken,* are only a few of his beautiful lyric poems, which have nearly all been set to music by Norwegian composers. Most of them were written in his earlier years, but all through his long life he poured out his thoughts and feelings in beautiful songs.

Björnson was not hemmed in by mountain and fiord. He did not belong only to Norway. His mighty spirit flew out over the world and his warm heart beat for all living beings. Wherever his books have been read, there has he been beloved. Whoever has met him will never forget this noble, powerful old Norseman. He has been likened to the god Thor. His open, happy, sunny disposition helped him to overcome the greatest obstacles. There was nothing impossible for him. He was a positive man, a man of action, who did not simply theorize, but he could like Thor throw a thunder-bolt when it was needed.

Björnsterne Björnson, the great old man with the warm heart, the poet with the lofty, pure ideals is no more, but his memory lives and the whole world unites in paying it a loving tribute. B.



THE FACE IN THE TREE

DEATH takes us by surprise,
And stays our hurrying feet;
The great design unfinished lies,
Our lives are incomplete.

But in the dark unknown
Perfect their circles seem,
Even as a bridge's arch of stone
Is rounded in the stream.

Alike are life and death,
When life in death survives,
And the uninterrupted breath
Inspires a thousand lives.

Were a star quenched on high
For ages would its light
Still traveling downward from the sky,
Shine on our mortal sight.

So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men.

Henry Wadsworth Longfellow

The Face in the Tree

THIS is a photograph of a very remarkable panel of wood owned by a gentleman in Cincinnati, Ohio. It came, with other pieces, to be used in a furniture factory, and is a piece of a poplar tree grown in West Virginia. The dark shading is of a beautiful olive tint and the rest is ivory-colored. The face is formed by the natural grain of the poplar. The owner is certain that it is the work of no human hand. G.

Interesting Facts

IN the Chinese building at the Seattle Exposition there was an interesting picture, which was later presented to President Taft. It was made by the school-children in China. A Chinaman had taken home a banner with photographs of the President and Vice-president and the school-children set to work and in four months wove in silk thread a copy of the portraits which is said to be quite remarkable. Boys and girls may give many a friendly touch by handiwork done in the true international spirit.

AMONG the thousands of wreaths sent to the tomb of King Edward the Peacemaker, was one made from ivy leaves from the grave of George Washington, oak leaves from trees planted by King Edward at Mount Vernon when he visited the United States as Prince of Wales, and magnolia leaves from a tree planted by Washington at Mount Vernon.

THE aviation meeting in Scotland recalls the fact that four hundred years ago there was an exhibition at Stirling at which a Frenchman in the suite of James IV attempted to fly from the walls of the castle, using mechanical wings. He was not as successful as Blériot or Paulhan, the great French aviators of today, for he fell to the ground and broke his thigh. It is said that he maintained the possibility of succeeding, even after his fall.

THE Japanese have much to teach other nations about the manufacture of paper. Their oiled papers are endurable and cheap, being used by the farmers to cover their loads in a storm and by rickshaw coolies as rain-coats, which have the advantage of being extremely light. A special kind of paper is used for wrapping tea. It is an absolute protection against damp and can be used for many years before it loses its efficiency. Grain and meal sacks are made of it also. Paper is used in Japan where we often make use of tin, as in the case of lanterns. The inner bark of shrubs and small trees serves as material for these papers, which are softer, tougher, and lighter than those made from rags or wood-pulp. Even in surgery, a use was found for paper, before modern ways were introduced into Japan within the last forty years.

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THE CHILDREN'S HOUR

From my Window

"LITTLE Mocking Bird! I spy you!" cried I the other day as I stood at my window. "You cannot fool me now, for I know very well that there are no robins or bobolinks or phoebe-birds or orioles around here. But you are a clever imitator."

There he sat, perched in the green arbor that leads into the rose garden, singing, singing away the hours, at the top of his voice. And such songs as he sang! Such a variety as he had! You would think that all the birds of the country had come together to give a concert, rendering solos in quick succession.

"Why are you so favored as to have the gift of singing all the other birds' songs?" asked I. And down he flew in astonishment to a little tree, with the sauciest little chirp, as if to say "What! you interrupt my song? I have no time to answer. I must sing to all these people coming and make them feel the gladness of spring and the joy in my heart." So he commenced again to fill the air with ringing notes and the gladsome message that all the earth is bright and beautiful.

He is a master musician, this little bird that sings at my window. He has mastered the songs that the other songsters have given us. He has learned them by heart and made their warblings a very part of his own little throat. Then he gives them forth to the world in a symphony of song — and all for the joy and love of it.

Cannot we learn from him? Cannot we mold into our lives the beautiful thoughts and words of all the great, unselfish men and women of the world, those whom history tells about and those who are living today, and give them forth to the world in our song of joy and helpfulness?

In the works of artists, poets, musicians, we can find gems of beauty and truth. In the lives of statesmen and all those who have served their country and lived unselfishly for others, we can find splendid examples to guide us on the way. These we can make our own to make us able to help and brighten the world.

K.

A Rain-Drop's Story

Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the beauteous land.

ONE clear, bright morning as I was swaying up and down on the wavelets of the lake, the warm golden sun called to me and many of my comrade rain-drops to spread our wings and fly to him high in the sky. We lifted ourselves softly into the air but before we had traveled very far the frolicsome west wind caught us with a twirl and sent us off chasing each other in merry sport. If you had looked up just then you would have seen us passing overhead, whole companies of us, in those fleecy white cloudlets hurrying by. And then if you remembered an hour later to look for us again you would have seen that we had all joined hands and had formed that big gray cloud over there, so big that we actually hid the sun's great jolly face.

Soon the east wind came and told the west wind that we must all go back home. But the west wind said he did not think so. And so they rushed together and you saw some streaks of light in that big cloud and you heard some rumble, rumblings, and then you knew you must pick up your playthings quickly and get into the house before the rain caught you. There we came as fast as ever we could. And how we laughed as we fell pitter-patter against the window-pane, and tumbled about in your pretty flower garden! I, with several of my comrade rain-drops, fell just beside that baby-rose tree. Then we disappeared under the ground. It was dark there, but we stayed very near the little rose tree, for in some way we knew that she needed us. After resting there quietly for a while a tiny door was opened and a sweet voice invited us to come in. You cannot imagine what beautiful and wonderful things we saw there in our travels from the root up through the stem to the petals of this very blossom itself, but I am sure that had we not been ready and anxious *to help* we should never have been invited into those magic halls and I should not be here in this fragrance to tell my story.

R. H.



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THE CROWN PRINCE OLAF OF NORWAY AND PRINCE GEORGE OF WALES

ONCE within my garden wall,
From their dainty flight
Rested a flock of butterflies,
All in pink and white.

Why they chose my garden plot
I shall never know—
But people call them now sweet peas
And really think they grow!

(Selected)

The Cat and the Fox—A Jâtaka Tale

ONE day these two were talking together and the fox began to boast.

"Take a lesson from me, Puss; I have so many tricks that no one will ever catch me. If one does not do, I can try another and another, until my enemies are worn out. One has to have one's wits about him in this world."

"Dear me," said Puss, "I do not know many tricks. Indeed, there is only one thing I can do, and if I don't get the chance to do it, I shall get caught, I know."

As she spoke a pack of hounds came along. Quick as a wink the cat ran up a tree and from the top branch peeped down to see what the clever fox would do.

He had not time to play his thousand tricks. He had not time even to hide himself but was caught like a mouse in a trap, much to the surprise of modest Puss in the tree.

M.

Royal Cousins

PRINCE OLAF of Norway and Prince George of Wales are cousins, the Queen of Norway being an English princess and sister of the King of England. Prince Olaf is an only child, but Prince George is one of five brothers, and he has a sister too, the little Princess Mary of Wales, whose bonny face has been seen in so many papers lately, since her father became King of England.

These royal children are like Râja Yogas in some ways. They all are taught to feel that they must fill a position in life with honor and dignity and they are thoroughly trained for this from the very day they are born. They live busy, wholesome lives, with a great deal of exercise in the open air. They are taught to think of others and do graciously and gracefully the many little things that make people happier in this world. No one, nowadays, could for a moment be a successful prince, who had not learned self-control and consideration for others, and these little folks are all being taught this. One reads too that these royal children are taught thrift, and they all love animals and drill practice.

R.

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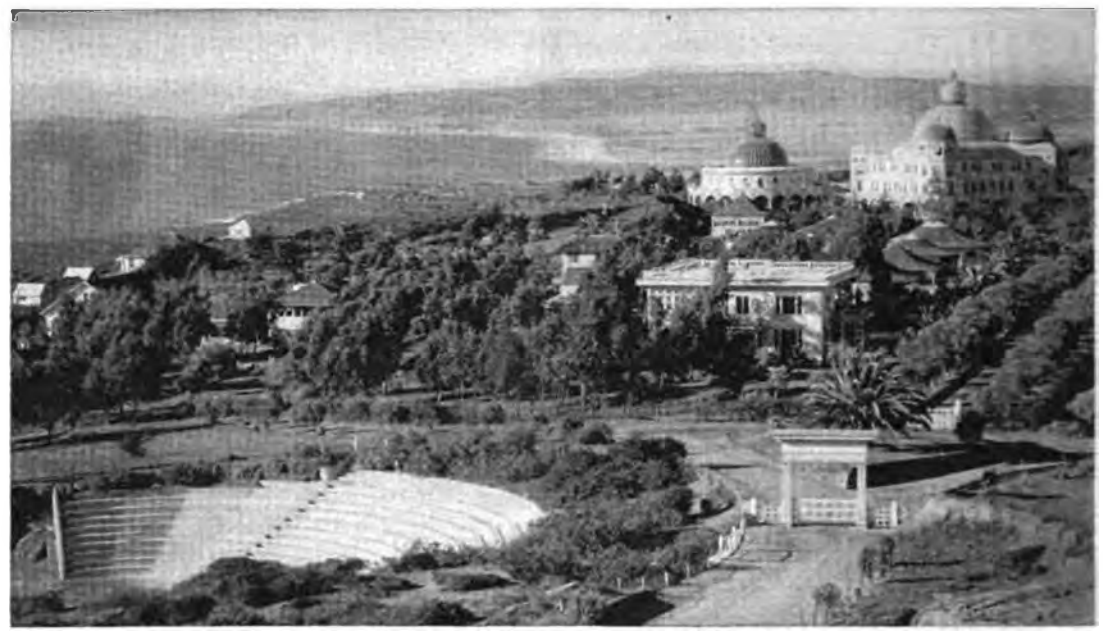
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WEEKLY ILLUSTRATED

CENTURY PATH

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A MAGAZINE

devoted to

THE BROTHERHOOD OF HUMANITY

the promulgation of

THEOSOPHY

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

Vol. XIII JULY 3. 1910 No. 35

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CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 35

CONTENTS

Pages 2 & 3 — EDITORIAL
Karma and Heredity
The Statement of Heredity does not Explain its Reason
Heredity Corresponds to Karmic Deserts
Pre-Existence
The Real Imitation of Christ
The Last Word About Comets
A Statue's Secret
Scientific Oddments

Page 4 — TWENTIETH CENTURY PROBLEMS
Practical Mysticism
How to Spell
The Monarchical Idea

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Noah's Grave
Sacrificial Stone of the Aztecs (*with illustration*)

Page 6 — TWENTIETH CENTURY SCIENCE
A Mendelejeff for Bacteria
Theories of the Nucleus
The Philosophy of Sea-sickness
The Breeders' "Fancies"

Page 7 — NATURE STUDIES
Resources of Alaska
Indal River at Liden, Sweden (*illustration*)
The Roc's Egg

Pages 8 & 9 — STUDENTS' PATH, ETC.
"Yoga is Skill in Performance of Action"
Sugar Loaf, Catalina Island, California (*ill.*)
Theosophical Forum
The Theosophical Address at Isis Theater

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
The God Within and the God Without
Pre-Existence
The God Idea

Page 11 — GENERAL
Man

Page 12 — GENERAL
Man (*concluded*)

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Hymn to the Nile

Pages 14 & 15 — WOMAN'S WORK
Egypt
Echoes of Today
A Group of Bedouins (*illustration*)

Page 16 — OUR YOUNG FOLK
The Meaning of the Fourth
The Sea from Point Loma (*illustrations*)
The Sound of the Sea (*verse*)
My Native Land

Page 17 — CHILDREN'S HOUR
Independence Day
Lomaland Lilies (*illustration*)

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

Karma and Heredity

WE often find it stated or assumed that heredity is incompatible with the doctrine of Reincarnation and Karma; or that the scientific theory of heredity and the Theosophical doctrine of Karma and Reincarnation are two alternative explanations of the facts as to human character. It is supposed that if one is true the other must be false, and people imagine that if they have proved the scientific theory of heredity they have thereby disproved the Theosophical teachings. On the other hand there may be some who imagine that the Theosopical teaching destroys the scientific teaching. An instance of this view is found in the letter of a correspondent to a literary review, in which he is struck with surprise that the Hindûs should believe in Reincarnation and Karma and yet at the same time believe in heredity. And he seeks to account for this "inconsistency" as he calls it, by supposing that there must be two different strains of tradition in the Hindû way of thinking.

But the truth is that the notion that there is any such contradiction between Karma and heredity is altogether a delusion, and arises from a neglect to consider the subject with sufficient attention. For what, after all, is the scientific theory? So far as one can judge it simply states that the "character" of the offspring is derived from the parents, and conversely that parents transmit their "character" to their offspring. Now this amounts to a simple statement of presumed fact, which, in its general and unqualified form, no one will be disposed to deny. There is certainly nothing in the Theosophical teaching that contravenes this general statement. It is a matter of simple observation that children do exhibit more or less of the traits of their parents, and to state this obvious fact does not confute any Theosophical theory or any other theory on the subject; for it is merely a statement and not a theory at all.

The Statement of Heredity does not Explain its Reason

What Theosophy aims to do is to *explain the reason* for this hereditary transmission, to trace out the *modus operandi,* and to show some of the laws according to which it works. So far from Theosophy and science being in opposition, they meet on the same ground; but Theosophy carries on the subject at the point where science lays it down, and the Theosophical doctrines may be better described as a *continuation* of the scientific ones.

Theosophy states that the reincarnating Ego selects its parental environment *in accordance with* its own character needs, and destiny — that is, in accordance with the laws of Karma. Having thus incarnated in a certain parentage, the growing child naturally exhibits the qualities of that parentage; in fact, it went there for that very purpose.

Heredity Corresponds to Karmic Deserts

It must, however, be added that there is this much contrariety between some scientific theorists and Theosophy — that they are disposed to argue as though they possessed an all-sufficient explanation of the facts of heredity, whereas Theosophists would be disposed to doubt this claim. It is inconceivable that a child could be born at all, let alone inherit characteristics, unless there is something besides the mere physical body concerned; and all attempts to represent the mere mechanism of the process as being the cause of the process must land us in logical absurdity.

It will be found that the doctrine of Reincarnation is simply a necessary complement to the theory of heredity; and the true explanation of the alleged inconsistency on the part of the Hindûs is that it is no inconsistency at all, and that they have avoided a certain confusion of thought on the subject which seems to pervade most Western minds. STUDENT

Pre-Existence

IT is often said, in objecting to the theory of pre-existence, that the fact that we do not remember any pre-existence constitutes an argument against it. "If I do not remember, that old experience is nothing to me," says one objector. "How can we profit by past experience, if we do not remember it?" says another.

But does the little contracted sphere of our reflective consciousness play such an important part in the directing of our life and the determination of our destiny after all? We meditate, and criticise, and philosophize, and speculate, and grumble and congratulate ourselves; we have our little plans and ambitions; and it all counts for very little. The directing of our life does not depend on all this, and our mental states seem like a kind of commentary on life, such as a pig might be supposed to make on his way to market. It is not considered necessary that the pig should be taken into his owner's confidence with regard to his destiny, and no doubt his reflections are irrelevant enough. His wishes and ideas are not consulted. So with us; it may not be so essential, after all, that we should consciously and now recollect the details of our pre-existence; we should as like as not make as bad a hash of them as we have of our present existence.

Luckily for us our lives are not molded by our own follies and speculations, but by wiser laws which frustrate them in achieving their own purpose. The fact that one's poor little speculations do not at present approve the idea of pre-existence constitutes no argument whatever against pre-existence.

Equally absurd is the notion that pre-existence cannot affect us unless we remember it. The great bulk of the influences that do affect us are influences whose origin we cannot trace and as to which we are not consulted. Is a child influenced by his parentage if he does not know who his parents are? That which is behind us influences us, whether we recollect it or not. And our own past life is by no means the same as if it were another person; for we are connected with it far more intimately than we are with other persons. One might as well say that one's own parents are no more to him than somebody else's parents! People who talk learnedly on psychology and philosophy, and even quote celebrated metaphysicians, often seem to live, like those metaphysicians, in an artificial world which has no relation to facts, and to lose sight of life as a whole in scrutinizing too closely some particular phase of

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it. They often argue as if life were made up entirely of feelings and reflections, whereas it is made up, in at least equal measure, of actions and happenings. We cannot expect the great actors on the stage of universal life to be governed by our own notions as to what the game is. They have a larger game to play. Nor, in seeking for the truth, are we merely concocting a scheme of things as we think they ought to be or as we should like them to be.

The compound *personality* has not existed before, for it was built up gradually during this life. But nothing can be more certain than that something has existed before — something that is part of ourself, nay, our very Self, something that preserves the continuity of our identity. To formulate what this is is impossible until one knows the distinction between the true and the false self. We have to try to reach that part of our consciousness which is unchanging, and to live more in that and less in our fleeting moods. Then we shall be more likely to avoid the mistakes of attributing immortality to that which is mortal and denying it to that which is immortal. The Individuality is immortal; the personality conditionally so. STUDENT

The Real Imitation of Christ

WE quote here the views of a clergyman on Jesus, which are in some respects remarkably Theosophical and illustrate the way in which Theosophical ideas are permeating the world. Theosophy may justly claim the origination of the greater part of such changes of thought. Its influence has been both direct and indirect. Theosophical literature is widespread and doubtless in some cases affords the means of direct inspiration. In addition to this direct influence, Theosophy has acted as the bold and stalwart pioneer in breaking up the molds of thought and forcing a way for others to follow in. Finally we must add the unseen dynamic power of thought, which radiates out from a body of people whose convictions are strong, devotion sincere, and thoughts luminous and well-defined.

The *Pioneer Press* of St. Paul, Minn., reports a sermon delivered at a Congregational Church, in which the minister showed "marked divergence from the usual conception of Christ." He said that there was no evidence that Jesus claimed a relationship with God different in kind from that of men. This is what Theosophy maintains, not as a dogma, but as a fact for which the evidence is to be found in the Christian Gospels. Consequently the theory that Jesus was divine in a special and unique way must have been added subsequently. It is of course well known to impartial readers of the Bible that Jesus continually insists upon the fact that all men are divine in the same sense as he was, and that he is most particular in disclaiming any special divinity for himself. To make men realize their divinity was his great message. He speaks of the "Son" and the "Father" in a way that makes it clear that the "Son" is the Divine Self of man and the "Father" the Universal Spirit itself who is known by the Son alone. It is the Son that redeems the man, that is to say his own Higher Self redeems him. By following the Son, man obtains salvation from the dominion of his earthly and sensual nature.

The great importance of thus getting back to the original teaching, and discarding the later ecclesiastical interpretations, is that thereby we invoke in man the sense of individual competence and responsibility. It is of little use to hold up before man the example of one who was in a unique sense the son of God and who is therefore inimitable. We all feel that Jesus had a most unfair start and that poor man is hopelessly handicapped, if he is born in sin while Jesus was blessed with a special divine parentage. So our attitude becomes one of supplication. In place of this we should be imbued with the manly spirit of effort and self-reliance, confident in our own divine birthright and in the power of the God in us, once we have resolved to follow its behests. This is the spirit which Jesus strove to inculcate, but he had a hard battle with the flabby and helpless temper of his hearers.

The preacher thinks that the conception of Jesus which we have today is chiefly derived from the Greek metaphysics of the early centuries of the Christian era and not from the New Testament; and that we need a less speculative and more practical ideal.

But perhaps the most important point he touches is the necessity for self-knowledge — an eminently Theosophical teaching. We cannot form a conception of the inner Christ unless we have some better conception of our own nature.

> The psychological interest of recent years has shown us that we cannot even define our own personality. Every man is a great mystery. We say that we are human and that Christ was divine, but where the human leaves off and the divine begins, no man knows.

Theosophy teaches man how to find a latent source of power within himself, which raises him above all the illusions of his mind and makes him master of his impulses. Jesus was teaching the same thing. That latent power is the Christ *in man* — his real Self. We find that modern psychologists, even the most learned, make no distinction between the false or personal self (the personality) and the real Self (the Individuality), and hence get into terrible confusion. Many are even teaching the exaltation of the selfish nature and trying to invoke its power to cure disease, etc! Because we do not understand our own nature, we have made God into a great copy of our own weakness, a great personality; and Jesus we have degraded into a sentimental individual.

If we would understand God and Christ, we must understand ourselves. The gateway to knowledge is through knowledge of oneself. It is in the pure recesses of our own inmost soul that we must look for the divine.

> The coming creed will put the emphasis where the first disciples put it. Instead of the theological Christ of other years, it will present a human Christ. Instead of a physical sonship, such as that which the church of the past has emphasized, it will call men to the thought of a moral sonship. It will see in the perfect love and unselfishness the great significance of the personality of Jesus.
>
> There are two great principles of Christianity that the church has by no means emphasized as it should. One of these is that God is the infinite love, and the other is that Jesus translated the essence of God's character into human life.
>
> There is no evidence that Jesus claimed relationship to God that is different in kind from that of man. On the contrary he made it clear that he desired all men to come into the same filial consciousness that he possessed.

The preacher perhaps dwells too much on the one theme of love; for there is such a thing as Light. We do not want to let our ideas get too sentimental. There is need enough for love in this world, heaven knows! but people are more apt to fall into sentimentality than reflection. What religion needs as badly as it needs anything is the *Light of knowledge*. This would clarify the love and prevent it from degenerating into sentimentality. In thinking of Christ we must take our eyes off the Palestine of two thousand years or so ago, and remember that we are living in the present — just as Jesus was in his then reincarnation. Then we shall avoid creating an artificial religious atmosphere out of keeping with the work-a-day world. We can be truly unselfish without being cranks or visionary sentimentalists.

STUDENT

The Last Word About Comets

THE public is getting perhaps a little tired of the subject of comets. The papers are beginning to give last words, summaries of scientific conclusions so far reached. On the whole the last word would be something like this:

Comets are faintly luminous spheres or eggs, consisting of a substance not yet understood. They are probably in rapid rotation about a central axis, the cause of which is not understood. They throw out various tails in various directions, mainly *from* the sun, some *towards*, the cause of which is not understood. These partake of the maternal rotation.

They are probably structural, but with a structure not yet understood. Embedded as it were in the faintly radiant matrix are various gases, hydrocarbons, and perhaps some solid matters, captured in a way not yet understood, or condensed from the finer stuff in a way not yet understood. If captured it is not yet known whether the capture is permanent or whether it only occurs in the neighborhood of suns and planets and is temporary. This adventitious substance reflects light and gives the comet its visibility.

The origin of comets is not yet understood, nor their function, if any; nor what they evolve into if they escape destruction.

With the exception of these patches of ignorance, comets are now thoroughly understood. The appearance of the patches may, however, be improved, if the astronomers will study the working of "Fohat" in H. P. Blavatsky's *The Secret Doctrine*. STUDENT

A Statue's Secret

THERE is a certain statue in a Peruvian convent that apparently would like to rival the disaster-breathing mummy-case in the British Museum. It has lain for centuries in the monastery of St. Augustine at Lima, and has been answerable for two deaths. Believed to *be* a statue of death, it holds a tense bow from which projects an arrow, both of tempered copper. A century and a half ago, relates a contemporary, it fell from its pedestal upon a passing monk, transfixing its arrow into his heart and killing him. A few years ago another of the brethren, or perhaps the same reincarnated, tried to break it up with an ax. The original proceeding was reversed. It was he who fell upon it and the arrow reached the same place with the same result.

An Englishman who lived among the Peruvian tribes met with a legend that the Incas had constructed a statue holding a bow and arrow and that where that arrow fell would be where the Incas had buried vast treasures, at any rate would mark one of the stages to that place.

So the Peruvian government and some archaeologists are trying to find out where and how that statue originally stood centuries ago. Then they will make the best estimate they can of the original tension of the bow, calculating this against the weight of the arrow, thus getting at the spot where the latter would fall.

One may wish them success, but apart from the personal objections of the statue or any tendencies which may have been conferred upon it by Inca magicians, the difficulties probably will only begin when the original location has been found. The Incas knew how to conceal what they wanted to conceal — till the right searcher comes along.

STUDENT

Scientific Oddments

THE inventor of the mercury mirror for telescopes claims to have been able to photograph colors not visible to the human eye. He means the infra-red and supra-violet rays of the spectrum, but whether they should be called colors is rather an aesthetic or perhaps a psychological question. Landscapes photographed in this way exhibit curious and beautiful effects, some of them being described as like snow scenes.

THE idea of using atmospheric electricity as a source of power would seem to be chimerical according to calculations which are given. The amount of electricity may be large absolutely, but it is thinly spread and is small per unit of area. Moreover it exceeds in voltage rather than amperage. The strength of the current flowing from air to earth has been put at only one-millionth of an ampere per square kilometer, and, putting the tension at a maximum of 100,000 volts, we get one-tenth of a watt. So there is one horse-power for every 7460 square kilometers or 2880 square miles; about 1050 for the whole United States, or 68,400 for the whole globe.

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Some Views on XXth Century Problems

Practical Mysticism

A MAN who proposes to arrive at any given destination must take the conveyance that will carry him there. The modern man is very much on the lookout for a religion, and some of the university professors — one every little while — are trying to provide him with one.

But they are not hitting the mark, perhaps because he has not made his exact need clear to them, perhaps again because his exact need is not clear to himself. With belief he is tolerably well furnished. For the time he has even enough. He does not require to have it demonstrated to him that there is, around, above, within, somewhere, somehow, something corresponding to the word divine. Of that he is really satisfied, however sceptical he may be of any more particularized statement.

What he wants is a doctrine of becoming; he would fain become something himself; he is utterly practical about this. "You say there is a great light on the top of that mountain, or on the top of something, or in the heart of the universe, or in my heart. Call it that, or call it a power that makes for righteousness, or call it anything you like. Whatever you call it, in a general way I believe you. What I want is to get at it, become it, have some certain relation with it, get into some state of immediate consciousness or knowing-feeling that shall be correspondent with the so far merely intellectual belief. Show me a path, a way, a key; show me something to do tomorrow morning after breakfast that I did not do this morning."

His demand is perfectly natural and proper. This is a practical do-something age and the religion of it will correspond with its demands.

The foot of the ladder is in us; we have to find it and walk up. The walking up consists in the making of higher and higher states of mind or feeling. That means we must at once get beyond or above the ordinary personal states and as far as possible stay beyond them. Well, the ordinary states largely consist of critical or downright unfriendly synthetic estimates of other people. The opposite would be a large genial tolerance of them, ripening into an active benevolence. You know that each of them has for some other man, or will or could have, an active feeling of warm friendship. Take it for granted that somewhere in his nature, it may be unknown to himself, he has that for you. This is a fact; but if you doubt it, imagine that he has; imagine him as having it. In the course of human evolution it will at some time flood his entire being. Imagining this, return the feeling, using any amount of will and persistence that is necessary. Keep it up whatever sort of things he does. Moreover, watch to see him at his best, or imagine his best, and hold that picture also of him.

Doing this for our whole circle of acquaintances will in three months entirely renovate and clarify our own nature. We shall even have a different and more youthful physical appearance, even better health, clearer eyes.

By this time it will have become certain and evident that there is something in our nature, behind the personal self, that is actively approving of this new attitude. We are beginning to become aware of the presence and cooperation of the higher man who stands several steps up the ladder we have begun to climb. He is in possession, so to speak, of every fine feeling or thought we ever had or generated in our whole past, of the force-essence generated by every fine deed we ever did. ("Ever" and "whole past," includes previous life-times, pre-existence.) The stored energy of those thoughts and deeds will have been coming back or down to us all this while, together with their storage-interest. The higher man took them one by one as seeds and planted them in a field that can be called the super-consciousness, where they germinated and made many for each one.

There comes a moment in this new life when the whole past is met, assimilated, and the man is suddenly changed into all that he has aspired to be, knows what he has aspired to know. He has entered clearly and knowingly upon that path of becoming which has no limit or end.

In a word the way of finding this true self is to forget the other, the present one. And the way to forget the present one is to link it up in cordial benevolence to as much of humanity as the karma of this life has introduced us to.

STUDENT

How to Spell

ACCORDING to Professor Whipple of Cornell, spelling is becoming one of the lost arts. He is a teacher of psychology and education, has therefore exceptional opportunities of observation, and has availed himself of them by keeping lists of errors made by students of all ranks. He is convinced, he says, that present-day students spell far less accurately than did those of ten years ago. The cause, according to him, is that too little time is given to this matter in the schools, or that the teaching of spelling is faulty.

He gives a list of 160 usual mis-spellings, culled from 58 examination books written by students of all four classes in a certain Western university. This list he works up into the form of an amusing imaginary letter supposed to be written by a student to his aunt. For the sake of illustration we quote a couple of sentences;

> It is to bad that the epedemic of diptheriæ and scarlet tina and the confussion and fuss of fumugation should have involentarily kept you from comming to the exersices. You inquire about my helth; during my course, as you probibly remember, I have been ill but seldem; an attack of measeles with some nauseau and other unpleasant symtoms during the Christmas hollidays, and one spell of thrachoma, due, I think, to my astigmation, are the only deseases I have had, as this is a very intelegent and hygenic city notible for its clenliness.

By hypothesis, he says, college students represent a selected group, selected for their intellectual attainment. Why then cannot they spell?

We do not think that the explanation he gives is correct. Spelling is taught pretty much as ever it was. The cause seems to lie a good deal deeper.

Spelling belongs to the visual memory; it depends upon recall of the exact picture of the word.

Supposed that recieved looks just as right as received. Does it not follow that the mind was never held closely enough upon the word to print its exact picture?

In fine bad spelling depends upon defective concentration. And that is exactly a failing of our time. People prefer the short story to the novel; the short article in the popular monthly to the book. The newspaper is mostly made up of two to six inch paragraphs. If these are longer they are broken by headlines. Attention cannot be held very long upon anything and the principle comes down to the fractions of a second. Even for that fraction attention is not *perfectly* steady. The individual printed word is never absolutely and wholemindedly looked at. The urge to hurry, to hustle, consciously developed by many, is unconsciously present by infection in all. From bad spelling to dollar-worship seems a far cry, but the links are tolerably clear.

The education which the professor wants must go very deep and begin very early. He teaches psychology. Does he teach his students that the mind is an *instrument* of the Self, and should be habitually regarded as such? Does he teach them to watch the mind with its automatic tendencies to wander, and to distinguish between its subjective-objectivity and the pure subjectivity of self? All that, however polysyllabically it may be worded, is really very simple and may be taught to the youngest child so practically that it takes the utmost pleasure in grasping and holding its mind upon what it is doing as a whole and in each item. It is the cure for bad spelling and for many far worse failings.

STUDENT

The Monarchical Idea

A SWISS philosopher, taking a detached view, one may suppose, as a citizen of a republic, suggests that a new and elaborate study should be made of the roots of the monarchical idea. It contains elements which, he thinks, have never yet been adequately explained. How came it, for example, that the monarch should be theoretically regarded as not only omnipresent, but present *in the form of peace?* Whence the phrase *The King's Peace?* How arose the theory, against constantly obvious fact, that the King can do no wrong? What are the roots of the convention that the *monarch* is deathless, partially distinct from the truth that the *monarchy* is continuous?

He thinks that neither the flattery theory nor that which seeks in feudalism the nurture-bed of the monarchical idea, is adequate to account for that almost mystical element by which the King is omnipresent, present as peace, personally flawless, and in some sense deathless.

Is he thinking of the Golden Age of tradition with its divine-human rulers? STUDENT

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Archaeology Palaeontology Ethnology

Noah's Grave

THE report that a certain archaeological gentleman has discovered the "grave of Noah" on the summit of Jebel Judi, overlooking the plains of Mesopotamia, together with some funny remarks by a paragraphist on the subject of Noah and his well-known story, may serve as occasion for a few other remarks. Incidentally it may be noted that our great Christian religious book, the word of God, translated into a thousand tongues to be sent all over the world, the most wonderful book ever written, is made the subject of the most flippant and sarcastic jests in our public journals. No wonder our missionizing so often fails.

The Noah story, if interpreted in a dead-literal sense, is of course absurd. But it is equally absurd to ignore it because some people have taken it thus literally. It is also absurd to consider it as if it were the only Noah story there is. Noah stories are universal; no race or tribe in any part of the world is without them. Obviously they refer to periodic cataclysms, when parts of the earth undergo submersion and new lands are upheaved; but they probably do not refer to the same cataclysm. But again, they cannot be wholly historical; clearly they are to a large extent symbolic myths. The Ark full of animals refers to the preservation of the germs of life through a cataclysm, and Noah and his family represent the survivors of a race destroyed, destined to found a new and better race.

Such allegories are partly historical and partly figurative. The reason for thus combining the two elements is that there is an analogy between the events of the physical world and the drama of evolution, so that physiographical cataclysms coincide with great changes in the evolution of races.

The Ark story has many meanings, for these myths were so constructed by their original designers as to combine seven different keys in one. The subject is comprehensive, but it is one that must be taken into account and will repay study. We boast of our Bible, but little realize what knowledge lies beneath its surface. H. T. E.



THE SACRIFICIAL STONE OF THE AZTECS

Sacrificial Stone of the Aztecs

THE Aztecs are said to have perpetrated human sacrifices on this stone, but that by no means implies that the stone was made for that purpose. Indeed the skill and the knowledge shown by the carvings are not in keeping with the status of a people so degraded as to practise human sacrifice. Those barbarians who indulged in such crimes must have been a far remove from the highly civilized and intelligent people who carved the stone. The people who performed the bloody rites did not endure; what became of their illustrious predecessors? A race, as we see it on earth, is mortal; like a human body, it is subject to decay and death. All races, even the best, have passed their zenith and declined. But the philosopher who cynicizes over this is a materialist, who might as well mourn over the transiency of the human body. What is death for the shell is renewed life for the spirit within. And so races reincarnate as well as individuals. Past knowledge does not represent futile effort and wasted attainment.

In America, as in the Old World, we have these relics of a high culture that was followed by a degenerate age which perverted the knowledge. And we have paid too much attention to the perversion. Christian ecclesiasticism, since the days when Christendom fought for supremacy with the cults of Greece, Syria, Egypt, and Scandinavia, has always held a brief for the disparagement of antiquity. But it little becomes us in this age to repeat hypnotically the prejudices which past bigots drilled into our ancestors.

If there is actual warrant in history for the existence of degraded beliefs and rites in antiquity, let us look a little further back to the times before the corruption set in. And in America we may look back beyond the degenerate people who found this carved stone where we find it now, and understood as much about it as we do; and try to understand the culture that fashioned it. STUDENT

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The Trend of Twentieth Century Science

A Mendelejeff for Bacteria

SOME beginnings have of course been made in the classification of germs. But their Mendelejeff has yet to come, the man who shall arrange them as Mendelejeff arranged the chemical elements. When their properties are sufficiently known it may turn out that they too are in septenary groups. Why should they escape the universal law of sevening?

The proper work of nearly all those that we know is the destruction of dead or dying organic matter, its reduction to simpler terms. There *are* constructive germs, those which advance matter to higher or more complex states. They are doubtless at least as numerous as the reducers, but so far we know but one group, the one whose work it is to raise nitrogen from its free condition to a form in which it can be assimilated by plants, specially the leguminosae.

While waiting for the discovery of more of the latter we are constantly adding to the known number of the former. Keenest of course is the search for those which produce disease. The evolution of new species may be going on under our eyes. For the environment of the germs — the human blood — is changing. Civilization considered as a set of habits and modes of living, is not what it was half or a quarter of a century ago. New types of disease are therefore appearing and it may be that the gulf between hitherto distinct diseases will gradually fill up, somewhat as if we were watching the evolution of phosphorus and vanadium as filling the gulf between nitrogen and arsenic, or of magnesium, aluminium and silicon as filling the gulf between sodium and phosphorus.

But the evolution of chemical elements is very slow, goes by the millions of years, giving time for classification, for perceiving the septenary skeleton. That of germs may be very rapid, perhaps obscuring the skeleton; and some of the new ones may be quite new evolutions. There was "*a*" typhoid germ. Now, it may be because of better observation, it may be because of the evolution of varieties, we know of several. The types of disease caused by some of these are distinct enough to have a separate name, "paratyphoid." Still more lately another group (germ not yet identified) has been separated out but not yet named. It seems to lie about midway between typhoid and typhus, just as magnesium lies between sodium and aluminium. Cases of typhus and typhoid also frequently lie halfway along to malaria, and influenza often half allies itself with any of these. The pneumonias have likewise a very broad fringe.

So to get the classification we may have to wait till new types have appeared. Or it may be that the root types for classification will lie among the harmless germs, the disease-producing ones having diverged from them. It is quite possible that all the typhoids have diverged from the relatively harmless colon bacillus.

One thing is sure — that there is an elemental organic unit, standing to the germs as the electron stands to the atoms. Butler Burke's speculation on this point is almost axiomatically true. And it depends on circumstances whether these elementary units shall combine and visibly appear as germs of life, that build, or of death, that destroy — thus serving the two processes of nature. But the organic unit may be as far beyond the microscope as the electron is. STUDENT

Theories of the Nucleus

A FRENCH geologist objects to the current view of the earth's nucleus — that it is steel — on the ground that there is no necessity for so strained a speculation. A less strained one is, he thinks, that there is another state of matter, on the other side of the solid; that it is produced by a sufficiency of pressure; and that this sufficiency exists where at a depth of about forty miles the crust passes into nucleus. The states of matter are therefore *meta*-solid, solid, liquid, gaseous.

If the nucleus were steel, would it not after all these millions of years of volcanic action have somewhere in some volcano worked itself up to the sub-surface and been expelled? But no volcanic eject is pure iron or iron in any large proportion.

The hypothesis suffices of course to cover and account for the density of the nucleus. It is only at the extreme depth of the crust that the pressure becomes great enough to compress the rock matter into the suggested next step in density.

Another recent suggestion is that the nucleus consists of a heavy element or elements of which we know nothing and that it gradually gives birth to — or transforms itself into — the elements of the crust as the pressure lessens from within outward. That also would account for the absence of iron in the volcanic ejects, as it would for the nuclear density.

Geology would not at present countenance the idea, but one wonders nevertheless whether in the slow course of unimaginable ages the earth does not turn herself inside out, whether there is not a circulation from the nucleus to the surface and back again, whether every particle of the planet does not contrive to get itself at some time worked up into organic tissue. It is the teaching of Theosophy that there were three terrestrial life periods (or Rounds) before this one, in each of which — progressively backward — the matter was more and more plastic, having lately attained its densest. Such a circulation would then have been much easier. And there are three more to follow in which those earlier conditions of plasticity will be repeated. STUDENT

The Philosophy of Sea-sickness

THE theories of sea-sickness have always been numerous and mostly very unconvincing. Dr. Hill, of Downing College, Cambridge, has recently given us one which, as a part of a larger philosophy of pain, seems as reasonable as any.

There are many sensations, even amounting to pain, which paradoxically cause no sensation at all. But all the same they do their work and the effects show up in peculiar ways and at considerable (physiological) distance, somewhat as a polypus in the nose, or astigmatism of the eye, both perhaps below the floor of sensation, may appear as asthma.

One of the functions of a part of the inner ear is to inform us of our position in space. By its means we know with eyes shut whether we are upright, and if not we make the necessary muscular adjustments to get so. It is nearly below the floor of sensation and never comes up as pain.

When we are aboard a moving ship this function is continuously and unwontedly called upon. The nerve concerned, passing from the inner ear to the hindbrain, is continuously telegraphing. This part of the brain is consequently in very unusual excitement, an excitement which, were any ordinary nerve of sensation concerned, would be pain. Being practically outside consciousness its disturbance is otherwise shown. Messages to it from other nerves, messages which would ordinarily be disregarded, provoke an excited and unnecessary response, somewhat as a man irritated by a toothache will kick the unoffending cat that brushes his leg. Some of these are from the stomach and in the excitement are misread, regarded as telling of masses of indigestible matter there. Continuous efforts are made to get rid of these imaginary offending masses. *Hinc illae lacrymae!* M. D.

The Breeders' "Fancies"

BREEDERS of fancy rabbits, rabbits with all sorts of ears and all sorts of colors, usually think they are producing something entirely new in the field of creation. They may be; but neo-Mendelianism strongly suggests that they are not, merely reproducing types extinct long ago. Mendelianism may be roughly said to be the law that when two unlike parental types are blended in offspring, the offspring of those offspring will undo the blend. Thus the offspring of a black and a white guinea-pig may be all black or perhaps all gray. For simplicity suppose them gray. Mate one of these with another gray, similarly produced. Of four offspring now resulting, two will be gray, one white, one black. In the two latter the two original parental types have reappeared.

There is some evidence that two types of primeval rabbit were respectively yellow and black in color. By continual intermixture the ordinary gray rabbit resulted. Once in a while, in nature, an original yellow or black reappears, to be immediately remixed and extinguished. But when this occurred in the breeder's stock he kept these reversions, thinking them new developments, isolated them and bred separately from them. All "freaks" perpetuated by fancy breeders of any sort of animal or plant may be reversions, cases of atavism — excepting those that are blends. And in the latter case continual care is necessary to prevent the elements of the blend separating out again. STUDENT

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Nature Studies

Resources of Alaska

AN article on "Alaska, the Nation's Gold Mine," appears in the *Technical World Magazine* for May and undertakes to give the public an idea of the resources of that territory which they are supposed to own and govern. The writer says there are problems political, social, municipal, and territorial, but they all turn on the question of material development. Though the world knows more about Alaska than it did ten years ago, its information is still slight; and recent particulars have been spread largely by persons whose first-hand knowledge is but little. He asks the questions: What are the leading facts about the resources? How are they being developed? What are the opportunities for capital? What for labor? What is the prospect for permanent settlement?



Lomaland Photo. and Engraving Dept.

INDAL RIVER AT LIDEN, SWEDEN

Alaska is as large as England, Scotland, and Wales, with France, Germany, and Italy combined; it has almost as wide a diversity of climate as these countries, though between different extremes. From its acquisition in 1867 till 1884 it had no civil government, but was under military control; but a civil judicial system, with a governor and other civil officers, was formed in the latter year. The mineral resources were not widely recognized until the late nineties, though the fisheries had been considerably developed before that time. The lure of gold exceeds that of any other enterprise in a new country, and the government has provided surveys for giving the public information on this and the other mineral deposits. Almost the whole southeastern part of the territory, mountainous and heavily-wooded, is a recognized mineral belt in which the most valuable deposits are those of gold and copper. In the region roughly described as lying between Mt. St. Elias and the international boundary on the east, the Alaska peninsula and Mt. McKinley on the west, and the upper waters of the Tanana on the north, are found large deposits of copper, some gold, and large bodies of coal. The coastal mountains of southeastern Alaska contain also galena, gypsum, marble, and other metals and non-metallic minerals. The Behring River coal area covers 21.6 sq. miles of anthracite and 22.7 of semi-bituminous and semi-anthracite. The Matanuska field is almost as important, though not so near to tide-water; and other coal regions have been discovered.

Low-grade copper is found on Prince of Wales Island, and copper of much higher grade in the Chitina region. The eastern portion of Alaska has been described by one writer as the richest copper region in the world, though this opinion seems to be based on surface indications.

The experiments in growing agricultural produce have surprised those who scoffed at such possibilities, and it has been found that the Tanana Valley, near the geographical center of Alaska, is potentially, and in some cases actually, a farming country. Vegetables, barley, and oats have been raised; wheat is not a success, though it is hoped a particular strain may be developed. The soil needs doctoring on account of being "sour" through its long dormancy.

The four great resources are minerals, agricultural soil, fish, and timber. These promise much for future development by the normal slow growth of hard work. E.

The Roc's Egg

THE Brooklyn Museum is reported to have obtained for exhibition an egg of the extinct Aepyornis. Such eggs, which are very rare, are found in Madagascar in a sub-fossil state, and the bird is believed to have existed there until some centuries ago. The bird was related to the ostriches, and its egg is the largest known, being 12¼ by 9⅛ inches. As this is equal to six ostrich eggs or about 150 hen's eggs, it would form several meals for several people; and possibly the extinction may have been assisted by the use of the eggs for that purpose by the natives of Madagascar.

An imaginative scientific note states that some scholars have attributed the well-known symbolical bird, the "roc," of the *Arabian Nights*, to this Aepyornis: "Arab traders went to Madagascar and saw the eggs." We suppose that the Hindûs must have gone to Madagascar too, as they speak of the egg of Brahmâ; and, while one can scarcely doubt that the Egyptians derived their egg of Seb from the Aepyornis of Madagascar, there is every probability that the ancient Greeks sailed to Madagascar and got there their idea of the Orphic egg of the Mysteries. The Scandinavian mythology also has a gigantic egg, so the ancient Scandinavians must have gone to Madagascar; where they doubtless met ancient Red men from America, and many other races of the world in search of material for their cosmogonies. Learning is a wonderful thing; you never know what it will discover next. Where, we wonder, did the Arabians get their idea of Aladdin's lamp? But perhaps this was one of the stories they invented themselves.

The Cosmic Egg is of course a universal symbol, and no cosmogony is without it; it is impossible to doubt that the roc's egg is such a symbol. In one of the stories, some lucky man, aided by a genius, builds a marvelous palace and equips it with every jewel and precious thing on earth; but is not satisfied because he has not got a roc's egg to hang in the dome. He demands it; the genius warns him, but he heeds not the warning and compels the genius to fetch the egg. The moment it is hung in the dome the whole palace crumbles to dust. This story will give students a hint of one meaning of the roc's egg. Apart from the allegorical significance, however, there have been on earth other vast birds and flying reptiles — co-existing with man, according to the teachings of Theosophy. STUDENT

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Students' Path

From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

"Yoga is Skill in Performance of Action"

MAN is a self-conscious partaker in the universal evolution which has for its aim the lifting of all lower life with its various gradations of consciousness to that self-consciousness, and from there to still greater heights. Man's life must necessarily be one of never-ceasing action. He can and should stand with a firm foothold in this physical world, with his mind ever open to the light from within and transforming the inspirations and impulses from his higher nature into deeds. The spiritual sun is always shining with the same brightness, it is for man to rise above the clouds and heavy fogs obscuring his vision and caused by his own actions in the past; it is for man to let his mind be purified and saturated with this heavenly light and then let it act as a river-bed in bearing it down and spreading it in a thousand channels over the soil of human life, a benediction to everything it encounters in its course.

The mind is the central point in man's complex nature around which his life is turning. Therefore, when the mind is controlled, when it is illumined by the inner light and directed to give freely and abundantly of its riches, the whole nature of man is becoming attuned to the divine harmonies; the light, in reaching step by step the lower planes of being through the wonderful instruments that belong to man, takes harmonious expressions on all these various planes and finally reaches physical life in the acts of everyday life. The results along the way are to be seen in purest aspirations, highest morals, clean and healthful thoughts, refined conduct, strict attention to one's duty, generosity, deeds of charity, and so on. And everything is colored by a joy so deep and true that you feel it must be life itself. As the little bird must give out his joy in his clear silvery tones, so it becomes natural to the true man to send out his joy on all the strings of his being in a beautiful, harmonious chord. He has reached skill in performance of action, and this is Yoga, as Krishna says in *Bhagavad Gîtâ*. He has reached equal-mindedness, and "equal-mindedness is called Yoga."

Man cannot be inactive even for a moment. He is always present and acting in some part of his being. Man's own evolution must depend upon his action and upon the use he makes of his various instruments; constantly he is spinning the web of his own destiny. Mostly he is down in the darkness so completely that he can not see his own divinity, and, consequently, does not act like a man. How important then to arouse all mankind to see this fact, to incite them to cast out all them that buy and sell in the temple, and to make it a worthy temple for the inner god! How important to set before them the truth that man is here to give, not to get, that the mind is to be used by the man, not by the animal in us, that we are creators in the sense that we can and should inspire everything we touch with spiritual life. And that real life means joy!

Those who respond will at once find themselves in the midst of a battle. Every ray that is allowed to shine into the darkness of their being wakes the opposing powers which so long have been in undisturbed possession of the temple. Each ray furnishes immediately the material for the battle, and there is only victory for those who dare and keep on fighting. In time the temple will be cleared to such a degree that the wider work can be entered upon, and they will find themselves soldiers in a mighty army and enter into a comradeship that is forged with divine links. The light will steadily grow within and without.

They will find each day a battle, and the need of taking on the shining armor and girding the sword of truth each morning before going out to the battle; to step out from the rest of the night in a courageous spirit and unlimited trust in the Higher Law, renewing the pledge to fight righteously and protect the rays of light as they descend and take on their garments in actions on all the different planes of life. They will fight unconcerned as to the results, though failures must come in the beginning before they have grown up to the right use of their divine weapons. And at night before going to rest they will review the lessons of the day and grow in experience and strength and then in a higher peace go to their night's sleep. Day by day the light will grow stronger, the foothold more firm, the field of action wider. And the deeper meaning of those words of Krishna will then come to their minds and take form in their lives: "Yoga is skill in the performance of action." STUDENT



SUGAR LOAF, CATALINA ISLAND, CALIFORNIA

FOR logic, consistency, profound philosophy, divine mercy and equity, this doctrine of Reincarnation has not its equal on earth. It is a belief in a perpetual progress for each incarnating Ego, or divine soul, in an evolution from the outward into the inward, from the material to the spiritual, arriving at the end of each stage at absolute unity with the Divine Principle. From strength to strength, from the beauty and perfection of one plane to the greater beauty and perfection of another, with accessions of new glory, of fresh knowledge and power in each cycle, such is the destiny of every Ego, which thus becomes its own Savior in each world and incarnation.

— *H. P. Blavatsky*

THE teachings of Christian Science are harmful because they are based on wrong philosophy. While it may help some to say "all is good," yet in others it leads to a lax view of life, finally to a loss of any striving after higher things. The thief or the murderer may also say "all is good." Everyone does not read life in quite the same way, and it is proper to have a philosophy which shall appeal to all. Besides, Christian Science is to be condemned, because it borders on *Hypnotism*, the sorcery of this age. — *William Q. Judge*

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RAIN

IT rains, and all the sky is gray;
While I with heart so blithe and gay
Sit here and dream my time away.

Heart-sunshine throws on outward things
Its own glad life: with ruffled wings
The lark through rain soars up and sings.

And so it still must ever be;
The eyes, the eyes shall only see
Without what is within, for we
Are makers, everlastingly.

C. W. Herbert in *Kansas City Star*

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Hope is the greatest aid in trouble, and the best inducement to work, and in fact the only cause for life, and yet Theosophy, by the doctrine of Karma seems to kill hope, and offers but the poor substitute of mere cold law and strict justice. Of course compassion is spoken of, but how can there be any room or any use for compassion if absolute law rules the world?

Answer Hope is all that you say to those that stand in the shadows and have never seen the light, and when the day dawns and the light comes, there is no longer need for hope of that kind, for the light is here that was so long hoped for. It would seem that some had got so used to that attitude of mind, which they call hope but which in reality is procrastination, that when the light comes, they feel as if they had lost their occupation. The habit of putting off living into an unattainable future, and of regarding life as a beautiful picture of a condition too holy to be true, is one that is a great enemy of human progress, and it has successfully stifled human aspiration for ages, and perverted the true teaching of the Christos.

Compassion is not generally understood because it is taken as a big name for mere sentiment, but it is a very real condition for it means the power to feel with others, which is quite different from the mere feeling a sort of echo of the feelings of others; it is the actual realization that we are all one; whereas the ordinary sentimental sympathy is a wholly egotistic enjoyment of one's emotions, which are sensitive to the sight or thought of other people's feelings.

The questioner then suggests that compassion is only possible or useful where law and justice do not rule.

From our usual point of observation it does often seem that there is a vast amount of injustice that can only be set right by compassion; and that is very much what is taught by the doctrine of Karma; for the Law of Nature, though impersonal, can only act through appropriate agents and agencies, all of which are liable to failure and to imperfect action; and so the Law, ceaselessly working, (as ceaseless as gravity, for instance, and as impersonal) is constantly adjusting and restoring balance and correcting errors and inequalities by compensation in every possible manner, eventually balancing all accounts. This is the compassion of the Law, which is perfect justice, and which appears "cold" only to our ignorance; and as the sanitary inspector appears a tyrant to the ignorant dwellers in filthy slums, and the most benevolent doctor appears cold and heartless to the patient whose wound he is forced to probe.

Emotional people, struck with pity for the suffering world and charmed with their own beautiful susceptibility to this suffering, are eager to do something benevolent, without knowing either what is needed or what is useful; and when shown that they are even actually doing harm by their benevolence, they cry out against the wiser helper for his "coldness and indifference." Nature allows much suffering, and by that suffering the creatures of nature learn. Emotional charity calls this "cruelty."

Nature is caring with wisdom for the whole, and the emotionalist is caring for one little part, and usually for the most temporary comfort or pleasure of that little part. As the reformer grows in experience and wisdom he becomes more and more eager to alter causes, and less and less willing to interfere with results of past causes. When he begins to understand the deeper causes, and to work for their re-adjustment in harmony with natural law, then the emotional hustler, who wants to be "doing something," and to be *seen* doing something, begins to say "The cause of the people is betrayed," and "one more reformer has been seduced by the bribes of power." There are false reformers who abandon the cause they never really cared for, but there are also many true enthusiasts who learn with wider experience that the causes of evil lie deeper than they thought, and *nearer home* than the emotionalist would care to admit; and, as some of these feel themselves appalled by the wider view they have gained, they may indeed lose heart and fall back; but stronger men will dig deeper to get at those causes wherever they may be, and these will surely find themselves denounced as traitors by their former companions; they must reap as they have sown, for they once stood where their traducers now stand — it is Karma.

So it is not infrequent that the deeper compassion of the wise should stir the animosity of the people who live in their emotions and sensations alone. But in the Self there is a deeper nature that responds to the teaching of the higher law no matter how much prejudice and the emotions may rebel, and if that door can be opened, the light of wisdom shall shine and make man truly merciful, which is the same as truly wise. STUDENT

To see a man fearless in dangers, untainted with lusts, happy in adversity, composed in a tumult, and laughing at all those things which are generally either coveted or feared, all men must acknowledge that this can be nothing else but a beam of divinity that influences a mortal body.—*Seneca*

BEGIN the morning by saying to thyself, I shall meet this day with the busybody, the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I who have seen the nature of the good, that it is beautiful, and of the bad, that it is ugly, can neither be injured by any of them — for no one can fix on me what is ugly — nor can I be angry with my neighbor nor hate him. We are made for co-operation. To act against one another, then, is contrary to nature; and it is acting against one another to be vexed and turn away.—*Marcus Aurelius*

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

LAST Sunday's meeting at Isis Theater under the auspices of the Aryan Theosophical Society was the last one of the season, which in every respect has been a most successful one. It was announced that the meetings will be resumed in September, due notice of which will be given in the daily papers.

A good audience was present and a keen interest was taken in the whole program. The short extempore address of Montague Machell, a Râja Yoga student from Point Loma, was a good example of the results of the training given at the Râja Yoga College. His subject was "The Demand for a New Education" and was clearly and logically handled.

The address of the evening was by Mrs. W. A. Dunn, assistant directress and principal of the girls' department of the Râja Yoga College at Point Loma, on "The Redemptive Power of Theosophy." The address was listened to with the closest attention and interest. Extracts are given below.

"When one understands what Theosophy is, what in broad terms humanity's present conditions is, it becomes as plain as day that there must be something, some power which can and will redeem, and that Theosophy is the only thing, the only power which can do it. The instant such a statement is made, a whole army of advocates rise up in rebellion and declare in favor of their particular belief or theory or ism as the only means of redemption. And while Theosophy is tolerant of all faiths that make for the true uplifting of humanity there are many who cannot understand why Theosophists are not committing themselves to the same narrow mindedness when they make the same claim for Theosophy. . . .

"To the Christian, to the Jew, to the Buddhist, to the Vedântin, who says, 'I have the truth,' the Theosophist answers most heartily and reverently, 'Truly you have.' It is there at the basis and in the essence of your teachings if you will but find it. But it is none the less true that Theosophy alone has the power to redeem. For it is more or less the case with all the religions that the incrustations of time have covered them; have in some instances almost buried the essentials from sight. Creeds and dogmas and forms have taken the place of the real thing in the mind, so that to many the name has come to stand for them and not the truth. Therefore it has become necessary to give again the same old eternal truths to the world under a new name.

"Theosophy is no set of theories, invented by the human brain. It is a statement of law for all men, or all religions. It is the key to every man, of his own religion, and has the same power to redeem that each religion had in its purity. Indeed, it may be said to have a greater purity than that which is found in any one religion, for Theosophy is the underlying basis and essence not of one religion alone, but of all. It is the one white light of which the great religions in the world are the prismatic rays. All the truth and beauty that each contains are contained in it and now in this new presentation in our present stage of evolution the time has arrived when it is possible to give out its truths once more and in greater measure than before. These are great claims, which can be accepted on no man's word. The verdict in favor of them can only be passed by the heart of one who has studied and lived Theosophy; who has put it to the test.

"Thus it is the mission of Theosophy to rescue the religions which have sprung from its ancient teachings — to rescue them from the overgrowth of creed and dogma, and reveal the underlying and enlightening truth. It has to bring again to light the true ideals that the people may see and follow them. It has to open and clear the minds of the people, awaken their consciences, direct their energies in the proper channels, and kindle in their hearts the fire of a high enthusiasm. The religions whose function it is to do all this have failed, not because they had not the same redemptive power as Theosophy, but because men failed to use it, and so lost it. The great human family is like a child which has to have its lesson over and over again; learning each time by its mistakes and sufferings, so that out of the bitterness of the past a new strength comes to grow and live aright. And we Theosophists believe that the time has come when the truth can be more clearly understood and held." — San Diego *Union*

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

The God Within and the God Without

A CERTAIN individual who has recently been attempting to discredit Theosophy makes a great fuss about the enormity of believing in no personal God but the God within oneself. One would like to ask what God this gentleman believes in and what is his source of information about that God. If he did not find this God within him, where did he find him? The only possible answer is, "Outside"; and we can only infer that he is privileged with an intimate acquaintance denied to most of us. For it would be absurd to just suggest that his knowledge of God comes from mere hearsay — second-hand evidence —?

This may give some idea of what the objection made by some people to the Theosophical teachings about the God within us really amounts to. How else can we have knowledge of God, both the personal, and the Infinite and Impersonal, save through our own interior consciousness? Failing this, we must rely on some fallible human authority like a book or a Council; and even if we are ready to accept such authority as being more reliable than our own, still we must use our own judgment in deciding even this point. We are driven back upon our own judgment finally in every possible case. It is a question of the God within or no God at all. Those who scoff at the teaching of the God within, do not stop to think that their own God rests on a far more insecure basis — unless indeed they have internal revelation, in which case they practically hold the very doctrine they are attacking.

But it may be possible to split a hair over this point — namely, that though we gain knowledge of God from within, still God is not within. Opponents of Theosophy may argue that God reveals himself within man through the Holy Spirit, but that God is not *in* man, as the Theosophists say he is. We repeat that this is futile hair-splitting, and that the two views are "so close together, you couldn't get a sheet of paper between them." In denying the Theosophical teaching, the objector will find himself obliged to fasten an unwarrantable limitation to his own conception of God. He will have to say, "the difference between your God and mine is that yours is both without and within, while mine is only without."

But here another point arises. The objector says that if we teach a man that the only God is the God known from within, he will say, "I am a walking God," and act accordingly. Of course in one sense it would be well if he would; but we know what the objector means and will abide by that meaning. There is this danger, of course; it depends on how the man is taught. Theosophy does not say that we are to make a God of our personality, or our pride, or our lusts. A description of the attributes of the God in man may be found in the Christians' New Testament.

But we must take every care not to misrepresent the objector. Let us suppose that his argument is that Theosophy says there is no God but the God within. Then the position of the objector must be that there is both a God within and a God without, or that the same God is both within and without. But in the first case, what evidence have we of the God without? And in the second case, *does* Theosophy say that the only God is the God within man? If Theosophy says that the God which is in man is the only God there is, is that the same thing as saying that God is within man and nowhere else? As a fact, Theosophy says that the God in man is the Universal God, the Spirit that animates the *whole* universe.

But all discussions on this point lead to the inevitable conclusion that *what the objectors are really fighting for is the medieval God*, the God of fire and brimstone, the revengeful God, the partial God, the intolerant God. They must either define God in these terms or else define him in such a way that there is no difference from the Theosophical teaching. Theosophy has actually brought men to a truer conception of God by combating the narrow conceptions which people hold.

It is a truth as old as the world that, profess what creed one may, or no creed at all, we *must* rely on whatever we can manage to find within us. We may call it intellect, we may call it mother wit, we may call it pride, we may call it honor, or devotion, or honesty — we may call it "cussedness" if we please; but in every case we have to rely on the best and strongest and wisest that is in us. That is what Theosophists mean when they speak of the God within. That is what Jesus meant when he said:

> Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

And again:

> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

It is what Paul meant when he said:

> Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you?

And it is what so many great religious Teachers, philosophers, and poets have proclaimed in all lands since the beginning of time.

It is the pure in heart who see God; and in no other way than through our own inner consciousness can we approach the Deity or have knowledge thereof. Any other God must be a hearsay God, an ecclesiastical dummy God. Those who are most devout in their own religion claim to have individual communion with God, through the gift of the Holy Spirit which Christ promised; this is surely a Christian teaching. And Theosophy simply aims at making such communion more real and less narrow and personal.

The only way in which we can truly worship Deity is to manifest in our lives and character the Divine gifts which, as men, we have. But people too often prefer to place their Deity on a pedestal and then fall down before it. This is worship by words and not by deeds.

No warrant whatever, not even the slightest, can be found for the imputation that Theosophy takes away from people the sense of duty and responsibility, or teaches them anything that will remove the safeguards from their path. This is altogether a false and malicious suggestion; for the very contrary is the fact — namely, that Theosophy greatly increases the sense of the Deity and of our obligation thereto. As already stated, the real fight thus waging is between true religion, and mere intolerant sectarianism. STUDENT

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Pre-Existence

WE cannot account for the phenomena of our consciousness except upon the assumption that part of us is mortal and part relatively immortal. But we have dwelt too exclusively on the question of life after death, whereas the inference is equally strong in favor of life before birth. The doctrine of the pre-existence of the Soul has not received sufficient attention among Western nations.

When people come to reflect upon this subject, however, they find themselves confronted with the theological ideas of heaven and hell, and these are theoretic conceptions adapted to the purposes of the after-life only. The idea of a place of reward or of punishment "before birth" is manifestly absurd.

Hence the doctrine of Reincarnation is at least worthy of consideration; it seems to have no competitor in this field of inquiry. TRAVERS

The God-Idea

THE evolution of the GOD-IDEA proceeds apace with man's own intellectual evolution. So true it is that the noblest ideal to which the religious Spirit of one age can soar, will appear but a gross caricature to the philosophic mind in a succeeding epoch! The philosophers themselves had to be *initiated into perceptive mysteries*, before they could grasp the correct idea of the ancients in relation to this most metaphysical subject. Otherwise — outside such initiation — for every thinker there will be a "Thus far shalt thou go and no farther," mapped out by his intellectual capacity. (*The Secret Doctrine*, I, 326)

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Man

(A lecture recently delivered at the Isis Theater, San Diego, by Professor C. J. Ryan, of the Theosophical Headquarters, Point Loma, California.)

WHAT an intelligent man should look for in life must be determined by what we have been, what we are, and what we have within us which may be evolved in the future. In default of a satisfactory alternative, a large number of the leaders of religious thought, and, of course, the majority of the thinking people in the world, have accepted, for the time being, the simple hypothesis of science that man has developed from animals. We are told that man differs only in degree from the beasts, and that he is closely allied with the higher apes. We are continually being impressed, by means of pictures, books and articles in papers and magazines, that the earliest man known, that of the Palaeolithic or early Stone-Age, had many animal characteristics; he was clumsy in structure, with thick, heavy bones, curved thighs, inferior skull, and presumably a lack of intellectual power. It is supposed that this race lived twenty or perhaps forty thousand years ago, possibly six hundred thousand — opinions differ — and that the not remote ancestors of this so-called "primitive man" were true animals. From the Palaeolithic time until now, the human race is said to have been steadily climbing the hill of progress.

The name of that great and justly honored man, Charles Darwin, is intimately associated with this hypothesis, which is widely, though not universally, accepted. Though we do not agree that his theories of human descent, or of the origin of species, are final, he claims the gratitude of all who love truth for having destroyed the false notions, which until his time were more fully entrenched than we can fully realize today, that the continuity of Divine Law in the universe is ever broken, and that the ancient legends of the creation of the universe from nothing are more than brief, allegorical interpretations of great processes of evolution. Darwin's fame will not rest on his theories of Natural Selection or Survival of the Fittest, which are now admitted by a rapidly increasing school of evolutionists to be only competent to explain a limited part of the mystery; but on his careful scientific deductions from a vast collection of facts by which he re-established confidence in the law of cause and effect — at least on the physical plane — which had been lost during the Dark Ages. He himself said "My work, at which I have now been at work more or less for twenty years, will not fix or settle anything; but I hope it will aid in giving a large collection of facts with one definite end." This end was the demonstration that the innumerable forms of animal life have been produced by modification from earlier types, not by miraculous creation. Theosophy teaches the same, but carries the process further than Darwin, and shows that it acts in other than the physical plane. In his later writings Darwin admits that he had attached too much importance to the mechanical principle of Natural Selection.

We will return presently to the subject of primitive man according to geology, leaving it for the moment with the remark that while a brutalized type, a type that had gone down, certainly existed in Europe during the Stone-Age, it no more represented the whole of humanity than the lowest savages typify civilized man today.

The scope of the Theosophical teaching of man's place in nature is wider than any other; its outlook is larger; it includes factors omitted by the Darwinians, and without which the problem can never be solved. It includes the mental, spiritual and emotional natures of man in its inquiry, not as by-products of the body or the brain, but as principles in themselves whose descents can be traced. St. Paul's reference to man as the possessor of at least four principles is in harmony, as far as it goes, with the knowledge of the other "wise master-builders" or initiates of antiquity, whether in Syria, Greece, India, Egypt or elsewhere, and Theosophy is able to throw a clear light upon the meaning of his words.

Before going any further, let it be clearly understood that Theosophy is not dogmatic, nor from the very nature of its fundamental teachings can it be so. Nor does membership in the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY require the acceptance of any creed or dogma; such a demand would destroy its individuality, its very existence. You will see this must be so when you consider the first principle of Theosophy concerning the real nature of the soul.

Theosophy says, and shows us how to prove, that the real man is a high spiritual being, a spark of the Divine Flame, immortal, and a unity in essence, at present gaining experience through embodiment in many successive earth-lives. It follows that the personality of any one lifetime is not the whole, but only a partial manifestation of the higher self, limited and tied down by the conditions. When the personality enthroned in the brain steps out of its limitations, and awakes fully to the presence of the higher self, the "Father in Heaven," the illusions of material life will be seen in their true light, and Wisdom will replace ignorance. The object of the Theosophical Society in extending the philosophical teachings of Theosophy and the Râja Yoga system of education is to help humanity more effectually to find its divinity, to step out into freedom. There is nothing in Theosophy about reliance upon creeds or externals for salvation.

In well-known lines in his "Essay on Man" Pope says:

> "Know then thyself, presume not God to scan;
> The proper study of mankind is Man!"

The poet shows serious limitation in the second statement, for in studying himself man must sooner or later find his overshadowing divinity, of which Shakespeare had a far truer conception when he said:

> "There is a divinity that shapes our ends;
> Rough hew them as we will."

In view of the fact that Theosophy urges us to look within for real knowledge, while Theosophists study its principles and the instructions derived by H. P. Blavatsky from her teachers, it must be plain to all that they cannot be put forward as infallible scriptures, belief in which is necessary for good standing in the Theosophical Society. We believe they are of great value because they can guide us toward a more excellent way in our search for the Wisdom from above. They also help us to understand the reality of the brotherhood of man, to promote which is the unsectarian and undogmatic object of all our endeavors. The acceptance of the principle of universal brotherhood as a fact in nature arises from a deep interior feeling of its reality, and Theosophy makes easy the difficulties which the mind raises against it. The knowledge of Theosophy takes the idea of universal brotherhood out of the region of sentimentality into that of clear understanding.

There are many planes or conditions of being within or beyond the physical, conditions of which the rarest gas gives us no proper analogy. Theosophy shows us that the existence of these is the reason of the complexity of man's structure, for the immortal self needs many channels or vehicles of consciousness in order to contact these planes. For instance, the emotional plane in nature could never be understood but for the corresponding desire principle in us; so with the astral, the intellectual, up to the highest spiritual. The Bible says man was made in the image of God. Have you ever thought what that means? It is a brief statement of the Theosophical teaching that man contains something corresponding to everything in the universe; it is the key which unlocks the door to the Mysteries.

After man was made in the divine image, came the allegorical Fall by which, Theosophy teaches us, is meant the Fall of the immortal spirit, the higher self, into material conditions, a necessary part of the great cycle of evolution. We are nowhere told that man was deprived of any of the principles of his being by the Fall, but it may be asked; "If man is the reflection or container of godlike faculties, why does the race not display them today? Why has the Golden Age departed long since?" It is the method of evolution that the unfolding should be gradual, and in harmony with the constantly changing conditions. If there was no light there would be no occasion for eyes. Conditions on earth have changed so enormously since the primeval nebula that it stands to reason that the various forms of expressing the inner powers of its creatures must have changed in proportion, and, of course, the future holds marvels in the shape of hitherto unknown senses and faculties.

Does it not elevate our ideas of what we are to look back in imagination through the ages, and forward to the glorious future, and picture the steady progress of the immortal self moving on towards the efflorescence of perfect spiritual life, gaining experience in all directions, even in some which are not open to our gaze while we are wrapped in this prison-house of the senses, this vesture of personal desire which is called "the flesh?"

Theosophy gives some clear ideas as to how the complex structure of the body and the mind and the other principles of which we are less aware, has been brought together, until a being "a little lower than the angels" has been produced, a being whose possibilities of greatness are immeasurable. It shows us, too, new light on the meaning of the life of the animal, the plants, and even the minerals, how they are building for their future, and acquiring knowledge which will become instinctive in higher states.

An argument that has proved unanswerable by those who resist the materialistic idea that man is merely a higher animal, is that our bodies contain a hundred traces of organs, useless to us, but which are fully developed in different animals, organs such as the ear-muscles and the appendix. These rudimentary organs are supposed to be relics of the stages of animal evolution man is said to have passed through, and outside the Theosophical explanation there is nothing but the Darwinian hypothesis to fall back upon. I am not aware that the theological defenders of the special creation idea have ever met this real difficulty.

It would take too long to enter fully into the Theosophical interpretation of the problem, interesting as it is; it must suffice to say now that not only do all the forces of nature play through the human constitution, but that man is the image of God in a still more complete sense, i. e.; he has within his complex individuality, the ideal rudiments of all forms that have been or can be evolved during the existence of the world, and that the higher ego has peopled the thought-atmosphere of the earth with many of these forms which have been worked out in matter by the animals. This may sound startling to some, but if the evidences brought forward by H. P. Blavatsky in *The Secret Doctrine* are carefully studied it will be found perfectly simple and logical, and it will be seen that the presence of "rudimentary" organs in man is just what would be expected according to the Theosophical teaching.

Since H. P. Blavatsky wrote her monumental work, *The Secret Doctrine,* the creative power of thought has been much more fully realized, and the illusionary nature of material forms more widely admitted.

Speaking of man as the storehouse of forms reminds one that Huxley had the idea that there was a sort of plan or abstract type of nature, round which all the vertebrate animals were built and from which none differed very greatly, though each one had its own individuality. Is it any wonder, then, that man, the crown of all, should possess the

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possibilities in embryo of everything found in the lower kingdom? Huxley's idea, though limited, is quite in harmony with the ancient Wisdom, Theosophy, as far as it goes. As the ideal form or type was thrown out into the material plane intelligent forces began to work out parts of it on different lines; changing conditions and the pressure of the spiritual forces within — the evolutionary impulse towards expression — modified the root-types; natural selection and the survival of the fittest came into play; and so we find the almost infinite diversity and beauty of the creatures of our home, the earth, with man at the summit. Man is not in his dominant position in consequence of his superior virtues but because he has arrived at the time when the reasoning mind has taken a leading position. Unfortunately it is largely controlled by passion and desire: the next step in evolution depends upon the unfolding of the higher nature, the spiritual part of man which is yet very slightly manifested, but which is infinitely superior to the mental, as superior as the mental is to the physical.

After this very slight sketch of the leading idea of evolution according to Theosophy, which can be more or less clearly traced in the ancient religions and philosophies, it will be more easily seen that in the course of the ever-changing cycles of earth's existence, the former continents, now mostly submerged, of Lemuria and Atlantis, must have provided special conditions for the development and exercise of certain elements in man as they gradually unfolded from within. These are now part of our heritage, though they are not all apparent in most persons today, but are lying dormant while other faculties are being developed in harmony with present conditions.

The mention of the prehistoric lost continents reminds me of a new discovery made by Professor Klaatsch of Breslau, a leading anthropologist, of a skeleton of an early stone-age man of a quite modern and, as we might say, civilized type. This remarkable relic has been unearthed from a cave in France, and is quite different from the remains of the clumsy, degraded primitive men previously found. It proves that at the earliest period from which science has obtained satisfactory evidences of man, the human race was not entirely represented by degraded half-animal types. Professor Klaatsch states that in his opinion the European primitive races originally came from the lost continent in the southern oceans which has been called Lemuria, whence they spread north and westward through Asia and Europe. This is a very striking admission and has some elements in harmony with the Theosophical teachings, though the Professor needs to add the continent of Atlantis to his prehistoric geography. Time indeed has its revenges. It is not probable that Professor Klaatsch's refined skeleton belonged to the really highly civilized remnant that was saved from the destruction of Atlantis, which carried on the traditions of the past and preserved them in the form of the Mysteries, but the discovery is sufficient to prove that science has not yet found any human remains from the truly primitive ages which according to Theosophy date from an enormously older period.

If we take the broad view of human life which sees in man an immortal principle moving on in parallel evolution with the earth, the idea of Reincarnation becomes a logical necessity. The principal difficulty some persons have in accepting it heartily as the first key to the riddle of life, with its apparent injustice and incomprehensibility, arises from the fact that few persons claim any recollection of a previous state of existence. This difficulty arises from a fallacy in reasoning which can be explained without going outside the domain of scientific study of the mind. The error consists in the implied belief that the everyday, waking consciousness is the sum total of what we are, and that there are no deeper strata of being underlying the superficial personality.

As a matter of fact modern research has proved that an undercurrent flows beneath the surface of our minds, of which we are almost or quite unaware until some extraordinary occurrence forces it to the front. We are so little in the habit of watching our mental changes that a lifetime may pass without feeling the touch of this inner state. It contains an extremely accurate memory of the past events of the life; this is shown by the marvelously detailed picture that flashes upon a person who is nearly drowned. It has other faculties which the normal consciousness possesses in small degree or not at all. Physicians are using efforts to find the causes of certain disorders by drawing out some of the subconscious thoughts into the light. Professor Freud of Vienna is prominently identified with this line of study — a perfectly new one which would have been ridiculed a few years ago — and he has found that by analysis of dreams much can be learned about the desires and impressions of the inner layers of the personality. These do not constitute the higher, immortal self, and do not give evidence of Reincarnation, but I am referring to this subject as a definite proof that as there is admittedly a background of thoughts, memories, and desires in our lives of which we are normally utterly ignorant, the fact that we cannot remember our past lives, that we cannot open the door into a still wider field of consciousness, counts for nothing as an argument against Reincarnation.

When a man begins to face himself, and to arouse the higher consciousness by self-discipline, the great hope given by Theosophy — that he is in reality not a mere worm, but that his innermost core is of the divine — makes him stand upright and face the world from an entirely new aspect. No longer does he believe he was "conceived in sin and born in iniquity" and deserves eternal punishment, nor that he is a mere by-product of nature's blind forces, perishable as the beasts are commonly supposed to be. As Katherine Tingley says, once the knowledge that there is something within of an imperishable and divine nature is felt as a reality, "In place of lack of faith in oneself there is self-respect." It may first be known as the voice of conscience or in the strong sense of brotherhood, or in other ways.

Honesty compels us to admit, if we look dispassionately within ourselves and refuse to gloss over plain facts, that there is much that is lacking in our personalities. How many persons are there who would care to associate with themselves for all eternity without improvements? And the improvements would probably be so drastic as to leave little of the original structure, though the individual identity of the mysterious central feeling of I-am-I would be undisturbed. The first step towards the understanding of what Theosophy is aiming at — of the real inwardness of the effort to realize the fact of Universal Brotherhood, is to awaken to the darkness of the personality through which the light of the higher self is trying to penetrate. Old-fashioned people used to call this realization the conviction of sin, but such expressions have lost their force of late owing to their association with theological dogmas which have mostly been placed on the shelf.

We are continually hearing that the growth of the churches is not keeping pace with that of the population, that millions and millions in every country utterly ignore organized religion. There must be some good reason for this; it cannot be that mankind is more perverse than formerly. To the student of human nature from the vantage ground of Theosophy it is perfectly clear that the churches have not the knowledge of man's nature which can enable them to deal with the problems of life today. They do not teach the divinity of man, though it was explicitly taught by their founder; they only regard the personality. When a rare case arises of a strong man in the pulpit reaching the people it is not his theology they care for, it is the power of evoking the higher nature in them which draws the crowd. He can attract and hold them by means of the heart-light which shines through the forms and words he has to use. The appeal to fear is not able to touch the real self; if they mean to live, the churches will have to lay aside the limitations of their creeds and dogmas and preach the universal truth and the freedom of the human soul.

Theosophy offers the most practical solution of the great problem of life—how to live in accord with the highest ideal, or, if you prefer it, how to obtain true happiness. It proves that this is only to be got by seeking for the higher self, the Christos within. It compels us to accept the divine principle within us as a reality, not a fiction of rhetoric. The effort to lead the Theosophical life with its high moral code and altruistic aim, honestly tried, gradually brings the higher consciousness into everything that is done or felt. Many surprises greet the candidate for light, pleasant and otherwise; for by the searchlight thrown into the darker corners of the lower nature, lurking and unexpected faults come into view, and as these things seem for a while to get a new life when attacked he has to fight harder than ever before. But his progress is the more rapid, for, as H. P. Blavatsky says, "Slain tigers will not return to life and rend you."

The International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Point Loma, as the central or focal point of the Movement, is showing what can be done by a body of persons inspired by the spirit of brotherhood, who are united in the effort to obtain self-knowledge by self-discipline on common sense lines. It is clear that while the attainment of this high ideal requires unremitting application and many incarnations with diverse opportunities not to be gained in one short lifetime, it forms the highest and most spiritual bond of unity conceivable, for it leads away from the limitations of the lower personality with its petty jealousies and ambitions. Upon any other basis, such as fear of punishment or hope of reward, a Theosophical institution would be a sham. Katherine Tingley's position as Leader, which has been so much misunderstood, does not rest upon the ordinary kind of authority. The recognition which her students so joyfully give to her is simply the acceptance of the unwritten but very real law of inner spiritual development, of whose code she is a true exponent.

The Râja Yoga system of education gives the young the finest possible opportunity of finding out and attacking the weaknesses in the lower nature before they grow too strong; but Theosophy is not for the young alone. By listening to its call and setting out to seek the mysterious foundations of our common life, boldly disregarding the obstacles which must come and which look more formidable than they are, every sincere aspirant can find some light, some measure of real happiness. To the one who has the love of humanity as a living power in his heart, to whom its welfare in the highest sense is his motive for living, a way to start on the journey to the realization of his divine nature always opens; some may find it through the simplest and most unsensational events of daily duty, others may have to pass through much tribulation. It will certainly not come through the abnormal and misleading — when not dangerous — psychic crazes so prevalent, nor by the mad foolishness of the control of the physical breath. It would surprise many if it were known how many victims these practices had sent to swell the increasing numbers in the asylums and in the consumptive hospitals. This sort of thing is the antithesis of Theosophy, and wherever you see it recommended, beware of it.

If a Theosophist should be asked what is the real object of the quest for self-knowledge, what is to be permanently gained by the effort of man to lift himself out of the ignorance of his present nature, the answer is simple. I cannot do better than quote H. P. Blavatsky's words. She says:

> There is a road, steep and thorny, but yet a road, and it leads to the heart of the universe. . . . For those who win onward there is reward past all telling, the power to serve and bless humanity. For those who fail there are other lives in which success may come.

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Art Music Literature and the Drama

Hymn to the Nile

Believed to have been written 1300—1266 B. C.

HAIL, all Hail, O Nile, to thee!
To this land thyself thou showest,
Coming tranquilly to give
Life, that Egypt so may live.
Ammon, hidden is thy source,
Hidden thy mysterious course,
But it fills our hearts with glee!
Thou the gardens overflowest,
With their flowers beloved of Ra;
Thou, for all the beasts that are,
Glorious river,
Art life-giver;
To our fair fields ceaselessly,
Thou thy waters dost supply,
And dost come
Thro' the middle plain descending,
Like the sun thro' middle sky,
Loving good, and without ending,
Bringing corn for granary;
Giving light to every home,
O thou mighty Ptah!

II

Lord of fish when comes the flood,
Ravening birds forsake our fields,
Maker of the spelt for food,
And of all the corn-land yields;
He it is by whose will stand
Strong the temples of the land.
Hater of the idle hand,
To the starving multitude
He gives labor, for the gods
Grieve in their august abodes
Over idle hands, and then
Cometh sorrow unto men.

III

He unto the oxen's feet
Openeth all the ploughing soil,
Men with joy his coming greet.
Like to Num, the great life-giver,
Lo he shines and they who toil,
Very glad the whole land over,
Eat and drink beside the river;
Every creature is in clover,
Every mouth is filled with meat.

IV

Bringing food, of plenty Lord!
All good things he doth create;
Lord most terrible and great,
Yet of joys divine,
Fount adored,
He doth in himself combine
All, and all in love doth join.
Grass to fill the oxen's mouth
He provides, to each god brings
Victims meet for offerings,
Choicest incense he supplies.
Lord of North-land, Lord of South,
He doth fill the granaries,
Wealth unto the rich man's door
Adds, and when the poor man cries,
Lo! he careth for the poor.

V

Growth, fulfilling all desires,
Is his law, he never tires;
As a buckler is his might.
Not on marble is he scrolled,
Like a king with double crown;
Him our eyes cannot behold.
Priests are needed not by him,
Offerings to him are not poured,
Not in sanctuaries dim
Is he god adored.
Yea, his dwelling is unknown,
Never yet in painted shrine,
Have we found his form divine.

VI

There is naught we build or make
Can our god contain. Thy heart
Doth with no man counsel take,
Yet in thee thy youths rejoice,
And thy voice
And sovereign will
Order all their goings still.
Lo! thy law is firm and fair
Over all the land;
They who play the ruler's part
Are thy servants, far and near.
To command;
North and South
Obey thy mouth,
And thy hand
Wipes from all men's eyes the tear:
Blessing is thy constant care.

VII

Comes the glorious inundation,
Then comes joy and then come smiles,
Hearts leap up with exultation:
Even the jag-toothed crocodiles,
Neith's twin suckling sons, are glad,
And those gods we count with thee.
To earth's glee
Heavenly joyance add.
Doth not Nile's outbursting flood
Overcome all men with good?
Doth he not with his sweet waters,
Bring desire for sons and daughters?
No man's hand doth he employ.
Even without the helpful rain
He can fill our fields with grain,
And bring mortals joy.

VIII

In his coming from the dark land
Lo! he giveth gleams of light;
In the pastures, in the park-land
All he maketh with his might;
And this river's living store
Bringeth to the birth,
Out of nothing, what on earth
Was never seen before.
Men from him their "abbas" take,
As to till his fields they fare,
Garden-plot, cucumber-square;
For his workmen he doth care.
Evening, dewy-cold and dim,
Blazing noon-tide doth he make;
Ptah and Kabes, loved of men,
Blend infinitude in him,
All within their ken
He createth—writings rare,
Sacred words—all things that are
Serviceable in the north
For the ploughman
And the bowman,
By his will he bringeth forth.

IX

To his house he doth return,
Like a priest for oracles,
Shrinking to his urn;
Cometh forth, just when he wills,
From his mystic fane;
By his wrath the fish are slain,
Then the hungry come before thee,
For the waters they implore thee,
Praying "that the Theban plain
Be like Delta, moist and green,
That each man may swift be seen
Catching up his tools, to haste
From the flood's uprising, none
Leaving fellow-man behind,
Hasting, hurrying, every one;
That the nobles leave adorning,
For the waters rise,
Yes, and break up ere the morning,
Even the Gods' solemnities."
So they pray; in answer comes
The refreshing water flood,
Bringing unto all men food
And fatness for their homes.

X

Thou who dost the judgment seat
Firm establish; men rejoice;
Flattering thee with grateful voice;
Worshipers thy coming greet,
Thee, their Lord,
With thy mighty waters poured.
Unto thee, with praise, they bring
Gifts of corn for offering,
When the Gods are all adored;
For no fowls upon the land
Fall when thou art by.
Gold they give thee for thy hand,
Gold, in ingots molded pure,
Gifts of lapis lazuli,
So, secure,
The corn shall lie—
So, no hungry bird shall eat
The germinating wheat.

XI

Hymns to thee the harper plays,
Playing with a skilful hand;
All thy youths for thee are glad,
Children they, thine own.
Thou with full reward dost crown
Their laborious days,
Thou, the mighty one, to add
Fit adorning to the land;
And they feel thy great enlightening,
When thou sendest from above
Flashings of thy silver shield;
Then their hearts, with joy, are brightening,
For they know that thou dost love
All the increase of the field.

XII

In the city of the king
Thou dost shine;
Then the householder may dine,
Faring on each dainty thing.
He who gnawed the lotus-root
When the good was scant,
Laughs at such a pauper's fare;
Perfectly thou dost prepare
All things that thy children want,
Orderest every herb and fruit;
But if food, from out thy hand,
Fail, then joyance too must fail;
Hearts are weary, cheeks are pale
In a weary land.

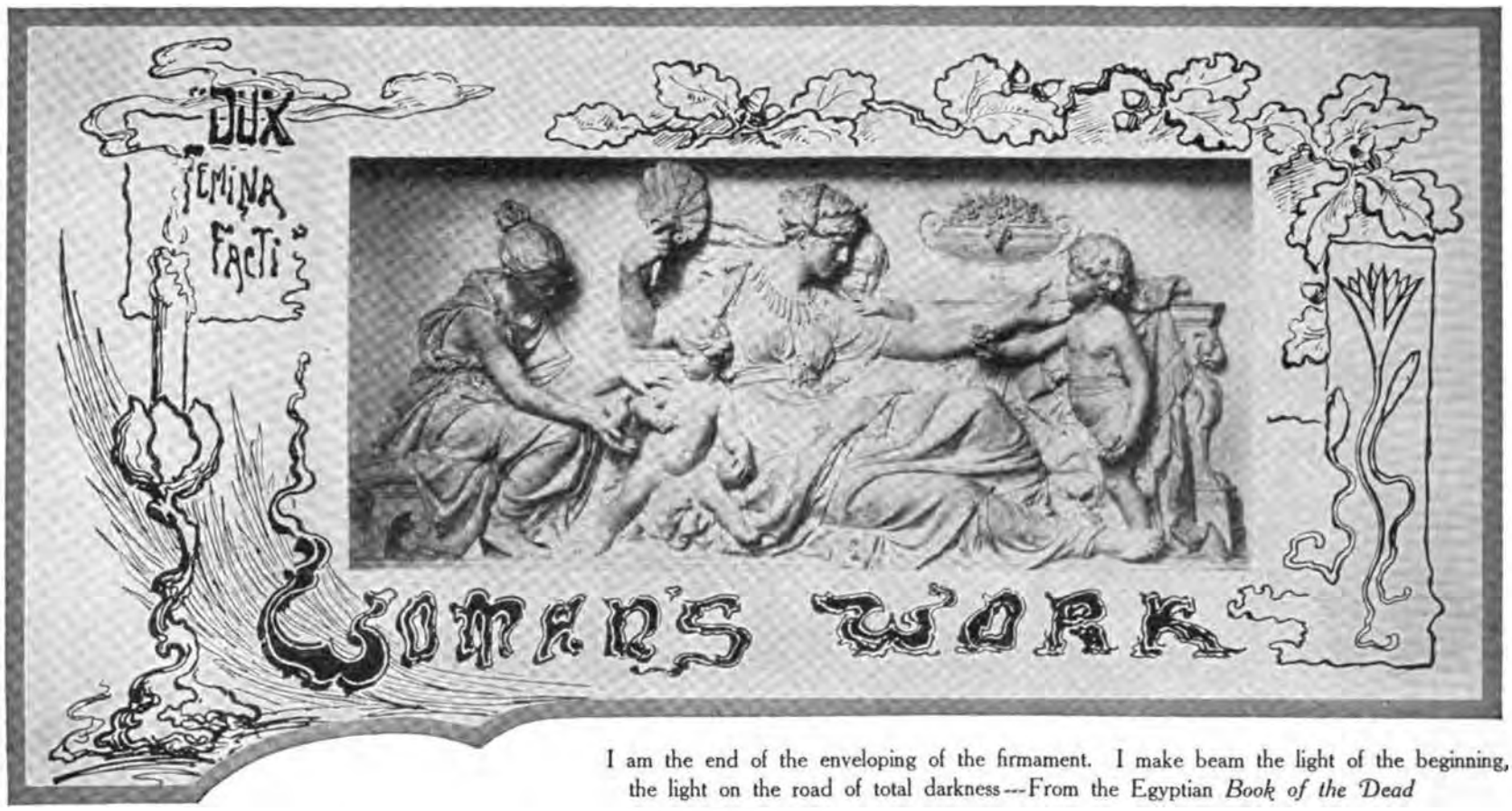
XIII

River! when thy waters rise,
Offerings unto thee we make,
Oxen unto thee we slay,
For thee keep our holiday,
Fowls to thee we sacrifice,
Beasts for thee the hunters take,
And unto thy holy name
Rise the gifts of purest flame;
Unto all the gods that be,
Do we bring
An offering,
When we sacrifice to thee.
Incense-clouds ascend to heaven,
Oxen, bulls, and fowls are given
To thine altar's fiery mouth,
When from out the double cave—
Those two openings in the south—
Comes the mighty river,
Nile, of name in heaven unknown,
Nile whose forms are never shown—
Forms no man hath sculptured ever,
None can paint or grave.

XIV

Men extol him, and the gods
Praise him in their high abodes;
Yes, each great and terrible one
Stands in awe of him;
And his son, the king, is given,
Lord of all, to send from heaven
Light to Egypt dim,
Light to Egypt, south and north,
Wherefore, river, shine thou forth!
Rise and shine! upon us smile;
Thou who givest life by giving
Oxen, for the ploughman's team,
Thou who for the oxen's living
Makest pasture by the stream,
Shine upon us, glorious Nile!

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I am the end of the enveloping of the firmament. I make beam the light of the beginning, the light on the road of total darkness---From the Egyptian *Book of the Dead*

II

EGYPT

From Katherine Tingley's Note Book

CAIRO, the oriental city with all its varied and novel attractions, had no interest or charm for us that day. Our voyage across the Mediterranean Sea from Greece to Alexandria, and the long, hot journey over the dry sands of the desert, with the discomfort of a poorly ventilated railway carriage, had served to make us feel too fatigued to enjoy anything but a good bath and rest. I question if ancient Egypt in all her splendor had loomed up before us whether we could have been sufficiently interested to appreciate its grandeur.

The hotel was soon reached, baggage unloaded, and then, even before we had engaged our rooms, the mail from America was placed in our hands. Letters from America! (bless the hearts that wrote them), messengers from home! How they cheered us and helped to dispel that awful feeling of homesickness which even the stoutest heart sometimes experiences when separated from its native land.

A good night's sleep had the desired effect of resting and refreshing the whole party. We had renewed our courage and were ready for the day's trip. Our Arabian dragoman (guide) arranged all the details even to a bountiful lunch, which we were compelled to carry, for we should not return until night.

Our conveyances were the ordinary victorias. We drove through the narrow winding streets of Cairo, and near many that were inaccessible except to pedestrians and donkeys, — everywhere camels, donkey-men, water-carriers, natives with their baskets of fruit on their heads; passed low shops with their windows filled with gorgeous fabrics and Eastern merchandise; saw the gorgeous palace, imposing mosques, the Mussulmans, Bedouins, Greeks, Armenians, and Jews, in their national costumes mingling with Europeans in their plain and circumscribed dress and English soldiers in their uniforms of red and gilt. The last types looked stiff, *outré* and unpicturesque.

Our drive lay along the broad shaded carriage road from which could be seen a small *fellah* village (composed mostly of low-roofed mud huts) and the Nile flooding the banks of the green fertile fields. Soon our eyes rested upon the monster structures of the Pyramids and Sphinx — imposing, inspiring, and awesome, they stood out like great sentinels — the protectors and preservers of the hidden mysteries of hoary antiquity.

Under the shadows of the Great Pyramid the Crusaders stood in silence meditating . . . and there came to the mind of the writer the truly inspiring words of Napoleon: "Soldiers, remember that twenty centuries look down upon you" — excepting that the writer would say "more than two hundred centuries."

The profound stillness that filled the atmosphere was broken by the wild cry of the Bedouins, about thirty in number, who were guarding the place. They rushed towards us, pushing their camels, bowing and moving about in a noisy way, howling "backsheesh," and in broken English urging us to ride on their camels.

In spite of the clamor and confusion, we had a feeling of kindness in our hearts for these people, a larger charity possibly than the ordinary tourist — for were they not our brothers? The isolation of their lives and their limited opportunities of gaining a livelihood made us forget our annoyance at the persistent way in which they tried to attract our attention.

While some of the Crusaders went into the King's chamber through a narrow passage which opened at the middle of the Pyramid, and others climbed up the huge side of it, the Bedouins were invited, the dragoman acting as interpreter, to listen to the writer who explained the mission of the Crusade. By this means the spirit of real brotherliness was infused into their hearts, for they listened attentively, smiled, gesticulated to each other expressing delight, and quietly sat down on their kneeling camels. After the speaker had finished they expressed pleasure at receiving so much kindness from strangers and said we appeared to them different from other Christians they had seen.

Later, one of their number approached our party; he was the grand Sheik of the Pyramid, whom all his followers looked up to with great respect. In spite of the instinctive disregard these people have for women the Sheik was most courteous. He offered himself as a special escort to the writer, leading the way to the Sphinx and Temple. Fancy the picture! The dignified and gorgeously dressed Sheik, arm in arm with a modern-dressed American lady, walking through the deep sands of the Egyptian desert, and the other Crusaders following behind seated on the backs of the stately camels, which were led by the Bedouins. In the conversation the Sheik became so absorbed in the description of America that he seemed entirely unaware of the picture he presented with the lady's umbrella held down over his own well-browned face, while his companion was exposed to the broiling rays of the sun. It was an amusing picture truly, but one not easily forgotten.

I FULLY expect that Theosophy will be misunderstood. It is not beyond what humanity needs, but it *is* beyond what humanity, as a whole, wants. Theosophy cannot be understood unless its teachings are practically applied, *actually lived out in the daily life*. And humanity, as a whole, will not do this at present. . . . But there are exceptions. There are a few strong, pure men and women who do actually live the principles of Theosophy. These alone understand it and will be the teachers of it to the world.—*Katherine Tingley*

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Echoes of Today

MRS. FISKE COMMENTS ON THE JUNGLE EXPLOITS OF ROOSEVELT

TO THE JOURNAL:

A rather brusque and plain spoken correspondent writes that "Ex-President Roosevelt is just now returning from an exhibition that is a disgrace to civilization."

It has been suggested, I believe, that some sort of public protest be made in this connexion — this protest to be signed by thousands of names, and to bear tangible witness to the fact that thousands of American men and women do not regard Mr. Roosevelt as the best example of representative American manhood, enlightenment, and progressiveness. A distinguished man has recently said: "I doubt whether there is any active anti-cruelist in this country who would be unwilling to sign such a protest."

The most serious blow dealt the humanitarian movement in modern times is the blow it has received at the hands of Ex-President Roosevelt. Men and women the world over who most appreciate the better qualities of our ex-chief executive cannot sympathize with nor admire his African exploit, and its approval by a magazine of unimpeachable respectability.

The humanitarian movement is growing and mankind is becoming more enlightened in respect to its duty towards the dumb creation. Not so long ago, however, a distinguished American declared: "The government of man over his God-given domination is a failure. It is without intelligence. It is without justice. It is without mercy. It is not administered within the interests of the governed. And yet, with a few shining exceptions, the pulpit fails to cry aloud — fails to lift up its voice like a trumpet to teach man his duty to the helpless subjects of his rule."

Thousands of American boys desire to emulate the president. How is it possible to measure the mischievous effect of the jungle enterprise upon the reckless, and often naturally cruel, youth? Small bravery is required in the killing of wild animals, and no atom of nobility.

In the matter of the destruction of animal life, it may be that the attitude of the butcher is nobler than the attitude of the hunter. One may at least say in defense of the butcher that he is indifferent. The hunter owns to a thrill of rapture as his bullet pierces the heart of the bird or his knife tears the throat of the frightened doe. Few sound, intelligent, or enlightened people can deny that the humanitarian movement is good. The humanitarian idea embodies the growth of morality, a steady tendency towards tranquillity, harmony, co-operation, abstinence from harm to any creature, courtesy, kindness, justice, mercy to the helpless — in short, humanity in its best expression.

If the humanitarian idea is progressive and right, then the ex-president's act is unprogressive and the reverse of right. The question arises, how far should a man of great celebrity feel it incumbent upon himself to restrain any public exhibition of a natural instinct, when such exhibition implies danger as a menace to ethics accepted and taught by many enlightened and worthy persons?

We all know the status in the calendar of crime of the destruction of life. How far are we sure that we have a moral right to destroy animal life, since man no longer denies the fact that all life emanates from the same life principle, and that all living things belong to a universal kinship? We all know that dangerous animals must be destroyed when they menace the safety of man, but in this destruction there should be an economy of cruelty. To consider the destruction of life as a pleasurable sport is hardly in harmony with progressive thought of any sort. As Frederick Harrison has written: "The death and pain inflicted should accord with the necessities of civilization, and to the ultimate protection of the vanguard of the animal world as a whole, of which man is only the guardian. Above all else, those who inflict suffering and death upon the animal world should search their own souls faithfully, and be sure that there lurk therein no trace of enjoyment in the infliction; no brutal insensibility of our action; no wanton curiosity; no diabolical passion of vanity or ambition." And it is proper to ask if Theodore Roosevelt was moved by any of these impulses and emotions in his death-giving course through the African jungle?

Respectfully yours,
MINNIE MADDERN FISKE

Kansas City, June 4.
(From Kansas City *Journal*, Sunday, June 5, 1910)

Mrs. Fiske will be long remembered by Lomaland students for her masterly interpretation of Ibsen, given at Isis Theater, San Diego, two years ago, and for the delightful visit made by her to Lomaland on the following day. Her humanitarian work is well known and new laws affecting the care of animals by transportation companies are one result of her efforts.

Critics unite in declaring that Mrs. Fiske's dramatic work has an indescribable quality that goes straight to the heart, something deeper than her finished technique. We aver that this is so because of the heart-touch of compassion in her life; that just *because* she loves all life, just *because* her heart bleeds with the wounds of helpless creatures that cannot tell of their sufferings nor speak nor defend themselves; just *because* compassion has become her guide, is she able to give to her dramatic work the touch that thrills and holds.

IT is well to look at the other side of the shield, occasionally. Now that our self-gratulation and excitement over the (supposed) discovery of the North Pole is resting, let us think for a moment of the heroic and ill-used dogs, without whose sacrifice of suffering and of life itself no explorer in the Far North would ever be able to do anything. Only one explorer, so far as we know, has thought to acknowledge to the world his debt to these faithful creatures, and his pity for their fearful and unrelieved sufferings. In his book, *Farthest North*, Nansen writes as follows:

When I think of all those splendid animals, toiling for us without a murmur as long as they could move a muscle, never getting any thanks, or so much as a kind word, daily writhing under the lash. . . . I have moments of bitter self-reproach. . . . It is a sad part of expeditions of this kind that one systematically kills all better feelings until only hard-hearted egoism remains.

THE French Society for the Prevention of Cruelty to Animals has recently conferred on M. Edmund Rostand its Grand Diploma of Merit, in recognition of his having written a play in which birds and beasts are sympathetically portrayed. The Society, in announcing the award, stated that it had paid a similar honor to but one other poet in its history — the immortal Lamartine.

M. Rostand expressed himself as more than honored by this distinction and as holding the recognition of this Society above that of any purely literary body, stating that he was deeply touched at the friendliness which, in the Society's act, seemed, he said, to be extended to him really by the dumb brothers which this Society is pledged to protect. He added:

I have always loved animals passionately, and I am prouder of having never once given one pain than of having once made some of them talk. H.



A GROUP OF BEDOUINS

IT is quite possible also that the animal monads may be carried on to other members of the earth-chain in advance of man for the purpose of necessary development. . . . What keeps man here so long is that the power of his thought is so great as to make a *devachan* of enormous length. . . . The animals, however, being devoid of developed Manas, have no *devachan* and must be forced onwards. . . . This will be consistent and useful. . . . They will be the gainers.—*William Quan Judge*

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OUR YOUNG FOLK

The Meaning of the Fourth



And thou America,
For the scheme's culmination, its thought and its reality,
For these (not for thyself) thou hast arrived.

Thou too surroundest all,
Embracing, carrying, welcoming all, thou too by pathways broad and new,
To the ideal tendest.

The measured faiths of other lands, the grandeurs of the past,
Are not for thee, but grandeurs of thine own,
Deific faiths and amplitudes, absorbing, comprehending all,
All eligible to all.

All, all for immortality,
Love like the light silently wrapping all,
Nature's amelioration blessing all,
The blossoms, fruits of ages, orchards divine and certain,
Forms, objects, growths, humanities, to spiritual images ripening.

THE "glorious Fourth" is with us again. The nation's birthday has once more rolled round. And glorious it is in meaning, in spirit and in symbolism if not always in expression; for the fire-cracker patriotism that will pop and bang upon that day — and often injure and destroy — is but a fungus growth upon our national life, an excrescence which bears no relation to that rare flower whose roots are planted in man's love of liberty and country.

Inherent in the soul of man is the love of country. Far away in primordial days is its beginning, united there with that brotherhood which is a fact in nature; and down the stream of life, through all its adverse currents, it has flowed ever since, a something strong and natural as is man's love of kindred. It is, indeed, but an extension of the family tie and links us again with that larger patriotism which includes all lands and peoples and makes each man the friend of all that lives. Thus in binding men together, not in separating them, does the love of country prove itself an eternal verity.

Not to one land alone is real patriotism limited. Many of the greatest patriots of history have been men whose service was not given only to the country of their birth, who have gone forth to help some other nation at a critical period in that nation's history, and who have done a work in uplifting it that no son of its own could have accomplished.

We Americans, above all others, should realize this and glory in it. To our country, struggling in its growth, came such helpers. All honor to them, and gratitude and love! To Christopher Columbus, who in dark days made clear the way; to Thomas Paine, Lafayette, Alexander Hamilton, Kosciuszko, Pulaski, De Kalb, Rochambeau, and the rest. On the Fourth of July we celebrate, not only our country's independence but the independence of these men, the bravery and triumph of their lives, and all greatness and nobility that is within the human heart.

From many lands and many races have come the elements that have gone to make up ours. Chosen land for the fulfilment of a great purpose, the beginning of a new race, we have within us the germs of all that is in other lands. Broad and diversified as is our land itself, are the people who dwell therein. From every nation have come sons and daughters, good and bad, pouring into this great melting-pot, this crucible where shall be separated the pure from the alloy, where, in spite of lurking evils, in spite of graft and greed and unholy ambition that is for self, each one has chances that he never had before — to grow, to broaden, to find in a pure love of country something divine within himself. And in return for what the other nations have given us, we owe to them the realization of the ideals of the past — the high ideals and mighty aims that men have struggled for since time began. Enormous responsibility and wondrous possibility! What may not come if each one wakes and looks within himself to higher things, and understands the meaning of this day!

It is a "glorious Fourth" that has come again. The great past is ours, our fathers gave it us, and if we bring our gifts of love and loyalty, of lives that work for truth and righteousness, then the future is ours too, and we may know that things worthy even of this vast land shall come to pass.

Fresh come, to a new world indeed, yet long prepared,
I see the genius of the modern, child of the real and the ideal,
Clearing the ground for broad humanity, the true America, heir of the past so grand,
To build a grander future.

E. H. B.



THE SEA FROM POINT LOMA

THE SOUND OF THE SEA

THE sound of the seas at Lomaland, the sound of the seas that sweep
Eternally over the long, gray sands, and the rocks that lie asleep.
The sea is singing the song it learned when the world was glad and young;
And still it breaks on sand and rocks, still croons the songs it sung.

The sound of the seas at Lomaland, the sound of their ebb and flow,
Swells over the cliffs at Lomaland, into a world of woe.
May it carry the joy of the sunrise; may it speak of the days that were,
When the hearts of men were like the sea, strong and fearless and fair.

O, seas that break on the ridges, where the House of Refuge stands,
The sound of thy waves shall carry afar, out into many lands.
And wherever they be who hear it, their hands shall be strong to aid,
And their hearts shall be like the ocean, mighty and unafraid.

Student

My Native Land

HAVE you ever been away from your native land for long? If duty calls you to work in a foreign country, then when you return you may have a revelation of the tie that binds you to the soil of your fathers.

Everything seems to claim you as its own; the flowers smile their welcome in every hue, the giant trees call to you that they have sprung from the same soil, every blade of grass seems to be saying, "This is my own, my native land"; all is alive and of close kin.

Then your soul whispers, "It is waiting for you, for man should be lord over *all* nature."

The people you meet, of your own race, who speak your language, are your brothers in a new sense. Something they must have in common, the essence of the soil is in them, and your fate is inwoven with theirs. Then your soul demands, "What is patriotism?" Will you make their wrongs your wrongs? Shall their ignorance and suffering weigh lightly upon you? Will you rise and take your true place among this people? In response there surges within you a deep desire to pledge yourself to a life of uplifting effort in recognition of the inner tie with the native land, and of the tie which binds *all* men and lands. E.

I MUST declare that in all my reading and observation, for solidity of reasoning, force of sagacity and wisdom of conclusion, under such a complication of different circumstances, no body of men could stand before the National Congress of America. —*William Pitt*

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THE CHILDREN'S HOUR

Independence Day

EARLY in the morning on the Fourth of July, Uncle Sam walked with long strides over the State of Maine. The freshness of the mountain air and the fragrance of the forest streamed about him as if following his footsteps, and the sunshine of the summer morning sparked in his eyes. Soon he came to a city.

"Good morning, Uncle!" bowed a crowd of big policemen. "It will be a hard day for us today."

"Why so?" asked Uncle Sam.

"It is the day of liberty for all the people," said the policemen.

"Well, well, my boys, go and enjoy yourselves; it is just what will gladden my heart. Just what I want!" And Uncle Sam laughed his hearty laugh and stroked his beard. "I will soon be with you; a little morning survey of my United States, that's all.'

"Thank you, Uncle," stammered the big policemen, "but — the fire-crackers —the small boys — and — well, we do not think it would be safe to go away —"

"Aha! I have seen it," thundered Uncle Sam, and stamped his foot on the ground so that the policemen jumped. "Come along, I say! Have a good time. No more of this nonsense!"

"But — dear Uncle —" faltered the policemen.

"What did I tell you?" and Uncle Sam stamped his foot again. "I tell you that the boy who needs a policeman to keep him from doing harm is not of my brood. He is a changeling from the trolls, a coward! Poh, for the liberty of such little wiggletails! Not of my brood, not of my brood!" roared Uncle Sam, and was already in Pennsylvania, with one foot in Ohio, before the policemen could catch their breath.

Uncle Sam went along with bent head; the buoyancy with which he had started out seemed fled; he walked in deep thought with brows knit.

"Good morning, Uncle!" said a voice beside him, and a little hand was put in his, "can I help you with anything? I have nothing to do, I am free all day."

Uncle Sam stopped instantly and met the eyes of a little boy, looking up at him.

"Bless you, my little chap! you are just in time to help me," and Uncle Sam patted his rosy cheek, "you are just the one I need; indeed you are! Come along with me."

They walked on for some time, not saying a word. Uncle Sam seemed in deep thought, and the boy would not disturb him. Suddenly Uncle Sam stopped as if a new idea had struck him. He sat down on a stone by the wayside and wiped his brow.

"Do you know any other boys that would like to help me?" said he to the lad.

"I think there are many, if they only knew that you wanted them and knew what to do."

"Run and call them," said Uncle Sam.

Soon he was surrounded by a crowd of boys



LOMALAND LILIES

of all ages. Uncle Sam looked at them one by one in silence and the boys thought that they saw a tear of longing for something great and noble gleam from behind his bushy eyebrows, and felt that they would live and die to help him.

"Come along," said he, and off they started.

Whenever they met a boy on the road Uncle Sam said:

"If you will help me, come along!"

State after State they had gone through and the line of boys had grown so that when the last one was in Wisconsin, the first one was in North Dakota. It was in the middle of the forenoon and Uncle Sam made a stop.

"Boys," he said, "it is already far in the day and many States yet to go through, so I have made a plan to gain time. You have all studied geography I suppose; which is the highest mountain-top about the middle of my domain, from which I could be heard all around? I want to speak to my boys. Where is the place? Quick!"

"Pike's Peak!" called many voices.

"All right! That will do," said Uncle, and off they were again; Uncle Sam first and the boys after him. It was not so easy as might be supposed to keep up with his long steps, but Uncle Sam gave them a lift once in a while and soon they were on Pike's Peak.

"American boys!" he began, "do you love your country?"

"Yes!" shouted boys from all the States.

"American boys!" said Uncle Sam, "are you afraid?"

"Not we!" shouted boys from California to Maine.

"I have to make another war for independence," said Uncle Sam, "who dare stand by me?"

"I will!" shouted boys from the southern tip of Texas to the north edge of Montana.

"I will!" shouted boys from Niagara Falls to dry Arizona.

"I will!" shouted boys from Key West to the State of Washington.

"I will!" shouted boys from San Diego to New York.

"Good!" said Uncle, "sing *My Country!*"

My Country! 'tis of thee,
Sweet land of liberty —
Of thee I sing:
Land where my fathers died,
Land of the pilgrim's pride,
From every mountain-side,
Let freedom ring.

My native country! thee —
Land of the noble free —
Thy name I love:
I love thy rocks and rills,
Thy woods and templed hills,
My heart with rapture thrills,
Like that above.

Uncle Sam listened and a cloud gathered on his noble brow. "Boys!" he said, "do you know what Liberty is? You do not! To be free to do what one wants to do is freedom, you think; it will be some day. Listen!" and Uncle Sam struck his clenched fist against a rock so that Pike's Peak shook and all the boys jumped to their feet and stood at attention.

"The one who does wrong things only because others do them; is he *independent?* He who does the mean things which he hates to do, because he is afraid of being laughed at by his companions — is he *brave?* Is he *free?*"

"No!" said the boys.

"The one who wants what is not his, and whom the desire inside him will not leave in peace, but drives to doing selfish, greedy acts, which he should be ashamed of; is he of 'the noble free'?"

"No!" said the boys.

"The one whose mind is full of hateful thoughts, which do not give him rest night or day, but drive him into fits of anger, so that he even will kill others — is he free, though he is not in prison?"

"No!" said the boys.

"Those who must have fear of hard punishment from the law, and policemen to keep them from doing shameful things — are they the true Americans? Are they making this country the 'land of the noble free'?"

"No!" shouted the boys from all the States. "We see it, Uncle! We are with you in the new War for Independence!"

"Three cheers for Uncle Sam!" and young strong voices echoed and re-echoed from the border of Canada to old Mexico, from the Pacific Ocean to the Atlantic.

"Three cheers for TRUE LIBERTY!" YLVA

THE men who wrote the Constitution of the United States were far from ordinary souls. The full spirituality which they have embodied in it will become more apparent every day, and our children's children will hold it more sacredly than we.—*Katherine Tingley*

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20	29.679	69	58	60	58	0.00	W	3
21	29.624	68	58	60	57	0.00	SE	6
22	29.607	67	58	60	57	0.00	SE	8
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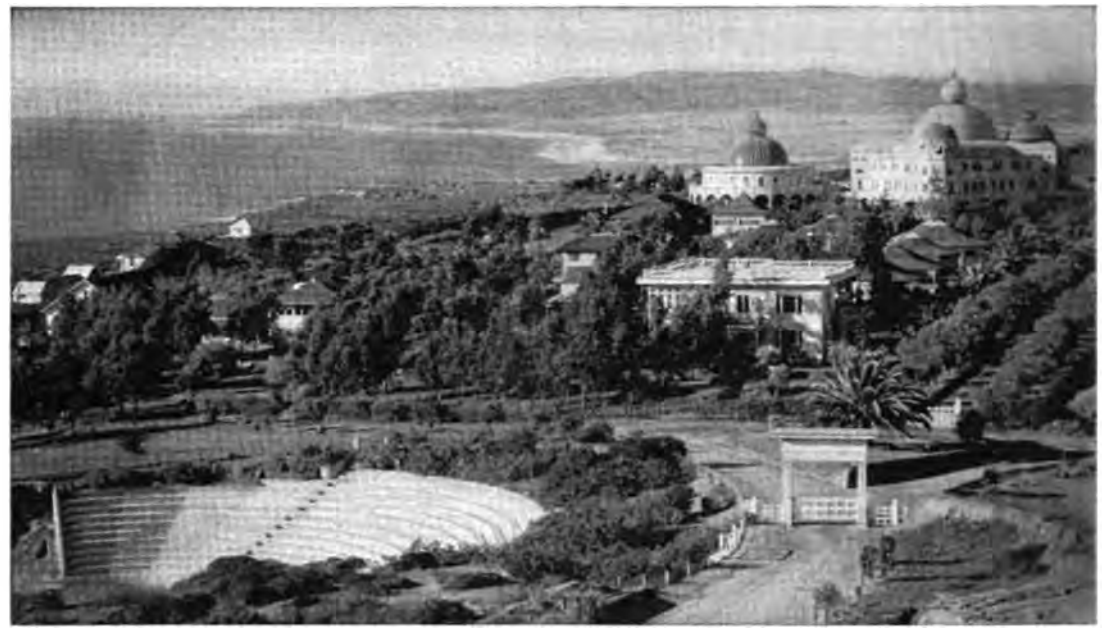
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CONTENTS

Pages 2 & 3 — EDITORIAL
Our Divine Progenitors
The Greater Meaning of Man
Something out of Nothing
Different Parts of the Task
Two Sources of Descent
The Divine Controller
Alchemy
Earth-Tides and Sea-Tides
Cycles in Civilization

Page 4 — TWENTIETH CENTURY PROBLEMS
Mind and Body
The "Third Degree"
The Eternity of Substance

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
The Pelasgic Builders of Cuzco
Cremation on the Ganges (*with illustration*)

Page 6 — TWENTIETH CENTURY SCIENCE
The "Primary Stimulation"
"Hormones"
The Next Step

Page 7 — NATURE STUDIES
Nature-Tinted Concrete
Evening Meditation (*verse*)
Views Around Point Loma (*two illustrations*)
Agricultural Lecture Train
Number of Useful Animals in the World

Pages 8 & 9 — STUDENTS' PATH, ETC.
Charles Kingsley on True Freedom
Fermoyle House, Kerry, Ireland (*illustration*)
The Gladness of Nature (*verse*)
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Jesus and the Second Birth
The Good in Man

Page 11 — GENERAL
Christian Missions and Oriental Religions
A Rector Pleads for Restoration of "Early Christianity"
A Church Abrogates the "Apostles" Creed

Page 12 — GENERAL
Scientific Oddments

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
What is Poetry and What the Poet's Function?

Pages 14 & 15 — WOMAN'S WORK
Egypt
Echoes of Today
The Great Pyramid (*illustration*)

Page 16 — OUR YOUNG FOLK
The Merrimack (*verse*)
Old Merrimac River Chiefs
A Typical "Down East" County Home (*ill.*)
Chinese Workmen

Page 17 — CHILDREN'S HOUR
A Letter to One of the Râja Yoga Travelers
The Blackbird and Elsie
Three Little Heads in a Row (*illustration*)
Tabby's Discipline
Celtic Wisdom

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

Our Divine Progenitors

THAT which is born of the flesh is flesh; and that which is born of the Spirit is spirit.—*John* iii, 6

THIS wisdom descendeth not from above, but is earthly, sensual, devilish. [The word translated "devilish" is δαιμονιώδης, *daimoniodes*, which means "from the lower gods."]. . . .

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.—*James* iii, 15, 17

THERE is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven.—1 *Corinthians*, xv, 44-47. [The word translated "soul" is ψυχή, *psychc*, which means "vital breath," "animal soul"; the word translated "spirit" is πνεῦμα, *pncuma*, which here means the "rational soul."]

[MAN is] triple — as being of spiritual and psychic essence *within*, and of a material fabric without.—*The Secret Doctrine*, vol. II, p. 27

PHYSICAL nature, when left to herself in the creation of animal and man, is shown to have failed. She can produce the first two and the lower animal kingdoms, but when it comes to the turn of man, spiritual, independent, and intelligent powers are required for his creation, besides the "coats of skin" and the "Breath of animal Life." The human Monads of preceding Rounds need something higher than purely physical materials to build their personalities with, under the penalty of remaining even below any "Frankenstein" animal. — *ibid.*, p. 56.

THE divine intellect is veiled in man; his animal brain alone *philosophizes*. — *ibid.*, p. 74

SCIENCE has made great strides in tracing the physical origin of man; as to the spiritual origin, it either ignores it or assumes to deny it. The theological creeds have forgotten their teachings on this subject, which is why they cannot successfully oppose materialism in science—or materialism in religion, for that matter.

We shall not be so presumptuous as to attempt to give even an outline of the story of evolution. No one having a proper sense of the vastness and variety of Nature could imagine for a moment that the threefold process, spiritual, psychic, and physical, which after countless millions of years has yielded *Man*, can be formulated on a sheet of paper. But science is only concerned with the origin and development of man's boots, so to say. What it has to say about this question may be true in parts; it cannot all be true, because it is not consistent with itself. But the question shrinks into the insignificance of a parlor puzzle beside the question of the origin and development of Man himself.

The Greater Meaning of Man

There are in the main, two distinct lines of development concerned in the making of Man. They are convergent, moving in opposite directions. The one aims at evolving from the lower terrestrial planes the most perfect kind of organism, yet mindless still; the other aims at the (psychic and physical) manifestation of Spirit. Thus man has two sets of ancestors. In long past ages there have been humanities far different from the one now on earth, and these of two kinds. There have been races very perfect in animal form, but "mindless" — that is unendowed with the responsible self-conscious Mind which is distinctive of Man as such. And there have been races which were far more spiritual than present humanity, but were also imperfect, because they did not have the lower nature and were not embodied. The complete humanity is the result of the convergence and coalescence of these two lines of evolution.

It is supposed by many anthropologists—on what grounds it is hard to say — that races evolve of themselves from barbarism up to civilization, developing a moral sense out of their animal instincts, and so forth. But every serious student of history knows this is not the case.

Something out of Nothing

For a race to evolve, it must have the light brought to it. This is done by people (or individuals) from some other race. This is what history shows us to be the case in every instance. We can trace back many civilizations to migrants or colonists from a preceding civilization. At last history loses itself: one finds no accepted origin for the civilizations of the Nile, nor yet for those of Peru and Mexico.

Races invariably have traditions of their Divine or Heroic ancestry. These traditions refer to the migrants from earlier and more advanced races who gave them the light. If we could trace history far enough back, we should get to still higher civilizations and find that the light has always been handed on from race to race. Every new race has some task to perform, some stage or phase of evolution to fulfil. New lessons are learned each time. The race may be inferior in spirituality to its predecessors, but it has undertaken a greater task; it has progressed farther along the line of evolution.

Different Parts of the Task

But even the animal creation cannot develop without several different lines of evolution; for besides the physical there are psychic and mental elements in it. And these require special evolutions of their own. It is their commingling that produces the animal. Corresponding with the seven principles in man,

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there are seven threads interwoven in its nature — three higher, and four lower. The four lower alone can yield only a high animal; to make man the being that he is, he must be endowed with the self-conscious Mind, with the Divine Spark.

Such is the teaching of the Secret Doctrine, which we find even in the Occidental Bible. In *Genesis,* two creations are mentioned, and theology has difficulty in reconciling them. In the second chapter, man is made out of the dust of the ground, the breath of life is breathed into him, and he becomes נֶפֶשׁ — *nephesh,* a "living soul." This is the first creation. In chapter I we find the second creation. The *'Elôhîm* (gods, Planetary Spirits) say: "Let us make man in our image." So the teaching is that man was first made a living soul, or animal soul; and afterwards was inspired with the Divine Spark. The *'Elôhîm,* who inspired him, were superior beings from a preceding cycle of evolution. This is the *mystic* explanation, and it is correct. It should, however, be remembered that there are several other keys, such as the chronologic, for instance, in which the matter is studied from another standpoint; the physiologic; and the theologic, in which the order of chapters as now accepted is correct, though their explanation is singularly different from the dead-letter text.

Two Sources of Descent

We admit the presence in man of all the animal instincts which science finds in him, but we need not deify them. Man has a stomach and so forth, but he is not all stomach. His instincts were given him to be ruled, not to rule him. The hereditament of our Divine lineage can also be traced, in the reflective consciousness and the moral sense which we have certainly not derived from the animals. Thus man is —

The Divine Controller

Half dust, half deity.

And with his mixed essence makes a conflict of the world's elements, breathing —

The breath of degradation and of pride,
Contending with low wants and lofty will.

It is this Divine heredity that we need to recognize. Jesus tells us that there is a second birth which can take place in man. Before this event the animal rules, but after it the animal is held in subjection to the Spiritual. The man has, as it were, caused the Divinity within him to be resurrected. We still inherit the features of man's Divine Progenitors. STUDENT

Alchemy

RECENTLY there appeared in the papers a circumstantial account of the discovery of making silver, and even gold, from base metals, by a Dr. Lange of Pennsylvania; and though it has been reported that the doctor has since stated that the alleged interview is a fabrication, and that he has merely discovered a method of protecting metals from rust, the story is still being disseminated in the papers. Alchemy is an attractive subject.

Those who have studied anything about alchemy must have seen that the pursuit was not merely a chemical one, but that it also has its symbolical significance. Yet it was both; there was an actual search for the process of making gold out of base metals; and with this there was the search for the spiritual process to which the physical process corresponds. Ancient philosophy held that such an analogy exists between the grosser material operations of outward Nature and the sublimer operations of interior Nature where the laboratory is the school of life, the crucible the human nature, and the materials the elements that go to make up character.

The making of gold out of base metals, means, symbolically, the making of a perfect character out of the base elements of our disposition. These base elements are lacking in temper, durability, and value, subject to corrosion, easily changed and dissolved. Gold is triumphant over rust and heat, precious, bright, noble. Gold stands for that permanent element which has to be evolved in human character. It is needless to dwell on the well-known analogy of gold that is tried in the fire, except to point out that it is more than a simile; for there is an actual correspondence between the nature of the several metals and the natures of the several principles in man.

We can see that some mystics, writing on alchemy and transmutation, were speaking of this spiritual attainment, and not of chemistry. We can also see that many researchers were after nothing higher than the actual metallic gold. To make a profit out of the discovery of gold-making, it would of course be necessary to keep the process a secret; and thus an individual fortune might be heaped up in a way that would probably not be easier than making a similar fortune over pills or oil. So this aspect of the question is not attractive. Then we come to the motive of scientific curiosity, which is very powerful. There is a force that drives people to devote themselves to the discovery of secrets because they are secrets, even when they know that all joy would depart with the attainment of the goal. But why gold in particular, one might ask; why not any other analogous discovery in chemistry? The answer is that the symbolical significance of this particular quest exerts its undying attraction.

The idea of a *prima materiâ,* of which the mineral elements are modifications, has high warrant from present-day chemistry. Serious men of science are on the track of that fundamental element from which the metals may be produced in a series. They anticipate the making of gold and many other metals as well. By analogy, this fundamental element represents a basic principle in human nature, at which we arrive when we have purified and calcined off the adventitious substances, and from which we are to distill the pure gold. It is not practical to follow out the details of the analogy here. There is mercury, the fluid metal, corresponding to the unstable and volatile character, and one of the problems of alchemy was the fixation of mercury. There is silver, universally accepted as the symbol of the Moon, as gold is the symbol of the Sun. But the Moon represents the imagination, which, when bright, reflects the light of the Sun. The mystic Sun is that source of Light in us which is *back of the soul* — how many even know of such a source of light? The imagination is like a two-faced mirror, which again is symbolized by the changing phases and dual nodes of the moon; the upper side reflects the light of the Sun, the lower side reflects the fires and phosphorescent glows of earth. This dual symbol of the Moon will be found everywhere in symbology, represented by two crescents, the one with the horns up, the other with the horns down, by the emblem of horseshoe, etc. Lead represents the dross of earthliness; copper is pride, with its luster mocking the gold; and so on, the "good" and "bad" qualities changing with the subject.

It is surely helpful to know that we have this pure gold of the Sun in our make-up, and that Wisdom stands back of us. Through esoteric Alchemy we can look at the problem of life from a different point of view — a scientific point of view, as it were, and so rest ourselves occasionally from taking the religious point of view. It may often help us to view the pilgrimage of life as a Quest in search of the Philosopher's Stone. STUDENT

Earth-Tides and Sea-Tides

ONE must own to a difficulty in understanding the theory of earth-tides propounded by certain men of science. We read that it has been established by the experiments of Dr. Haecker at Potsdam that the earth moves up and down twice a day about a foot and a half. This is said to be due to the attraction of the moon, and one authority says that the earth could not possibly be stiff enough to resist deformation by such attraction. But the chief difference, we read, between earth-tides and sea-tides is that there is no horizontal motion in the earth-tides as there is in the sea-tides; and further we are told that the experiments lead to the inference that the earth it not full of fluid matter.

Now one seems to have heard that the sea-tides are not due to the vertical pull of the moon. This would not be nearly strong enough, it is said; besides the rise does not take place under the moon. The pull is tangential, and the effect is cumulative. A very weak force acting on a body of water, and tending to move it always in the same direction — that is, around the earth — at last gives it a velocity and sweeps it into tides.

But, if this be true, what about the solid earth? How can a tangential pull affect that? It would seem from the description that the earth-tides are upward pulls by the moon, and not sweepings around the earth, as the sea-tides are said to be. But if the moon is strong enough to do this, what would be its effect on the mobile sea where its force would be exerted tangentially and cumulatively? We may have misunderstood the theories, but they certainly seem to need adjustment. STUDENT

Cycles in Civilization

ARCHAEOLOGY is constantly vindicating Theosophy by showing that there have been high civilizations in the far past, and that the races which we have been in the habit of considering as pioneers were in reality heirs. The law of cycles provides that there be periods of ebb and flow. But though the wave has its trough and crests, nevertheless it moves ever onward. The spirit is immortal. Races are like bodies, which grow up, flourish, decay, and die; but that which is within the tabernacle dies not but passes on. And thus in the memory of past accomplishment we see the promise of future achievement. STUDENT

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Some Views on XXth Century Problems

Mind and Body

THREE barbarous words, as Mr. Gerald Balfour justly calls them, express the various current views of the relation of mind to body. There is a series of subjective mental phenomena, thoughts, feelings, acts of volition; there is a series of electro-chemical brain phenomena, assumed to correspond exactly with the other. How are the two series related? (Preliminarily it is worth noting, though never noted, that the assumed exact and complete correspondence has not been proved, nor even made to seem very probable.)

But admitting the assumption, the answers to the question of relationship lie in the three words Parallelism, Epiphenomenalism, Interaction. *Parallelism* says that the two series run alongside, detail for detail, inseparable though without either of them affecting the other. *Epiphenomenalism* considers that the really important and effective series is the physical one; consciousness is entirely dependent upon it, is its mere shadow or reflection, and might be removed without altering it in the least particular. *Interactionism* considers that each of the two series affects the other, physical brain changes causing changes of mind, mental and subjective changes being capable of playing upon the physical brain processes.

Strange to say, psychology has the matter still open; there are still plenty of supporters of Parallelism and Epiphenomenalism. The Interactionists still have to argue for their case. The latest argument — in the current *Hibbert Journal* — comes from Mr. Gerald Balfour. It is obvious, as he points out, that if the survival of the thinking soul after death should be proved — he thinks it is not — then Parallelism and Epiphenomenalism fall to the ground. For we have the subjective or thinking series effectively persisting after the other has been stopped by death. But he argues that they have already fallen to the ground in consequence of something which *has* been proved, namely telepathy or thought-transference. If one mind can affect another mind (and therefore another brain, directly or indirectly) it is a real entity with causal powers of its own. He then suggests, almost apologetically, that telepathy is not only at work between separate individuals, but within each one and the same individual. He says:

> Indeed I am tempted to go further still, and suggest that the human organism itself is the mansion of many centers of consciousness, all in actual or possible telepathic *rapport* with each other.

The modern mind seems to have lost the power of conceiving of the universe as a whole with a purpose in it and then of coming down from that generalized conception to the interpretation of details. Mr. Balfour might confess to being something more than "tempted" to this suggestion.

Looking at the biological tree from below upward, from the solitary cell in the pond up to the immensely complex multi-cellular human body, it is easy to see that synthesis, coming together, working together, is the keynote and aim, realized in ever increasing degree. Every cell has its soul-monad; every organ also, a higher one; the body as a whole also, still higher. All these interact "telepathically" as well as physically, in a million ways, as units and compound units. They are learning the universal lesson still mostly unlearned by man, co-operation. At his incarnation among them they are brought into relation with his infinitely higher consciousness. The two worlds meet; the divine, man's own proper world — and the physical sentient, each to interact "telepathically" with the other, both to learn through the interaction. Man's task is to hold the consciousness of his own divinity, firing and sublimating with it the consciousnesses within his body, serving their evolution; and at the same time he is "learning matter," assimilating it (in his body) on its subjective side as in science he learns it (in and beyond his body) on its objective side. For the whole substantive universe is laid out for man's learning. But so far, he is more the victim than the lord of the lives associated with him.

Only by such a conception does the problem raised in the three "barbarous words" get its solution. STUDENT

The "Third Degree"

FICTION, more than expository magazine articles, is beginning to make the public familiar with the methods of what is called the "Third Degree." A recent volume of detective stories represents its hero, a very up-to-date Sherlock Holmes, using these methods in running down his game. We hear more and more of the proposal to use them in the proceedings of justice.

The curious result of that would be that every accused person would be proven guilty — *excepting* criminals of the most hardened and criminal kind and some of those addicted to drugs!

The records of an examination according to these methods is written upon a long slip of paper. This slip or tape travels slowly from one roller to another, or winds itself slowly round a drum. Pencil points touch it and as it passes beneath them they mark straight lines along its length. But by various devices these pencils are connected up with the victim's pulse, respiration, and with the circumference of one of his fingers. When so connected the lines, except the top one, become a series of regular or irregular ups and downs. The pencil marking the top one is not connected. The operator raises it from the paper for a moment when he asks the victim a crucial question and the consequent break in the line is merely to indicate the moment when he did so. The place in the top line which shows that break indicates the place in the other lines at which to study their changes.

When the accused man is asked some question more or less directly referring to the crime he is supposed to have committed, or when he is shown a photograph of something connected with it, or when in the midst of a casual sequence of unrelated words one suggestive word is interpolated, his respiration and pulse alter for a short time and the circumference of one of his fingers may become greater or less from a sudden change in its blood supply — all due to emotion. The theory is that if his conscience were entirely clear there would be none of these changes. This theory would be largely correct if he were also unaware of the nature of the accusation. A man who had not broken open a cashbox and *did not know that he was suspected of having done so,* would naturally not be perturbed by the sight of a photograph of one. But if, while innocent yet knowing that he was suspected of guilt, he was shown such a picture or the word cashbox uttered in his presence, the lines on the paper would indicate exactly the same changes as if he had been guilty. These methods can therefore never establish guilt. STUDENT

The Eternity of Substance

APPARENTLY to hearten up the theologians, a writer in *Cosmos,* M. Antonin Rousset, tries his hand at a demonstration of the non-eternity of matter; consequently of its creation, consequently of a Creator.

But the spinal column of his logic is hopelessly broken. His argument rests on the use of the word infinite in two senses. You say, he argues, that matter never had a beginning and consequently was not created. What had no beginning will have no end. What has neither beginning nor end is infinite.

Thus far *time*-infinity. Now the next step: That which is infinite (here, without notification, *infinite* is made to refer to space!) "cannot present any contour or limited form"!

Contour would make it finite — in space. And matter, having contour, is therefore finite, not infinite. (Now we return to time): Matter being not infinite, began. As it could not begin itself, it was created.

Leaving that, the argument is faulty otherwise. Matter *as a whole,* if infinite, could not of course have an outline. But if infinite and without outline as a whole it does not follow that some one particle of it, say a molecule, has no outline.

The theologians had better find another champion, one who perceives that eternity of existence does not imply eternity of form and condition. The same matter (substance is a better word) may be eternally worked up into higher and higher combinations for the expression and embodiment of higher and higher states of consciousness. The same molecules of air, by way of example, might be worked up into the vibration forms of the child's nursery ditty, expressive of a little child's simple feeling; and afterwards into the vibration forms of a sonata of Beethoven. And so the universal substance may be used in drama after drama of the great cosmos, but on every occasion for the expression of higher and higher states of the souls that emerge into it from absolute subjectivity. "Nature exists for the purposes of soul" says an old axiom; the same nature always, but always higher to serve the higher purposes and evolution of the souls — ourselves. STUDENT

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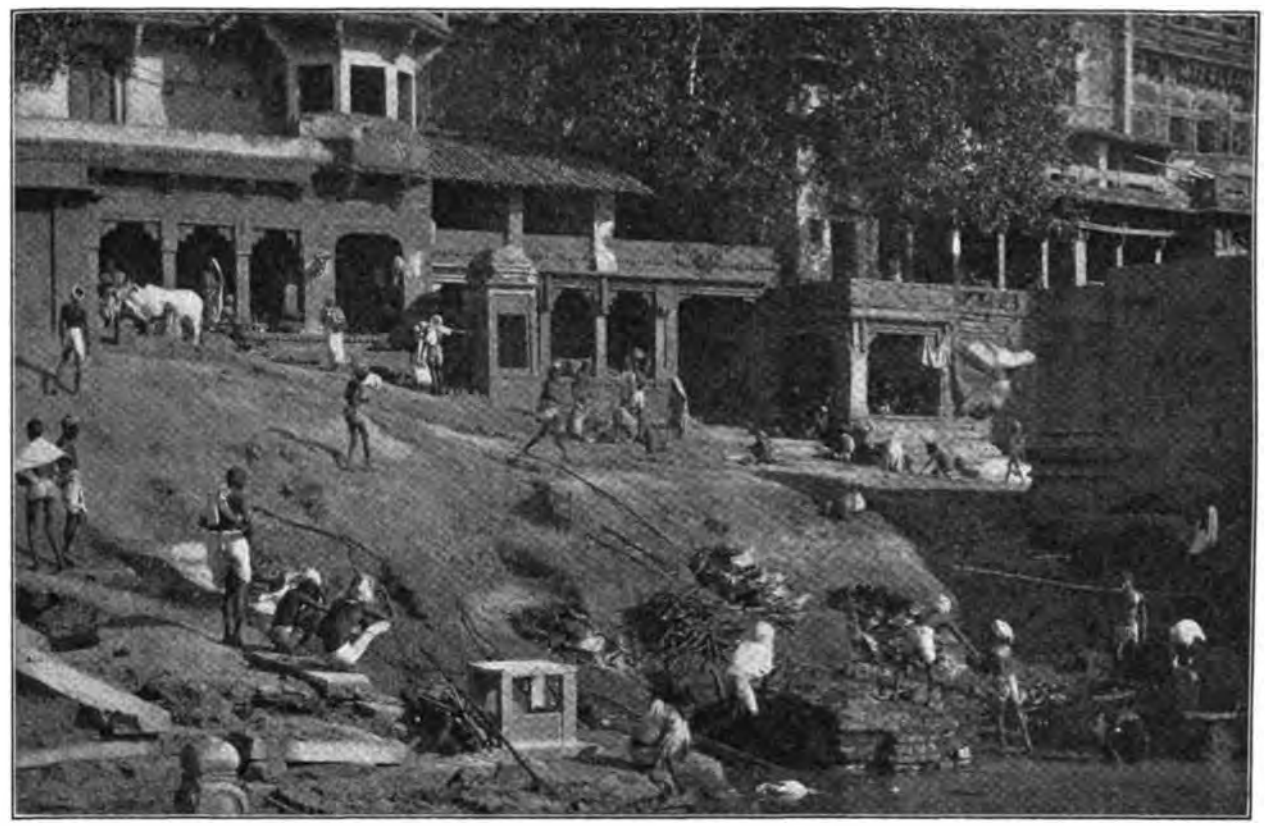
Archaeology Palaeontology Ethnology

The Pelasgic Builders of Cuzco

IN *Records of the Past* (Sept.-Oct., 1909) there is an account of a visit to Cuzco, which says:

As you ramble about the city the one distinctive feature that separates Cuzco from all the other cities in America, is the prevalence of these long, dark, somber walls. . . . At first sight this solid wall of masonry generally appears to be formed of rectangular blocks, laid with remarkable precision. On closer examination, you find that there is scarcely an absolute right angle in the whole wall. Each stone is slightly irregular, but this irregularity matches so exactly with that of the stone laid next it that "there is no space," as was said by the first Spanish chronicler, "for the blade of a knife to enter." . . . The stones vary in length from a few inches to several feet, although it is very rare to find rectangular blocks more than five feet long. It is said by those who have traveled extensively, that the world has nothing to show in the way of stone-cutting and fitting to surpass the skill shown in the building of these walls.

The characteristics of Inca architecture are in part the same as those of the older Egyptian ruins. . . . [The Incas] seem to have thought nothing of placing stones weighing several tons on top of a wall 15ft. high.



MODERN METHODS OF CREMATION ON THE GANGES

As to rounded buildings, which are exceptional, we read of a wall rounded at end, like the chancel of an Episcopal church, in a building which was once the Temple of the Sun, but is now a Dominican monastery (*sic transit!*), that the sides of contact of the stones are found, on minute examination, to be true radii, and that the curve of the wall is perfect in every block. A wall in another building is composed of very large stones of every conceivable shape, some with as many as a dozen angles, but all fitting perfectly.

It is unfortunate that the Incas did not use cement. In that case the Spaniards would have found it so much more difficult to destroy the ancient palaces. . . . Under the circumstances, however, it was a simple matter for the faithful disciples of the church to raise temples and towers of great beauty by the simple process of tearing down the low-walled Inca palaces and using the material according to the ideas of ecclesiastical architecture which they had brought with them from Spain.

On the height of Sacsahuaman, 600 feet above the city, is the famous fortress. At its entrance huge blocks of stone 5 or 6ft. high are built into a gateway 12ft. high opening into a passage defended by a wall of large boulders. Near the summit is a series of three terraces, each 12 or 14ft. high. But it is on the opposite side of the hill that the chief marvels lie, three terraces faced with walls 20ft. high. The writer describes it as—

The most impressive spectacle of man's handiwork that I have ever seen in America. Photographs absolutely fail to do it justice, for at best they show only a few boulders, a small part of one of the walls. If taken far enough away to show the whole fort, the eye loses all sense of the great size of the stone units owing to the fact that they are so much larger than any stones to which it is accustomed.

One of the stones is 25ft. high and 12ft. in thickness, and stones 12ft. square are not uncommon. Garcilasso de la Vega in the 16th century wrote:

Its greatness is incredible to those who have not seen it; and those who have seen it and studied it with attention will be led not alone to imagine but to believe that it was reared by enchantment — by demons and not by men, because of the number and size of the stones placed in the three walls, which are rather cliffs than walls, and which it is impossible to believe were cut out of quarries, since the Indians had neither iron nor steel wherewith to extract or shape them. And how they were brought together is a thing equally wonderful, since the Indians had neither carts nor oxen nor ropes wherewith to drag them by main force. . . . The stones obtained nearest were from Muyna, 5 leagues from Cuzco. It passes the power of imagination to conceive how so many and so great stones could be so accurately fitted together as scarcely to admit the insertion of the point of a knife between them. . . . And this is the more wonderful as they had no squares or levels. . . . Nor had they cranes or pulleys or other machinery whatever.

It strikes one as curious reasoning that this writer should *assume* that they had not these implements. Is not the *inference* rather that they had them? But if this be not the inference, then we must infer that the means which they did have were superior to these tools. The historian writing in the 16th century, does not mention our modern steam machinery, for obvious reasons; he says they did not have carts, cranes, etc. We today would say they did not have steam traction. Each age judges by its own acquirements. Iron is our best metal for cutting; but they may have had a better — indeed, must have had a better; or, if not they, then the Egyptians, who deeply engraved the hardest kind of igneous rocks. The process of first assuming that the builders were "Indians," and then wondering how they did it, is surely absurd, when the obvious inference is that they were not "Indians." They were not even the Incas, for they preceded the Incas, and the original buildings were there when the Incas came, though of course the Incas may have used them and altered them — just as the friars have done.

This architecture is of the kind that has been called "Pelasgic" and "Cyclopean" on account of its Grecian analogs; but it is world-wide, being found for instance in Sicily, and many different parts of Asia and Africa, and there are the colossal statues of Easter Island in the South Pacific. It was the work of an ancient race which preceded the races of which we have historical record. That many of the people of this race were actually giants is a fact; and besides this, they had scientific knowledge which we have not as yet re-discovered.

Readers will not miss the point that our modern churches have been made by first "tearing down" far grander ancient structures and then building modern churches out of the ruins. This applies to their dogmas as well as to their architecture. STUDENT

Cremation on the Ganges

THAT most ancient and sanitary method of disposing of human remains, cremation, is practised extensively on the *ghâts* or burning wharves along the banks of the Ganges. Since, however, the natives were often too poor to buy sufficient combustibles, and the bodies were incompletely burned, the Government deemed it necessary to erect public cinerators on the *ghâts*. Fire has to be purchased from the house of a low-caste native who makes a profitable business of this monopoly. H.

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The Trend of Twentieth Century Science

The "Primary Stimulation"

A RECENT medical study of morphine refers to "the peculiarly seductive effect of its primary stimulation."

For how much evil has that last word (with its relatives) been responsible! Nearly all the narcotics, beginning with alcohol, are always credited with an initial stimulation, after which only are their depressions supposed to set in; and the depression is regarded as the exact equivalent of the elation.

But the depression is *greater* than the elation; and the latter, the stimulation, is unreal.

A little thought would have shown that if the elation and depression were really equivalents, a man that could rest during the continuance of the latter might take his narcotic forever without hurt — just as he could periodically overspend his income if he were afterwards careful to underspend it to the same amount. But that which kills is the margin of depression *over* stimulation, a margin constantly widening.

The "primary stimulation" of alcohol is now pretty well seen through, recognized as itself a narcotism. To narcotize, for example, the restraining nerves of the heart is not now regarded as a true stimulation of the beat.

For morphine and opium the same truth is *not* yet recognized, as the above medical quotation shows.

Upon what, then, depends the apparent stimulation of feeling, mind, and sometimes an imitation of spirituality? What, being narcotized, leaves what temporarily freer?

Pain disappears. Digestion, the functions of the liver, the movements of the intestinal muscle, slow down; all the muscles everywhere, as a rule, somewhat relax. In other words the purely physiological life is lowered. When this occurs normally, *all* the nerve cells connected with thought and feeling share in the process — that is, sleep comes.

But when this is abnormally done by a small dose of morphine or opium, the higher nerve cells most immediately in relation with mind are *not* at first much affected. On the contrary their activity may be heightened, but not by real stimulation. The myriad-fold physiological life, sum of the life of the animal cells of the organs, is lowered temporarily below the power of appeal to consciousness, to the attention of the higher brain cells. It is as if a nursery-full of children, suddenly silenced, ceased to disturb the man in the study. You would not say he was stimulated. But in the former case the "children" were millions by number and in his very body and brain. Moreover they were not making a mere aerial noise for his ear, but a physiological-psychic "noise" for and within his feeling and subconscious mind. The lulling is a far finer and subtler one than is effected by alcohol. And it is consequently far more seductive to those who are acustomed to live much in mind and finer feelings.

But this abnormal dulling of the physiological life was a partial *killing*. And something very like partial putrefaction has occurred. That is, the cells are loaded with effete chemical products, all of which, when re-awakening occurs, must be got rid of. Before they can be got rid of they must be discharged into the blood, carried everywhere, among other places to those higher-grade nerve cells which in part escaped the primary effects of the drug and which are now consequently poisoned. Hence the mental sluggishness of the days that follow, the hours and days of depression. The depression is therefore not the mere bottom of a wave; it is a true poisoning, and like all poisoning a step deathward. The step backward can never be the full equivalent of this step forward. A cell can never be exactly what it was before being one-hundredth part killed.

It can never be too often repeated that there is *no* "primary stimulant effect" for alcohol, morphine, opium or any other narcotic. They all begin to kill at once. A great deal would be done if the profession would merely stop using such words and phrases, psychological suggestions all of them. M. D.

"Hormones"

"HORMONE" is the latest word in physiology. Its meaning, read out fully, contains a philosophy of life and politics. The term marks a new and important advance in the physiologist's conception of the body as a whole. A rather cautious and very technical dissertation upon it was given last year by Professor Howell to the physiological section of the American Association for the Advancement of Science, but its technicality has almost prevented even an abstract of it appearing in any popular journal.

The body is a United States, the States being groups and varieties of muscles, groups and varieties of nerves, the several glands, the connective tissues, blood, lymph, bones, etc. All the functions, growths, and removals, are as everyone knows kept in balance and relation with each other by the synthesizing and presiding nervous system. But the States are not only interdependent through the nervous system, that is, indirectly, but also very directly. A French physiologist long ago speculated that each of the tissues, in the course of its ordinary work and changes, formed and furnished to the blood certain substances needed by the others in *their* work and changes. It was mostly a speculation, but lately there is proof, and it is to these substances that the name hormones has been applied. They are defined

as chemical messengers which, formed in one organ, travel in the blood stream to other organs of the body and effect correlation between the activities of the organ of origin and the organs on which they exert their specific effect.

According to one noted physiologist, summarized by Professor Howell,

We may conceive that among the tissues of a single organism the principle of a struggle for existence . . . is replaced for the most part by a kind of symbiosis (life-togethering, together-life), such that the products of metabolism (vital activity) in one tissue serve as stimulus to the activities of other tissues. If a muscle is stimulated to greater growth by an excess of functional activity, the substances given off to the blood during its metabolism act favorably upon the growth of other muscles which are not directly concerned in the increased work, or upon the mass of connective tissue surrounding and permeating the muscular mass; and conversely, the development of connective tissue from any cause aids directly by its secretions or excretions in the growth of the muscle. There is thus established a *circulus benignus* by means of which each tissue profits from the functional activity of its fellow-tissues.

Much work remains to be done, but already we have a new conception of physiological unity, surely — in its replacement of the struggle for existence by perfect co-operation — not without a moral for the macrocosm of this microcosm, humanity as a whole. STUDENT

The Next Step

IT is a very poor and partial conception of evolution, after all, that has thus far been reached. On the side of consciousness we have hardly ventured to go much backward or forward. We grudgingly admit that the higher animals are conscious; hardly the lower; the lowest, and the plants, we generally assume to be unconscious; as to the minerals the question is never raised at all.

Sense-consciousness doubtless becomes more vague the less evolved the sense-organ. At the bottom of the life tree there were perhaps no sense-organs at all. Their collective work would be done by the surface of the little sphere of life-stuff swimming in the water.

A crystal cannot be said, from this point of view, to have a surface at all. Break it with a hammer and what was the interior of the mother crystal becomes surfaces of the daughter ones. If we say that down here *sense*-consciousness is at last quite extinct or has not yet begun, is it therefore logical to say that *consciousness* has not yet begun? If we trace the line of matter back or down to simpler and simpler forms, must we not trace a parallel line of consciousness, in the latter case no more reaching a place of non-existence than in the former? Consciousness that has not yet become in any way sense-consciousness, that was not at all or hardly at all of the outer world, would be just bare awareness of being.

Pass up from that point, from awareness of being, nearly or quite a blank so far as externality is concerned, up through all the grades of sense-consciousness to their most vivid level, up to the full flower of sense-mentality, of that mentality which is evolved from and rests on perception.

Some current psychologies would say that we had now included the human mind or intellect with its powers of reasoning, judgment, comparison and association.

But even so, is the line to stop? The knowing which comes next to the knowing of the universe as an externality, as an objectivity, is a knowing of it as subjective, a knowing of it from its spiritual, causative, purposeful, conscious side. And that is religion.

So it is the men of science, with their knowledge of evolution, who should be giving hope, not taking it away. STUDENT

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Nature-Tinted Concrete

THE face of Nature is a harmony of rich and varied coloring. The earth we tread is carpeted with turf of various shades of green and is relieved by starry flowers of pure prismatic color. In places where the soil lies bare our eyes may feast upon great stretches of warm buff or golden-colored sand. Plowed fields present a broad expanse of chocolate or Indian red suggestive of the warmth and plenty of productive Mother Earth. The rocks and cliff-escarpments rear great fronts of ruddy brown or gray, dappled with cushions of green moss.

But dwellers in the city pass their time in an environment of concrete which displays a surface of a sad, sepulchral gray under a cloudy sky and dazzles with a blinding glare of dirty white under strong sunshine. Sidewalks, and stairways, house-fronts, embankments, boundary walls, and quays — nothing but chill, gray concrete everywhere! Our house-interiors glow with colors warm and genial; but out of doors we let the concrete man have free, unfettered license and he promptly cases over and encrusts the face of Nature with a depressing, tombstone-tinted covering of artificial stone.

The possibility of giving Nature's coloring to concrete seems to have never crossed the mind of those responsible for laying out our towns, and yet we have unlimited resources to supply the pigment in our ochers and burnt umbers, oxides of manganese and iron, and copper salts which, added at the mixing of the concrete, would effectively and permanently color the result. The aching, dazzled eyes would then be stimulated and refreshed by resting on a sidewalk that *suggests*, although it need not be a servile reproduction, the green of lawns and pastures. The weary vision would repose with infinite content upon a house-front or a wall of rich and ruddy brown. That color has a marked effect upon our minds is known to all who pay attention to their varying moods, and artists with the color sense developed would serve their fellow-townsmen well by planning out a noble and consistent scheme of Nature coloration for the streets and open spaces of the town in which they live.

Mere staining of the surface will not do, for then the chipping and the wear and tear inevitable after years of use would show the shabby concrete gray beneath.

None of the rainbow tints would be appropriate, for Nature's brighter colors would be represented by the gay costumes of the passers-by showing in pleasant contrast to the soft and sober background.

The city colored after Nature's plan would be a boon to those who dwell there in the present and would remain as enduring benefaction to remote posterity, for mineral colors do not fade. It might be advisable to put certain restrictions on the liberty of individual taste, which is occasionally somewhat eccentric. STUDENT

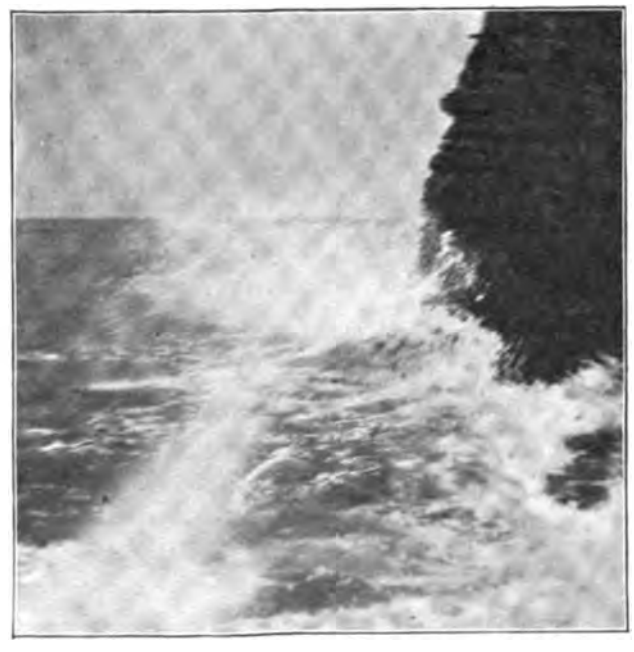


EVENING MEDITATION

HARK! the mystic tones are pealing
Sweet and clear o'er Loma's height,
While her tranquil sons assembling,
Consecrate the hours of night;
All, the deeds of day suspending
Blend their hearts in silence deep;
Hush! o'er earth the peace is stealing,
Rest! ye lone ones, faithful watch we keep.

Rest, dim realms, where darkness brooding
Veils from yearning eyes the light;
Peace! O bright young souls that stifle
In the mists of ruthless night.
We are here, and we are mighty,
Valiant in our love for you;
Plenteous store of hope we send you;
Peace, forlorn ones, we are ever true.

J. R. Z.



VIEWS AROUND POINT LOMA

Agricultural Lecture Train

IN an article on "Educating the Farmer by Rail," the *Scientific American* explains how California is educating the farmers and teaching the young to become farmers. The State maintains a college of agriculture, a university farm, a polytechnic school, United States experiment stations, etc., and proposes to introduce the study of agriculture into the public schools. There are farmers' clubs, granges, and unions, and every year some hundred or so farm institutes are held in various parts of the state and reach between 20,000 and 25,000 farmers. California has also the best organized horticultural commission in the world, and each county covering a horticultural section has its own local commission, while the fruit growers hold two State conventions annually.

But the latest feature is the "Agricultural and Horticultural Demonstration Train," the joint work of the California College of Agriculture and the Southern Pacific Railroad. It comprises three exhibit cars, a lecture car, a sleeping car, and a dining car. The work is arranged in a series of annual tours, covering all the leading agricultural and horticultural sections; each series consists of five tours, and each tour covers from 500 to 1000 miles and from 20 to 25 stopping places.

The campaign was instituted to abolish the notion that the soil was exhausted and to replace that notion by the idea that the soil needed proper treatment. Poor farming had caused a decrease in the yield, which the railroad was anxious to investigate on account of its freight interests. At the stopping places the local schools are dismissed so that the pupils can attend the lectures, which deal with plant culture, plant diseases, plant pests, viticulture, animal industry, dairying, seeding, soil treatment, and many other topics. But special stress is laid on the importance of restoring the lost fertility of depleted soils. H.

Number of Useful Animals in the World

THE Department of Agriculture has estimated, from such data as it has been able to collect, that there are 1,500,000,000 useful animals in the world. This is more than the estimated human population of the globe. The United States leads in the population of swine, having about 50,000,000, or a third of all there are in the world. Australia leads in sheep with 83,000,000, European Russia and the United States have about 25,000,000 horses apiece, and the United States has more than half the mules. British India is the headquarters of the goat with 30,000,000; and the United States comes next to British India in cattle, having 70,000,000.

A LARGE area of fenland in England has been purchased by Mr. N. C. Rothschild to be kept undrained and uncultivated as a sanctuary for wild life.

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From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

Charles Kingsley on True Freedom

FEW of those who have read the works of the Rev. Charles Kingsley can have arisen from their perusal without feeling the wonderful charm which his deep and sympathetic insight into human nature wove around the characters which his genius portrayed. There is a breezy manliness, a deep love of truth and honor and courage which leaves an impress upon the reader like a draught of some cool spring to a thirsty wayfarer in these latter days when the old faiths and the old enthusiasms are fading away to be replaced, we believe, by something even more fraught with the magnetic power of true and noble living, than the world has seen for countless ages.

The extract which follows is taken from the preface to some lectures which Charles Kingsley delivered nearly half a century ago to some young men in the city of Chester, England. They admirably express one of the main propositions of Theosophy that true development must be from within.

We all know, and I trust we all love, the names of Liberty, Equality, and Brotherhood. We feel, I trust, that these words are too beautiful, not to represent true and just ideas; and that therefore they will come true, and be fulfilled, somewhen, somewhere, somehow. It may be in a shape very different from that which you, or I, or any man expects; but still they will be fulfilled.

But if they are to come true, it is we, the individual men, who must help them to come true for the whole world, by practising them ourselves, when and where we can. And I tell you that in becoming scientific men, in studying science, and acquiring the scientific habit of mind, you will find yourselves enjoying a freedom, an equality, a brotherhood, such as you will not find elsewhere just now.

Freedom: what do we want freedom for? For this, at least: that we may be each and all able to think what we choose; and to say what we choose also, provided we do not say it rudely or violently, so as to provoke a breach of the peace.

But what I complain of is, that when men have got the freedom, three out of four of them will not use it. "What!" someone will answer, "do you suppose that I will not say what I choose, and that I dare not speak my mind to any man?" Doubtless. But are you sure, first, that you think what you choose, or only what someone else chooses for you? Are you sure that you make up your own mind, before you speak, or let someone else make it up for you? Your speech may be free enough, my good friend, and Heaven forbid that it should be anything else; but are your thoughts free likewise? Are you sure that though you may hate bigotry in others, you are not somewhat of a bigot yourself? that you do not look at only one side of a question, and that, the one which pleases you? that you do not take up your opinions at second hand, from some book or some newspaper, which after all only reflects your own feelings, your own opinions? You should ask yourselves that question seriously and often: "Are my thoughts really free?"

And I tell you that if you or I, or any man, want to let our thoughts play freely round questions, and so escape from the tendency to become bigoted and narrow minded, which there is in every human being, then we must acquire something of that inductive habit of mind which the study of natural science gives. It is after all only common sense well regulated. But then it is well regulated; and how precious it is, if you can but get it! The art of seeing, the art of knowing what you see; the art of comparing, of perceiving true likenesses and true differences, and so of classifying and arranging what you see; the art of connecting facts together in your own mind in chains of cause and effect, and that accurately, patiently, calmly, without prejudice, vanity, or temper — this is what is wanted for true freedom of mind. But accuracy, patience, freedom from prejudice, carelessness of all except the truth — whatever the truth may be — are not these the virtues of a truly free spirit?

Equality too — whatever equality may or may not be just or possible; this at least is just and I hope possible: that every man, every child of every rank should have an equal chance of education, an equal chance of developing all that is in him by nature; an equal chance of acquiring a fair knowledge of those facts of the universe which specially concern him and of having his reason trained to judge of them.

. . . . . .

I used to think that one could get perfect freedom and social reform, and all that I wanted, by altering the arrangement of society and legislation; by constitutions and acts of Parliament; by putting society into some sort of freedom mill, and grinding it all down, and regenerating it so. And that something can be done by improved arrangements, something can be done by acts of Parliament, I hold still, as every rational man must hold.

But as I grew older, I began to see that if things were to be got right, the freedom-mill would do very little towards grinding them right, however well and amazingly it was made. I began to see that what sort of flour came out at one end of the mill, depended mainly on what sort of grain you put in at the other; and I began to see that the problem was to get good grain; and then good flour would be turned out, even by a very clumsy old-fashioned sort of a mill. And what do I mean by good grain? Good men, honest men, accurate men, righteous men, patient men, self-restraining men, fair men, modest men. Men who are aware of their own vast ignorance compared with the vast amount that there is to be learned in such a universe as this. Men who are accustomed to look at both sides of a question; who instead of making up their minds like bigots and fanatics, wait like wise men, for more facts, and more thought about the facts.

And therefore knowing that most of you, my readers, think much of social and political questions — therefore, I say, I entreat you to cultivate the scientific spirit by which alone you can judge justly of those questions. I ask you to learn how to "conquer Nature by obeying her" as the great Lord Bacon said two hundred and fifty years ago. For so only will you in your theories and your movements draw "bills which Nature will honor" — to use Carlyle's famous parable — because they are according to her unchanging laws, and not have them returned on your hands, with "no effects" written across their backs.

STUDENT



FERMOYLE HOUSE, KERRY, IRELAND

IT is my temper, and I like it the better, to affect all harmony. . . . For there is a musick wherever there is a harmony, order or proportion: and thus far we may maintain the music of the Sphears; for those well-ordered motions, and regular paces, though they give no sound unto the ear, yet to the understanding they strike a note most full of harmony. Whosoever is harmonically composed delights in harmony. . . . There is something in it of Divinity more than the ear discovers: it is an Hieroglyphical and shadowed lesson of the whole World, and creatures of God; such a melody to the ear, as the whole World, well understood, would afford the understanding. In brief, it is a sensible fit of that harmony which intellectually sounds in the ears of God. —*Sir Thomas Browne*

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THE GLADNESS OF NATURE

IS this a time to be cloudy and sad,
When our mother Nature laughs around;
When even the deep blue heavens look glad,
And gladness breathes from the blossoming ground?

There are notes of joy from the hanging-bird and wren
And the gossip of swallows through all the sky;
The ground-squirrel gaily chirps by his den,
And the wilding bee hums merrily by.

The clouds are at play in the azure space
And their shadows at play on the bright green vale,
And here they stretch to the frolic chase,
And there they roll on the easy gale.

There's a dance of leaves in that aspen bower,
There's a titter of winds in that beechen tree,
There's a smile on the fruit, and a smile on the flower,
And a laugh from the brook that runs to the sea.

And look at the broad-faced sun, how he smiles
On the dewy earth that smiles in his ray,
On the leaping waters and gay young isles;
Ay, look, and he'll smile thy gloom away.

William Cullen Bryant (Selected)

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question If the Universe is controlled by law and if Man is essentially divine, as we are told in Theosophy, why is there so much apparent caprice and confusion in the action of the functions of Nature and of man? For instance, why is it so hard to remember what we want, and to forget when we desire to?

Answer It is a fact that an event of yesterday may lie in the mind as a forgotten treasure, while another event of many years ago is still vivid to our minds today; and the clearness of the picture or the acuteness of the emotion that expresses that event has no apparent relation to the value or importance of the occurrence by whatever standard we may measure it. Who has not had the experience of suddenly remembering some trivial and even undesirable incident or even quite uneventful moment in childhood with a minute picture of the place where nothing in particular occurred, while it may be almost impossible to recall some striking and important event in our recent life except in the most vague and general fashion. Such caprices in the automatic action of the memory appear to be just what we might expect if that function were controlled by a monkey or by some creature of the elemental world that had only enough intelligence to enable it to do what it is taught to do, but is also endowed with a desire to work on its own account and so when the controlling will is released, it gets busy and produces or reproduces pictures on the mental screen quite capriciously, and in doing so perhaps throws the whole store of mental lantern slides into confusion, with the result that it is unable to find any particular picture when called upon to reproduce it. Sometimes this elemental seems to be so anxious to do what is asked of it that it invents a little picture of its own made of broken bits of other slides and puts it in the lantern with perfect self-satisfaction but with bewildering result to the master mind whose servant he is or ought to be.

With all due respect to science I venture to suggest that the existence of elementals who control and manage the functions of man's mind and body is a theory much more capable of explaining the facts of experience, than the mechanical theories in vogue.

It is a curious fact that the scientific mind is always bound by prejudices that violate its own laws. One of these prejudices is in favor of the unconscious action of natural forces even in the region of man's mind where consciousness is supposed to reign and the result is an utter failure to account for these caprices of the mental functions by anything better than a verbal juggle, which merely restates the problem in a more confusing and pretentious manner. This is little more than an attempt to bluff the questioner into silence with a display of technical verbosity that may make him wish to hide his ignorance by an appearance of acquiescence.

This theory or rather this ancient teaching of the universal hierarchy of conscious entities that, interblending, interacting, and interpenetrating, make up the whole of the kingdom of nature, is one that makes the caprices of machines (so well known to mechanicians) intelligible as results of the same causes as all other caprices of nature, that is the limited nature of the evolved consciousness of each order of elementals and the failure of their hierarchic's superior (man?) to control them properly. Man of course, being himself a part of the hierarchy, is also liable to capricious action for the same reason, and his evolution consists in finding his true place in nature, both as ruler of the lower orders of beings, and as the servant or agent of those that are his hierarchic superiors, who are his Higher Self.

According to this theory, when man creates anything, as for instance a machine, he combines and controls a certain group of elementals and attempts to direct and limit their action by use of what he knows of their various natures which he calls, scientifically, "laws of nature"; and when the machine does things that are not in the program, he is puzzled to account for it because he has decided to deny the possible existence of consciousness in any other form or degree than what he knows as human or animal.

It is not unknown that men have invented machines or tools which no one else could operate, and for this there is no scientific explanation, but a perfectly intelligible Theosophical one.

When a man creates a work of art he does the same thing, but he deals with another class of elementals, and so he too may make a work that fails to act upon the mind and emotions of the spectator in the desired manner, because the artist has not succeeded in evoking or in compelling the presence in his work of the elementals that operate in the higher spheres of human emotions. To do this he must know in some part of his deeper consciousness how to command these particular elementals, and at the same time he need not be able to give any reasonable explanation of his action in order to be able to use his power, just as a man may walk well without being able to explain the action of the nerves and muscles that are at work when he walks. A knowledge of anatomy will not perhaps interfere with his walking, but he certainly can get along without it; but in some part of his nature he must know how to walk.

What is necessary is the development of the power to control all the hierarchies of elementals that are represented in our own little world of body and mind. This can be done by raising the self to its higher and more spiritual states; that is by aspiration towards the divine that is the True Self; and by the right use of all our functions in accordance with natural law. To accomplish this, education and discipline are both needed; that is to say, both knowledge and practice are required, and above all it is necessary to have a Teacher who knows.

Knowledge of the laws or of the powers of our own nature is part of the equipment of the mind, and we may all agree that any equipment should be the best for the purpose. Devotees of mere fact-learning fall into the fallacy of thinking that if knowledge is so necessary then we should get all we can; but a soldier who is well equipped with one rifle and one hundred rounds of ammunition would not be so efficient if he had to carry ten rifles and a thousand rounds of ammunition. The equipment must be suited to the requirements, and that is where our education has hitherto failed and why we are indeed at the mercy of a world that is largely governed by caprice, in default of that sovereign power that man claims but cannot use, being overloaded with theories, and unprovided with experience, and utterly ignorant of the great art of self-control. STUDENT

KARMA and Reincarnation include the premise that *the man* is a spiritual entity who is using the body for some purpose.

From remote times the sages state that he (this spiritual being) is using the body which he has acquired by Karma. Hence the responsibility cannot be placed upon the body, nor primarily upon those who brought forth the body, but upon the *man himself*. This works perfect justice, for, while the man in any one body is suffering his just deserts, the other men (or souls) who produced such bodies are also compelled to make compensation in other bodies.

As the compensation is not made at any human and imperfect tribunal, but to nature itself, which includes every part of it, it consists in the restoration of the harmony or equilibrium which has been disturbed.

The necessity of recognizing the law from the standpoint of ethics arises from the fact that until we are aware that such is the law, we will never begin to perform such acts and think such thoughts as will tend to bring about the required alterations in the astral light needed to start a new order of thoughts and influences. These new influences will not, of course, come to have full effect and sway on those who initiate them, but will operate on their descendants, and will also prepare a new future age in which those very persons who set up the new current shall participate. Hence it is not in any sense a barren, unrewarded thing, for we ourselves come back again in some other age to reap the fruit of the seed we had sown. The impulse must be set up, and we must be willing to wait for the result. The potter's wheel continues to revolve when the potter has withdrawn his foot, and so the present revolving wheel will turn for a while until the impulse is spent.—*William Q. Judge*

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

Jesus and the Second Birth

WITH regard to a recent attempt, by persons claiming to speak for Christianity, to discredit Theosophy by asserting that it is inconsistent with Christianity, one marvels at their presumption in assuming that they know more about Christianity and the Jewish-Christian Bible than those they undertake to instruct. There are Theosophists who have been brought up in Christianity and have studied the Bible from their childhood. They are conscious of having always striven to establish a closer relation between the human and the divine and to conform their lives to the high ideals of duty and conscience they cherished. They embraced Theosophy because it helped them to do this and gave them a clearer understanding of the nature of Deity and the human Soul. And then to be lectured by people who evidently know very little about either Christianity or Theosophy, and to be told that one is an "atheist" and needs instruction about "God" and the "Bible"!

These self-appointed champions of Churchianity do not seem to realize that other people may have read their Bible too—and to better purpose—perhaps before the said champions were born. Let us turn to this book.

We find in the third chapter of *John* that a prominent ruler of the Pharisees, the religious autocracy in Judaea of that day, paid a secret visit by night to Jesus for private instruction. He said that he recognized that Jesus was an inspired teacher, on account of the wonders he performed. Here would have been a fine chance for Jesus to assert his claim to special divinity; but that doctrine was invented after his time. He simply showed Nicodemus that *all* men are divine. He said:

> Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

And when Nicodemus asked how a man could be born again, Jesus replied that a man must be born of water and of the Spirit in order to enter the kingdom of God; and then added this notable saying:

> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

We used to read this in the Bible before we heard of Theosophy; but all we could say about it was that it was one of those dark sayings which we should probably understand some day. And our faith was rewarded; for the light thrown by Theosophy on the sayings of Jesus has cleared up the difficulty. He here evidently speaks of the dual nature of man—terrestrial and celestial. He mentions the physical birth in the womb, and speaks of a spiritual birth. And the champions of dogmatic Christianity, with this sublime teaching before them in their Bible, are daring to scoff at Theosophists for believing in the God within, and are presuming to instruct them.

Verily the words of that Master are good enough for any man, Christian or Theosophist; and we need not go out of our way to inquire whether the church agrees with Jesus on this point or whether it does not.

Elsewhere some Jews ask Jesus about this kingdom of God, and he replies that it is not a temporal kingdom, but is *within you*. That is good enough for a Theosophist.

Theosophists earnestly believe in the possibility of this second birth spoken of by Jesus, and they find that Theosophy makes the matter clear for them. Instead of taking Jesus' few recorded sayings and turning them into a fixed and frozen formula, they are striving to take Jesus' advice and make his words of some effect; and this, not because Jesus said so, but because these words are *true*. Many Christians are doing the same. But there are some who profess to speak for Christianity whom other Christians would be slow to endorse; and these seem to be preaching the materialist doctrine of a certain school of faddists that man has only one birth—the animal one. There may be some people in whom the divine is so obscured that they are not aware of its presence; but it is a mistake for them to try to persuade other people to their view.

The doctrine of the second birth is very important in an age when materialism abounds both among the churches and among the sciences. Man's animal ancestry occupies the minds of some so exclusively that they try to persuade other people that man never had any other ancestry. But man has a divine ancestry besides his animal descent. One would think that Christians ought to be able to combat this doctrine more effectively, with such teachings as Jesus' to back them up; but some of them seem to need a little help from Theosophy in understanding their own religion. And those who sincerely seek that help without ceasing will surely find it. STUDENT

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

The Good in Man

THE aim and effect of religion should be to show man the good that is in him. But how often is it otherwise! All too frequently we find that the only effect has been to show man the evil that is in him. In this way many men have been driven into evil courses by the very agency that professed to inculcate virtue; positively pestered into criminality by people preaching at them.

So narrow have been the minds of these preachers that they have failed to recognize the good that was in their fellow man; and they have condemned him because he did not have the same narrow ideas as themselves. They have threatened him with the "wrath of God" and treated him as a kind of outcast. Perhaps he was only a child and the preacher was a parent; then the impression that he was naturally and unredeemably bad was stamped on his plastic growing mind and he was actually hypnotized into being a reprobate.

This is one of the daily tragedies of life. In this way have been manufactured atheists, reckless people, despairing people, and even criminals, as the prisons can testify.

Jesus came to save sinners they say, but he seems to have had more tact, or something. There are plenty of cases where individual Christians, and societies within the churches, are trying to do the same kind of work. They find that the power of sympathy can do wonders. But it can hardly be said that the churches understand the business.

That dreadful dogma which teaches people that the intellect, the inquiring independent part of their nature, is evil, is what causes the trouble, and it is now being eliminated from the creeds of some Christians. Again, spirited children have not been understood; and instead of leading their energy into useful channels, people have attempted to crush it, or have told them that it is evil and thus made them ashamed of themselves.

What people need is *self-respect and confidence in their own goodness.* E.

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Christian Missions and Oriental Religions

AN English contemporary reviews a book by Canon Robinson, of Ripon, entitled, *The Interpretation of the Character of Christ to non-Christian Races: an Apology for Christian Missions.* The writer of the book pleads for a hearing of the "modern missionary point of view"; consequently it will be interesting to know what is this point of view as defined by a Canon of the Church of England. And it is most instructive, as well as gratifying, to note how surely, if gradually, the old landmarks are receding, as year after year adds to the tale of cautious steps in advance. The position from which the clergy are now cautiously feeling their way is far ahead of the ground from which they were as prudently feeling it a few years ago. Not only have they sledded across the ice, but the ice has been drifting too, and the conservatism of today was yesterday's advance-thought.

The Canon speaks of the increasing recognition of the measure of truth which is common to Christianity and to all other great religions.

> We are coming more and more to understand that the Church of Christ is not an enclosure within which alone truth is to be found, and beyond the limits of which there is nothing but falsehood and error.

He would like to see a Christian liturgy compiled which should embody something of the literature sacred to the Hindûs. He expresses what the reviewer, with justice, calls an unorthodox view, namely that the fulfilment of Christ's anticipations with regard to the success of his gospel does not necessarily imply that the people whom it affects must be converted to Christianity. There are thousands of people beneficially influenced by that faith whose outward confession they reject. This is indeed an unwonted view and involves a great deal if followed up.

But there is another side to his argument. The Church of Christ is described as a focus of attraction toward which all that is good and true in other religions must sooner or later tend. The reason for teaching Christianity to people of other religions is not that the religions are wrong but that they do not contain enough spiritual vitality to enable their adherents to live up to their highest teaching. This position entails a great deal upon the representatives of Christianity, for it can only be maintained by the demonstration of example; and Canon Robinson sees this. He admits that Christians may be far from what they ought to be; but asserts that nevertheless Christianity produces moral progress as no other religion does. Against this assertion we may place the argument that such moral progress as is found among Christian nations is not due to their religion. We may even truthfully argue that the innate spirit of progress in Western nations is reforming Christianity itself; and this is certainly an easily arguable position. However, it all rests on demonstration.

Theosophists will hardly be disposed to agree with the statement that —

> The Christian religion came into existence as the result of the manifestation in the world of a Divine human character, and its chief claim to universal acceptance is that it alone holds the secret of the transformation of human character.

They would point out first that many other such Divine human characters have appeared in the world; or, what is equally to the point, non-Christians are immovably convinced that such is the case. As to the later part of the statement, we shall have to judge the tree by its fruits. Let Christianity make good its claim to be in possession of the said private key. The "heathen" will be convinced fast enough then. But mere assertions are no use.

So far missionaries have presented a too Occidental Christ, thinks the Canon; and they should now represent Christ as coming not to destroy but to fulfil the higher law of all religions. And it is a mistake to begin the instruction by dwelling on the Incarnation, because incarnations are so familiar in India. A belief in the divinity of Christ will come, not from dogmatic teachings, but as the outcome of spiritual experience.

The missionary must practise the virtues he preaches; especially as the Orientals have a different way of regarding virtues. They simply can not understand how a man can be a good man and yet have a bad temper, because with them goodness includes equanimity.

Here, then, we find struggling together two opposite forces: the necessity of recognizing the breadth and universality of religious truth, and the reluctance to abandon special claims in behalf of one's own religion. The only common standard under which these two forces can fight together is the banner of a glorified and completely *transformed* Christianity. It is, in fact, incumbent on those who would vindicate the above position to proclaim Christianity as the common basis and climax of all religions — to make it Theosophy, in short. And this is recognized to a limited and varying extent by Christians. One clergyman, writing to our contemporary advocates "going back to" the Alexandrian theology and the Logos. Lundy, in his *Monumental Christianity,* tries to make Christianity bestraddle all the vast wealth of ancient symbolism and mysticism.

But there is one thing that must give way — the desire to "boss." These broad-churchmen are really saying, "We will take in as much as you like, but we must be the boss, not you." "Our Christ is superior to your Christ." This can be established only by actual proof, never by assertion. The one religion that is to unite humanity cannot call itself by any one of these unsectarian names. If it is Christianity, it will be Christianity in the same sense as it is Buddhism, etc. Such a religion does not need to be uniform in its modes of expression. It must combine unity with variety, and firmness with flexibility. Such a thing is possible and feasible; and do we not now witness the existence of such a system in Theosophy?

STUDENT

A Rector Pleads for Restoration of "Early Christianity"

THE Theosophist, always willing to learn, hearing that he is an "atheist" and does not understand Christianity, turns to the London *Spectator,* a well-known champion of enlightened orthodoxy, and to a letter in its columns dating from an English rectory, whence surely can emanate nothing prejudicial to Christianity. And this is what he finds:

> Can we bring the splendid heritage of the Church of England into harmony with the standpoint of the modern world? . . .
>
> One wonders whether Christianity and science may not eventually find their reconciliation in some latter-day mode of the doctrine of the "Logos" which lay at the very heart of the teaching of Clement and his successor, but which later ages have left so strangely in neglect. . . .
>
> I still venture to express the conviction that there is room for a society which might be known — shall I say? — as "The Guild of Alexandria," and which might unite the number of the English clergy who feel that we must go back, even behind Nicaea, for the solution of many of our problems, and who by their studies and by their teaching are endeavoring to re-appropriate for the gain of our Communion that wide, rational, and yet essentially spiritual and Christian outlook which, with all their admitted errors, is the noblest and dominant characteristic of the great masters of the Alexandrine school.

This might possibly have come from *The Key to Theosophy;* and we hereby suggest that the excellent London *Spectator* be banished from the reading-rooms of all (Christian) free public libraries, as teaching doctrines hostile to Christianity and detrimental to the young! It would be well, too, to see that no college professors read this journal, or else to banish them from their posts!

In *The Key to Theosophy,* H. P. Blavatsky begins at the outset by showing that Theosophy was taught by the earliest Alexandrians and formed an essential part of the teachings of the early Church. This point is proved in other manuals and pamphlets on Theosophy.

There is nothing like going back, only how far back shall we go? Some want to go back far enough to establish the English state church on a basis of historical authenticity while at the same time ousting the Church of Rome from its position. Some have tried to go back only far enough to justify the re-introduction of monasticism. Some think that if they go far enough back they will come to a Christian communism. This rector thinks we ought to go back to the Logos and the Alexandrians. He is a Theosophist to that extent by his own showing.

The Logos is the Christ in Man. Jesus himself teaches it. The very early Church understood the teaching. There were sects and offshoots from the Church which did not understand it. They turned the noble doctrine into sectarian religions. The sectarian religious spirit triumphed over ancient Christian mysticism. The sects warred fearfully, and different ones established themselves in different corners of Europe, Asia, and northern Africa. Now Christian scholars want to sweep away all this medieval and unchristian dogmatism and get back to the original doctrine. Good luck attend their efforts, but let them beware of nationalism, sectarianism, and other restrictive influences. Let them widen the field of their scholarship and study the esoteric basis of *all* great religions.

A CLERGYMAN'S SON

A Church Abrogates the "Apostles" Creed

IT is announced that Center Church, New Haven, Conn., one of the oldest Congregational churches in America and very influential, has decided practically to abrogate the Apostles' Creed by making its acceptance optional and not a condition of membership. This step was taken after long consideration and prayer; and a new creed is being drawn up. The pastor said, as reported:

> We have dropped the Apostles' Creed, not because we differ from it, but because we are endea-

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voring to find a more adequate statement of what we consider the fundamental thing in Christian faith. . . . We do not believe the creed voices the present religious convictions of men. It was written for its own age. Man today has his own conceptions of truth based upon things that modern science has revealed. If he uses old forms for a past age to express convictions of the present age, he will always need to adjust and qualify and accommodate either himself or those forms. . . . I and the deacons of my congregation believe it is our duty to base our membership upon a religious purpose rather than assent to a particular and sectarian statement of faith. Far from making admission into the church an easy matter, the new emphasis upon Christian living does much to raise the standards of church life.

This certainly introduces a novel and far-reaching principle, particularly as the influence of this church will induce other churches of the same denomination, as it is believed, to follow suit. The admission may also break the ice for churches of other denominations. A new conception of the nature of a church is involved. The sanctions of authority and tradition take second place to the sanction of righteousness and of human conception of the truth. Thus the church approximates to a club or association of righteous people. The everlasting truth that man's own faculties are the gateway to knowledge and salvation forces itself to the front. But now that words have been expunged from this church's conditions of membership, deeds will have to take their place, as indeed we gather from the last words quoted. There seems to be nothing in what we have read about it to prevent one from wishing the church success in its new departure.

TRAVERS

Scientific Oddments

BY feeding hens with harmless dyes they can be induced to lay colored eggs, useful for Easter and better than the ordinary sort because they are dyed inside. Incidentally the hen herself is dyed, sometimes in plumage, sometimes in the feet. What happens when the eggs are hatched is not stated, but visions of a rainbow poultry yard arise before the ardent imagination.

THE air near the earth's surface, says an aeronautist, is made up of spiral movements, of varying diameter, sometimes vertical and sometimes horizontal — little hills and valleys and streams of air, which, though invisible, make themselves felt to the aviator even in calm weather. We have only to watch smoke in the air, or dust in the path of a sunbeam, to see how constant and complicated are the movements of the air. Its extreme fluidity and rapid changes of density create a continual motion. So far from being a placid ocean, it is very much alive. As to the flight of birds, we have probably been reasoning on insufficient data, and aeroplanists are likely to realize this. The properties of the gaseous state have hitherto been considered mainly as negative characteristics; but gases have a set of positive properties of their own.

RELIABLE researches show that the things to be avoided in artificial lights are mainly two: excess of light and the ultra-violet rays. Excess of illumination is always injurious to the eyesight, no matter what the wave-length. None of the rays in the solar spectrum are specially injurious to the eye-sight, though the yellow green are the best. It is the rays beyond the violet that are harmful; these do not exist in ordinary sunlight, but appear in mercury-vapor lamps. But the most important point for those anxious to preserve their eyesight is this — that *glass* is impermeable to these rays, whereas *quartz* is not. Hence the importance of enclosing lamps which emit these rays, in glass, is obvious, as is also the importance of knowing what kinds of light emit them. Obviously the mere eye is no test judge at all.

THE curative effects of mineral waters, says a scientific paper were until recently ascribed to the salts in them; and this in spite of the fact that many waters of notorious therapeutic virtue were as notoriously lacking in salts, and in spite also of the fact that curative waters usually lose their powers, though not their salts, when transported to a distance. The use of artificial mineral waters must, therefore, be founded on a false analogy; a circumstance which contains a moral applicable to many other cases where we try to imitate nature without a full knowledge of our model. Artificial foods may contain everything which the naturel prototype contains, chemically speaking; and yet not be the same; drugs may not be the same in virtue as the plants from which they are extracted; synthetic products may lack in some important quality; and so on.

Now, however, we are ingenuously told, the curative properties of waters can be satisfactorily explained by radium, for nearly all such waters have been found to contain radio-active emanation. And so they are trying once more to make artificial mineral waters. In Germany drinking and bathing water treated with the very radio-active substances found in the springs is sold. The bathing water is said to have the same healing effect as the natural water.

THE question whether we can see molecules, corpuscles, and ions, is discussed in *Engineering;* and the word "seeing," as thus used, is to be understood in a modified sense. Can we be said to see the air when it ascends heated from a stove, rendering wavy the outlines of the objects beyond? or can we be said to see a star whose distance is so great that the telescope cannot magnify its disk? We see these things by their effects, which in a more rigorous sense is true of all vision.

THE behavior of corpuscles exhibiting the "Brownian movements," when seen under the ultra-microscope, is regarded as showing them to be molecules and not merely particles following convection currents. When rays of radium are allowed to fall on a screen of fluorescent zinc sulphide, each particle seems to produce a flash of light like a tiny spark; and a tube of radium bromide has been shown to produce successive jerks in a near-by electrometer, as though separate particles were being thrown off upon the electrometer.

WATER has been carefully purified of all dust and suspended matter, when it was found that a cone of light from a lens, traversing the water, was scarcely visible; but, on dissolving cane-sugar in the water, the cone became distinctly visible. This is held to show that the comparatively large molecules of the cane-sugar caused a discontinuity in the structure of the liquid. Proceeding from this point, a recent investigator has studied with the ultra-microscope liquids undergoing electrolysis. Bringing the electrodes near together and confining the action to but a small part of their surface, he turned the microscope, with its illuminated field, upon the scene of action; and found that the specks of light moved to and fro between the electrodes. If all these sparks had been dust, the liquid would have soon cleared, but it did not; moreover the directions of the particles were reversed when the current was reversed, and their paths were deflected by a magnetic field. Hence it is believed that we can see the ions — charged atoms or atomic groups — as we see stars, by irradiation.

IN a recent address Professor F. J McConnell told this story of his friend Professor Borden Bowne:

Just after the publication of the first edition of the *Metaphysics* a noted professor of physics wrote to Dr. Bowne protesting against the emphasis on the reality of mind. The physicist declared that there could be nothing in the universe except matter and its forces, that thought was a powerless accompaniment of the physical process. To this Dr. Bowne replied that according to the theory of the letter-writer, in this particular instance the theory itself could only be looked upon as so many marks on a piece of paper, that certain physical forces had brought about certain nervous states resulting in the scratches on the paper, and that thought had nowhere appeared as an effective factor. Dr. Bowne went on to declare that while he could not accept such a theory as an explanation of the entire universe, he was altogether willing to accept it as an explanation of the particular letter which he had received from the physicist. The physicist made no direct reply, but revealed to a friend that while the Bowne sarcasm irritated and stung, the Bowne criticism was exceedingly hard for a materialist to meet.

THE ultra-rapid cinematograph is a new instrument for taking photographs more rapidly than the ordinary cinematograph, so that the movements of an insect's wings may be photographed and reproduced. In the ordinary cinematograph there is a stoppage of the motion of the film between every pair of exposures, because the picture would blur if the motion were continuous. Owing to the mechanical difficulty of increasing the frequency of these stoppages, the inventor of the new machine decided to do away with them, arguing that where the exposure was so very short, the movement of the film between the exposures would be so small as to be negligible. He uses a succession of electric sparks for illumination, as these combine the two requisites of brevity and actinic intensity; and, from the picture of the apparatus one gathers that the film is wound around the circumference of a large drum which is rotated in front of the lens. The apparatus is placed near a window, to lie in wait for flies; but as it is so difficult to seize the right moment, it is considered best to catch your fly first, hold him by one leg in an electromagnetic vice, and release him at pleasure. In the case of some other insects which hesitate before they fly, another method must be adopted. They are placed inside a glass tube where there is a little mica vane which they move and so touch off the camera and take their own picture.

H.

Special Subscription Offer

THE attention of our Readers is called to the Special Subscription Offer. See page 20.

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Art Music Literature *and the* Drama

What is Poetry and What the Poet's Function?

NOW for the new poetry itself. Is it rough? Is it loose-jointed? Is it knotty with discords? Has it ugly blotches? Then, provided it also has passion and thought and a stirring melody, it is the real poetry of the age. Every art has its evolution. I should like to call the attention of the critics to the fact that poetry also has its evolution. These critics want the new poets to echo the old; they cry for new Tennysons, new Keatses, new Shelleys. As well ask for the return of the age of chivalry. For the race has gone farther; it has sprouted sky-scrapers and trolley-cars, and King Arthur's armor is being converted into very useful boiler-plate. Why regret it? Why not fall in love with one's own time and live a life of absorbing interest and glad adventure?

Your new poet must be such a man. It is the poet's function to express his own age. If I want Elizabethan England I go to Shakespeare, if I want Greece I go to Homer. Granted that, how shall the industrial age be expressed? Up to the middle of the nineteenth century all poetry is aristocratic. Shakespeare's common people speak in prose, his courtiers in poetry; Tennyson addresses not the court but the college; Milton chants to the church. All of them tended to the thought and language of the few; all towards a high refinement, an exclusiveness, a delicacy not for the run of the race.

So writes one of the younger American poets, advancing a new poetic gospel, and defending himself against the charge of careless work. The ideas call for some comment, because they raise the whole question of the nature and mission of poetry; and, as usual, show the need of Theosophy.

Take that statement, "It is the poet's function to express his own age." It sounds very plausible; let us pretend that it is true. Then the camera will do all that is needed in pictorial art; and your poet must turn historian, nay, journalist. Let the age go where it will, and let the poet follow. Let him go into the divorce courts, and grub there for what he may find of passion — we are told that passion is a requisite. Thought and a stirring melody are the other two. His thought must also be of the age; you shall find it among the materialists and psychologists; and his stirring melody, to have the same qualification, must be presumably in the nature of rag-time. And the result?

Let us advance another proposition, thus; "It is the poet's function to express his own soul" — no, let us leave out "his own" as being a narrowing down of the thing too much: let it be, "It is the poet's function to express *the soul.*" Now personalities, fashions, ages, creeds, and races, all change and incessantly melt into newness; *per se* there is no beauty nor value about any of them, but only what they may draw from the soul that stands behind. *That*, the soul does not change, because it is eternal beauty, eternal wisdom, strength, compassion. It is the light that lighteth every man that cometh into the world; the same yesterday, today and forever. In it is the seed of all change: it is the ever-living ancestor of all the ephemeral things.

> We are none other than a moving row
> Of magic shadow shapes that come and go
> Round with the sun-illumined lantern held
> In midnight by the Master of the show.

Rather say, we are the Master of the show;

> OF these States the poet is the equable man,
> Not in him but off from him things are grotesque,
> eccentric, fail of their full returns,
> Nothing out of its place is good, nothing in its place is bad,
> He bestows on every object or quality its fit proportion,
> neither more nor less,
> He is the arbiter of the diverse, he is the key,
> He is the equalizer of his age and land.
>
> *Walt Whitman*

for the soul is that. Are you to draw your wisdom, your reality, your profound inspiration, from the shadow shapes; or will you go for them to the Master? Which you please: but the first will pay you in fairy gold that one night shall change into withered leaves and gorse bloom; and the second shall give you to drink the water of life; he shall give you the philosopher's stone, to make everything eternally living and beyond price.

Pope and Dryden and their *confrères* and followers were the poets that expressed their own age; that is to say, they expressed their own age, but were not poets. Who reads them now? Or what glory and inspiration is to be found in them? But Milton stood apart from his age, and thundered out of eternity; so he stands grandly eternal forever. The lone Titan,

> . . . Unchanged
> To hoarse or mute, though fallen on evil days,
> On evil days though fallen, and evil tongues,
> In darkness, and by dangers compassed round.

That is the poet, that, the eternal, the thing we love; there indeed spake the soul. That shall be chanted of heroes in days beyond the horizon of our speculation, exulting in words from of old spoken by one of their own heroic clan. Was that spoken to the church? All that Milton did say to the church; all that was "of his own age" in his writings, that was dogmatic and confined, we have no use for now. Who cares for *Paradise Regained*, or for the pitiful, cheap story of Eden in the later books of *Paradise Lost?* But the roll and boom of the first two books of the latter, like waves upon the shore of time and space, the thunder of an infinite sea; the scene of it beyond the limits of the world; the soul of man — he did not know that Satan, *his* Satan, was the soul of man — down-trodden, thundered upon, brought into darkness and ignominy, and arising unconquerable and heroic —

> What though the field be lost?
> All is not lost, the unconquerable will —

We cannot afford to do without that; humanity would be a poorer thing if it had never been written.

Shakespeare — it is a poor thing for the man that goes to him merely for Elizabethan England. Elizabethan England is passed and perished; perished with Lyly and Webster and innumerable names that in our day signify little or nothing. Go to Shakespeare instead for poetry; that passes not, nor perishes. Our writer braved that inevitable quotation that must perforce be flung at him: "Not of an age but for all time"; and we fling it, with apologies as it is inevitable, but with gusto as it is true. They were not Elizabethans, those men that came upon such terrible dooms; but they were *Man* entrapped by passion; *Man* the prey of jealousy, the prey of indecision, of misanthropy and the rest. *Euphues and his England* may be called a book belonging to its own age perhaps; but to the end of the world, if a man be Hamlet, and will not strike in the hour of striking, he shall wallow in his sea of troubles; to the end of the world, Macbeth shall sleep no more.

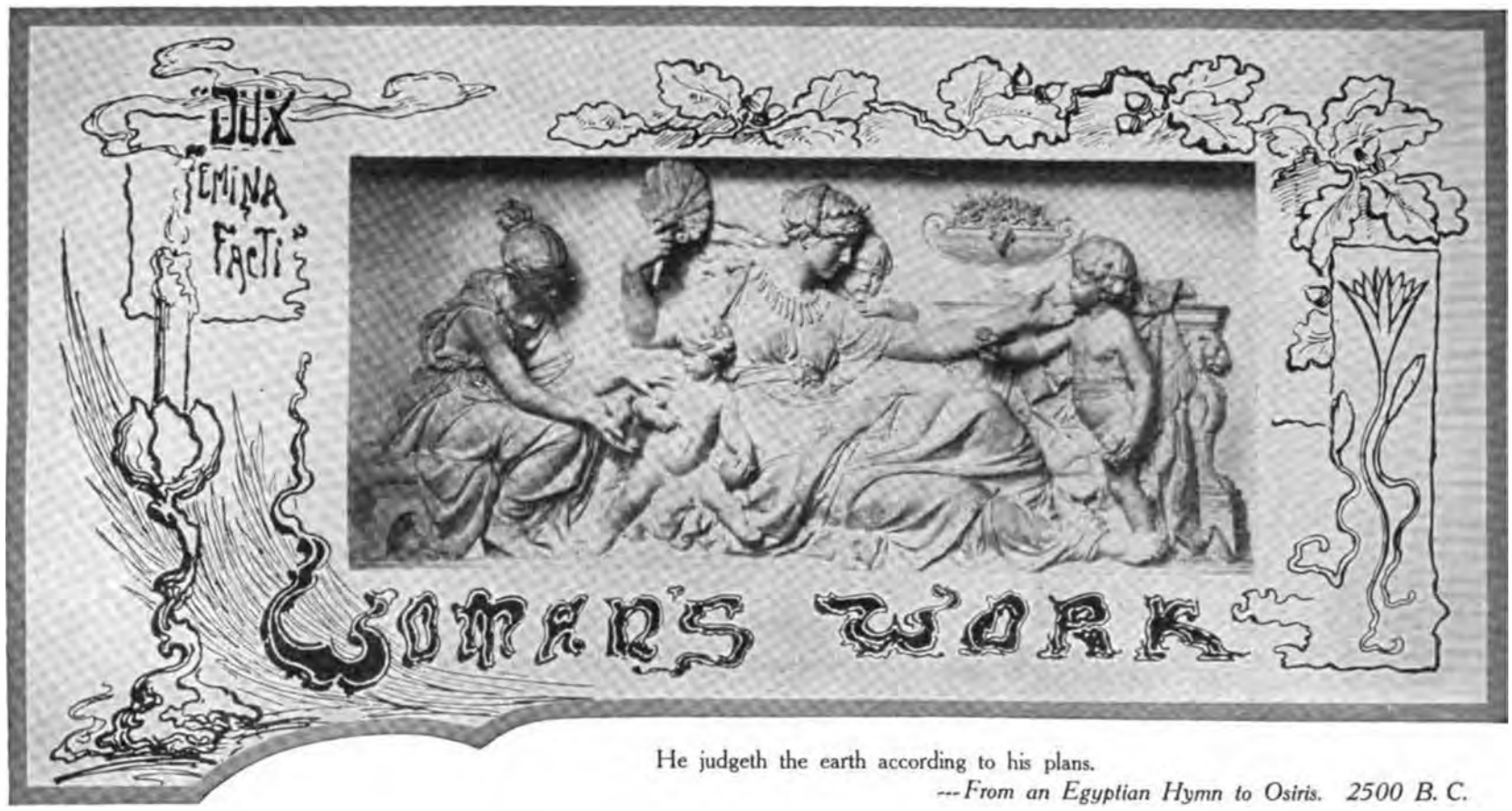
Perhaps no poet has ever fully succeeded in expressing his own soul; all the names that one can think of have expressed that, and a piece of their own or some other age as well; that, and the limited ideas and theories of their brain-minds also. So in all the poets there is only so much poetry; so much that lives eternally, because it is directly out of the eternal; and so much, as a rule so very much more, that is merely verse and trimmings, and that we should let go as quickly as we may. One could probably, for example, type on a sheet of foolscap all the lines of sheer poetry that Tennyson wrote; and yet he was a great, a very great poet; first, because those lines would cover as much as a sheet of foolscap, more or less; and second, because they are such sheer, incomparable poetry. Of his own age? No, but of the Arthurian age; of all ages, or of no age at all. Tennyson, the child of his age, wrote much speculation on the conflict of science and religion, doubt and prayer, etc.; already of decreasing interest; soon to be altogether laid with last year's blossoms. Tennyson, the poet, gave us that "dim weird battle in the west," the battle of the Soul at war with sense; gave us the arm —

> Clothed in white samite, mystic, wonderful
> That rose from out the bosom of the lake
> Holding the sword:—

and that sword, by the bye, is imperishable, and a wound from it no physician can ever heal. For it is the sword of the Divine Warrior within us all, immortal in the heavens, the unconquerable oppressor of evil. King Arthur's armor is *not* "being converted into very useful boiler-plate." That is a most sickening misapprehension, fruit of an age struggling to lapse into the brute. King Arthur's armor is the whole armor of righteousness; clothe yourselves in it, you poets; or your work shall be worthless and thrown upon the scrap heap in a generation. Of old they understood things better; for the bard was the exalted one, the teacher; he led his age, and did not follow it; he kept life sweet with the cleansing currents from the soul, not dabbling in whatever sewer-streams might cross his path. The most exalted form of language, the verse form, must be used for the ideas flowing from the most exalted source, namely, the Soul. When that is done, the result is poetry, "that which has stood, stands, and shall stand." Otherwise the result will be doggerel, good sensible verse, obscenity, banality, excellent moralizing, pretty jingle, crackjaw inharmonious cacophonic egotism, or what not; certainly it will not be Poetry.

KENNETH MORRIS

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He judgeth the earth according to his plans.
---From an Egyptian Hymn to Osiris. 2500 B. C.

EGYPT

From Katherine Tingley's Note Book

III

THE Great Pyramid which we had recently passed was built by Chufu, or Cheops, according to some, B. C. 3733, though it is probably much older. His name was discovered on the inside, written in red upon the blocks of stone.

The stone used in this magnificent structure was brought from Turra and Mokattam, and the whole amounted to eighty-five million cubic feet; the present height of the pyramid is 451 feet.

Herodotus gives the following account of the building of the pyramid:

> Now, they told me that to the reign of Rhampsinitus there was a perfect distribution of justice, and that all Egypt was in a high state of prosperity. But . . . having shut up all the temples, he [Cheops] first of all, forbade them to offer sacrifice, and afterward he ordered all the Egyptians to work for him; some accordingly were appointed to draw stones from the quarries in the Arabian mountain down to the Nile; others he ordered to receive the stones when transported in vessels across the river, and to drag them to the mountain called the Libyan.
>
> And they worked to the number of one hundred thousand men at a time. . . . The time during which the people were thus harassed by toil, lasted ten years on the road which they constructed . . . a work, in my opinion, not much less than the Pyramid; for its length is five stades [3051 feet] and its width ten orgyiae [60 feet] . . . and it is of polished stone with figures carved on it: on this road then ten years were expended, and in forming the subterraneous apartments on the hill on which the Pyramids stand. . . .
>
> Twenty years were spent in erecting the Pyramid itself . . . it is composed of polished stones and jointed with the greatest exactness; none of the stones are less than thirty feet.
>
> This Pyramid was built thus; in the form of steps which some call *crossae*, others *bomides*. When they had first built it in this manner, they raised the remaining stones by machines made of short pieces of wood: having lifted them from the ground to the first range of steps, when the stone arrived there, it was put on another machine that stood ready on the first range, and from this it was drawn to the second range on another machine . . . for the machines were equal in number to the ranges of steps. . . . The highest parts of it, therefore, were first finished, and afterwards they completed the parts [below]; and last of all they finished the parts on the ground. [Herodotus, Bk. ii 124-126, Cary's translation.]

SAYINGS OF CONFUCIUS

WHAT the superior man seeks is in himself; what the small man seeks is in others.

THE superior man is dignified, he does not wrangle; social, but not a partisan. He does not promote a man simply because of his words nor does he put good words aside because of the man.

A POOR man who does not flatter and a rich man who is not proud are possible characters; but they are not equal to the poor who yet are cheerful, and the rich who yet love the rules of right conduct.

LEARNING, undigested by thought, is labor lost; thought, unassisted by learning, is perilous.

IN style all that is required is that it convey the meaning.

I was not born to understanding. I loved the past and questioned it earnestly.

THE best men are born wise. Next come those who grow wise by learning; then, learned, narrow minds. Narrow minds without learning are the lowest of the people.

EXALT the straight, set aside the crooked, the people will be loyal. Behave with dignity, they will be lowly; be pious and merciful, they will be faithful; exalt the good, teach the unskilful, they will grow willing.

"WHAT is kingcraft?" demanded a disciple. Confucius replied, "Food enough, troops enough and a trusting people." "Were there no help for it, which could be best spared of the three?" "Troops," said the master. "And were there no help for it, which could be better spared of the other two?" "Food," said the master. "From of old all men die, but without trust a people can not stand."

A most interesting conversation was kept up with my Bedouin friend as we slowly trudged along through the deep sands. He had heard something about America — he supposed that it was a small place and that Chicago was larger — "a great Mecca." When I made an attempt to answer some of the questions he asked me about the habits of the American people, he grew quite excited and said: "Yr, Yr, ladye, me see some day great free country; me know how be good some day; me much 'backsheesh' work do now."

Many curious things he told me of his people, their customs and beliefs, and one could readily discover that these crude, uneducated Bedouins recognize an esoteric side to their religion. With a shrug of his shoulders he said, looking very stern and wise, "Bad fools hide Mahomet. Mahomet's life tells better than book; America don't know."

How true, I thought, was the statement of this simple man; books often mislead us; the writings of the ancient Sages such as Buddha, Zoroaster, Confucius, and the great Nazarene poorly convey to one's mind any real knowledge of the inner lives of those great Teachers. One has to read between the lines, look behind the form, the letter, of these writings, to understand their deeper meaning and to get the touch of the great Heart Doctrine which they taught.

The next moment we came to a halt, for just beyond was the colossal figure of the Sphinx, standing out in bold relief, facing the east. The Egyptians called the Sphinx, Heru-em-khut, or "Horus, the Rising Sun." He was the conqueror of darkness, the god of the morning.

The Sphinx is hewn out of solid rock, the body about one hundred and fifty feet long; the paws, fifty feet; the head, thirty feet. From the top of the head to the base of the monument the height is seventy feet. At one time it was covered with limestone, its head bright red, but there are no traces of anything of the kind now.

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Echoes of Today

A CORRESPONDENT of the New York *Sun* writes as follows of the women of modern Egypt:

To such a social function as an Egyptian wedding invitations have seldom been sent to foreign visitors, as one may readily understand. A particular wedding of recent date stands for a new departure, as the bridegroom's father, who gave the wedding feast at his palatial dwelling, was a high, distinguished officer, showing a marked inclination towards modern European innovations, and personally introduced a foreign list of names which he had selected for his guests, numbering several Americans. . . .

The Egyptian women, it must be confessed, proved to be most attractive, not only by their pleasing appearance and manner, but had shown wonderful taste in dressing, wearing very rich silks and brocades faultlessly made in the best Paris styles. Their diamonds were superb, and were displayed in necklaces, pendants, brooches, bracelets, ear-rings, buckles and chains, but worn with discreet effect, in no sense profusely put on, as might have been supposed. Their dignified Oriental manners, combining a reserved pose with a super-refined air, in no way interfered with their smiling and gracious efforts at conversation, which they frequently indulged in, speaking English extremely well, and talking to the other foreigners mostly in French and very fluently.

Altogether this was a most interesting assemblage of Egyptian women of importance along with the wives and families of the different legations in Egypt. It was also an enviable occasion to study the different feminine types representing so many different nations, seldom if ever brought together in such a number, affording a rare chance to observe the highly bred and partially emancipated Egyptian woman, and to conjecture what her future influence was to be when this wondrous land adopts modern teachings.

CAIRO, Egypt, Thursday, June 17.—Mohammedan women of Egypt, including members of the khedivial or reigning family, have started a campaign to win for their sex the right to have a voice in choosing husbands, to put aside the veil which hides their beauty, and to pass at will the doors of the harem, although their steps may lead to precincts where men abound.

Conservative leaders are agitated and the native press is discussing the movement as of paramount importance.

There was a meeting a few days ago in the grand opera house of upward of 4000 women, representing the cream of society. Speeches were made by Princess Aisha and others of prominence which brought out a unanimous vote for resolutions demanding freedom from harem life, the abolition of the veil, permission to be in the society of men, and the right to be courted.

The resolutions have been forwarded to the Khedive and his cabinet.

A permanent organization has been formed and branches are being established throughout Egypt.—*Seattle Times*

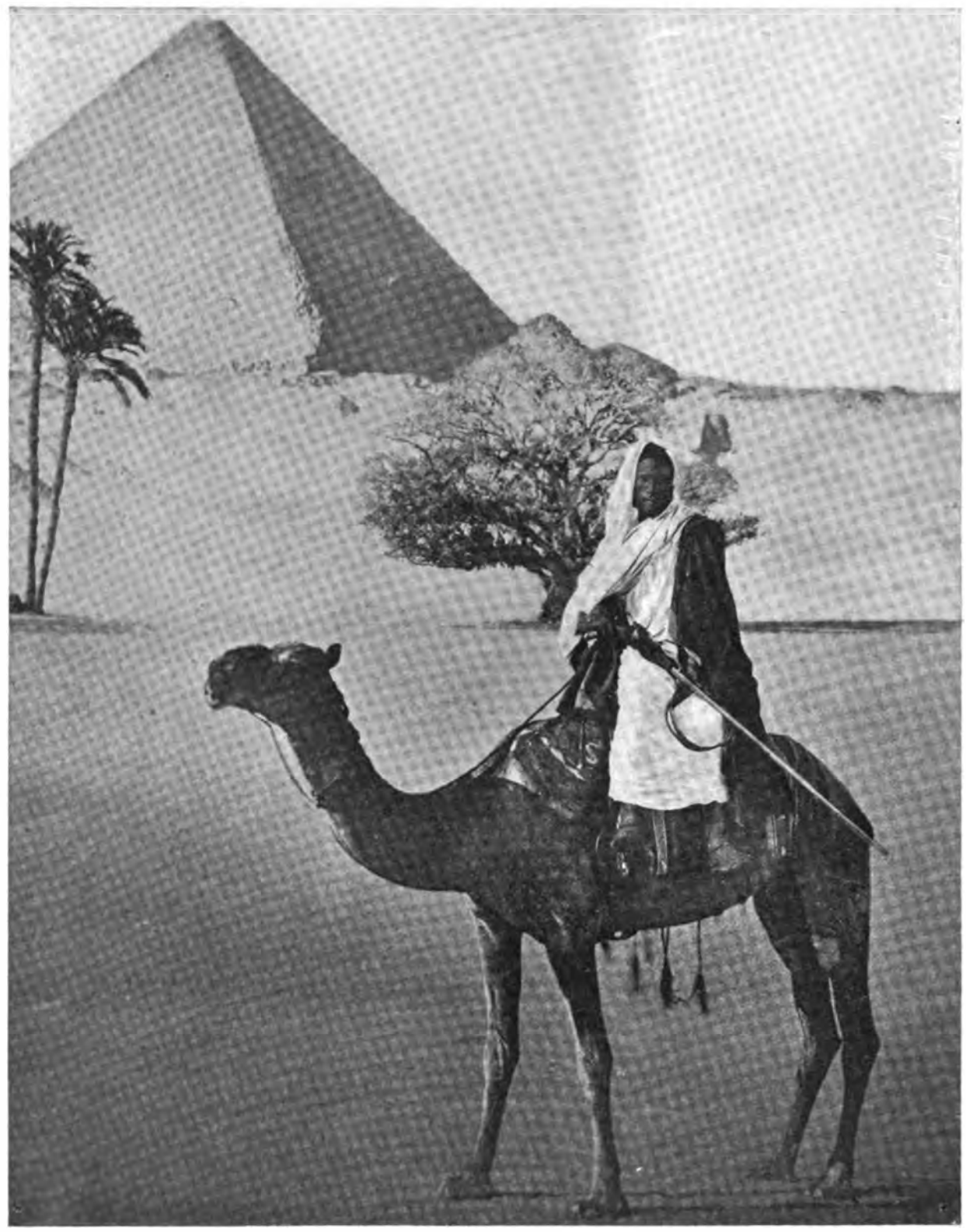
THE church women have molded the minister to suit themselves and have made him a "nice little fellow," when he ought to be a fighter. As a result, men in other walks of life do not mix with the minister; they do not understand him. When a man enters the ministry he is not different from other men, but after he has served in the pulpit ten years he can be recognized as a clergyman anywhere.

This is the opinion of Professor Arthur Holmes of the University of Pennsylvania, as expressed in a recent lecture before the Associated Brotherhood of Disciples of Christ, an organization composed of members from different churches, but it is not so hard on womankind, when we stop to analyse, as upon the clergy. If it be true that "when a man enters the ministry he is not different from other men" the standard requirements have changed somewhat since the days of the Christian Apostles; and if it is also the case that "in ten years he can be recognized as a clergyman anywhere" the inference is undeniable that he is different because he has so rapidly gone down hill. He is then no longer the equal of other men, nor, (if we grant to Professor Holmes that "when a man enters the ministry he is not different from other men,") was he ever their superior, *ergo — !*

Professor Holmes further says:

> The next great battle of the church will be to fight the wave of materialism that is sweeping the country. For this fight the church needs men who can fling defiance at materialism.

Dismissing for the moment the question as to whether the church's real battle may not be found to be "cleansing of its own altars," it is interesting to follow the lecturer on to his declaration that "men are lacking." He declares that "men have so little general interest in church affairs that they are content to let the women run things," and apparently their method of running them is not above criticism. Still, let us inquire, who have been the spiritual educators of the women? And is Adam's excuse still the only one? STUDENT



THE GREAT PYRAMID

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OUR YOUNG FOLK

THE MERRIMACK

Stream of my fathers! sweetly still
The sunset rays thy valley fill;
Poured slantwise down the long defile,
Wave, wood, and spire beneath them smile.
I see the winding Powow fold
The green hill in its belt of gold,
And following down its wavy line,
Its sparkling waters blend with thine.
There's not a tree upon thy side,
Nor rock, which thy returning tide
As yet hath left abrupt and stark
Above thy evening water-mark,
No calm cove with its rocky hem,
No isle whose emerald swells begem
Thy broad, smooth current; not a sail
Bowed to the freshening ocean gale;
No small boat with its busy oars,
Nor gray walls sloping to thy shores;
No farmhouse with its maple shade,
Or rigid poplar colonnade,
But lies distinct and full in sight,
Beneath this gush of sunset light.
Centuries ago, that harbor bar,
Stretching its length of foam afar,
As Salisbury's beach of shining sand,
And yonder island's wave-smoothed strand,
Saw the adventurer's tiny sail
Flit, stooping from the eastern gale;
And o'er these woods and waters broke
The cheer from Britain's hearts of oak,
As brightly on the voyager's eye,
Weary of forest, sea, and sky,
Breaking the dull continuous wood,
The Merrimack rolled down his flood;
Mingling that clear pellucid brook,
Which channels vast Agioochook
When spring-time's sun and shower unlock
The frozen fountains of the rock,
And more abundant waters given
From that pure lake, "The Smile of Heaven,"
Tributes from vale and mountain-side —
With ocean's dark, eternal tide!

. . . . . .

Home of my fathers! — I have stood
Where Hudson rolled his lordly flood:
Seen sunrise rest and sunset fade
Along his frowning Palisade;
Looked down the Appalachian peak
On Juniata's silver streak;
Have seen along his valley gleam
The Mohawk's softly winding stream;
The level light of sunset shine
Through broad Potomac's hem of pine;
And autumn's rainbow-tinted banner
Hang lightly o'er the Susquehanna;
Yet, wheresoe'er his step might be,
Thy wandering child looked back to thee!
Heard in his dreams thy river's sound
Of murmuring on its pebbly bound,
The unforgotten swell and roar
Of waves on thy familiar shore;
And saw, amidst the curtained gloom
And quiet of his lonely room,
Thy sunset scenes before him passed;
As in Agrippa's magic glass
The loved and lost arose to view,
Remembered groves in greenness grew,
Bathed still in childhood's morning dew,
Along whose bowers of beauty swept
Whatever Memory's mourners wept,
Sweet faces which the charnel kept,
Young gentle eyes, which long had slept,
And while the gazer leaned to trace,
More near, some dear familiar face,
He wept to find the vision flown—
A phantom and a dream alone!

John Greenleaf Whittier

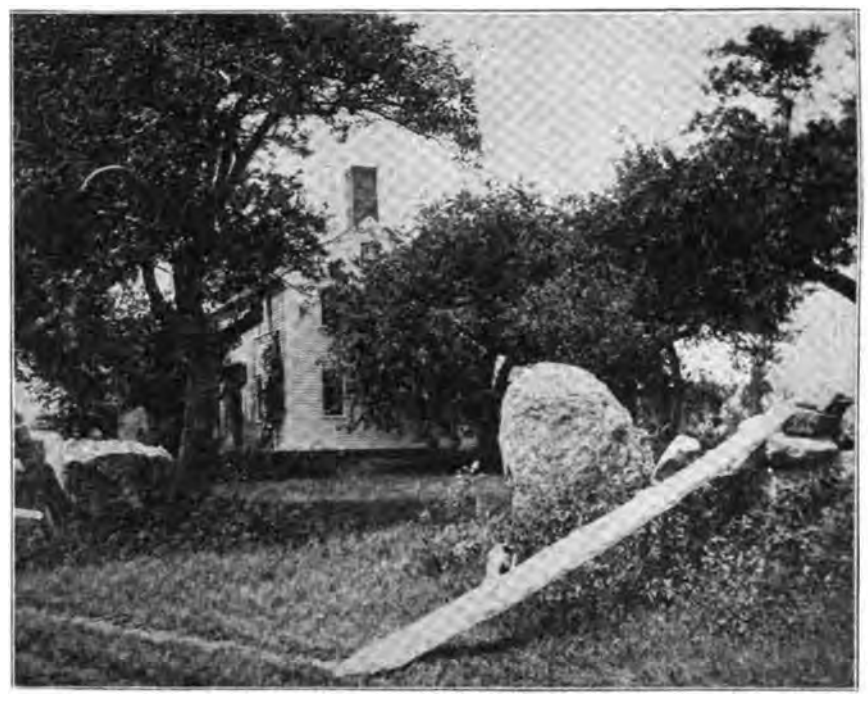
Old Merrimac River Chiefs

An interesting Story of the Last of the Sachems

FEW Massachusetts families — even those with real blue blood in their veins — know that Pasaconway and his band of Indians were the leaders in high society in the Merrimac River Valley. But that is so. They settled on the river banks and some of its picturesque islands, and in 1628 there was a great wedding for those days, the bride being the chief's daughter, Witamu, and the groom was none other than the sachem of Saugus. The story of all these things, and of many others of interest was told by Dr. Charles Cowley of Lowell, at a meeting of the New England Historic Genealogical Society.

Pasaconway seems to have had close relations with the government authorities of the white settlers. In 1632, without waiting for a requisition, he caused a murderer to be arrested and delivered to the colonial authorities for punishment. In 1642, suspecting a conspiracy to extirpate the English, the colonists sent armed men to arrest the Indians, forty being selected to get Pasaconway. They could not find him, but got his son and led him along with a rope. In 1649 the Merrimac Indians were visited by Elliott; they and Pasaconway heard the missionary willingly. In 1662 Pasaconway petitioned the Legislature for part of the land he and his people formerly occupied, and the petition was granted. The date of Pasaconway's death and the place of his burial were alike unknown.

He was succeeded by his son, Wonolonset, the last of the Merrimac River Sachems. He obtained a grant of 100 acres of land from the Legislature on the ground that he had a great many children and no planting ground, but in 1665 he gave up this grant for the possession of an island in the Merrimac of much smaller area. The conversion of Wonolonset to Christianity was described.



A TYPICAL "DOWN EAST" COUNTY HOME

In 1675, when King Philip's War broke out, Wonolonset and his braves took to the woods, This only intensified the fears of the colonists, and Captain Mosley and 100 men were sent in pursuit. The fort occupied by Wonolonset was found deserted, but the soldiers barbarously burned all the wigwams, also destroying all the dried fish the Indians had prepared for the winter. The Indians were in the woods and wanted to fire on the troops, but Wonolonset restrained them, and then took his men still further into the wilderness. On one occasion thirty of them were treacherously massacred in the presence of Wonolonset. But this did not prevent Wonolonset from subsequently giving information to the colonists of the approach of a party of hostile Indians. Finally, Wonolonset and his men went to Canada and there joined the St. Francis Indians. His friendly services were tardily and poorly appreciated by the colonists, many of whom did not distinguish between friendly and hostile Indians.

For some years Wonolonset was provided for by the Province. He died in 1696. In a few days, the speaker said, it was proposed to cut an inscription to his memory on a boulder on one of the islands of the Merrimac.—*Selected*

Chinese Workmen

THE skill of Chinese craftsmen is somewhat disturbing to the Occidental belief that modern tools and methods are superior. The Chinese carpenter may persist in using the same tools in the same way as did his remote ancestors in what may seem to us stubborn resistance to innovations, but withal he has proved himself quite as efficient in many ways as the up-to-date workman of the West. For instance, in the use of the ax Chinese carpenters are pre-eminent. They have a small, exquisitely balanced tool with which they produce as perfect a surface as our workers with the adze. Hewing on heavy work is usually done by two men striking alternate blows from opposite sides. It is said they perform this work with such rapidity and accuracy of stroke as to be fairly bewildering to the onlooker. It is plain that the commonly thought "benighted" Oriental is endowed with a keen perception of real merit. It is safe to say that not all the enlightenment to be had is on the part of our Asiatic brothers. A. P.

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THE CHILDREN'S HOUR

A Letter to One of the Râja Yoga Travelers

RAJA YOGA ACADEMY
Point Loma, California,
June 12, 1910.

DEAR Teacher: — It is the great wish of the Little Builders' Lotus Club to be able to write to you every week and tell you all about our meetings, and as we have been given the privilege of doing so by Mrs. Dunn, this will be our first letter.

We should like to show you our badges very much, but as we shall not be able to, we will describe them to you.

They are going to be rosettes, with four little ribbons hanging down and a shell on the end of each. On each ribbon is going to be worked by the girls the initials of the name of our Club, L. B. L. C. — Little Builders' Lotus Club.

They will be pretty, and we shall feel very proud to be able to wear these of course, but not without a good record.

Could you guess two very important personages that have joined our Club? Well, they are Dixie and Coco. They are interested in it and are very still while it is going on; except that when anyone goes near Mrs. Dunn, Dixie starts barking.

In our Club on Tuesday, we decided to have seven aims during the week, and three of the girls are going to pick out the seven best aims and bring them to club-meeting next time. The one we are going to work on specially this week is Patience.

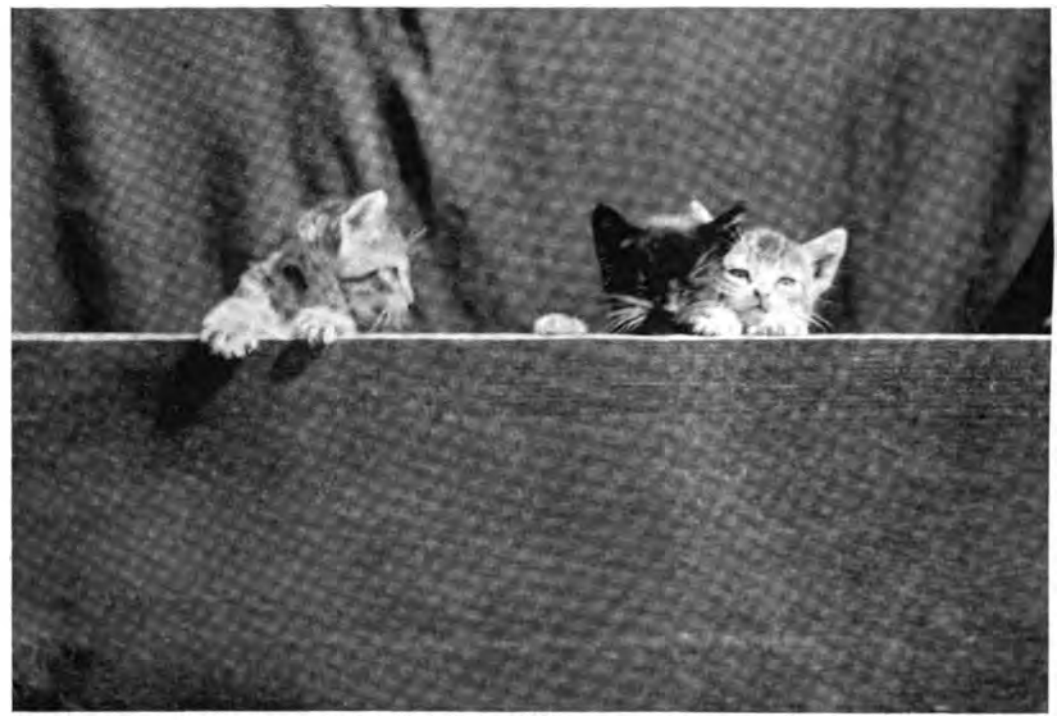
Our beautiful sunny days have come back again and we are taking in the very best there is in each.

We will all strive to do the very best we know how, so you may find many surprises when you come back.

Our best love and wishes we hope you may keep on your trip.

Good-bye.

THE LITTLE BUILDERS' LOTUS CLUB



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THREE LITTLE HEADS IN A ROW

The Blackbird and Elsie

ELSIE'S conscience-plant was six weeks old and fully two feet high when one morning she went out to tend it and found several of the best leaves quite shriveled and blackened; and as she stood looking at it the blackbird walked across the lawn.

"Well Elsie, what is the trouble?" he said, seeming to notice a distressed look on her face.

"My plant has some shriveled leaves. What do you suppose has done it?" she answered.

"If I were you, I should go hunting around in my conscience and find out," he said.

"Do you suppose," said Elsie thinking hard for a moment, "that because I tried to make Mother think that I was putting my room in order when I was just playing, and that I was studying my lessons when I was reading my new book yesterday, those leaves dry up?"

"What do you call it, making Mother think you were doing your duty when you were not?" asked the bird.

"Just making believe," said Elsie looking as if she knew.

"Yes, but it has a name," the bird replied, "Is it deceit?" Elsie hung her head and looked ashamed. "Yes," she said.

"Who was it that was deceitful?" the bird asked again.

Elsie looked puzzled.

"Was it really you who love Mother who tried yesterday to deceive her?"

"No," said Elsie, "it was not, not the real I, it was that servant of mine."

"Well Elsie, if that is the case, I would not let that servant of yours spoil the plant by its deceitfulness. You will never know who you are if you do."

"Dear me!" Elsie said, "My real self will have to watch that servant of mine more closely after this. Thank you, Mr. Blackbird, I see now what a great help the conscience-plant is going to be. You were very good to bring it to me. I wish I could help you with your nest to show you how I appreciate it."

The bird only gave a merry whistle as he flew away and Elsie, as she watched him go said, "What a dear wise birdie he is."

EUGENIA

Tabby's Discipline

OUT of a family of five two kittens were left to Tabby; the others have found good homes with friends of Tabby's mistress. Tommy, one of the two grew so fast that at three months old he was three times as large and as strong as Tiny, who was a very dainty kitty and very playful, but no match for Tommy. When Tommy was too rough Tabby would call to him and he usually tried to be more gentle. He would obey no one but his mother. Perhaps it was because she had put him through a course of discipline.

When Tabby was not there and Tommy played too boisterously with Tiny, some member of the family often came to the little thing's rescue and hid her for an hour or two. Towards evening Tabby herself had a gay romp with both kittens, running and scampering all over the house if she were permitted, as she was often because she would keep out of the way of people and even furniture — except one big old rocking-chair. Into this chair Tabby always managed to get both the kittens whenever Tommy began to frolic too roughly. She would hold them down and play gently with them, but if Tommy would not calm down she would then give him a taste of the same kind of treatment he wanted to give poor Tiny. She would go on doing this until he was as tired and sore as Tiny had been and then she would turn to Tiny and play very, very gently with her, as if to show Tommy the way to treat a dainty little pussy.

Evening after evening Tabby gave Tommy this sort of discipline. He did not learn very quickly but he did learn, for Tabby kept on patiently until he did. It was surprising to see her change so quickly, one moment pommeling Tommy quite savagely and the next having a pretty frolic with Tiny. We saw her doing this so often that we knew that it was her way of disciplining a rough kitten. O.

Celtic Wisdom

SEEK nothing where thou oughtest not.
SEEK not confidence from pride.
SEEK no secrecy about what many know.
SEEK no benefit from vain boasting.
SEEK no warmth under ice.
SEEK not welcome under a frown.
SEEK not gladness without a smile.
SEEK no benefit from idleness.
SEEK not to consult but with the wise.

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27	29.607	65	58	59	57	0.00	SW	3
28	29.605	64	57	60	57	0.00	SE	5
29	29.707	65	57	61	56	0.00	SE	2
30	29.778	67	56	62	56	0.00	SW	3
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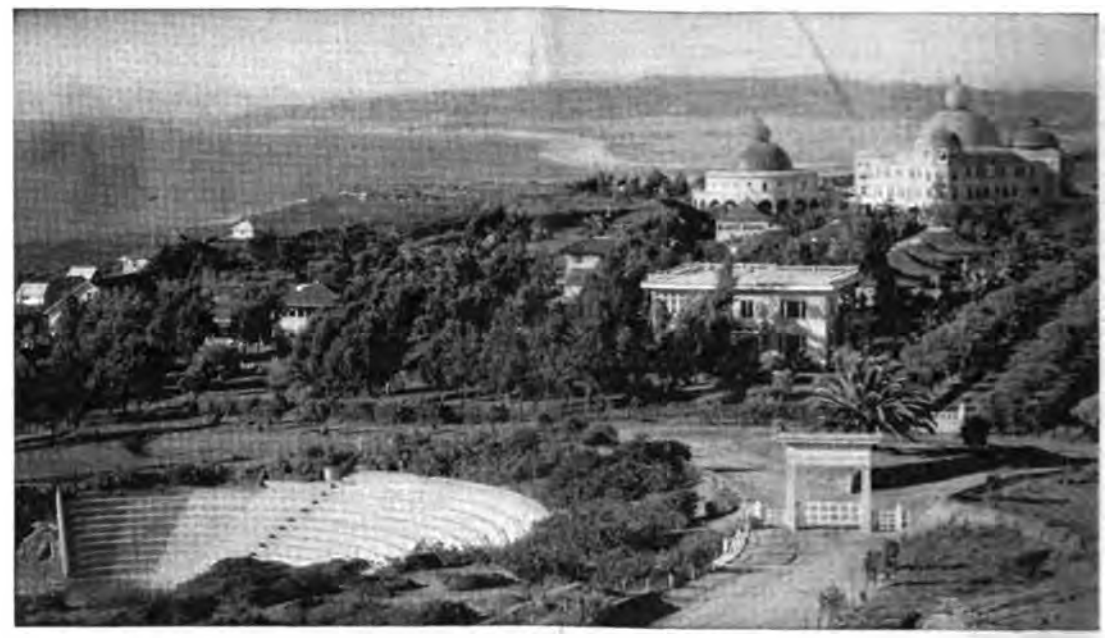
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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 37

CONTENTS

Pages 2 & 3 — EDITORIAL
Theosophy and Pessimism
The Brotherhood of Religions
Heredity, Animal and Human
The Breathing Fad
Scientific Oddments

Page 4 — TWENTIETH CENTURY PROBLEMS
Science and Culture
The "Paradox" of Alcohol
Chaos

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Ancient Mexican Civilization "Greater than Egypt"
The Mayas and the Lion
Lake, Kandy, Ceylon (*illustration*)

Page 6 — TWENTIETH CENTURY SCIENCE
Shading the Music Scales
Cancer and Digestion
Auroras
Plant Chemistry
Water Sterilization

Page 7 — NATURE STUDIES
Lake Chad in Pralaya
Solidarity and the Food Question
Influencing the Colors of Flowers
A Corner of the Grounds of the International Theosophical Headquarters (*illustration*)

Pages 8 & 9 — STUDENTS' PATH, ETC.
A Unique Printing House (*with illustrations*)
Theosophical Forum
Entrance to Boston Public Library, showing Sculpture "Art" (*illustration*)

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
A Church not Made with Hands
Tension in the Air
The Disparager

Page 11 — GENERAL
The "Hand of God" in History
"Modernism in America"
A Liberal-Minded Rabbi
The Kabala

Page 12 — GENERAL
The Context of Christianity
Haeckel and His Brain-Cells
The Perils of Fruit
The Brightness of Night Skies
New Way of Disinfecting
"Science": Allegorical Figure by Bela L. Pratt (*illustration*)

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
The Art of Bela L. Pratt (*with illustration*)

Pages 14 & 15 — WOMAN'S WORK
Egypt — IV
The River Nile (*illustration*)
Echoes of Today
The Sphinx (*illustration*)

Page 16 — OUR YOUNG FOLK
My Heart's Garden (*verse*)
A Letter from Japan
A Deaf Telegrapher

Page 17 — CHILDREN'S HOUR
A Canterbury Tale
The Gull
A Cuban Râja Yoga Tot (*portrait*)

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

Theosophy and Pessimism

IN the *Wallasey News* (England) an article recently appeared entitled "The Justification of Pessimism," which reminds one of the song of the Preacher in *Ecclesiastes*, but without his all-consoling reliance on the Divinity within. In fact the article is a pure interrogation point, so far as any explanation goes.

It is a strange world and a stranger people in it, says the writer; for a glance around shows a medley of agreement and contradiction, hope and despair, happiness and sorrow, vice and purity, comfort and starvation, heaven and hell, so closely bound together that we cannot define the boundaries. From this pessimists and optimists draw conclusions to suit their cases: individualists, collectivists, the priesthood, humanitarians, all buttressing their gospels on the same set of circumstances. Politicians meet in Parliament, often determined it would seem, before hearing debate, to tear down each other's work. Huge sums of money are exported to Paris to relieve the flood distress, while thousands of men starve in London streets. Clothes are made for African savages, while half-clad children roam our ways. Societies do all they can to save the fallen girl, while the law herds the first offender with the hardened prostitute in prison. A race so constituted that work is an essential part of daily life, yet makes idleness the mark of its approbation. The birthrate is worshiped as a sign of virility in the race, and yet there are so many people that work cannot be found for them. Diseases, mental, moral and physical, are eating out the heart of the nation.

Misdirected Efforts at Betterment

It seems, continues the writer, a law that nations should reach the worst before regeneration begins; but unfortunately the nations that have thus reached the worst are not the ones that experience the regeneration; their fall clears the way for others. Complexity of life cannot stand successfully before uneducated uncouth barbarism; the former spreads its energies over many fields, whereas the latter concentrates its powers on the pursuit of life. Science, art, and commerce may be the outward semblance of power, but the reality rests with national health, and civilization has denied the retention of the latter.

National Health Destroyed

Pessimism, adds the writer, recognizes the facts and is hopeless because it sees the gravity of the future and but little effort put forth to cope therewith. Pessimism sees that behind all the seeming paradox of the world stand laws which are part of the plan of creation.

Pessimism is the opened eyes seeing beneath the tinsel, and descrying, beyond the apparent indices of strength, the corruption; it realizes that

confusion is abroad, and that people are so immersed in the trivialities of life that their eyes are closed, their ears stopped, their minds paralyzed, their hearts cold to the problems which face them individually and nationally, and that the downfall of all nations of past greatness has been apathy of soul.

Pessimists believe that this land of ours is being weighed in the balance; they fear it will be found wanting. They see the strange world and the stranger people within it.

Hopelessness of the Modern World

The above Jeremiad may be taken as a sample of the hopelessness of the situation when viewed in the light of conventional ideas. Religion and science seem to be themselves hopelessly involved in the chaos, and nowhere can be found firm ground for leverage. Politics has degenerated into a mere farce. Philanthropic efforts are founded on shifting sands. What is to be done? Where look for hope?

It is necessary to touch the mainspring of human character. Everything depends on that, for that is the point at which everything succeeds or fails. Movements are made of men and share their strength or weakness. This pessimist does not see how the mainspring of character is to be touched. And how shall we answer him? If we set forth a recommendation of Theosophy, he will say, "One more *-ism*, one more cure-all; what's the use; haven't I already enumerated a dozen or more of them?" We must point to facts. And first we will point out that his view of human history is absurd and may well create pessimism. What does he see of the real meaning of that motley drama? Just the masks as they emerge on the field of view, and that is all. But what is a human Soul? To anyone who believes that this one brief moment on earth is all there is of the Soul's life, the drama must indeed seem absurd and purposeless. The Church scheme of heaven and hell is childishly inadequate, belonging to a bygone age. The scientific scheme may satisfy people who think only on the surface, but our pessimist will throw it at once into the wastebasket as wholly irrelevant to the issue.

The Need of Knowledge

But there are people who are strenuously working to cope with the gravity of the situation; and the success of their efforts can obviate the necessity of a barbarian wave. The

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work of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is forming a nucleus of members around which all the scattered efforts of right reformers can gather so as to become effectual parts of a coherent whole. Theosophy reaches the mainspring of character and does away with the purposelessness of life. Moreover the world is at present as it has never been before within the period generally recognized as historical. The binding together of all nations by the resources of invention is unique. And there is abroad everywhere a new spirit of brotherhood and a new conscience; so that ruthlessness and conquest are not the only ideas that rule. There is material for a brotherhood of nations, if only people recognize the true basis of solidarity — the ancient Wisdom-Religion, Theosophy.

STUDENT

The Brotherhood of Religions

A RECENT book (lately alluded to in this Review) by an English Church dignitary, Canon Robinson of Ripon, bears the sub-title "An Apology for Christian Missions." *Apology* is here used in its sense of explanation, defense. The book is a plea to

> the noble band of civilians who at present govern India, whose attitude towards Christian missionaries is one of indifference, if not hostility,

for a hearing of the missionary case.

Time was when the missionary did not think it necessary to provide himself with any knowledge of the "heathen" creed he proposed to supplant with his own. The time is gone by; but how deep is the reform? What kind of books are those in which the intending missionary studies alien creeds? Are they not always *by Christians* bent on showing in every chapter, in or between the lines, how immature, how crude, are the blind and preliminary guesses at truth of which they eagerly picture the older creeds as composed? Is there not usually a final chapter — "Contrasts between ——ism and Christianity," or "Christianity and ——ism Compared"?

The missionary might as well be armed with no knowledge as with this. But Canon Robinson thinks we are already in the light of a better day:

> We are coming more and more to understand that the Church of Christ is not an enclosure within which alone truth is to be found, and beyond the limits of which there is nothing but falsehood and error, but that it is rather a focus and center of attraction towards which, drawn by its centripetal force, all that is good and true and helpful in other religions must sooner or later tend.

That is a step in the right direction; but there must be several more if the missionary is to make any impression in such a country as India. For instance, to quote again:

> The Christian religion came into existence as the result of the manifestation of a Divine human character, and its chief claim to universal acceptance is that it alone holds the secret of the transformation of human character.

Other religions also came into existence as the result of the manifestation of a Divine human character. Neither Christianity nor any other can lay claim to universal acceptance. For the "Divine human characters" that gave them birth adapted them to the time and the people. Alone the root of them all, that Total of which they are all adapted excerpts, can claim universal acceptance. Each one, as it appeared, held (for those to whom it was delivered) "the secret of the transformation of (the then) human character."

The Canon judges trees (all except his own) by their fruits. It is not so much that the other religions are wrong or their ideals low or faulty, as that they do not contain spiritual vitality enough to spur their adherents to the highest conduct. Shall we, looking over the Western world now, judge Christianity by that test, the test for spiritual vitality? And are not the pulpits everywhere complaining that their creed is losing hold, the pews emptying, the candidates getting fewer?

The Christianity of today must set its house in order. It must begin by trying to find and get near in spirit to those other Divine human characters that delivered to the other peoples their several creeds, ceasing to set its own Teacher and his teachings in a class apart from the rest, and studying those other peoples and times in order to find therein the sole reason for the peculiarities of the other teachings. It must recognize that its own deeper teachings, apart from the purely ethical, that the teachings that were of "the Mysteries of the Kingdom of Heaven," *are lost* and must now be found in and imported from those other teachings—or from the synthesis—Theosophy.

Only after that can it deal with such a country as India or such creeds as it must there confront. Only after that can it hope to cleanse the older creeds of their adventitious growths and impurities and help their adherents to a new draught of spiritual vitality.

STUDENT

Heredity, Animal and Human

A SCIENTIFIC lecturer speaks of the conservation of natural resources, now occupying so much attention, and says that this movement is useless unless there are to be future generations of men capable of utilizing those resources; and his subsequent remarks imply that he thinks we should attend to the latter question also. But surely there is a very important difference between the two cases; if man conserves the lower creation, who is to conserve man himself? Analogy suggests a being higher than man. Or, to put it another way, if man is to conserve himself, why should not the lower creation conserve itself? The cases are not parallel, evidently.

The only way out of the difficulty is to admit that man is a compound being. Thus he is able to conserve himself; while the lower creation, not being thus compound, is not able. But here it is necessary to distinguish carefully between the two parts of man — man the ruler and man the ruled. The lecturer, however, can scarcely be said to have done this; for he says that man is the product of two sets of agencies, which we summarize in the terms heredity and environment.

If allowed to define these two terms in one's own way, one might assent to the proposition, for heredity could then be made to embrace all man's Spiritual heritage. But the term heredity is usually made to include little more than animal instincts, as shown by the method of discussing human and animal breeding as if they were the same.

The rest of the lecture was confined to discussing certain experiments on guinea-pigs, and winds up with the remark that we are gaining a fuller knowledge of the processes of heredity, which is a first step towards their control.

It will be found, however, that what is true of animals is not true of men. The important factor in man is his character — something quite special to man among all creation. If we had a set of passive imbeciles, or Frankenstein monsters, it might be pertinent to pair them off and transplant ovaries, as was done with these guinea-pigs; and we would get a race of stalled animals of the genus *homo* at best, supposing that that mysterious deity Nature presumed to tolerate it. Even though we produced a perfect physical race, free from disease and deformity, how could we by such methods induce Egos to incarnate in it? Should we not get a mindless race?

TRAVERS

The Breathing Fad

ONE reads in a newspaper that a number of people have lately been experimenting in the art of breathing and have advanced the theory that by abnormal control of the breathing, the breath being held for a long time, a person may "ascend to the astral realm" and commune with things higher up.

There will be work for the doctors and for the keepers of lunatic asylums if this craze becomes popular; for nothing is more dangerous to health and sanity than such physiological experiments. The craze has a certain amount of support from the fact that it is supposed to be taught in certain Hindū books. But such teachings apply only to persons who have attained a certain stage of self-control and self-knowledge that is far beyond the reach of most people, and probably of all Occidentals. To experiment in them is to court disease, insanity, and death. One would likely bring on lung and heart complaints or intensify infirmities and desires so as to bring about a moral break-down.

H. T. E.

Scientific Oddments

HELIOTROPISM has been proved to be identical in animals and plants, says a university bulletin, which describes the experiments of some professors. Little swimming animals, newly-hatched nauplii of *Balanus perforatus,* exhibited this property in a marked degree. They distributed themselves over the spectrum, and a frequency curve gave its longest ordinate in the green. Their reactions in this respect are said to be identical with those of swimming algae. Fond of green light, those nauplii and algae; it is the sort they are used to. It warmed their little hearts, thus causing them to gravitate towards the green part of the spectrum.

THE importance of number and form in the plan of the universe, which was taught by Pythagoras, is now fully recognized. In a book on *Crystalline Structure and Chemical Constitution* we read:

> Chemists are at length realizing the undoubtedly vast importance which crystallography has for them, and to which they have been extraordinarily indifferent in the past, in spite of the remarkable nature of the experimental facts which have been revealed as regards the connexion between crystalline form and chemical composition. Indeed, the value of crystallography, as the science of the organized and perfect solid, to both the chemist and the physicist can scarcely be over-rated.

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Some Views on XXth Century Problems

Science and Culture

TIME was when science had to plead almost humbly for its place in education, not a place *alongside* "the humanities," nothing so high as that, just anywhere below the salt.

But values turn up-side-down at last, and now it is the humanities, literature and the classics, that do the pleading. Are the principles of the common pump and the rotary transformer to have the whole field? May not just a dash of Plato and Tennyson and Virgil and Pater once in a while have its utility?

Professor Keller of Yale is the last advocate. The advocacy is characteristic of the time; it has to show that the humanities will help the scientist in his science.

> The narrow minded, meanly read scientist is competent, perhaps, for the coarser tasks of the truth searcher; hut his mind and heart are not open to those impalpable influences which play so significant a part in enabling the scientist to correlate his work with human life, to throw it into line with cosmic forces, rather than to leave it in isolation as a poor side issue, soon antedated and passed by. It is never possible to predict from just what source that "inspiration," as we call it, will come, that suddenly appearing perspective that clarifies the vistas of the obscure and humdrum and affords a new orientation. And yet it is the grandest ideal of the scientist to receive at some rare time some pregnant hint which will transform the laboriously gathered baser metal of his dogged, uninspired research into the gold of a comprehensive synthesis. Let him therefore perfect his sensitivity for his work's sake, if for no other; let him become and remain sensitive in the most delicate sense.

In other words the power which can suddenly synthesize facts and see beyond them to a principle is the same as that which seizes the beauty of a poem or a symphony. It pays to read poetry — unless you do it that it *may* pay.

Then the professor makes another appeal. Cultivate the literary sense that you may worthily communicate what you know. Expound your science, your discovery, your speculation, in prose that like Huxley's will be literature.

> The training of no scientist can be considered as truly adequate until he is able to convey his idea in something better than the amorphous grunts of the cave man, or the conventional formulae of his peculiar jargon.

The public wanted to read Huxley even when his text was the bone of a megatherium; it does not want to read Dryasdust whatever his text, not even when he is telling how to become immortal with a serum.

But, objects the scientist, raising his skirts (or his nose), what has he to do with the crowd?

The professor meets him. Man's business is to be a *man*, to be in touch with, in service of, his fellows.

> Specially does it seem (that a scientist's) sense of the values of things must be perverted or atrophied — that he is a morbid character too little in sympathy with the world of men — if he can allow himself to be drawn off into endless acquiring, to the virtual neglect of imparting. Human relations keep the mind healthy and the feet upon the earth.

It is a man's business throughout his life to do nothing in which his motive aim is not service, either rendering it then and there or making himself fitter in some way to render it later. He should culture his mind, take his recreation, do his common duties, in that spirit. What else in the end is worth living for? What else will bear the last hours' retrospect? Whatever of self has not by death-time placed itself in touch with life (through service) — must die. And life is the collectivity of things living, man highest among them. Service is the key to conscious immortality, that reality of which Comte preached an imitation, a phantom substitute. STUDENT

The "Paradox" of Alcohol

THE report of the United States Brewers Association offers us an interesting paradox for our solution. It has a solution of its own ready, but before accepting that we might inquire whether the foundations of the paradox are quite secure.

Here is one side of the case:

> "One cannot study the drink question," says the executive committee's report, "without being puzzled by its paradoxes. It is an unquestioned fact that the people in the United States are readily becoming more temperate and yet the consumption of alcohol increases just as steadily as the growth of temperance."

Leaving this "unquestioned fact" for a moment we will go to the other side, given briefly but sufficiently in the report itself.

For the twelve months ending June 30, 1910 (the report appears to forecast a little) the sale of beer has increased by about 90,000,000 gallons, estimated as containing about 3,000,000 gallons of alcohol, (much underestimated, we should say). The increase in spirit consumption corresponds with 6,000,000 gallons of alcohol, total (at least) 9,000,000 gallons.

So in one year nine millions of gallons *more* alcohol have gone down our throats whilst we are "steadily becoming more temperate." A truly remarkable state of affairs! Here is the proffered solution:

> What does this mean? Does it not indicate that while such beverages are coming into more common use the people are learning to use them more intelligently? The old idea that total abstinence is the only road to safety is being replaced by the new idea of moderation both in eating and drinking.

What does this "more intelligent use" result in?

We know that alcohol is one of the chief causal factors in crimes of violence, in vice, in insanity and suicide. Well, all these are rapidly increasing. Diseases of the nervous system, as also of the liver and kidneys, all having a usual relation with alcoholism, are likewise increasing.

The paradox disappears. We are *not* "becoming more temperate." The increased consumption of alcohol is doing just what it might be expected to do.

But the report does not confine itself to cold fact and speculation; it rises into poetry. "Nature-faking" has hitherto consisted in ascribing to animals not only faculties but *virtues* which they are said not to possess. Will the jealous and watchful naturalist, so keen in detecting the least sympton of ordinary nature-faking, now rise in equally energetic protest against the implication of the following sentences? We quote:

> The bees become intoxicated with the distillation of the honeysuckle. The wasps grow dizzy in the drowsy clover patch and even the ants wabble in their walk after they have feasted upon the overripe fruit fallen from the trees which has started a natural fermentation.

The implication is obvious. Since the bees, wasps, and ants, are higher in evolution than we, shall we not imitate? Shall we not take the necessary means to ensure "wabbling in *our* walk" as we leave the meal-table? If the honeysuckle distills alcohol, shall not we?

It will not do. Alcohol has been found out as an enemy to physiological and therefore mental and moral life, in any dose at any time. No arguments for its use as a beverage are now valid. That the nation is using it in increasing and increasing quantity means either that the nation does not know the scientific facts, or that, knowing them, it does not care what it does, or with what stigmata its children are born, so long as it gets sensual gratifications. We earnestly hope that on the whole the former is the explanation. M. D.

Chaos

IT is curious that the word chaos should have acquired the meaning of disorder. For in its original use it meant absolute order, absolute uniformity and undifferentiation, predifferentiation. Though the word is Greek, the idea is in nearly every cosmogony. Think away form, contour, of every sort; give *no* outline, even to the single molecule of air. Your single molecule disappears; there is no single anything; all is resolved into *space*. And so space and chaos appear as one.

But as soon as we try to hold the idea of space it may change its nature. There is a space known to the ear as well as the space of light. Space-*silence* was another ancient conception of chaos.

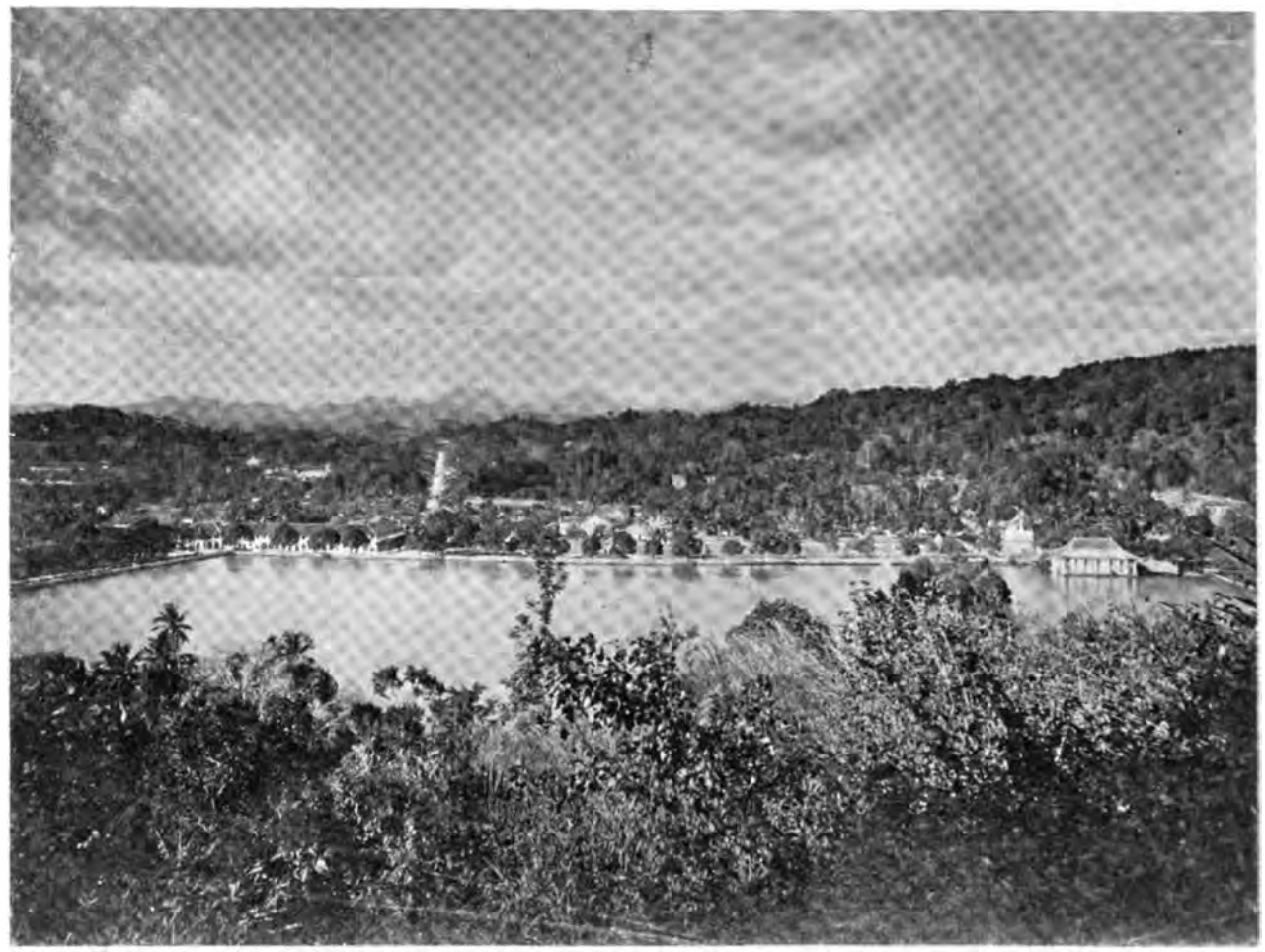
Again, as soon as we try to create and hold *silence* in its spacial immensity, we find we have a third aspect, bare subjectivity, bare presence. This was also an aspect of the ancient conception of chaos.

So it is easy to see what would be the first step in evolution from or in such a threefold chaos. The silence would *intensify* into the Verbum, sound primordial, the Logos, the speech of the silence. And the bare subjectivity would become the womb of a center of intense consciousness, passing into creative consciousness. Under its action the outlines, the contours that had been dissolved away, would reappear in the *sight*-space — matter would be born with the Logos as its formative ideator, sound as its working energy.

The very laws of human thought compel all this. It is as old as humanity. It is thought pressing in or back to find its own genesis, the genesis of life. It is a calling up before the eye (of thought) of the prelude and first act of the cosmic drama. STUDENT

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Archaeology Palaeontology Ethnology



LAKE IN THE CENTER OF THE CITY OF KANDY, CEYLON

Ancient Mexican Civilization "Greater than Egypt"

AMERICAN history; we all know what that generally means — a history of the events immediately preceding and accompanying the rise of the United States of North America; very brief, as history goes, but made bulky by minute accounts of campaigns.

But what if the term be made to signify the history of this continent or both the continents, going back thousands of years and perhaps more thousands before that?

"Ancient Race of Mexico Ahead of Egyptians," says a headline in the *Denver Post,* May 22, under which are quoted the views of Dr. E. L. Hewett, in charge of the excavations in southern Mexico by the American School of Archaeology.

The nation that preceded the Aztecs in Mexico was more advanced than the Egyptians; their temples and carved pillars show far greater artistic value.

The excavation of ancient cities in Mexico has begun on a large scale and will be carried on thoroughly; Quirigua is now being exhumed. The greatest task, said the lecturer, is to interpret the hieroglyphics; and when this is accomplished much light will be thrown on American history. Though the system of dates has, as is claimed, been solved, there is no means of co-ordinating them with our dates. We know the lengths of their cycles, and the dates of the ruins are given as being in the eighth cycle, or some other number; but we do not know where to count from; we do not know what was the era from which they reckoned.

The vast importance of this study cannot be overestimated. It will knock into splinters the conventional theories of racial evolution, by showing us the existence of great and most learned civilizations on these western continents at very remote dates. This will confirm the teaching of Theosophy as to the existence of such civilizations in many different parts of the world; and it will also bear out the traditions of nations themselves about their own "divine" and "heroic" predecessors. We know that Greeks, Romans, Teutons, Red Men, and all, speak of such an ancestry; but our scholars have not been able to rise to the occasion and so have treated these as myths. They are not myths; and modern science will again show, as it has so often done before, that ancient traditions are usually more reliable than modern fairy-tale romances.

Will it not make us better men in the present, and endow us with greater hopes for the future, if we can think that our predecessors on this soil were real men and women, and very great men and women, rather than long-armed ape-like barbarians killing each other with stone hatchets? It is true that there were races of animal-like men before man's *divine* ancestors endowed him with Mind and their own divine essence; so that man is still a compound being. And this may account for the fact that some people think so much more of their animal lineage than of their *divine lineage;* for in one man the ape will predominate, in another the more intelligent aspect.

STUDENT

The Mayas and the Lion

TWO archaeologists from the Harvard Peabody Museum have returned, whose discoveries, added to those which Harvard expeditions have made during the last twenty-five years, are destined, says a paper, to do much towards adding a new nation to the mighty empires of antiquity. Four buried cities in Guatemala and British Honduras have been unearthed, one with forty houses in a nearly perfect state of preservation. A director of the Museum is about to issue a work on the enumeration and language systems of the Mayas.

As these discoveries are made in the heart of almost impenetrable jungles, it is safe to say that plenty yet lies in store, especially as remarkable discoveries are still made even in lands that have been open to civilization for ecnturies.

The portraits of the Mayas, so admirably executed by themselves on stone, show them to have had long faces and high noses, but to have differed in many ways from the modern Indian, one being the wearing of moustaches and beards of the kind called "imperials." *The Secret Doctrine* tells us that the Fourth Race (Atlantean) was under the Lion, and the Fifth (Aryan) under the Bull. Who can look at the faces of those fierce Indian warrior chiefs that we see illustrated, without seeing the lion-type, so different from the milder ox-like type? And these Mayas seem to have had for a favorite symbol the nearest approach to a lion they could find — the American tiger or leopard.

We need to resuscitate this Lion, emblem of *the unconquered Spiritual* Will, in our timorous doubting civilization, where we do not know what we believe. But it would almost seem as if our science should set up the symbol of the Ape — indeed it has actually set up a figure of an ape-like man in some academic institution or museum — for the Ape, or the Ape's sire, seems to be the ancestor of man in the creed of some scientists. And so, while the Egyptians had their Bull, and the Mayas their Lion, others can have their Ape. Christianity has its Lamb. But the Lion is not yet dead with us, even in our coins and heraldry.

The ancestry of the human Spirit is more interesting and important than the ancestry of the human body and animal instincts; and it is well for science that some of its votaries are collecting *facts* bearing on this question. For science is worthy of respect when it follows its proclaimed method of reasoning impartially from evidence.

STUDENT

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The Trend of Twentieth Century Science

Shading the Music Scales

SOME of the Yellow races have the impertinence, it seems, to look down upon our music. They think it crude and even barbaric, even as we should think an art crude and barbaric that used only the seven primary colors with at best one intermediate shade. Foreign missionaries, says Mr. Law in *The New Music Review,* find difficulty in introducing our music among their converts. They complain that our tempered scale is in the first place out of tune and in the second raw and hard from the unbridged width of the intervals. They themselves use not only quarter tones but even the sharps and flats of these. In this they have nature's warrant, for the quarters with their sharps and flats are found very early in the harmonics yielded by a stretched string. The first tone is of course the fundamental; the second the octave of that; the third, the fifth of it, G if we call the fundamental C; the fourth is the double octave; the fifth, the double E; the sixth, the double G. The seventh is strictly B♭. But in this sense our B♭ is out of true, standing to the true as 64 to 63. The eighth is the triple C; the ninth and tenth are D and E. The eleventh is strictly F, but ours differs from it by one twenty-fourth of a tone. The twelfth is another G. The thirteenth is a strict A, but it stands to ours as 117 to 120. Our B is true, the fifteenth. A little higher the quarter tones begin, and our sharps and flats are out of true, tempered for mechanical reasons.

The education of our ears is still going on and it began very recently. It is not so very long, as Mr. Law points out, that we have tolerated *Mi,* the E on C.

> Thus the music of the medieval Church was harmonized in fourths and fifths. . . . The third was considered a dissonance, and probably had much the same effect then that an abruptly sounded major second has to us.

In other words a 5-4 interval sounded to them as a 9-8 interval does to us, requiring immediate relief. We are just beginning to tolerate the minor second, minor ninth and the like. And in time we shall no doubt require the quarters and their sharps and flats, and shadings between the primary tone-colors. But those primaries, included between the first and sixteenth tones of the string, will remain as our rallying points, the seven primaries with their octaves. STUDENT

Cancer and Digestion

IT is probably as yet too soon to determine whether vegetarians get cancer as frequently as those upon mixed diets. Statistics of the occurrence of cancer in vegetarian *races* are of little value. For they differ not only in that but in many other respects from meat-eating races, and it might easily be that one of these other differences lay at the root of their cancer immunity. We must get statistics (running over a sufficient length of time) of a group of people who in respect only of abstinence from meat have differentiated themselves out from their neighbors.

There is however some trifle of evidence that meat-eating *in excess of the power to digest,* as likewise excessive eating of the leguminosae, eggs, and cheese, is relative to cancer.

When any of these nitrogenous matters fails to digest, or to digest quickly enough, putrefaction occurs with the formation of certain sulphuretted chemical bodies the chief of which are known as indol and skatol. It has been found that these two, and some relatives, externally applied to mucous membrane, are capable of causing epithelial overgrowth strictly comparable to cancer.

A theory of cancer, which makes its origin intestinal, consequently receives support. The continued presence of indol and skatol in notable amount in the intestine, resulting from the putrefaction of nitrogenous matters taken in excess of the power of perfect digestion, is thought capable of causing epithelial growth, in fact true cancer. Inasmuch as the intestine is not a specially ready seat of such growths, the theory seems to imply that the cancerous elements are quickly carried away to other places, giving rise there to deposits which are regarded as primary because the real primary remains undetected.

The theory can hardly do harm, at any rate. The recent work of Chittendon and others shows that the consumption of nitrogenous foods can be largely cut down not only without harm but with much benefit to health. The formation of irritating and poisonous chemicals in the intestine need hardly occur at all. M. D.

Auroras

CAN the earth do a little coronal work of her own, comparable to the sun's? Professor Elihu Thomson suggests that she can. The speculation is in order, for we do not yet know what auroras are. They are connected with solar activity and specially with sunspots, but may there not be a double current? From the region of the spots and from the coronal halo in general there streams a mass of electrified substance, ions, as well as etheric waves of every length.

> During a total solar eclipse the so-called coronal streamers are seen to extend from the sun's surface to distances of upwards of two millions of miles, or possibly further than that, but doubtless they keep on outwardly, and invisibly, to relatively enormous distances. It is not unreasonable as a hypothesis to imagine that they may extend at times as far as the orbit of the earth and may, if the direction is a proper one, reach our outer air.

It is these that are ordinarily assumed to constitute the auroras, streaming towards the two ends of our terrestrial magnet, the north and south poles. But it may possibly happen that they go *in* at one pole and out at the other; or that at both poles they are a double current, one from and one towards the sun. Professor Thomson, speaking of the great auroral display of April 1883, when the streamers measured, he thinks, several thousand miles in altitude, suggests that they did extend outward from the earth, radiate from her as well as (or instead of) to her.

So we acquire a new dignity as possessors of our own corona, if only at special seasons and when called upon by the sun. Gravitation, when it comes to ions, may be magnetic attraction. STUDENT

Plant Chemistry

THE chemistry of roots is at least as complex as that of leaves and the more we know of both the more remains to know. To do what they do in the quiet depths of their little cells we should require an array of chemicals, a battery, a furnace, test tubes, a prism. . . .

The roots were once thought to be quite passive except as to growth. They absorbed moisture and therewith whatever they were lucky enough to find dissolved.

But they do much more; they excrete and they secrete. They excrete matters of which they have no further need, toxins. To avoid reabsorbing these they coat themselves with a non-absorbent corky coat, while the growing tip, not yet coated, pushes on to fresh and unpoisoned regions.

They do absorb whatever useful matters they find in solution, but they also throw out an acid secretion which dissolves matters otherwise insoluble. Whether this acid (carbonic) is brought down from the leaves or formed *in situ* is not known. Anyone may note its activity by growing seedlings in sawdust upon a piece of limestone or marble, the stone being eaten by the acid-forming root hairs. Other matters they make soluble or available by oxidizing them. A compound is formed by the root hairs which on contact with appropriate matter gives off nascent oxygen.

It would seem likely that one or both of these bits of chemistry may be on occasion discharged by the growing tips of seedlings. The writer has known a young date seedling lift and get through the concrete surface of a path! STUDENT

Water Sterilization

THE limit of simplicity in the sterilization of water appears to be reached by the method of putting it into copper or zinc or aluminium vessels. Given time enough, all germs are destroyed. But the presence of oxygen is necessary. Cultures of bacteria added to distilled or boiled water and placed in metallic vessels are not affected. Recent experiments show that the best results are got by letting air bubble through the water for an hour or two so as to keep a maximum quantity of it in solution. With this maximum maintained, the sterilization is quick in proportion to the surface of metal. To increase this the sides of the vessel may be much convoluted or some shavings of the metal added.

The explanation is not sure. A very small quantity of metal may pass into solution, enough to paralyse the bacterial protoplasm: or there may be obscure electro-chemical changes attended by the formation of ozone. In the former case the amount of copper dissolving is certainly much short of that which would be injurious to us. STUDENT

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Nature Studies



Lomaland Photo. and Engraving Dept.

A CORNER OF THE GROUNDS OF THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS
TENT VILLAGE IN THE BACKGROUND

Lake Chad in Pralaya

ON our maps of Africa is marked a blue patch called Lake Chad (or Tchad, when we elect to appropriate the French transliteration). This lake seems to be one of those which flourish best on maps; for, when we try to nail it down, it is apt to be fugitive. It is a lake which fluctuates in the quantity of water, its cycles of death and rebirth being very long, so that some explorers say it is disappearing and others contradict them, according to the date at which they respectively visit the region. The French "Tilho expedition" has completed a three years' work of deliminating, in co-operation with British commissioners, the territories of British Nigeria and the French territories between the Niger and the Chad region. The French have explored and surveyed a vast region and find that this new French territory is thinly populated, fertile, and adapted to colonization. But the description which Captain Tilho gives of Lake Chad is most interesting. In 1904 he had observed a diminution in its waters, a phenomenon which other explorers had noticed on other lakes, such as Tanganyika and Victoria. But in this latest expedition he was astounded to find that nothing remained but a marsh. Fifteen years ago the lake had been forty times the size of Lake Geneva. Now it was a sea of grass, flowers, brushwood, and trees. Farther eastward were found extensive traces of other vanished lakes. But it is believed that the lake will reappear in due course, for the natives say that it had dwindled to almost nothing in 1820, and between 1850 and 1860 it regained its former size. H.

Solidarity and the Food Question

THE question of the relation of increase of population to the food supply is agitating public opinion with ever-increasing urgency. It is pointed out that we shall soon be positively compelled to exercise greater care and economy in our agriculture and to take every possible means to conserve our soil and its products. So long as our land has been large in proportion to its population, careless and extravagant methods have prevailed; for it takes a very wise and conscientious person indeed to sacrifice immediate convenience to future contingencies. But the population is increasing rapidly and already the strain is being felt. Thus necessity will compel a greater attention to the law of solidarity and a readjustment of the relation between those institutions known as capital and labor. This is one of many signs that great difficulties will arise in the lives of nations; and the powers most in demand then will be the powers that make for solidarity. Genuine Theosophy will be needed. E.

Influencing the Colors of Flowers

IT looks as though chemists might soon be able to send to flower-shows blossoms of any desired color, though the breeding of such plants so as to render the colors permanent is a very different question. By feeding the soil around the plant with various chemicals strange colors can be produced, but the effect does not follow any known rule. A German chemist has produced a red color in the petals of the white rose Kaiserine by supplying the soil with potassium hydrate, calcium hydrate, and lead acetate. In the red flowering hydrangea blue flowers were produced when the soil was supplied with potassium and aluminium sulphate, or aluminium sulphate and calcium hydrate. In plants fed on lead acetate the red or pink color was considerably intensified. But most of these modifications are not transmissible. H.

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Students' Path

From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

A Unique Printing House

ON the top of a high ridge at Point Loma, California, overlooking the Pacific Ocean on one side and the beautiful San Diego Bay on the other, is located what is in some respects the most unique printing house in the country, if not in the world, the Aryan Theosophical Press.

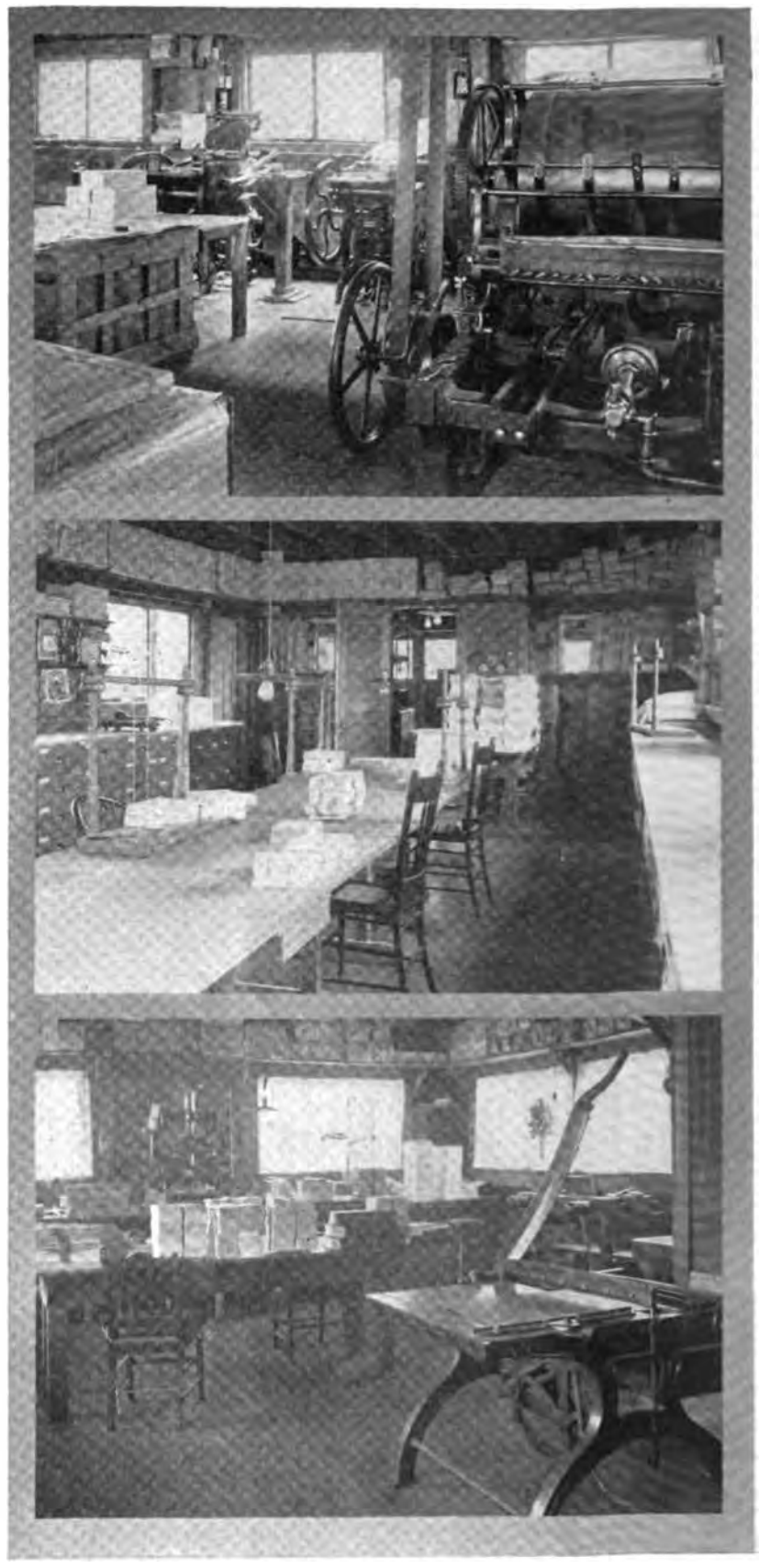
It is doubtful whether there is anywhere in the world a printing house with such magnificent scenic settings, such ideal surroundings, and such calm, one might say placid, peaceful and pleasant working conditions. The very place with its buildings of unique and artistic architecture and beautifully laid-out grounds, is a picture in itself, set in nature's own framework. Point Loma, rising about 400 feet above the water, is a long, high, narrow ridge jutting out into the sea like a finger, dividing the ocean from the bay. Here on the very topmost ridge, amid the semi-classic surroundings of the buildings of the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, a glimpse of which reminds one of the glories of ancient Greece and of Egypt and India, is situated the Aryan Theosophical Press.

From the West, at the edge of the high cliffs with their wave-worn caverns and narrow sandy beach, comes the soothing murmur, and at times, angry roar, of the great Pacific — ceaseless, but never monotonous — while half a mile to the east and 400 feet below lies the beautiful bay, glimmering in the sun like a huge sapphire. On the other side is the city of San Diego, where an international exposition will be held in 1915; beyond, green lemon and orange groves and in the distance, across the international boundary, glimpses of the mountains in Mexico.

Moving about the grounds and in the various departments of the printing house, can be seen people of many nationalities: American, English, Swedish, German, French, Austrian, Russian, Cuban, and types from other lands — all of them members of the organization or students there —making a remarkable cosmopolitan picture.

Over it all is an atmosphere of peculiar charm and peace and one feels that here must be one spot where "Cost Methods" do not trouble the printer's mind, the "Overhead Burden" does not weigh heavily upon him or disturb his dreams when the soothing lullaby of the ocean sings him to sleep, or "Competition" engrave deep furrows in his brow.

A glance in the different departments of the Aryan Press quickly reveals that it is as intensely practical as it is unique and ideal. Every department is strictly up to date, both in regard to the best machinery and also as to arrangements. There are cleanliness, order and method that are not always found even in the best commercial print shops. Not a few of the arrangements are quite original and scientifically evolved to the point where the minimum of labor will give the most and best results. Not only English, but a large quantity of literature in other languages, to supply the large international membership of the organization in all parts of the world, is printed here. It not only is a printing house, but also a school for printers, and a course in printing and its allied branches can be taken as a part of the curriculum of the large educational center maintained by the organization at Point Loma.



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ARYAN THEOSOPHICAL PRESS
GLIMPSES OF THE PRESSROOM AND BINDERY

The Aryan Theosophical Press was established about 21 years ago in New York City by William Q. Judge, who succeeded Madame H. P. Blavatsky as Leader of the Theosophical Movement. When Katherine Tingley, who succeeded Mr. Judge, established the International Theosophical Headquarters at Point Loma, California, the Aryan Theosophical Press was moved there from New York.

As the printing department of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, it has grown rapidly, and today it supplies all of the Theosophical literature that is issued from the International Headquarters. The illustrated weekly CENTURY PATH, edited by Katherine Tingley; the illustrated monthly, *Râja Yoga Messenger*, edited by a staff of the pupils of the Râja Yoga Academy; and all the books and other literature are printed there in English and other languages. The establish-

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ment is complete in its facilities for handling printing of every kind, from job work to the higher grades of book work, and it does all of its own illustrating, photo-engraving, and book-binding.

The building is constructed along lines embodying some of Katherine Tingley's ideas for a printing establishment, and it is well adapted to the convenience and comfort of its workers. The rooms for the different departments are built around an open court which is used as a flower garden. On all sides is plenty of light and pure air, and from the windows of the different rooms there is a view of hillside, cañon and ocean that is unequaled. The rooms are so arranged and related to each other that the work passes from one to another in the regular order of its progress at a minimum expenditure of labor.

The different departments are in charge of workers who represent many different nationalities, and who are skilled in their specialties. Under them are being trained some of the boys who are being educated at Point Loma and who are studying printing as a training and as a part of their general education.

While the quality of the work done at the Aryan Theosophical Press is of the best, it is not, however, in this alone that it is unique, for it lays no claim to better work than is produced by other high-grade printing houses. But it is the underlying spirit of unity of purpose on the part of the willing workers that makes it distinctive.

It is now generally recognized that while good work requires skill and intelligence, to get the best results there must be enthusiastic co-operation, and this is one of the fundamental principles of the work at the Aryan Theosophical Press. Actuated by high ideals of what real work should be, and with that understanding of life that comes from the knowledge and practice of Theosophy, the workers are enabled to lift their work above the plane of ordinary output and to eliminate that element of drudgery which so often prevails. As a part of an educational center, the purpose of whose existence is the upliftment of humanity, where music and art enter into the lives of all, and where hundreds of happy students are being educated on broad and healthy lines, the Aryan Theosophical Press affords its workers conditions born of this environment, which make it possible for them to combine the ideal with the practical and to give to printing the touch of true craftsmanship.—W. E. Norman, in *The Pacific Printer*

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question If all men are brothers, as Theosophists declare, why is it we understand so little of each other's characters and have seemingly so little power to help others, even those we love best? Does not the fact that true friendship is so rare and so sacred prove that Brotherhood does not yet exist, however much we may aim at its establishment?

Answer We dwell so much in our lower natures, which are the children of separateness, so to speak: everything true has been so desperately forgotten. No one claims that Brotherhood is as cheap and common in human dealings as is its opposite; but if it had only appeared once in all the course of history, that once would be enough. Just as if an acorn, *once* had grown into a beech tree; or as if in one memorable season, one memorable fig had been gathered from a thistle. Thereafter one would have always said that acorns at any rate had that high possibility in them; somewhere within rugged oak, princely and exquisite beech lay hidden and await; the one was but the chrysalis and unevolved protoform of the other. And that one fig too; what an era it would mark; what philosophy and doctrine would be involved in it! Thereafter no one might treat the thistle clan cavalierly; heaven knows at what moment it might again perform its miracle, showing of what luscious fruition it was capable. Every thistle would be raised, as a potential fig-bearer; we should risk too much in cutting down any one of them; asses would be driven to finding less honorable food.

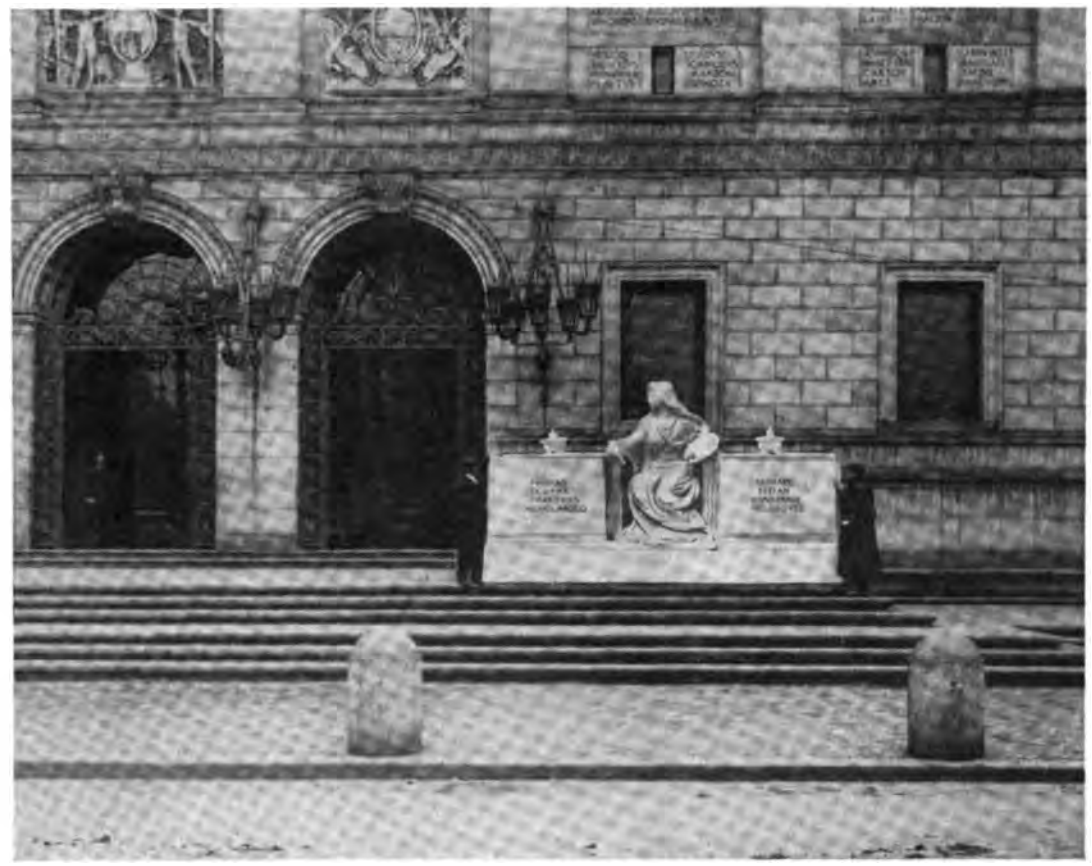
But neither thistle seed nor acorn will so shatter expectation; certainly when the one or the other, or any seed, is sown, it will produce its own kind, if anything, and nothing other.

Now you may compare man to a thistle if you will; he is truly, for the most part, an aloof and prickly creature, thorned about with selfishness; *nemo se impune lacessit,* a boast he would desire to make, even when he cannot. Yes, but this common weedy thing has produced figs unutterably splendid, and does fairly often (considering) produce them; therefore you must respect it. It is no more for the roadsides and uncultivatable wild lands; let but some Burbank work upon it, and it shall be the prop and adornment of the best of our orchards. Those few and rare figs undo the testimony of all the thorns and thistledown. It was undoubtedly designed at last to attain to fig-hood; that high possibility remains its goal, its ultimate achievement, its deep innate reality; the rest is but incidents by the way, to be discarded in due time and the fulness of its evolution. The figs are the true friendships, and they prove everything. They are proof positive that man is after all not a thistle, but a disguised fig-tree.

If no man had ever been a hero; no man ever compassionate and entirely self-sacrificing, then we should have to say that Brotherhood was merely a desirable thing that we ought to aim at establishing. But they are only fools and degenerates who deny the existence of these things; *they* only prove what detestable prickles may be grown — proof that is hardly necessary, or to be desired. The fact remains, a fact in nature, that the tree of humanity may produce fruitage inestimably splendid; that brotherhood is actually there, and shows itself on occasion. That it is not now, but has to be made, a living power in the life of humanity, is true; but it could never be made that unless it were first a reality and underlying fact.

Why do we understand so little of each other's characters, and have seemingly so little power to help? Why should we reap where we have not sown? Theosophy is not among those loud-mouthed antic systems that think to cure defective drainage by crowing out incessantly that all drains are a figment of the imagination. Dig down, and mend the thing, says Theosophy; there are the heavens above, and the earth beneath, *and* the waters under the earth, with what of filth and foulness in them is.

There is the soul of man, beautiful and glorious, and that is real; and there is the average, everyday man, with the average, everyday contents of his consciousness, and that is real, or at least actual, too; and hideous subterranean possibilities of devilry and degenerateness are real and damnably threatening also. Yet the fact remains that the soul is the most real of them all, and the only ultimate reality. M.



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ENTRANCE TO BOSTON PUBLIC LIBRARY, NORTH SECTION OF FAÇADE SHOWING SCULPTURE "ART," AS IT WILL BE WHEN COMPLETED. (SEE P. 13)

Reproductions by courtesy of the Sculptor, Mr. Bela L. Pratt

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

A Church not Made with Hands

THEOSOPHY does not regard the unification of mankind as a process of the artificial forcing together of discrete and perhaps incompatible elements, but as something which is to grow out from an existing unity within.

Artificial unification might be compared to the attempt to bend together the branches of a tree. This would be unnatural; but the branches are already united where they join the trunk. In the same way man is united in the trunk, and in proportion as we recognize our deeper nature we shall realize our unity. But the process of unification will be more than a mere recognition of our unity; it will involve also an outward manifestation of that inner unity. As we are one in essence, so we may become more unified in externals.

It is quite a commonplace saying that before there is solidarity without there must be solidarity within, and that we cannot heal the disease by forcible attempts to suppress the symptoms. How to evoke the inner solidarity is the question. Recognition of the fact that we are one in essence is the first step. This is a step accessible to everybody and anybody. It means realizing the deceptions of the lower nature and trying to rise to the level of the God within.

If a number of people were earnestly and sincerely striving to realize the God within, they would *ipso facto* constitute a Church in the real sense of the word. An actual unification would take place and all would gain much in power thereby, though unconscious of each other's existence. Perhaps there is actually an invisible "Church" of the faithful, to which sincere people resort in spirit, all unknown to their outer consciousness; and it must constitute a mighty power for good among men. But it is important to observe that such a Church must necessarily be beyond the reach of all presumptions and claims, so that nobody can set himself up as being either a leader or a member of it. It would be quite different from any organization devised by men and united on some stated basis; it would be a *real* body, that had grown of itself, all in the silence, from the highest and purest aspirations of men. It would be beyond the interfering reach of any one hand. No man could carry his mortal consciousness into it; he could only enter it in the Spirit, his personal consciousness being totally unaware; so it would be impossible to make it the ground of any vanity or spiritual pride. Yet the life of each man would be continually illuminated by rays streaming from this source, though he would not be able to trace the source of the inspiration. Such inspiration would not be any ecstatic vision or mere sense of well-being, or feeling of piety; it would be real Spiritual help, and would manifest itself in the form of an imperceptible purification of life, a greater unselfishness, a greater freedom from the afflictions arising from the lower nature.

Such a Church would grow from within outwardly; and as it grew stronger, it would tend to become more visible, affecting the life of humanity in many new ways. It would be a Spiritual leaven, working in the mass, to use the simile which Jesus used in speaking of the kingdom of heaven. Perhaps it is at work now; perhaps it has been at work all through history, in the form which pietists call the "finger of God," and scientific historians "social evolution."

It is debated whether the word *Church* means the "Lord's House" or a "Mystic Circle"; but either meaning is appropriate to the present definition of a Church. "Where two or three are gathered together in my name," says a Master, speaking as a Logos, "there am I in the midst of them." "To them thus always devoted to me, who worship me with love, I give that mental devotion by which they come to me. For them do I, out of my compassion, standing within their hearts, destroy the darkness which springs from ignorance, by the brilliant lamp of spiritual discernment,"—says another Master, likewise speaking as a Logos.

All sincere worshipers of the highest and best are united, say the universal scriptures. If we could look upon such a union as a reality, our faith and strength would be increased, and we might attain to a measure of tranquillity and discernment. Also we should be helping the world in a very real sense, and our outward acts in helping the world would increase in power and scope. Of course there is always the danger of trying to make some man-made sect or so-called spiritual body, or of falling into the common and vulgar delusion that one has a special revelation. The faults of human nature are many: vanity, the interfering spirit, and so on. They are all enumerated in the Occidental Bible, together with the fruits of the Spirit. STUDENT

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Tension in the Air

THROUGHOUT the world there is a state of tension. There seems no definite tendency, but fresh things keep coming up. Every day it breaks out in a fresh place. Today there is an important issue; tomorrow it is all swept away and swallowed up in a new eddy. Contrary forces are at locked horns with each other, and neither of them gains or yields.

Just now there is a force at work that makes people reveal their real feelings and commit indiscretions. The increasing heat of the human spirit, trying to manifest itself, is bringing latent humors to the surface in a bubbling scum. Hypocrisy, concealment, policy, seem set at defiance.

It is a relief to see people manifesting real sentiments, even when these are not as good as they could be, because at least it shows they are human beings after all!

What a craving for something real and true and earnest there is everywhere! The world is swarming with new and wonderful theories about everything, even so greatly that any man who manifests even the primal instincts or the simple virtues commands the attention. It is a time when combined effort in a high cause will work wonders. TRAVERS

The Disparager

CONTEMPT is self-revelation and self-condemnation. . . . It is a proclamation of our own inferiority when we pick character to bits, throwing away the valuable qualities and holding up to sight those which can be made to appear shameful or contemptible. The superior man seeks superiorities, and loves to bring them to light.—*Boston Transcript*

THAT is true. A sneer, an innuendo, is a cowardly thing, emanating from a coward. It plants deadly poison in the mind of the hearer, without his being able to reply, sometimes without his even being aware of the injection or its source. It comes from a bad heart. Aye, we may excuse ourselves and

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attribute it to a moment of irritation or carelessness, but the mischief is done just the same. Either we have a bad spot in our heart or we are the irresponsible mouthpiece of psychic impulses floating in the air.

The disparager seeks to prove that other people are as bad as himself. He has no faith in men; and why? not because he is bad, but because there is no such thing as faith. He has no honor, because honor is a farce and he is 'cute enough to see it. So it all works out to his credit; whence we get a glimpse of his motive.

To see the good in others and to bring it to light: there is an occupation worthy a student of occupation, sufficient to engage all his time and his best efforts. H.

The "Hand of God" in History

THE papers report a case where a University professor is said to have ridiculed the idea that the hand of God is traceable in history. Cause and effect, he says; that is what actuates history. And the neighboring parsons are out against him of course; what else could they do, with the views they profess? So the professor says there is no God in history, and the parsons say his hand is traceable everywhere, interfering and helping.

First, it is a question of terms — what do we mean by "God"? What is divine interposition? Next, it is a question of what is implied in the attitude taken; if I say there is no God in history, why am I not an atheist — a term of very dubious import?

Here we see a chance, if not of reconciling the combatants, at least of reconciling in our own mind their antagonistic views and distilling some drops of intelligence from the mixture. What about *cause and effect being the hand of God?*

Cause and effect is a big word; it amounts to another kind of providence, contesting the throne with the clerical providence. To plumb cause, we must surely dig deep into human character, searching the source of motives, and where shall we get to? Here is just where the hand of God comes in. How can the professor prevent the ministers from arguing, if they want to, that God interferes by prompting men's motives? What fact can he point to in contravention of that argument? It is impossible; for he cannot reasonably claim to have better information as to the source of motives. He can only take refuge in the opinion that men are not thus actuated, but that their motives all spring from some ordinary desire resident in the molecules, or somewhere there.

The real state of the case is that people are striving for a more reasonable conception of God than the theological conception. They cannot stand the idea of an almighty finger poking into affairs. They demand law and order; and these are supposed by Christians to be inconsistent with the notion of an overruling providence. The theologians have made their God a *personal* God, and we have here an instance of the incompatibility of that conception with the facts of life as we see them. For such a God doubtless there *is* no room in history.

The fight is really between the idea of law and of cause and effect on the one hand, and miraculous interference on the other. Yet the issue is artificial. Theosophists would say that because man makes history, therefore God makes history, because the higher nature of man is divine. Historians gifted with insight have always insisted on the importance of the Great Man in history; it is only the pedantic and so-called "scientific" school that applies to history a method borrowed from a similar school in modern science, and tries to discern the cause in the effects, identifying the two in logical confusion. Great movements do not emerge spontaneously; there is always behind them a force, and that force is concentrated in some Individual, who again is the nucleus of a group. If we now trace the sequence still further, we must go back to the inspiration of the Individual and his following; whence comes that? Is it good or bad? And the answer is: From the inspiration which he feels, either from a maleficent or a beneficent source. In the latter case, the inspiration is from his (man's) own inner Divinity, and we may truly say that God has interfered in history.

Theosophists believe in the words of Jesus Christ, because they are true words, that Man is a potential God, and can attain while on earth to God-like faculties if he will live the life and rise superior to the limitations imposed on him by his own subjection to the selfish and animal instincts. They believe that men have occasionally so risen throughout all past time, and that thus have been produced the heroes that have molded history. They believe that in the far past there were on earth races much more advanced in this way than we are now, even though we may stand at a further point in the evolution of humanity. As man's physical body and some of his lower principles are derived by development from the lower kingdoms of nature, so his higher nature, his self-conscious mind and his Spiritual faculties, are inherited from Beings higher than himself. But this leads us into the question of the origin of man, into which there is not space to enter more fully here. STUDENT

"Modernism in America"

THE *Open Court* for May contains an article on "Modernism in America," by "An Americanist," which will be of interest to all lovers of liberty.

Modernism is the name given to the movement for intellectual liberty in the Roman Catholic Church, a movement which has in recent years gained great ground in Europe and caused sore trouble to the Pope and the hierarchy he is called on to represent.

The writer begins by quoting Father Tyrrel, the celebrated English Modernist, to the effect that,

> I cannot understand America. With its freedom and intelligence, its representatives ought to be in the forefront of the Modernist movement. Yet Modernism has produced there hardly an echo. The Church in America is asleep; and I can conceive nothing that will awaken it, but the production of some book native to the soil, which will raise so loud a cry of reform that all who have ears must hear.

Loisy, the French Modernist, also wondered at the lack of intellectual activity among American Roman Catholics; while Ehrhardt is quoted as declaring that the Church in America has yet to show the first sign of scholarship in the face of modern problems. These people were seeking intellectual and spiritual emancipation, and naturally looked to America, the land of freedom, for help; but they were disappointed.

A few years ago, at a meeting of Romanist educators in Milwaukee, two papers were read, written by priests who had had long experience in the direction of seminaries, which declared with a frankness that quite stunned the officials, especially those who were Jesuits, that the men sent up to the seminaries by the Roman Catholic colleges are in a condition of almost scandalous unfitness for prosecuting the higher studies of an ecclesiastical course. They are deficient in positive erudition; but, further, they are mentally untrained, unable to grasp a problem, and unable to think for themselves or formulate an independent personal conclusion. This story we quote from the writer in almost his exact words.

He goes on to point out that the great American ideals of liberty of conscience, separation of Church and State, and freedom of opinion and research, are condemned in the most explicit manner by the official theology of the Vatican; and that the American Romanist who sees this will get his first awakening to the existence in the "infallible church" of elements out of harmony with progress and modernity. H. T. EDGE, B. A. (*Cantab.*)

A Liberal-Minded Rabbi

A BOSTON Rabbi who has recently resigned from his congregation, states, according to an interview, that he does so because he finds himself too progressive for the bulk of his congregation, though he has the full sympathy of some of it. He holds that both Judaism and Christianity are but incidents in the development of the spirituality and idealism of the human race. The time has come, he says, when Judaism ought to develop the elements of universalism which it possesses; and it is the duty of a rabbi to present to Jews and Christians alike the teachings of the great Jewish prophets. Man is greater than churches and sects, and the human race and its eternal pursuit of truth and justice are of more vital concern than the sectarian interests of Jews or Christians. He does not, however, expect an entire congregation to sympathize with such broad views.

And so in all religions people are coming more and more to feel that they can follow truth without the strait-waistcoat of sectarian dogmas. STUDENT

The Kabala

THE SECRET DOCTRINE is a mine of information for learned Jews, as for others who seek light. Here is an instance:

> The modern Kabalists — led into error by the long generations of Christian mystics who have tampered with the Kabalistic records wherever they could — diverge from the Occultists in their interpretations, and take the later thought for the earlier idea. The original Kabala was entirely metaphysical, and had no concern with animal, or terrestrial sexes; the later Kabala has suffocated the divine ideal under the heavy phallic element. With the Eastern Occultist . . . dual symbols were but the poetical imagery of the sublime correlation of creative Cosmic forces. And this ideal conception is found beaming like a golden ray upon each idol, however coarse and grotesque, in the crowded galleries of the somber fanes of India and other Mother lands of cults. (Vol. II, p. 479)

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The Context of Christianity

NO judge, if he had before him the worst of criminals, would treat him as most historians and theologians have treated the religions of the world. Every act in the lives of their founders, which shows that they were but men, is eagerly seized and judged without mercy; every doctrine that is not carefully guarded is interpreted in the worst sense that it will bear; every act of worship that differs from our own way of serving God is held up to ridicule and contempt. And this is done not by accident, but with a set purpose, nay, with something of that artificial sense of duty which stimulates the counsel for the defense to see nothing but an angel in one client, and anything but an angel in the plaintiff on the other side. The result has been — as it could not be otherwise — a complete miscarriage of justice, an utter misapprehension of the real character and purpose of the ancient religions of mankind; and, as a necessary consequence, a failure in discovering the peculiar features which really distinguish Christianity from all the religions of the world, and secure to its founder his own peculiar place in the history of the world. . . . By unduly depreciating all other religions, we have placed our own in a position which its founder never intended for it; we have torn it away from the sacred context of the history of the world; we have ignored, or wilfully narrowed, the sundry times and divers manners in which, in times past, God spake unto the fathers by the prophets; and instead of recognizing Christianity as coming in the fulness of time, . . . we have brought ourselves to look upon its advent as the only broken link in that unbroken chain which is rightly called the Divine government of the world. Nay, worse than this: there are people who, from mere ignorance of the ancient religions of mankind, have adopted a doctrine more unchristian than any that could be found in the pages of the religious books of antiquity, namely, that all the nations of the earth, before the rise of Christianity, were mere outcasts, forsaken and forgotten of their Father in Heaven, without a knowledge of God, without a hope of salvation. If a comparative study of the religions of the world produced but this one result, that it drove this godless heresy out of every Christian heart, and made us see again in the whole history of the world the eternal wisdom and love of God towards all his creatures, it would have done a good work. (Max Müller, *Science of Religion*, 4th Lecture)

Would it not be a good plan for every missionary, before adventuring in foreign lands, to learn this by heart? C.



Lomaland Photo. and Engraving Dept.

"SCIENCE": ALLEGORICAL FIGURE BY BELA L. PRATT

Haeckel and His Brain-Cells

IT is related of the late Professor Borden P. Bowne that he once received a letter from a man in which it was argued that there was no such thing as mind apart from brain, and that the mind is a function or product of the brain; to which Bowne answered that he was willing to accept this view in the case of the letter he had just received, and to infer that mind had at no time had anything to do with the production of that letter. The friend was taken aback but was afterwards heard to admit that the professor's argument was very hard to answer. This anecdote has been lately given at greater length in the CENTURY PATH.

The professor had ruthlessly brought the question down from the cloudy realms of speculation to the solid earth by means of an argument *ad hominem* — a personal argument. A similar retort consists in saying to a person who denies the soul: "Well, I have heard that there are a few soulless people on earth, and I suppose that you must be one of them."

The writer of that letter did not really believe in his own theories; they were a kind of pastime to him; and when they were driven home, it was found that he had not the courage of his opinions. He had created a little universe of his own; but he himself was the god, not subject to the laws. He forgot to tell his friend that "present company was not included."

Ernst Haeckel is a monist, one who believes that there is not a soul and a body, but just *one* thing. Soul, will, mind, and so forth, are not things apart, but functions of the central nervous organ. Let us try a personal application in his case; and for the sake of accuracy, let us throw it into the form of a proposition in Euclid:

Proposition 47; Theorem

A Monist cannot be a part of his own Monism.

Let Ernst Haeckel be the given Monist, and XYZ the given system. Then E. H. cannot be a part of XYZ.

Proof. For, if possible, let E. H. be a part of XYZ.

Then, since every theory evolved by a man is a product of his brain-cells;

Therefore this monistic theory is a product of Ernst Haeckel's brain-cells;

That is, the theory that theories are a product of the brain-cells, is itself a product of the brain-cells.

Therefore, the whole business has been carried on in a little clique by itself, and Haeckel has had nothing to do with it. —Q. E. D.

We might also add that our own brain-cells have ground out a totally different theory; if it were not for this, we might have accepted the one which Haeckel's brain-cells ground out. No wonder there are so many theories that we get a literary indigestion once a week! In the United States alone there are about ninety million brains working away. What a fortunate circumstance, too, for Haeckel that his own brain has never changed its tactics; perhaps, however, it may even now go back on him before he dies!

STUDENT

The Perils of Fruit

A STORY is told of Pasteur, who, dining with a friend, dilated at length upon the bacterial contamination of fruits and the danger of eating them unwashed. Carrying his precepts into practice he carefully dipped every grape he ate into a glass of water. But at last, dry-throated by the vehemence of his own eloquence, he seized the glass and drank the whole of its contents. Providence must have specially intervened, for no ill consequences followed. C.

The Brightness of Night Skies

OBSERVATIONS made at the Astronomical Laboratory, Groningen, Holland, appear to lead to the conclusion that a great part of the light of the night sky is of terrestrial origin. However, it would seem that more measurements at different places and epochs, and the use of various methods — such as ordinary plates on the one hand, and orthochromatic plates with suitable screens, on the other — are needed in corroboration. It is an interesting field of inquiry; and there is the possibility too that the luminiferous ether at the distance of a few hundred, or thousand, miles from the earth is modified less by terrestrial emanations of various kinds, which probably affect more or less all photometric and spectroscopic work, in the domain of astrophysics. STUDENT

New Way of Disinfecting

A NEW and simple method of disinfecting consists in blowing upon the surface to be disinfected a stream of air heated to from 600 to 900 degrees F. The apparatus is heated by petroleum. This process destroys disease germs and is efficacious against fleas and other vermin; moreover it is eminently clean and inodorous. H. T.

Special Subscription Offer

THE attention of our Readers is called to the Special Subscription Offer. See page 20.

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Art Music Literature and the Drama

The Art of Bela L. Pratt

A NEW and distinctly higher note in the chord progressions and tonal climaxes of modern sculpture — to borrow a metaphor from the sister art of music — has been sounded in the allegorical figures of "Art" and "Science," recently designed by Bela L. Pratt for the façade of the Boston Public Library (see illustration on page 9). The figures themselves, taken alone and viewed from the standpoint of modern technique in its colder and more material aspects, would not stand out as unique, for the art of sculpture has blossomed in the last generation or score of years in a sudden and wonderful technical efflorescence, absolutely unparalleled in some respects, and with but few precedents throughout history. Mr. Pratt, however, has stepped beyond the merely technical demand in two important aspects, one, supremely so — the spiritual or interpretive side — and the other, the decorative, this being far less unimportant than the conventionalist is wont to imagine.

The custom of considering sculptured figures or groups as merely accessory to whatever building they are designed for has been responsible for some appalling incongruities, both in Europe and America, taking public buildings as a whole, and only recently have there been signs of its passing. In daringly placing his figures low — something that would seem to the ambitious sculptor too great a sacrifice — Mr. Pratt has not only found the most harmonious architectural plan, considering the building as a whole and specially the façade, but has given the *ensemble* an archaic touch that is spiritual in itself. There is something very Egyptian about the design in the long, low lines and in the general massiveness, that we have not before seen so sympathetically handled. This, combining with the more frankly expressed Greek touch, in the classic robes and in the lamps on either side, has given the whole a strange savor of the finer qualities of antiquity, the very balance that our modern art so sorely needs. Technique is necessary, as bread is, but there is needed also the Bread of Life. And no one can yet accuse the majority of our modern painters and sculptors of realizing this fact as they should. Very few would have had the courage and the humility to sacrifice, as Mr. Pratt has done, a great opportunity for technical display to the decorative demand made by the place for which the sculptures are intended, and to what the old Greeks taught us to call "the unities."

The design of the late Augustus Saint Gaudens (who originally received the commission but who died before he had gone beyond the small clay models) was also conceived with the long horizontal lines of the building as the keynote and it provided not for the usual group but a row of seated figures extending the length of the pedestal and on top of it. This was something new, but at best there were the pedestal *and* the figures above it, two things, not one. Mr. Pratt, who, by the way, studied in the Paris studio of Saint Gaudens for some time, has produced something that is not only harmonious but supremely unified. It is very reminiscent, in some qualities, of the best work of Mr. Pratt's greatest teacher, the French sculptor, Chapu, a reproduction of whose "Joan of Arc," that almost unrivaled interpretation of simplicity and devotion, has appeared in these columns. In both one recognizes the heart-touch, a refined yet pervading spirituality, that *something* which technique gone mad has sometimes served to obscure, but which not all the technique in the world has ever been able, of itself, to produce.

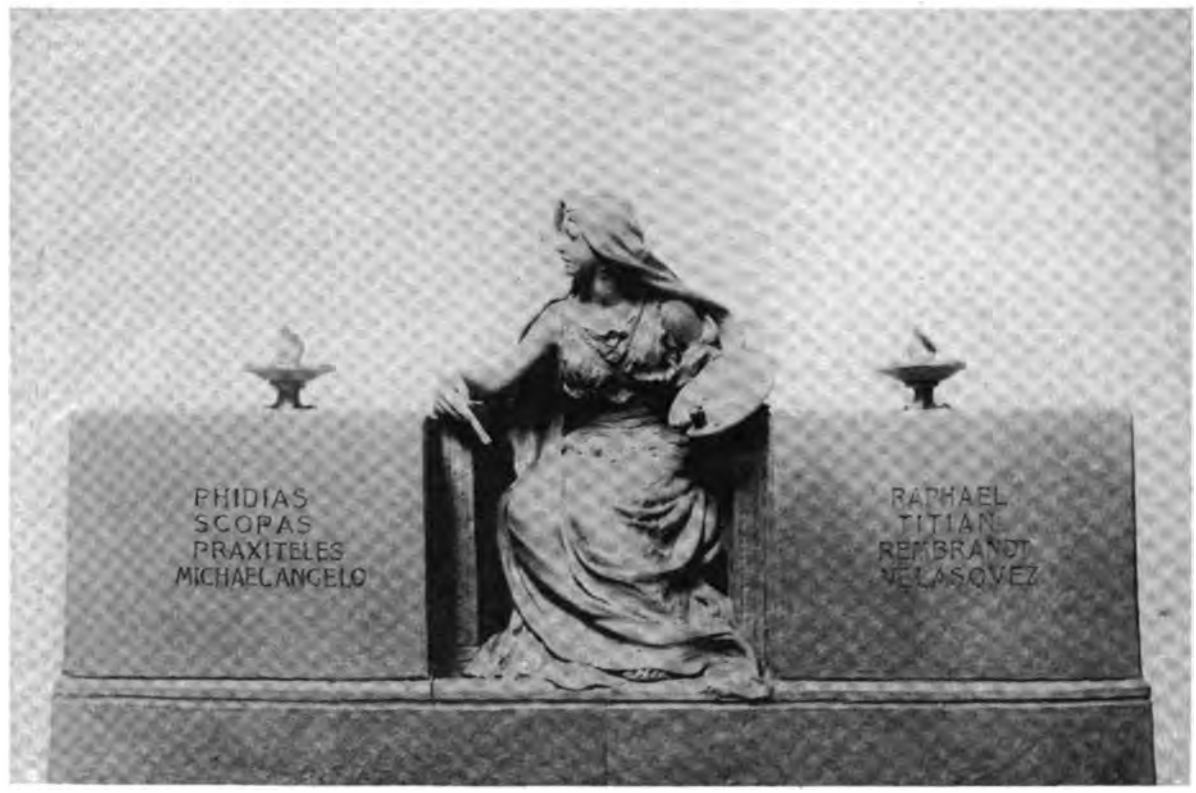
The figure of "Science" (see opposite page) is noble, dignified, yet not too austere. The expression of the face is serene and beautiful; though a goddess, she is not too far removed from human nature. The lines of the drapery fall happily, and the anatomical structure of the figure beneath its folds is indicated with the certain yet reserved touch of the student. Surely the eyes which look so prophetically into the globe in her hand must be contemplating the marvelous possibilities of the science of the future, a more spiritual science than that of today. There is a mystic something in this figure which impresses one with the idea that the sculptor has looked deeply into the larger possibilities of human life.

The companion figure "Art," herewith reproduced, is treated with equal freedom and distinction, and in its general arrangement it corresponds with the other; but it affords a sufficient contrast by its suggestion of arrested movement. The face is more youthful and vivacious than that of the other, the expression less meditative; yet it gives the impression that the Muse is listening to that inner voice which inspires immortal works of creative imagination.

The finished statues will be of heroic size and in bronze, and the incision of fittingly chosen names upon the pedestals is in keeping with one of the special features of the interior decoration of the Library itself.

The art of sculpture, although it has to express its aims in the most substantial and ponderous materials, marble and bronze, is perhaps the most spiritual and least sensuous of the arts, and is not therefore so easily appreciated by the majority as pictorial art, which often attracts even the most ignorant by the pleasant stimulation of color. It is almost invidious to compare the rival arts, but it is undeniable that to enjoy the finest sculpture a certain amount of training and perhaps a larger power of imagination are needed. It is curious, therefore, that the United States, which is generally regarded as the paradise of practical "this-worldliness" and of prosaic dollar-hunting, should have recently developed so many distinguished sculptors. If it were not for Rodin, the great French sculptor, America would probably take precedence of all other countries in the number and high quality of its sculptors.

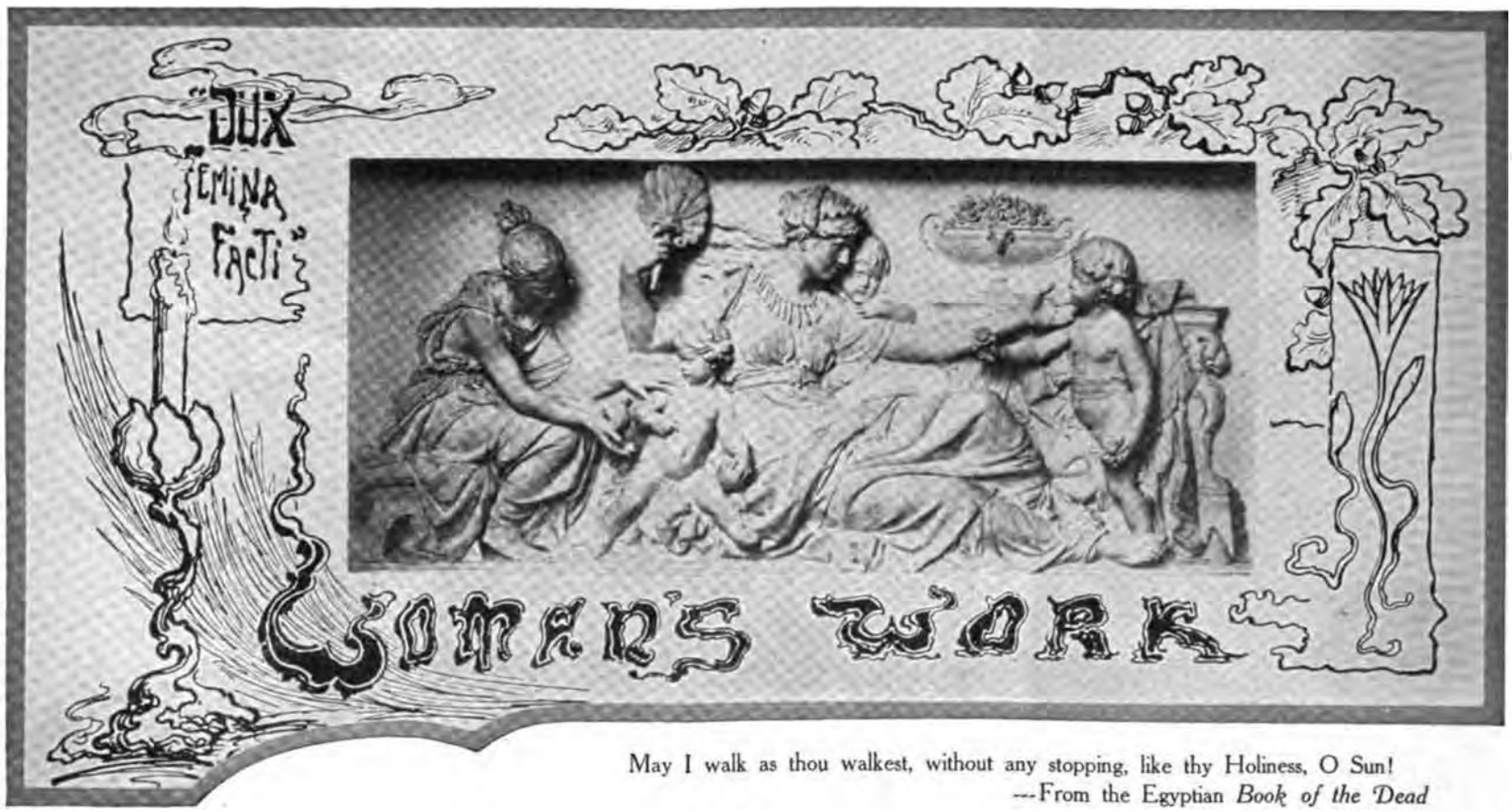
However, if we look more deeply into conditions in this country, we may find that materialistic ideals are not quite so dominant as they appear to be at first sight, and the near future holds much of promise. STUDENT



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"ART," ALLEGORICAL FIGURE BY BELA L. PRATT

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May I walk as thou walkest, without any stopping, like thy Holiness, O Sun!
—From the Egyptian *Book of the Dead*

IV

EGYPT

From Katherine Tingley's Note Book

IN front of the Sphinx there were found in 1816 three small hieroglyphical tablets arranged like a *naos,* dedicated to the Sphinx by the monarchs Thothmes III and Rameses II.

No information concerning the proportions of the Great Sphinx can convey to the reader the thrilling impression which it creates. There it lies, reposing on the sands as one in eternal waiting. Thousands of years have passed since it was placed in its present position, the eternal emblem of mystic silence, from which proceeds that knowledge of self which unveils in secret to the soul the mysteries of life and death and the Cause of Being.



THE RIVER NILE

As my Oriental friend and I stood speechless before it, gazing at those eyes which seemed to contain within themselves infinite depth of knowledge, those thin, passionless lips, eloquent in their silence, there seemed a spell in the atmosphere holding all who beheld that calm, majestic figure. The mystery of the place was so great that the need of words seemed something which belonged to a remote past. We understood each other without speech. This, thought I, is prophetic of the time when all mankind shall comprehend one another without that medium —"when knowledge shall be the fruit of silence." I thought of our Western world, of the time when it should wake from its hurry and bustle, its never-ending stream of words, words, words, which generate all forms of excitement, and should know the stillness and repose of mind and heart from which alone comes the abiding knowledge of Self. As I stood there I seemed to hear a soundless voice, saying: Behold! I was begotten in the Silence of the Mighty Past, born of the Mysteries. From them I came. I am the key. Oh man! in me is contained the secret of all Eternity; in me, the unchanging symbols of all Time!

If thou wouldst know the mysteries of Soul — of life and death — thou must look within. Thou hast the key. *Thou art the Eternal Sphinx!*

BEHOLD the imperishable witness to the evolution of the human race from the divine, and especially from the androgynous Race — the Egyptian Sphinx, that riddle of the Ages! Divine wisdom incarnating on earth, and forced to taste of the bitter fruit of personal experience of pain and suffering, generated under the shade of the tree of the knowledge of Good and Evil. . . . (H. P. Blavatsky, in *The Secret Doctrine.*)

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Echoes of Today

IT is reported that Dr. David Levine, a Rabbi of Spokane, Washington, has stirred up a hornets' nest in branding the public school course in moral hygiene a failure. He said that the Society for Social and Moral Hygiene would confer an unutterable blessing upon Spokane by the introduction of a system of will training in the schools and homes instead of pandering to the child's craving for the mysterious and further appealing, in the old fashion, to his fear or to his pride.

It is a hopeful sign that societies are being formed for popular instruction in social and moral hygiene, and that practical thinkers are studying present methods and are watching the results. No one familiar with the facts will deny that there is urgent need of such training, suited to the children of today, for it is noticeable that in all classes of society the young children are usually an advance upon their parents. They are being born more conscious and capable, more eager to eat freely of the tree of knowledge of good and evil.

This precocity is not merely a matter for parental pride to accept as a sort of reflex compliment, or for teachers to regard only as an interesting factor in the cramming process. It is a condition involving a serious responsibility on the part of those who are directing this additional force and feeling. Here, as in the adult world, much of the modern liberty from old social and religious customs has degenerated into an unwholesome and dangerous license. There is no sharp dividing line. Aside from the handicap of Karmic ties and tendencies which are inherited from other lives, there is usually either a negative lack of strengthening discipline or a positive cultivation of mental and physical habits which are a preparatory course for permanent defects in character.

Every now and then some scandal in school life comes to the surface and is glossed over or hushed up, the average parent thinking that it is an exceptional case and confident that *his* children are quite apart from all this. Are they? From a more impartial view the teachers could often tell a different story. As it is, they are frequently prevented from bringing their warning knowledge of the truth to parents because the latter would too often meet them with indignant disbelief. If the inside facts were known doubtless both parents and teachers would be shocked to learn how much moral miasma was permeating the school ranks, from mere vulgarity to vice and immorality. The occasional mother who is wise enough to remain the confidante of her children by protecting them with suitable instruction upon subjects usually *tabu*, often hears of most unexpected topics of talk and habits current among children.



THE SPHINX

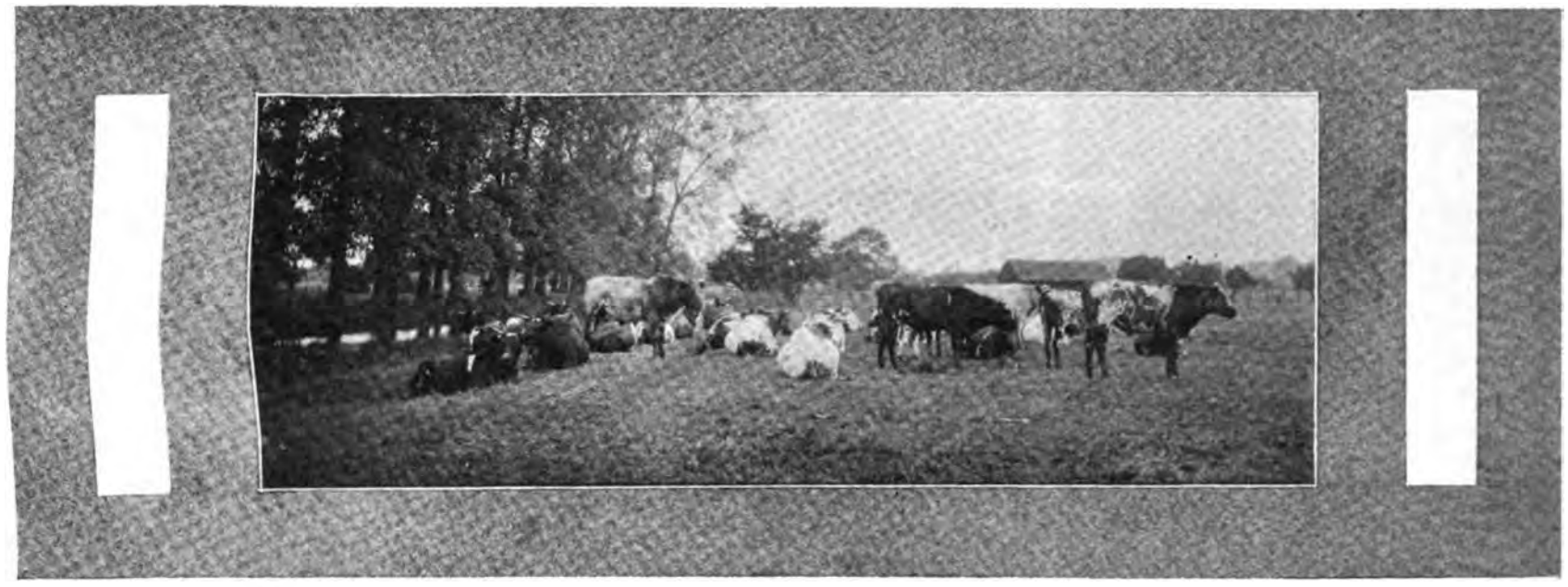
The impressionable nervous system of the young during the plastic period of mind and character formation gives to the influences which contact them a vital bearing upon their whole future. They are indeed "wax to receive and marble to retain." The seeds of hysteria, of the depleted vitality which invites disease, of nerve exhaustion, of lax moral fibre, of perversions of mind and body, and of insanity, are often sown during the school age. Alienists who are now controlling many long-standing phobias, mental obliquities and obsessing ideas by bringing to the surface the original experience which produced the psychic shock, show how unsuspected, remote or deeply hidden may be the cause. In the young the naturally keen sense of ideality is more permanently injured by a knowledge of impurity than results when riper judgment can better relate this morbid detail to the general scheme of things. Too often the adolescent matures with no broader conception of unraveling the great mystery of life than seeking a series of fresh experiences in sensation. Granted, it is an unsavory subject to air in public: but it has been covered up so long that its rotten odors rise to high heaven and call for a thorough ventilation and the strong sunlight of truth.

The prevalence of disease, of insanity, and of immorality is becoming an imperative social problem. This unwholesome expenditure of life force cannot be dammed up by medical treatment or legislation or by any means dealing with effects instead of causes. There is a growing force, an oncoming tide, to be reckoned with and social welfare depends upon directing it into normal channels of outlet in the children. Their precocity in this rapid age threatens the integrity of human advance if their impulses and energies are to be swayed by desire and not directed by duty. In our stage of civilization there is no contest of tooth and claw; the question is one of moral fitness to survive. Morality is no mere by-play in evolution, to be patronized or ignored at will, for it is the ultimate mainspring of action. Perfection of type is nature's aim and nowhere are so many signs of degenerate growth apparent as in the human kingdom.

A life that is keyed to the notes of desire — whether frankly coarse or in refined disguises — is dealing with the elements of disintegration. A system of "will training in the schools and in the homes" would not alone prove a panacea for moral ills. There is no lack of will power in the hypnotists and in vampires like the active agents in the white slave traffic. Theosophy, teaching the ancient truth of man's dual nature, shows the value of a strong will when it is *operating under the guidance of the better self*. Thus "desire regulated by moral fitness" is the key. LYDIA ROSS, M. D.

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OUR YOUNG FOLK



MY HEART'S GARDEN

A. L. C.

PALE lilac will I plant
In my heart's garden,
And rosemary and rue
In my heart's garden;
Bright daffodils for spring
And hare-bells, which shall ring
Old chimes, dear thoughts to bring
To my heart's garden.
An oak tree strong shall grow
In my mind's garden;
The ivy green shall cling
To dead hopes, covering
The ruin wrought, my king
In my heart's garden.

Sweet violets shall grow
In my mind's garden;
No evil deeds shall stay
In my mind's garden;
Thought-wildings fair though frail,
Pure lilies of the vale
Their fragrance shall exhale
In my mind's garden;
Bloom old-world asphodels
In my mind's garden,
And poets' primroses
In my mind's garden.
In shamrock sweet enshrined
Shall eglantine be twined
With dream-flowers both combined
In my mind's garden.

White lilies will I plant
In my soul's garden,
And one Rose mystical
In my soul's garden.
The myrrh of suffering
In censers rich to swing
Shall come all hallowing
From my soul's garden.
Life's fadeless flowers must bloom
In my soul's garden;
The dew shall softly fall
In my soul's garden.
The hawthorn white shall glow
An altar-cloth of snow
With globe-flowers fringed below
In my soul's garden.

A Letter from Japan

IMPERIAL JAPANESE TRAINING SHIP
TAISEI MARU
Tokio, April 15th, 1910.

MRS KATHERINE TINGLEY,
Râja Yoga Academy,
Point Loma, Cal., U. S. A.

Dear Madam:

It will doubtless be of interest to the staff and pupils of the Râja Yoga Academy to learn that the *Taisei Maru* has now arrived safely back at headquarters in Japan, having completed the training cruise in the Pacific, which has extended over a period of nine months.

After leaving Valparaiso — from which port I wrote to you — the ship proceeded a little further up the coast of Chile to Coquimbo, at which port a very enjoyable Christmas week was spent. Leaving there on the 31st of December we sailed direct for Hilo, Hawaiian Islands, arriving there on the 26th of February and making a stay of nine days, thereby breaking the monotony of the long trip of nearly eleven thousand miles and giving the cadets an opportunity of seeing the world-renowned volcano of Kilauea. From Hilo a pleasant passage was experienced up to Tokio, reaching here yesterday.

On the whole the voyage has been a complete success in every way, and I am pleased to say that all on board are in good health and have greatly benefited by the experiences. We have received very hospitable welcomes in all the ports at which the ship has touched, none more so than that received from your own people, which we shall ever remember with feelings of gratitude and pleasure.

My officers and cadets unite with me in wishing you and the staff and pupils of the Academy all happiness and prosperity.

I am, Dear Madam,
Your obedient Servant,
[Signed] C. Furuya,
Captain, I. J. N.

A Deaf Telegrapher

EIGHT years ago the best telegraph operator in a city in Maine began to lose his hearing. His employers thought highly of him and tried to help him as much as possible by arranging the instrument so that it would tick louder, but before long he failed to hear it even then and it looked as if he would never be able to continue his work as a successful telegrapher.

So unwilling were his employers to part with him, however, that without reducing his salary, they gave him some office work that could be done by a deaf man. One day they had a surprise when he told them that he was ready to go back to his work as an operator, and submitted to a test which showed that though he could not hear a sound, he could take messages correctly. For over a year he has been doing his old work and seems to be in no way hampered by his deafness, as his mistakes are fewer than those made by any of the other employees.

When this man lost his hearing he set to work to see what could be done with the senses he had left, and he found that both sight and touch came to his rescue by developing a fineness and delicacy of perception that enabled him to take a message by means of his forefingers or read one by watching the movements of the sounder. His accuracy in doing this is, as his records show, remarkable.

One cannot help feeling that this deaf telegrapher has a brave heart and a manly desire to be self-reliant, and that these helped him to trust and persevere during the dark days when it must have seemed as if his power to serve efficiently was threatened permanently. G.

NEAR Mantua in Italy there is to be a grove dedicated to the memory of Virgil. In it are to be planted all the herbs, trees, and plants, mentioned by the great Latin poet.

THE Japanese levy a tax on every household monthly that is not paid in money, but in rats. Two must be produced by every householder, and if they are found on inspection to be infected with disease, sanitary measures are taken to prevent the spread of it.

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THE CHILDREN'S HOUR

A Canterbury Tale

MORE than five hundred years ago in England, a poet, Geoffrey Chaucer, wrote the most beautiful stories in verse. The English language since his day has changed so much that they are difficult to read unless you make a study of the English of his time. Chaucer tells us in the *Canterbury Tales* how a company of pilgrims, journeying on horseback to Canterbury, beguiled the time by each in turn telling a story. This is one of the tales.

Once upon a time there lived in Brittany a maiden named Dorigen. At her birth she had been given a wonderful jewel, clear as crystal and shining like the sun. When she was a little child her mother told her that this jewel would bring her joy and peace and the love of all who were good and true if she kept it bright and pure, but that if she ever gave it away she would lose her youth and beauty and would be left all alone in the world. Dorigen knew that what her mother said was true.

When she grew to womanhood Arviragus won her hand in marriage because of his brave and mighty deeds. They lived in a great castle by the sea and were very happy together, but when Arviragus heard of the wars in England he sailed away and left Dorigen lonely in the castle. She watched his sails disappear and her heart sank, knowing it would be long before he came again, and she feared that the treacherous rocks of the Brittany coast might wreck his ship.

Now there was in Brittany a youth named Aurelius. He saw Dorigen's jewel that she wore on her breast, and coveted it and asked her to give it him, but she answered, "I shall never part with my jewel, not though I were in rags and without food." Then she thought of the sea that separated Arviragus from her, and the cruel rocks, and she said in jest, "Aurelius, I will freely give thee my jewel when thou dost remove every rock on the shore from end to end of Brittany."

Soon after this foolish promise Arviragus came home and Dorigen forgot her loneliness and for a long time they lived happily. But Aurelius never forgot the jewel.

Aurelius traveled to distant lands to seek a magician who could do marvelous things, thinking he could make the rocks vanish and then Dorigen would keep her promise and give him her jewel. He found the magician who agreed, on the promise of a thousand pounds in gold, to go with him to Brittany and make the rocks disappear.

One morning after their arrival Aurelius looked out of his window and saw the magician standing on the shore and every rock from end to end of the coast had vanished — there was not one left. Aurelius hurried away to find Dorigen and demand the jewel in fulfilment of her promise.



Lomaland Photo. and Engraving Dept.

A CUBAN RĀJA YOGA TOT

Poor Dorigen! She saw that the impossible had happened, that the rocks were gone. When she told her husband of the calamity about to befall her he felt as if the rocks had sunk into his heart, so heavy was it; but he bade her keep her promise, saying, "Truth is the highest thing that man may keep." Poor Dorigen, broken-hearted, left her castle to take her jewel to Aurelius, but when Aurelius saw that notwithstanding her deep sorrow, she did not hesitate to keep her word and that Arviragus also had bidden her do it, he marveled greatly and his heart was so moved with pity that he exclaimed, "I give thee back thy promise and shall never trouble thee more. Farewell!"

Then Aurelius thought of the thousand pounds of gold he had promised the magician, and without the jewel how he was to pay it; and he was deeply troubled. But when the magician heard how Aurelius out of pity had refused to take the jewel, he said, "Dear brother, I can do a noble deed as well as another. Thou art free from thy debt to me."

Dorigen and Arviragus were walking on the shore when the magician rode away from Brittany and they saw a strange white mist rise from the sea, and when it cleared away, there were the black rocks, fearful as before. The jewel on Dorigen's breast flashed in the sunlight more brightly than of old, and in all the years that followed never grew dim. L. B.

THE PIGEON AND THE OWL

THERE once was a pigeon, as I have heard say.
Who wished to be wise;
She thought to herself, "I will go to the owl,
Perhaps he'll advise;
And if all he tells me, I carefully do,
I'll surely get wisdom." Away then she flew.
When little Miss Pigeon arrived at the barn
She found the owl there;
Most humbly she cooed out her wish, but the owl
Did nothing but stare.
"Well, well," thought Miss Pigeon, "of course I can wait,
I won't interrupt him; his wisdom is great."

She waited and waited. At last the owl blinked,
And deigned a remark,
"You'll never be wise, foolish pigeon, unless
You stay in the dark,
And stretch your small eyes, and fly out in the night,
And cry, 'Hoo-hoo-hoo,' with all your might."
So little Miss Pigeon to practise began;
But all she could do
Her eyes would not stretch and her voice would not change
Its soft, gentle coo;
And she caught a sad cold from the night damp and chill,
And lacking the sunshine besides, she fell ill.

Then little Miss Pigeon gave up being wise;
"For plainly," said she,
"Though owls are the wisest of birds, theirs is not
The wisdom for me;
So I'll be the very best pigeon I can."
And what do you think? She grew wise on that plan.

From McMurry's *Classic Stories for the Little Ones*

The Gull

HOW beautiful is a flight of gulls, swiftly, majestically sailing after a big steamer as it plows its way through the wide waters! It is a sight never to be forgotten, a flight of these white and gray birds, following a ship when it leaves harbor.

They are then like a last greeting from a beloved shore, and many are they who have stood for hours at the stern of a vessel watching the gulls as they circle around the ship in the most graceful curves, now rising high up in the air, so high as to resemble only little white spots in the sky, now diving down and grasping a piece of bread which a passenger has thrown into the water.

Sometimes a single gull follows the ship, and he usually becomes a great friend of all on board. They throw all kinds of morsels to him, and his sharp eyes never fail to observe them, for swiftly, like an arrow, he dives into the water and grasps the food, and then just as calmly as before floats on his outspread shining wings, so free and happy, a child of Mother Nature, not knowing what sorrow and care are.

When the gulls seek the land, a storm is sure to come. It may be a day or a week before it comes, but come it will; and then these seabirds have great sport with the waves. RITA

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5	29.634	70	60	65	62	0.00	NW	7
6	29.651	73	64	70	64	0.00	NW	6
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A MAGAZINE

devoted to

THE BROTHERHOOD OF HUMANITY

the promulgation of

THEOSOPHY

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

Vol. XIII JULY 24, 1910 No. 38

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CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 38

CONTENTS

Pages 2 & 3 — EDITORIAL
Indian Fairy Tales
Criticism is all in the View Point
Sophistication not always Wisdom
What is Electricity?
Slandering the Sikh Religion

Page 4 — TWENTIETH CENTURY PROBLEMS
A Saner Fourth
Unconscious Barriers
Back to the Land
"Things-in-Themselves"

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
The Rock-Hewn City of Petra
Negritos in Dutch New Guinea
The Ring of Stennis (*with illustration*)

Page 6 — TWENTIETH CENTURY SCIENCE
Exercise
Diseases of Metals
Sterile Soils

Page 7 — NATURE STUDIES
The Chemistry of the Soil
Asiatic Lakes Increasing Again
Some Reclamation Projects (*with illustrations*)

Pages 8 & 9 — STUDENTS' PATH, ETC.
Man a Divine Soul: Not a Miserable Sinner
Glimpses of the Composing and Press Rooms at the Aryan Theosophical Press
Theosophical Forum
Thy Great Fountain (*verse*)

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Progressive Redemption
Cremation and Resurrection
Ignorance and Innocence

Page 11 — GENERAL
People Deserting the Churches
A Universal Language
"E pur si muove!"
Age of the Earth

Page 12 — GENERAL
Scientific Oddments
Dante as a Sorcerer
The Antiquity of Astronomy

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
The Doom of Philae (*with illustration*)
Musical Precocity of Famous Musicians
Musical Tea Kettles — Why Not?
The Russian Balalaika Adopted in England
A Japanese Linguistic Feat
The Spanish Royal Academy Dictionary Translated into Chinese

Pages 14 & 15 — WOMAN'S WORK
Egypt
Echoes of Today
A Woman of Cairo, Egypt

Page 16 — OUR YOUNG FOLK
Five Ways to Fairyland (*verse*)
The Funeral Procession of King Edward VII (*with illustrations*)
Interesting Facts

Page 17 — CHILDREN'S HOUR
I'm not in This
A Load of Hay (*illustration*)
Pan in a Child's Garden (*verse*)
As Ye Sow So Shall Ye Reap

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

Indian Fairy Tales

IN a scientific journal appears an article on American Indian Fairy Tales, in which the writer is evidently hampered by modern fairy tales, for he seeks to persuade himself that these tales, together with the Celtic legends and the Iliad and Odyssey, are the crude attempts of a primitive and childish humanity to understand its surroundings. One would think the writer belonged to a race which understands its surroundings; in which case he surely ought to enlighten the other contributors to current literature, for they seem lost in the mazes of speculation. And we could mention one or two modern beliefs which are called scientific but are actually puerile. The Indians spoke of red swans and magic arrows, and this writer speaks of a germ-plasm which he says has produced us from our childish ancestors.

In all these legends is depicted the triumph of the Will and of Honor and Light over cowardice, ineptitude, and folly. This may be winsome childish prattle; but as we do not believe these romances were invented by any primitive savages, we do not have to persuade ourselves that they must be prattle. Hence we are free to see that they are very good and useful practical wisdom.

Criticism is all in the View point

Another childish thing these folks did, according to different writers, was to realize their kinship with the powers of earth and air, the phenomena of nature, and the life of animals and plants. It would be well for us if we had more of that realization; people's lives would not be so empty as they complain they are. What a pity these primitive innocents could not sit in a modern hotel entrance-hall and read "Is Life Worth Living?"

As to creation-myths, having given the subject some study, and being of fair intelligence — when informed that these are "primitive conceptions" due to "child-like efforts to account for the origin of things," we can only say that this remarkable fact is no more obvious to us now than it was before we read the article; and that if we held that belief we should consider it quite superfluous to repeat it.

Sophistication not always Wisdom

These children believed that the Will, exercised on behalf of Light, could call to its aid magical powers; and we shouldn't wonder but they were right! In fact they *were* right — since assertions are in order.

The only other thing one feels inclined to mention just now is the queer way the author seems to have of taking symbolical legends *literatim*, leading us honestly to suspect him of sly humor. When we read of an adventurer, succeeding in his quest through the aid of magic, and the old magician becoming suddenly transformed into a beautiful youth and bestowing on the successful hero a maiden of wondrous beauty, we remember all the similar stories we have ever heard, and we recognize the *Mystic Quest* that has been held by antiquity's wisest Sages to be the sole purpose of man's existence on earth.

We care not how primitive the Indians may be now (and are they all so primitive after all?), the people who first embalmed these sacred truths in their beautiful imagery were beyond the need of making any childlike guesses. As we moderns are so given to reasoning by a false kind of analogy, it is perhaps understandable why we should conceive of our predecessors as standing staring about them in the midst of nature, cringing before thunderstorms, and groveling on the ground that gives them their food. But they seem to have been wise enough to embalm their sacred allegories in a form that has insured their undying preservation, even throughout this cycle of universal dissection and tearing-down.

Has not Life a Meaning?

At any rate a race that could *invent* gods and demons, magicians, and all the innumerable other scenery of these marvelous dramas — and invent them all out of nothing — must have been a very marvelous race. Many of the old legends lament the passing away of the gods, and the author of the Homeric poems has cast this into the form of a narrative of the battles between the Trojans and the Greeks, in which the divine powers of man, as represented by the Divine and heroic personages concerned, are divided against each other. Thus passed away for a time the Light from the world, and with it apparently the sense of humor.

Symbols of Human History.

A mind unhampered by the supposed necessity of subscribing to myths and dogmas about the origin and heredity of man would surely see that the Red Men and the other similar peoples are not primitive at all but the last relics of ancient races that were once highly cultured. The undying legends are the relics of the symbolical scriptures of these races, wherein were embalmed the truths of the Wisdom-Religion. All through our historical time the world has been passing through a time of shadow, known as the Dark Age; and in preparation for this, mystic knowledge was

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made into allegories that it might be at once saved from defilement and preserved for future resurrection. This is how the universality of these myths and legends is accounted for; why every nation has its Cinderella and Jack the Giant-Killer, its Noah and its Tower of Babel.

Framed to Live in the World.

We observe that the writer coquets a little with the theory that the stories of giants and dwarfs may have been based on the actual existence of actual giants and dwarfs, as indictated by the Pigmies and by certain native races who still preserve somewhat of a tall stature. Here he gets "warm," as we say in hide-and-seek, but he veers away again. There were indeed both giants and dwarfs, as all tradition testifies; and their descendants are still found on the isolated lands to which they betook themselves. Thus the giants and dwarfs of the legends are both actual and symbolic; for a symbol is a natural object used to denote an idea, and must therefore have an actual basis as well as its symbolic meaning. We hope this idea is not too much for the comprehension. Perhaps, too, it may be seen how Helen of Troy could have been a real person and yet have done duty as an allegory; while other interesting questions are whether King Arthur was a real person, or a dozen real persons, or a wholly fictitious figure; whether Solomon was a real king, or a dynasty, or an imaginary person; whether his temple was one of stone or the Mystery temple; and so on.

Through an Age of Obscuration

But the age of mental obscuration seems to be passing, and its dogmas are put forward in rather an apologetic spirit, as though from an honest lack of conviction as to their adequacy. Once let us understand that the reinstatement of the credit of antiquity does not involve our own disparagement, and that we do not need to buttress the latter with misrepresentations of history, and we shall be able to embrace the more inspiring views for which we are thirsting all the time.

HENRY T. EDGE, B. A. (*Cantab.*)

What is Electricity?

AN article in a scientific paper, apparently of the more popular kind, states that a professor of physics has captured a single ion, which the paper wrongly defines as the atom of electricity, though its subsequent remarks contradict this definition. Is it not the electron that is claimed to be the atom of electricity? And is not an ion a unit of matter carrying an electric charge?

However, it is claimed that the ion is

an atom, or a piece of an atom, a molecule, or a group of molecules, which carries the electric charge.

Also, electricity is not a strain in the ether, nor an imponderable fluid spread uniformly over the surface of the charged body, but has a definite granular structure;

consists, in fact, of a definite number of specks or atoms of electricity, exactly alike, peppered over the surface of the charged body.

An electric current, therefore, is a movement of these atoms through or over the conducting body.

The question whether electricity is a strain in the ether or an actual substance is like asking whether water is a fluid or whether it is only a state of wetness, whether a cow is an animal or merely a particular arrangement of molecules, and so on. It all depends on whether we are using the word electricity to denote a thing or a quality. We might illustrate the case by comparing a charged body with a red cow: what is redness? Is it merely a strain in the atoms of the cow, or is it a fluid uniformly spread over the surface of the cow, or is it a lot of granular specks peppered over the cow? Can we isolate an atom of redness? This illustration may be thought frivolous, but, if so, the fault is with those who so confuse their ideas as to make such a rough illustration pertinent.

We constantly use words in double senses; a convenient practice, but one which must not be forgotten when we come to argue about the meanings of the words and the nature of the things denoted thereby. For instance, "heat" is used to denote a certain condition in bodies, and in this use it is an abstract term. But it is also used to denote a certain hypothetical something that is supposed to produce this condition, and in this case it cannot be an abstraction. Similarly with electricity: there is a condition known as the electrical condition, and there is an unknown something that gives rise to this condition. The two cannot be the same; that which causes heat cannot be heat, nor that which causes the electrical condition electricity; or, at least, only by a regrettable and dangerous poverty of language.

Now these investigators have tracked electrical phenomena down to something which they describe as minute masses that adhere to matter and that move about: and they say that these minute masses *are* electricity. They ask whether matter is made up of electrons or electric particles. The fact is that that function of our mind with which we reason about these matters cannot (usually) get beyond a theory of particles separated by intervals and in motion. That conception represents the unit of mentality — or, rather, of that kind of mentality. So we reduce everything to minute active particles; both theory and observation lead us to that result. Beyond that the problem becomes metaphysical, for we have reached the limits of observation; and these limits are not defined by size; the invention of more delicate instruments would probably merely enable us to descry more delicate particles; that direction leads probably nowhere.

But these researches are far from being fruitless. In addition to their practical value in application, they are convincing us more than ever of the fact that nothing is dead but that everything is alive. Nothing mechanical but everything intelligent. For how else can these moving particles be described than as organisms? The hypothesis that matter is one of the organized kingdoms of nature, and that it consists of body and mind, is the most natural and reasonable hypothesis. Everywhere we see active busy life, obeying marvelous instincts or "laws"; and one aspect of electricity seems to be mineral life, while its laws are the expression of mineral mind. STUDENT

Slandering the Sikh Religion

MANY current impressions about historical personages, ancient history, and Oriental religions, are based on uncontradicted slanders, whose origin is long forgotten and which pass current as authentic history and established fact. Mistranslations of Oriental works, by ignorant and prejudiced parties, play a dominant part in this process. It is but slowly that such false impressions are dispelled and the error under which they cause people to labor so long is doubtless our penalty for the wilful cultivation of ignorance in the interests of prejudice.

A case in point would seem to be the following, clipped from the London *Athenaeum*. The writer of a book on the Sikh religion takes the reviewer to task for having expressed regret that the memory of a certain Professor Trumpp was not more tenderly treated in the book. He defends himself by offering some information about Professor Trumpp. The Sikhs recently tried to get the Viceroy (Lord Curzon) to patronize a work on their religion, which work they hoped would do something to reinstate the honor of their religion in Occidental eyes. In their petition they said:

It is particularly painful to us that the civilized world should form an opinion of us and our religion through Dr. Trumpp's erroneous translation and his slanderous observations on our Gurus and our sacred book. His work, besides being an insult to our religion, is calculated to lower us socially and politically in the eyes of men. In his preface he writes: "The Sikh 'Granth' is a very big volume, but incoherent and shallow in the extreme, and couched at the same time in dark and perplexing language in order to cover these defects. It is for us Occidentals a most painful and stupefying task to read only a single Râg, and I doubt if any reader will have the patience to proceed to the second Râg after he shall have perused the first." In another part of his book Dr. Trumpp says: "By Guru Arjan's jumbling together whatever came to hand, without any judicious selection, the 'Granth' has become a very incoherent and wearisome book, the few thoughts and ideas that it contains being repeated in endless variations, which are for the greater part a mere jingling of words." Again at p. 122 of his book Dr. Trumpp says: "The 'Granth' in proportion to its size is perhaps the most shallow and empty book that exists." Dr. Trumpp in his life of Guru Har Gobind states that "he appropriated to himself the pay due to the soldiers in advance, in consequence of which, and on account of the fine imposed on his father Arjan, the Emperor Jahangir sent him to the fort of Gwaliar, where he remained in prison for twelve years." This statement is cruelly false, and is based on an incorrect translation of the *Dabistan* by a Frenchman.

Dr. Trumpp at p. 110 of his work states that the tenth Guru offered a human sacrifice to a Hindû goddess, a statement which is totally untrue, and which is calculated to lower the Sikh faith to the level of fetishism or worse.

As a specimen of Trumpp's translation, the reviewer contrasts it with his own in the following passage. The high priest is sacrificing, the offerings being laid on salvers studded with pearls, flowers being placed around, and a fan used to kindle the incense:

The sun and moon, O Lord, are thy lamps; the firmament, Thy salver; the orbs of the stars the pearls enchased in it;

The perfume of the sandal is Thine incense; the wind is thy fan; all the forests are Thy flowers, O Lord of light!

The following is Dr. Trumpp's translation of these verses:

The dish is made of the sky, the sun and moon are the lamps, the orbs of the stars are, so to say, the pearls.

The wind is incense-grinding, the wind swings the fly brush, the whole blooming wood is the flames (of the lamps).

STUDENT

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Some Views on XXth Century Problems

A Saner Fourth

A VIEW of the Fourth of July which will commend itself both to Americans and English, and indeed to all reasonable people, is taken by the Toronto *Daily Star*. It consists partly of a review of what is happening and partly of a forecast of what ought to happen. The birth of a great nation was celebrated on the first Independence Day, not merely the issue of a political quarrel to the advantage of oppressed colonists. It is time we left off cursing George III, as indeed we have to a great extent already. The colonists were much better off than those of some other European nations; they enjoyed more freedom than even their brethren in England. Independence was destined to come in any case. The attempt to tax the colonies was not an act of cruel oppression but a piece of pedantry and parish politics.

There is no longer any need to teach children that their fathers freed themselves from the grip of a cruel tyrant. A less heated and bombastic way of looking at the matter is more appropriate to the calmer judgment of today. Faults there were on both sides, but they are buried, and the issue has been a triumph for all concerned. STUDENT

Unconscious Barriers

PROFESSOR William Burnham, discussing in *Science* some results of class work among children, hardly educes the full moral of the facts he deals with. His text is the discovery of Dr. Mayer of Würzburg, that group work or class work is not only quicker but better than individual work. Subsidiary texts are:

The experiments of Mosso and Yerkes on the reflexes of dogs. They found that the presence or entry of the dog's master affected the speed and quality of the reflex.

The observation of Schmidt that children in class are relatively immune to disturbances from without.

Meumann's observation in connexion with the ergograph, an instrument for testing work and exertion. He had a subject whose power had been thus determined:

> Accidentally one evening Meumann entered the laboratory, and at once the work done was decidedly increased in comparison with that of other days, and this without the subject's making any voluntary effort to accomplish more. In such experiments the subject always attempts to do his utmost, and hence the significance of the increased work done in the presence of another individual.

The moral might be summed up as *human inductive influence*. More at large:

> From all this it appears, as Mayer points out, that pupils in a class are in a sort of mental *rapport;* they hear, see, and know continually what the others are doing, and thus real class work is not a mere case of individuals working together and their performance the summation of the work of many individuals; but there is a sort of class spirit, so that in the full sense of the word one can speak of a group performance which may be compared with an individual performance.

The professor does not think that the explanation from rivalry and ambition is enough. He might have taken a new start here. For *this* explanation explains something else altogether. Mayer's observation remains true when rivalry is as far as possible ruled out. When encouraged, another result manifests: the emergence of a few from the common level; the submergence of those who are hopeless considerably below the common level. The average may be the same but it is reached by an opposite process. The spirit of co-operation is half paralysed. If Mayer would extend his observations and make them comparative, the results would be very striking.

The broader moral is that as soon as the spirit of rivalry in humanity shall have been utterly replaced by that of co-operation and fraternity, progress in every field will be tripled in speed and quality. The spirit of rivalry and ambition makes barriers between mind and mind which are none the less effective and dulling because unconscious.

Suppose that every attainment by any one mind, whether in science, invention, or speculative thought at once became, as it sometime will, the stimulus to every other in the same and even other fields, what could we not do in ten years! It only needs an extension and deepening of fraternal feeling. And since each mind, as it radiated energy, would also be receiving a much more than equivalent, none could *lose* anything. As it generously flung away its own, the capacity to make tenfold more its own would develop. Everyone, to speak Hibernically, would stand on the shoulders of everyone else.

When shall we understand the vast significance of the ancient maxim that no one can lose *his own* by giving it away? If the inventor wants to clear his mind for swifter work let him make it his motive in work to help the general progress. STUDENT

Back to the Land

WHILE we are talking about conservation of natural resources we must take care not to forget conservation of the people that are to use them. Somehow or other country life must be made attractive or we become extinct.

The *Medical Record* has been trying to make its readers grasp this point, putting the data twice in one article:

> In Europe, and especially in Great Britain, and in this country in a lesser degree, the state of affairs is this: In the large cities and in the poorer parts of these in particular, the population is increasing by leaps and bounds. That is to say, the most prolific urban inhabitants are, generally speaking, wretchedly poor and not infrequently vicious and criminal.

And again:

> The cities congested with people are producing a physically and mentally inferior stock and at so rapid a rate that the average ability and capability of the whole community are being lowered. . . . The point is, what is to be done to stay this form of propagation of the human species, or perhaps, rather, what steps shall be taken to uplift the masses. The decision to be arrived at is whether the next generation of city dwellers is to be recruited from the five cent show, the music hall, the skating rink, the unsanitary dwelling and factory, or from a healthier, purer, and more elevated environment and class.

As the *Record* justly remarks, the measures suggested up to the present time for improving the human stock by careful mating (under medical certificate) or by judicious repression of reproductivity, "do not come within the sphere of practical politics."

The sterilization method for the criminal, now in operation in one of the States, is, we believe, a disgrace to civilization.

The proposition stands, that somehow or other country life must be made attractive or we become extinct. *One* great root, at any rate, of physical degeneracy, is within the field of politics. While they are thinking over the others, the reformers have plenty to do and the call for their patriotic work and thought is urgent. STUDENT

"Things-in-Themselves"

KANT'S philosophy left the "thing-in-itself" unknowable. So did Spencer's; but somewhat as an *obiter dictum* Spencer suggested that that "Unknowable" which appeared on one side as the external world, might on the other, the human, "well up" as the very consciousness that could not know it.

To make a philosophy our own, the products of thought must be realized by a discipline. If the reality of matter be that which in us is consciousness, then we must develop the fixed habit of regarding the external world as conscious. Spencer's ascription of unknowability to the essence of matter merely means that one of the five senses cannot cognize it. They cognize objectivity; the underlying subjective is at once beyond their purview.

But is it therefore beyond *all* purview? Modern science should now surely be ready to say *no*. For in accepting what it calls telepathy, it accepts the immediate relation of two subjectives, feeling and thought passing between mind and mind altogether over the head of the five senses.

Objectivity (of matter) means objectivity to one or more of the five senses. If we had fifty senses we should find matter objective in fifty ways. Suppose we had senses enough to exhaust its objectivity. We should be asking with all the more force, What is the underlying substance? We could not call that objective, for we should already have exhausted its entire objectivity. Its subjectivity would be proved by exclusion. Is there any need to wait until we have so many senses?

The old Vedic Aryans, poets and philosophers, undoubtedly sensed the all-pervading subjectivity. What else was their Varuna, Ouranos? To credit them with worshiping the objective sky is, as Max Müller pointed out, absurd. They sensed the universal presence, knew Spencer's "Unknowable," the sum of Kant's "things-in-themselves."

It is *up* to their level that we should constantly train our imagination, compelling it to imagine what really is. STUDENT

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Archaeology Palaeontology Ethnology

The Rock-Hewn City of Petra

THE rock-hewn city of Petra forms the subject of an article in the *Scientific American*. It lies on the northwest edge of the desert of Arabia, about midway between the Gulk of Akabah and the Dead Sea. In Petra, high up among the mountain crags, are temples, theaters, tombs, and other structures, strong and indestructible, almost as perfect as when they were first chiseled out of the living rock in which they stand.

The ruins are remarkable for the variety of styles they show, early native art mixed with Egyptian, Greek, and Roman; and for the exquisite colors of the sandstone, purplish-red, delicate pink and rose, white, crimson, yellow, blue-veined. The site has long been almost inaccessible owing to its remoteness and the danger from Bedouins, but may now be reached by a six hours' ride westward from El Maan, a station on the new Mecca railroad. It is approachable only from the east through a deep, narrow defile cut during ages by a stream in the sandstone. In a place where the gorge opens to two miles in width for the length of one mile lay this impregnable city. A grand arched portal, some remains of which are still visible, formed the entrance to this recess. The variegated rocks rise to a height of from 100 to 165 feet. In the CENTURY PATH, vol. ix, no. 10, the following description is given:

> The city is entered through a narrow gorge two miles long, which was once paved throughout with stone and the sides of which were used as a burial place. Along the bottom runs a small stream. About a mile and a half up the gorge there is a temple which has been carven out of the standing cliff and is a marvel of that art which, taking advantage of natural scenery, adapts it, instead of creating artificial erections out of keeping with their surroundings. This is called the Treasury of Pharaoh. The Egyptian king who built it first smoothed a great wall on the cliff side. On this, at a height of 100ft. from the bottom, the façade is carved. There are three doors opening into three chambers; the first chamber is 40ft. square, and the two others somewhat smaller. The portico in front of the doors is 35ft. high and is supported by columns two of which are parts of the cliff and the others are built of separate pieces. Further on, where the gorge widens, there is a theater with 33 rows of seats for 5000 people. It is carved out of the wall and is beautifully colored, some of the tiers being red, others blue, others scarlet. There are many other buildings, and the largest is the Deir or monastery, carved from the side of the mountain 800ft. above the level of Petra, and being 150ft. wide and 142ft. high.



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THE RING OF STENNIS, ORKNEY

This locality is frequently mentioned in the Jewish Bible. The Elamite king Chedorlaomer or Kudur-Lagamer made an expedition into the neighborhood and drove out the Horites, in the time of the twelfth Egyptian dynasty. "Esau" settles in Petra and founds the race of Edomites, whose king refused to allow Moses to pass. Mount Hor is connected closely with the names of "Moses" and "Aaron." At the close of the 4th century B. C., Petra was taken by the Nabathaeans, that mysterious and powerful ancient civilization. Hadrian captured it and it became prosperous under the Romans as Hadriana. It was the seat of a bishopric in the 4th century A. D., and after the invasion of the Persian king Chosroes in the 6th century it drops out of notice. In the 13th century a sultan of Egypt rediscovered it, since when it drops again into oblivion until the 19th century.

STUDENT

Negritos in Dutch New Guinea

AN expedition sent by the British Ornithologists' Union to explore the great snow mountains in Dutch New Guinea has sent to the London *Times* the news that at an elevation of about 2000ft. they have found a tribe of pigmies, whose average height is 4ft. 3in. They are classified as Negritos, and their discovery in this region was unexpected. So far they had only been known to inhabit three areas, widely separated: the Andaman Islands in the Bay of Bengal; the northern part of the Malay Peninsula, where they are known as Semangs; and certain areas in the Philippines, especially Luzon. Yet in all these districts their characteristics are astonishingly uniform. They are very dark, in no sense deformed, but well-proportioned and fully developed, of very low intellectual power, but merry disposition.

The student of *The Secret Doctrine* will call to mind what is said about the remnants of those Atlanteans who did not progress, and how some of these were giants and some dwarfs. The existence of such a great variety of human types in secluded parts of the earth is indeed impossible to explain by current theories. They are remnants whose point of divergence is situated at an immense distance in the past. Nor will the present continental configuration suffice to explain the resemblance between peoples so widely separated.

STUDENT

The Ring of Stennis

ORKNEY has two megalithic circles — Brogar and Stennis. This is the smaller, and only two of its stones are seen standing, the rest having been overthrown or removed. The story runs that a certain farmer harnessed a team and pulled the stones down.

The Government is doing what it can to restore and preserve the circles, raising such stones as are found prostrate. A runic inscription with a cross was found on one of those raised. The stones were sunk into a socket in the earth and supported by smaller stones beneath. It is well that we should preserve for awhile longer these testimonies of the capable race that raised them. It is singular that the term "Rude Stone Monuments" should be the one chosen for buildings absolutely unmatched in efficiency by any later efforts. E.

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The Trend of Twentieth Century Science

Exercise

WE have been shown by modern physiological research that the cells of the rind or cortex of the brain are concerned with muscular movement. For various reasons we also consider them to be equally concerned with thought. And behind both these functions they are energized by acts of will.

On these facts rests the true science of health by muscular exercise. If the science is thoroughly understood and practised we are benefiting muscle, mind and will.

That is a larger-than-ordinary view of the subject and was well and sanely developed in a recent address by Dr. Allen (of Richmond, Ind.) before the Wayne County Medical Society. He said:

> Just what exercise is, what it does, and how best to secure it is not generally recognized, if we are to judge by the various systems, appliances, pastimes, games and sports offered and recommended as a means to secure well-known benefits.

We must keep the three elements in view — will, the brain cortex as concerned with the whole muscular apparatus, and the same as related to ideas. We must also remember that as healthy brain cells tend to maintain healthy muscles, so healthy muscles conduce to healthy cells, including health of the ideas they correlate with. If there is to be a sound mind there must be a sound body.

In the special sense of the phrase we do not speak of the postman or the laborer as taking exercise. By exercise we mean muscular movements done for the sake of health, whether they happen to be pleasurable as in the case of sports or productive as in gardening and the like. The postman's and gardener's daily duties are not "exercise" and are of course perfectly compatible with failing health. But if the ordinary city man or desk-chained writer, finding his health failing, undertakes those same muscular movements, he is "exercising" and the chances are many to one that his failing health will fail no more. Dr. Allen says:

> The common impression of exercise is that it is an external process, working from without inward. For instance, climbing a hill is said to be good exercise, as if the hill and the climbing were the essential elements, when, in fact, the efforts made in climbing the hill is that which is good exercise. Then, as effort is an internal process, and the visible movements of the trunk and limbs are but expressions of this process, it is evident that exercise is an internal affair with external manifestations. As effort implies resistances, overcoming gravity or other forces enhances the benefits of exercise. Effective exercise, then, is the act of internal bodily forces overcoming external resistance.

It is more than that. It is a healthy mental state, with the will at its service, creating or calling out nerve force for the overcoming of resistance external *and internal* — for example neurasthenic inertia. There is a circle, for the mental state finds answer in the quality of the muscular movements, then the latter help the mental state which created the energy for them. Remember the double connexion of the brain cells — to muscular movement and to mind.

The idea, *I will be healthy,* is not necessarily a healthy one. It is merely healthier than the neurasthenic's auto-suggestion of his powerlessness. Better is, I will be healthy *for the accomplishment of something.* Best is the will to be healthy for the worthy accomplishment of some of the world's work, the betterment of human life.

Granted that, let will and idea energize for a short time every muscle and joint to their fullest extent, let them find outlet in full muscular work of every muscle—and we have exercise. The brain cells will benefit from the subjective side and also by reaction from the muscles they are energizing. From them, via the sympathetic nervous system, all the viscera will be energized.

Even so, it is better that the exercise should also engage the interest of the physiological or animal man, as in golf, tennis, or the like; still better that it should arouse the interest of production, usefulness, as in gardening. But there may be neither time nor opportunity for either of them. And if there be time neither for them nor even for exercise? Is there anyone who cannot *walk* like a man, with spring and uprightness, a few blocks to his work, instead of slouching through the streets?

Here is really the whole matter — to keep will and mind alert and alive as servants of self, making the body, their physical instrument, share in their alertness, life and resiliency. Health may fail sometime, hereditary and poor environment may tell; but we are conscious of having done what lies in us to do. The rest lies with Karmic Law, to which indeed at all times *results* belong. It is with us to do the thing, consigning the outcome to the Law.

STUDENT

Diseases of Metals

TWO curious diseases of tin, to one of which we have once or twice referred, have lately been studied closely. Disease is the usual word for them, and it is warranted; but those who do not like it can regard them as natural processes. In that case, however, they have something to explain.

The first disease has long been known. Says the *Scientific American*:

> The metal thus affected swells in spots, forming wart-like blisters, from which small drops issue and hang suspended in very much the same manner that drops of quicksilver will hang from polished copper coins. In the further progress of the disease the blisters become larger and the metallic gloss disappears more and more. The interior of the mass is affected at last, as can be shown by sawing through the metal, whose surface has become quite dull. When the entire mass has been transformed, it crumbles readily, and consists partly of granular powder similar to sand, and partly of more or less consistent fibrous lumps of all sizes up to that of a fist.

This is the usual tin disease, known now as the *gray* disease. The metal affected by it swells a little and is consequently of lighter specific gravity. In that state it is much more easily oxidized and reduced to a powder.

The cause of it, say some: the condition of its appearance, say others — is cold. It begins to appear at 20C. (56F.), but it is most rapid at *minus* 48C. It spreads from primary centers of appearance, and one of these may be created by innoculating a healthy piece from a diseased one. It is this innoculability, and the spread from centers, that give it the resemblance to disease. The cold is then the *condition,* just as cold is the condition for our own attack by say pneumonia. And it would seem quite in place to examine the diseased spots for some form of elemental life comparable (for metals) to bacterial life higher up. The disease, it may be added, is killed by heat, but some proportion of the diseased metal will oxidize in the process. Plates and vessels once attacked are therefore practically ruined.

The favorable condition for the other disease, a disease not limited to tin, is the opposite, namely heat.

Wrought metal is by some considered as in an unnatural state. The crystals are small and, given opportunity, will grow. The brass or tin thus affected looks spotty and corroded and is practically ruined, as in the first case. The change begins *above* 20C., advances from centers, and is innoculable.

The disease hypothesis finds some confirmation from other vital looking phenomena that metals exhibit, such as their fatigue, recovery by rest, and capability of being anaesthetized. They have doubtless a low but real life of their own — and a kind of consciousness.

STUDENT

Sterile Soils

TILL quite lately, and to some extent yet, soil sterility has been regarded as necessarily due to the exhaustion of some required ingredient. The theory never covered the facts, but there was no other. It could not, for example, explain some cases in which simple rotation of crops without fertilization was sufficient to keep the soil in productive condition.

But our own Department of Agriculture, Bureau of Soils, has placed the matter beyond question. A soil which contains humus but is sterile, is so because of toxins, poisonous chemical compounds, the excreta of plants. A watery extract of such a soil, added to a fertile soil, will make that also sterile. Some of these toxins have lately been isolated as crystalline bodies; some, it seems, are volatile; some have so far resisted isolation.

Nature, left to herself, has arranged the difficulty. The excreta of some plants, poisonous to them, can be used as food by others. And time, light and air, can in any case dispose of them all.

The roots of the tree or shrub manage to avoid absorbing their own excreta by covering themselves with unabsorbing corky cells. Then the uncovered growing tip pushes on beyond the poisoned area. In a locality left to nature the poisoned area will then be occupied by the roots of other plants which can use those matters, and thus a friendly and co-operative *modus vivendi* is established. C.

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Nature Studies

The Chemistry of the Soil

IT is really surprising what a lot there is to be learned about agriculture. A farmer might think he knew pretty much all there was to know, and yet know very little, comparatively speaking. The Bureau of Soils, of the Department of Agriculture is investigating the nature and action of the organic substances in the soil. Many soils that are described as "exhausted" are really only poisoned — sick — and can be cured, just as we can cure ourselves from exhaustion by taking medicines which will eliminate the poison from our system. So it is essential to know what organic compounds there are in the soil, and also what are the effects of different compounds on different plants.

But this is a very large order. To begin with, we do not know what compounds there are; the Bureau has succeeded in isolating a few and identifying them as compounds with long names known to the chemists. But the Bureau thinks there must be many more to be found yet, some very likely unknown to the chemist. These compounds are produced by plant-roots, and when they decay they give rise to still other compounds. The Bureau took the compounds which it had isolated and tried their effect on various plants. Some were deadly to the plants, others not. But they suspected that the ones which were not harmful to one plant might be harmful to some other plant. The only thing to do is to try every chemical on every plant, which means a great deal of work, but very interesting work. Another thing is that some of these chemicals may have their uses in decomposing other chemicals in the soil; so that the whole subject has endless possibilities and branches.

The scientific farmer of the future will need to know: (1) What things are in his soil; (2) Which of them are harmful; (3) What plants they are harmful to; (4) How to get rid of them out of the soil. He will have to be a chemist. He will not plant crops just where he pleases or in any order he thinks fit. Neither will he be allowed to irrigate his land with any sort of water that is handy, regardless of what is in that water, or of what kind of an irrigating ditch it runs through. He will not dare to dig into the soil every kind of weed and dead leaf, in the hope that all is good; for some things ought not to be dug in at all — they carry too much alkali or something else that is bad.

And, like as not, we shall get rid of many of the pests; for they may be caused by our mistaken treatment of the soil; and for anything we know they may be doing their best to undo the mistakes we make. TRAVERS



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GROWING SWEET POTATOES IN THE YUMA VALLEY



Lomaland Photo. and Engraving Dept.

TETON MOUNTAIN AND JENNIE LAKE

Asiatic Lakes Increasing Again

PEOPLE are fond of prophesying the future by inference from events in the recent past. They say the world will come to an end by drying up, because certain regions have in recent times been drying up. But geology shows that such changes are periodical, and that all parts of the world have been subject to cycles of dryness and cycles of wet. Even history shows the same thing. With regard to the Central Asiatic lakes, so often quoted as instances of progressive dessication, some people will be surprised to hear that many of these are now getting larger. Lake Baikal, across one end of which goes the ferry of the Trans-Siberian Railway, has risen three feet within the last ten years. The Sea of Aral has risen six feet since 1885 and now appears to be rising at the rate of nearly a foot a year. Further north, in the steppes, are many lakes that are increasing in depth. The Sea of Aral diminished from 1780 to 1785, increased till 1842, diminished till 1885, and since then has been rising.

It would be well if this larger view of physical geography could be paralleled by a larger view of human history. If, instead of regarding history and evolution as a straight line, we recognized its cyclic character, we should get nearer to the truth. Periods of civilization and of barbarism succeed one another. H.

Some Reclamation Projects

THE Yuma Desert in Arizona is naturally one of the hottest and dryest regions in the United States. The U. S. Reclamation Service has diverted the waters of the Colorado River over some of the area and turned it into a garden. This picture shows a field of sweet potatoes.

JENNIE LAKE is at the foot of one of the peaks of the Teton range in Wyoming. The high mountains near the Continental divide are the water-supply for many irrigation projects which extend down the Snake River for a distance of 450 miles. F.

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Students' THE PATH Path

From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

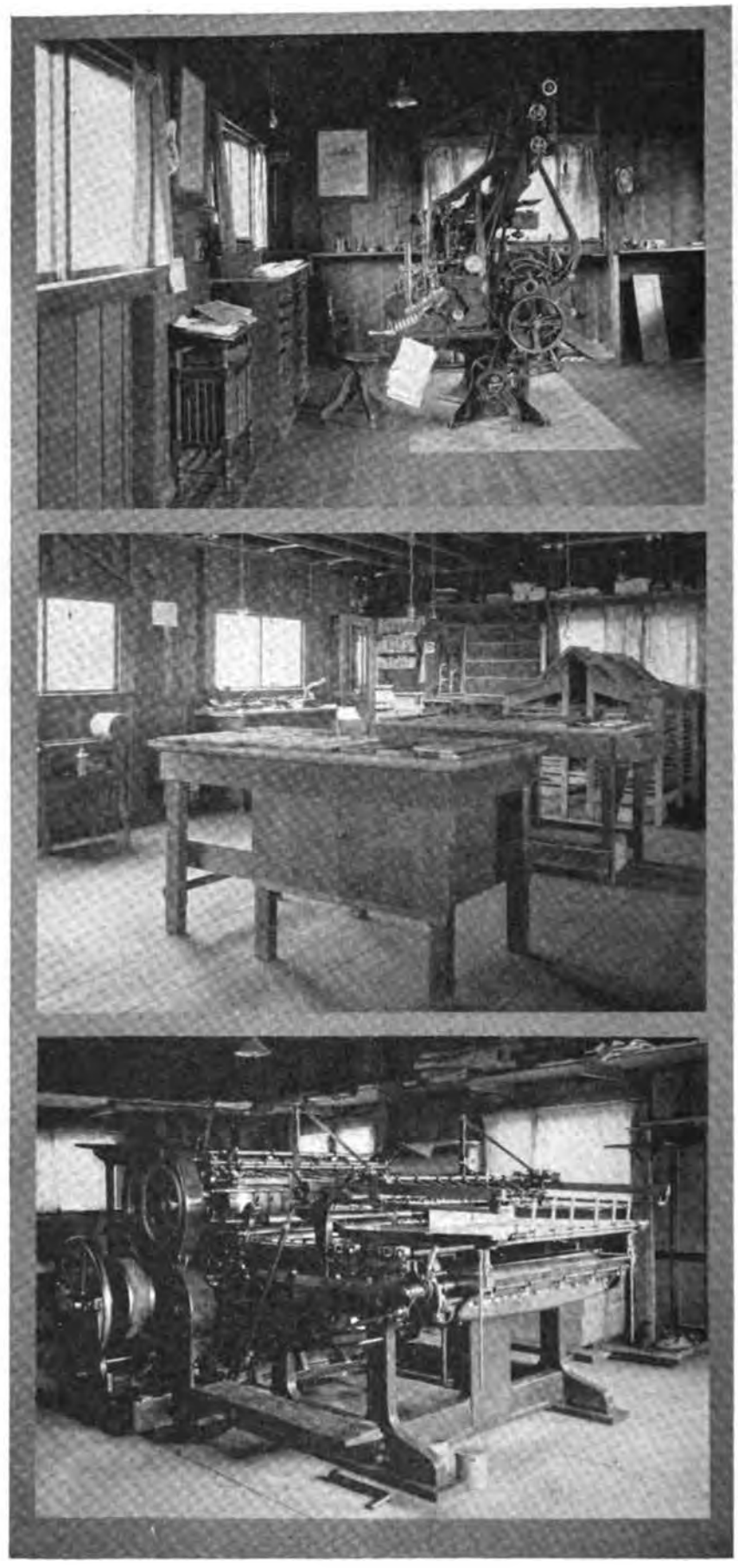
In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

Man a Divine Soul; Not a Miserable Sinner

THE Bible tells us that we are the Breath of God breathed into the dust of the ground, and that we are made in the image of God. Surely this means, and Theosophy so declares, that Man is an Angel of Light shut up in a body of flesh. He makes many mistakes and suffers much trouble in that fleshly life; but one day Man will rise up and overcome the ills of the flesh by recognizing that he is a divine Soul. Jesus said, "The kingdom of heaven is within you," and "Be ye therefore perfect, even as your Father which is in heaven is perfect.' (*Matt.* v, 48.) And Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 *Cor.* iii, 16.)

What interpretation can we put upon these teachings, save that each one of us, man, woman or child, has a double nature — this is one of the cardinal teachings of Theosophy. We have the Soul, which is our real Self, always trying to lead us into the light and make us unselfish, considerate of others, honest and noble. And there is the fleshly nature, always trying to make us selfish and greedy and filling us with angry and gloomy feelings.

Whenever we follow the fleshy nature, we are miserable and our lives are filled with strife and disease; for our fleshy nature leads to death and destruction. But when we listen to the sweet voice of our Soul, we are happy, because the Soul belongs to life and joy. The voice of the Soul tells us to be generous and kind, just and honest, truthful and sincere; — to be true men and women; and when we obey that voice our life is full of love and joy and peace.



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GLIMPSES OF THE COMPOSING AND PRESS ROOMS AT THE ARYAN THEOSOPHICAL PRESS. (SEE ALSO LAST ISSUE.)

Theosophy urges all men to follow the voice of the Soul. It makes no difference what race or nation they belong to. All men are brothers because all men are immortal Souls. There are people in all parts of the world who belong to the great Theosophical Movement founded by Madame Blavatsky, continued under her successor William Q. Judge, and now under the leadership of Katherine Tingley their successor, and though of different races and creeds they are all united in this, that they all try to follow the voice of the immortal Soul, and recognize that Universal Brotherhood is a fact in nature. So, Theosophy bids you, do not believe that you are a miserable sinner, born in sin, and of no use in the world. You are a glorious and eternal spirit, and you can spread light and happiness all around you, and so help the world very much. If men would only remember that they are divine Souls, they

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would become strong and noble, and would be able to throw off all trouble and persecutions and help to bring peace to their fellow-men. But if they give way to despair and believe that they are miserable useless sinners, they can do nothing and help nobody.

Let the light of Brotherhood shine in your heart and it will drive away the dark clouds. Anger and despair are trying to drag you down, but they cannot do so if you call upon the Soul within you. You are an immortal Soul and are much stronger than the evil forces, and you can drive them out and be at peace.

Theosophy calls upon men and women to recognize their own strength and be strong; to recognize their divinity and be compassionate, seeking the welfare of all. This is the message that Theosophy is sounding throughout the whole wide world. STUDENT

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question In what way does "The Law of the Conservation of Energy" apply to daily Theosophic life?

Answer The Law of the Conservation of Energy may be briefly summed up as follows:

The energy existing in the Universe is a fixed and unvarying amount that can neither be added to nor diminished, but which may be changed from one mode of manifestation to another. Thus the latent heat in coal may be used to generate steam; the steam may be led into an engine that runs a dynamo; the dynamo converts mechanical motion into electricity, which in its turn may give rise to light or heat. Now man, like the Universe, has, at any given time, or point of his evolution, a certain amount of energy at his disposal which may be used on any one of the three planes of his being. He may expend his life-force in the world of Soul. He may glow with an ardent love for humanity. He may throb with the strong pulse of good will to all that breathes, and concentrate all his power in aspiration to unite himself with the Divine.

Or again, he may decide to set his brain to work on theoretic problems, to the weaving of ingenious theories, or the classification of facts, and thus devote his life-force to mental activity.

Or as a third course open to him, he may prefer to convert his life-force into motive power for his muscles and give himself up to the practice of athletics. And thus we see that Soul, Mentality, or Body, may each afford an outlet for the pure, uncolored life-force which he receives into himself from the Great Fountain of Life.

Now the question confronting us is this: How best can we use our energy and powers to advance the highest good of ourselves and others, and avoid their diversion into unworthy channels?

Perhaps the most appalling waste of vital force takes place in the world of desire; for a little consideration will suffice to convince us that we are most of us desiring one thing or another, for the greater part of our waking hours. To dwell in thought upon a pleasant object is to desire it: to dwell in thought upon an unpleasant object is aversion, or the negative pole of desire, and this involves as great an expenditure of our precious energy as does the ardent longing to enjoy a pleasure.

And thus we travel through the day forever oscillating between the two poles of desire, now trying to pull a pleasure toward us, and now attempting to repel a pain. Oh for some delicate instrument to record the force thus squandered through the hours of a single day! We should, I think, get a wholesome shock which might, perhaps, bring about a reformation. Upon this Law is based the teaching of all religions as to contentment and calm, and a patient acceptance of the events of life; for can we climb the steep ascent of the mountain path if we are all the time running after gay butterflies or rushing in terror from every snake or scorpion that crosses our path? The *Bhagavad-Gîtâ* describes the wise man as one who "doth not rejoice at obtaining what is pleasant, nor grieve when meeting what is unpleasant." He does not let his life-force gush out wastefully into transports of joy or lamentations of grief; he prefers to "conserve" his energy for his great enterprise, the conquest of his lower nature, and the attainment of supreme enlightenment.

The power of speech, too, is daily wasted in a shameful expenditure of that sacred trust of power, which we daily receive and daily spend, with scarcely a thought as to our responsibility.

The ancients taught that to pronounce a word was to create a thing. And, indeed, the instinct of most of us is to avoid, if possible, the mention of anything unpleasant, because it is "unlucky" to do so. This is a natural intuition that we may safely trust. Consider then, how we pour that never-ending stream of chatter from our lips, the utter emptiness of which is at once apparent to anyone who withdraws himself from general conversation for an hour and remains silent as a mere onlooker from behind the scenes of the social drama. From his vantage point of silence he may note the force displayed in the discussion of the veriest trifles, the vehement insistence on details of no importance, and the all-devouring zeal devoted to a subject which will be forgotten ere a week is fled. The writer once knew a man who made a vow to abstain from every word not absolutely needed, for twenty-four hours, and he described to him the sense of over-powering force which the dammed-up torrent produced in him. He expressed his belief that had he persisted, the accumulated force would have quickened into life some spiritual power and perhaps have made him a seer, but — he did not persist.

To anyone who has at heart the needs of humanity and the necessity for giving every vibration of energy available to the great cause of the Spiritual Regeneration of the Race, the importance of the questions under discussion must assume gigantic proportions.

Energy cannot be annihilated, or produced out of nothing; some sacrifice must be made, and in order to live the Higher Life and exercise Soul Powers, the life of desires must be abandoned. The force now poured so lavishly into the life of sense gratification must be devoted to worthier purposes, and thus the quest of Alchemy, the conversion of the base metals into gold, will be really and truly accomplished in us.

"Desire nothing," says *The Voice of the Silence*. Why should we if we hold that all things that we deserve are surely traveling toward us, and that the Good Law which rules the Universe is absolutely just and right? How can we fail to miss a blessing due, or escape a penalty deserved? Then let us economize our powers, stop the fatal leakage of energy now wasted in desire and aversion, and turn the whole force of our nature on the One Thing Needful which cannot be described upon the printed page, but which each reader knows in his heart of hearts as his Highest Ideal.

P. L.

THY GREAT FOUNTAIN

"Dy ffynon lydan dyleinw aches." — *Taliesin.*

Thy great fountain fills the streams
That glow and sparkle down our dreams,
With boundless light of beauty, drawn
From saffron-splendid fields of dawn,
To ripple out, through sunbright hours,
In all the multitudes of flowers,
In every peerless gem that gleams
And dreams within her mountain mine,
In all the high, untroubled powers
That make the starry legions shine
What cloud soever looms or lowers,
Or rainbow o'er the mountain showers,
Or with her beauty strew the sea,
Or all the west incarnadine
With lambent sunset wizardry —
Thine is the hope that maketh free;
The splendor of the world is thine.

Thy great fountain floods the earth
With olden music deep in mirth
Majestic, that rings forth and runs
Thorough the playground of the suns,
And with its lone, eternal glee
Entuneth these mysteriously,
And rings and sings and brings to birth
All worth and wonder, all delight
That the wind hath in reed or tree,
Or that is squandered forth on night
Along the margent of the sea
By little waves that wonderingly
Wander and break on moonlit sands.
Thy lonely singing maketh bright
The seas that lap a thousand lands.
And from the harp within thine hands
The Gods and Bards draw music-might.

Thy great fountain maketh strong
Us, who are thine, to combat wrong.
For That Thou Art, that slumbereth lone
In mountain base and granite stone.
And That Thou Art, who raiseth high
His sudden bastions round the sky,
Forefending lest the demon throng
Grown over-strong, should rise and tame
Young constellations where they fly,
And trample down their aspirant flame,
Till the whole world's high promise die.
Lo now we know the hellions nigh,
Yet our own hands their ranks shall break;
Yet shall we drive them forth in shame.
For, for thine arcane bravery's sake,
Long-slothful war gods in us wake
That shall this wide waste world reclaim.

KENNETH MORRIS

DRAW the Curtain of night upon injuries, shut them up in the Tower of Oblivion, and let them be as though they had not been. To forgive our Enemies, yet hope that God will punish them, is not to forgive enough: to forgive them ourselves, and not to pray God to forgive them, is a partial piece of Charity: forgive thine Enemies totally, and without any reserve, that however God will revenge thee.

Sir Thomas Browne

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Progressive Redemption

JUDGING from a brief notice of a book called *Progressive Redemption,* by a clergyman, the sequel to two preceding books by him on *Progressive Creation,* the author elaborates the idea that the processes of natural evolution are supplemented by another kind of evolution which consists in the progressive manifestation of spiritual beings whose successive reincarnations are to culminate in perfect Godhood. He cites ancient symbolism and Biblical allegory in support of his contention.

An eminently Theosophical view so far as it goes. Such views are becoming more frequent, and are not now so readily shelved as the work of cranks as they used to be. After all, humanity possesses the faculties needed for the perception of truth. Theosophy is in one sense the fruit of such perceptions, gathered throughout the ages and verifiable by Seers. One is glad to see that the shortcomings of the evolution theories of a past generation are rapidly being recognized, and that the need for postulating a spiritual process as well is felt.

These independent workers usually confine themselves to partial views and often allow their intuition to be misled by their favorite fancies; a single mind is necessarily subject to such limitations. But the pot is boiling, and doubtless there will soon be many more minds at work on the same lines.

It is well also to note that the spiritual evolution is no longer defined as the arbitrary interference of a personal God, but rather as the working out of a law which is the *expression* of the Divine Spirit that animates the universe.

Occidental theological religion is twin-brother to materialism; for the world is divided into two between them. God is placed up in the clouds and materialistic science bosses the earth. The position of the scientific historian as against the theologian amounts to saying that history is not governed by God but by God; while the present-day evolutionists only differ from the theologians in spelling the deity with a small *g;* for the wonders they attribute to matter or to the primordial germ of life are the same wonders as the theologian attributes to "His hand"; while their attempts to explain the methods of working are not more blundering than those of the theologian.

But to come to the practical point — man must use his own efforts in any case; and Theosophy asserts, without fear of serious contradiction, that man's power to attain is limited only by his beliefs. The more he relies on his inner Divinity, the more he will succeed in manifesting it. The progressive redemption is brought about by the Spiritual Will of man, which is transmitted to him and is *in* him from his Divine Ancestry; and to evoke that Will, he must recognize it and make his selfish nature bow down before it.

This superior, whose inner pleasure it is *to emanate into them,* cannot impart efflux until they have adored. (Sêpher *M'bô Sha-'arîm,* translated by Isaac Myer, *Qabbâlâh,* 109-111.)

STUDENT

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Cremation and Resurrection

WITH reference to a resolution recently passed in the lower house of the Prussian Landtag, to legalize cremation, it is stated that it was carried against the opposition of the clerical section and of the Roman Catholic center party, whose main arguments were that earth burial is an ancient Christian tradition, and that if cremation is introduced a serious blow will be struck at the Christian doctrine of the resurrection of the body.

Two possible meanings for this occur: that the Deity cannot resurrect the body if it has been burnt; or that the people will not believe that he can. In either case it would seem sufficient to point out that a buried body becomes as much disintegrated as a burnt one; though the skeleton might be preserved for long in some cases, it would not be so in others, and would in any case be in bad repair. Prejudice resists innovations of all sorts, and will use any argument likely to have weight. In appealing to prejudice, instead of to reason, it shows some worldly wisdom.

As to the Resurrection of the Body, one may quote from *The Key to Theosophy:*

Why should we, who believe in the archaic esoteric philosophy of the ancients, accept the unphilosophical speculations of the later Christian theology, borrowed from the Egyptian and Greek exoteric systems of the Gnostics?

Why indeed need any true Christian believe in the resurrection of the earthly body, rather than in the resurrection of the immortal Soul *from* the body — from that "death" which it undergoes while entombed in this mortal flesh? STUDENT

Ignorance and Innocence

PEOPLE who hold up to us the example of Jesus may get more than they bargained for, for they may find that we appreciate Jesus more justly than they do.

The writer of a lay sermon in the newspapers points out that Jesus was a man who was tempted, and suggests that other men are also built for overcoming. The sects do not always remember the fact of Jesus' temptation. This meek and gentle man may have been innocent, but he can hardly have been ignorant, of evil. We must not confuse innocence with ignorance, as the writer mentioned (in the *Boston Transcript*) points out. Jesus was an overcomer; he had sounded at once the heights and depths of temptation and had conquered.

Man *is* made for overcoming. But let no sophistical perversity persuade us that we must court evil or even tolerate it. There is no need, for it is the inevitable lot of all men; and the law that through evil we progress would not come into effect if we courted evil or failed to resist it to our utmost.

And what of the attitude of sectarianism towards the problem of evil? It has too often taught us to cringe before evil instead of facing it manfully. By persuading us that the transgression of the "first man" has put his posterity in the power of evil, and that we can only be saved therefrom by signing a covenant of vicarious salvation, it has induced in man a craven and helpless attitude towards evil. From this teaching have sprung two opposing factions — those who seek to flee into the desert, and those who abandon themselves to profligacy. But the man who stays in the world where he was put, and manfully tries to understand the laws of his own nature, and to use his Higher nature in overcoming the lower, is the one who has assumed the right attitude towards evil. He finds that evil is ignorance, inefficiency, stupidity, failure, cowardice; and he determines to be no longer a slave but a master. STUDENT

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People Deserting the Churches

A UNIVERSITY president recently preached in a Congregational pulpit on the drifting away of people from the church. He said there was increasing irreligion, both among those who were merely indifferent to it and those who were sceptical. But people needed religion, and it was bad for them to be without it. The fault was largely due to the churches, which paid too much attention to dogma and ceremony when what the people needed was the gospel. The churches needed to have more of the spirit of Christ so that they could help the people. We did not need more churches; we had too many already. We had been teaching the death of Jesus for centuries, but we needed to manfest his presence. We could not of course do all that he did, for we had not his power; but we could show more love. Correct belief was all right, but Christianity meant doing something.

We submit, however, that the gospel needs revising too. Experience shows that the gospel, as it is generally understood, does not meet the needs of the people, and that when the people are touched, it is not by the gospel but by the human kindness that is bestowed along with it. If the gospel were the essential requirement, then the more of it the better; whereas we find that the gospel is a stumbling-block, whether at home or in "foreign missions."

What we have now is not the original gospel; we are using a lot of doctrines founded on the crude and materialistic speculations of various early theologians. Such dogmas as the vicarious atonement, eternal heaven and hell, the resurrection of the body, the personal deity, are not adequate to the growing intelligence of the people; and one should recognize that he is in no wise bound to adhere to them, as they are not the real gospel but merely the corruptions introduced by the theologians of another age.

Then again, why confuse *religion* with *theology?* The people are not irreligious; they are deeply religious, and much concerned about religion. But religion is a very vital thing and the churches do not seem to have it any longer; so the people are seeking their religion elsewhere.

It has been remarked that in religion and politics and everywhere the old lines of sect and party are fading and new lines of cleavage appearing. The new lines of cleavage are between the earnest forward movement and the bigoted reactionary movement. The progressives, though belonging to different denominations, are more united among themselves than are the progressive and the conservative members of a single denomination. They hold that the teachings of Jesus have been misunderstood and that it is time they were reinstated in their true sense. John Stuart Mill, when he read the Bible in his manhood with perfect freedom from bias either way, said he found the Christ of the gospels very different from the Christ of the churches.

The Christ of the gospels teaches that all men are potential Christs and that the kingdom of God is within; whereas the churches teach us that we are miserable sinners and have to be saved by believing in Jesus' crucifixion. What the people want is a gospel that will give them back their lost confidence in the saving power of their own innate Divinity; and the churches must teach that man is essentially divine and that he must use his own God-given powers of will and intelligence in overcoming the weaknesses of his lower nature. This is the religion that the people are seeking, and they are adopting it under various names, such as humanitarianism, the religion of business, and the like.

The old church organizations are naturally concerned for their continued existence, but they will have to be considerably modified if they are to continue. In the meantime it seems as though an invisible church were growing up among the people, consisting of a spiritual union of all those who recognize their own essential Divinity. E.

A Universal Language

AN Italian, Signor Rivetta, in *La Lettura,* carries the Universal Language question high above the heads of the disputing Esperantists, Idists, Volapükians, and all the rest. There is no need to make a new language; there is no need to learn one. It exists and we already know it. What is it?

Chinese!

We know it because it has no alphabet. Every word is represented by a symbol, a picture, a representation of the idea conveyed by the word. Since its invention the picture may have been altered, abbreviated, conventionalized — but it is there. Find it, dig it out, and you have a universal word for that idea. There are about 3400 languages spoken on earth, but the speakers of all of them might understand your picture.

Go to your nursery and you will find that your children already know this universal language. Give them the back of an envelope and a pencil and they will make conventional pictures of a horse, a man, a tree, each with three or four lines.

Suppose we write two or three pages of a novel in the new language. In the old it would be something like this:

"It was a glorious morning in June" — followed by various paragraphs about the sky, the fresh breeze, leaves, birds, sunrise, etc., etc.

"From the depths of the deep wood two travelers might have been descried emerging on horseback. The younger" — etc., etc. We all recognize it.

In the new language we should have five or six little conventional pictures occupying half a line. There would be the sun, just a rayed semicircle; a clock face indicating half-past-five; a bird with beak open, facing the sun; three trees with leaves a little blown, two men on horseback between the trees. The reader's imagination would supply the padding. What a gain of space and time!

The Fourth of July orator of the old stamp speaks eight columns. In the new language it is compressed into one picture — a man on a barrel, yards of tape coming out of his mouth, a spread eagle on his head. If he referred for example to the tariff it could be pictured as a wall being built higher or taken down according to his view of our needs.

You see the idea? the whole newspaper on a postcard, read with one sweep of the eye in all countries alike. After that, time for *thought!*

How imagination would be stimulated! It would be a pleasure to write, inventing new symbols; a pleasure to read, guessing at those you are looking at. And we should all become artists, taking pride in our drawings, even coloring them and adding fine touches. In time we should be educated up to the point of comprehending the eternally valid symbols of antiquity, each a whole treatise on philosophy, the tau, the ansated cross, the svastika, the caduceus, the serpent biting his tail ——

But we must not be carried away. Let us return to Chinese and its Italian advocate — who by the way has risen beyond peninsularity, for he might have prescribed Latin. It appears that the Chinese has 80,000 ideograms or words each corresponding to an idea. Would they not suffice? Do we need so many even? Could we not do *our* whole amount of thinking and writing with far less, at any rate until the new régime has evolved our minds and imaginations? The average man, at any rate, uses but two or three thousand words.

The proposition is apparently serious, but of course it will not do. The Chinese symbols are too far away from their originals, too conventionalized, and the Chinese mind that invented them is not the modern Western mind. Still, the idea is very refreshing in these days of shorthand and the typewriter and the telegraph. Something like it may be in store for us in the far future when we have got out of the valley. Mathematics, chemistry, and astronomy do already make steps in that direction.

In *The Secret Doctrine* H. P. Blavatsky speaks of both Chinese and hieratic Egyptian as having been *consciously created.* STUDENT

"E pur si muove!"

RECENT discussion of the Papal attitude towards astronomical science, in which it is claimed that the Papacy never objected to the heliocentric theory or persecuted anybody for maintaining it, indeed rather welcomed and favored it — has drawn an interesting letter from a correspondent of *Knowledge,* Mr. G. M. Minchin. He says that a now little-known edition of Newton's *Principia,* "The Jesuits' Newton," was published in 1742 at Rome by two members of that Order, Le Seur and Jacquier. He has a copy which was republished in Glasgow in 1882.

> In their preface the learned Jesuits make the following remarkable statement, which I translate from the Latin in which it is expressed: "Newton in this third book assumes the hypothesis of the Earth's motion. The propositions of the author cannot be otherwise explained than by this same hypothesis. Hence we are compelled to assume a character foreign to our own. However, we profess to comply with the decrees promulgated by the Supreme Pontiffs against the Earth's motion."

Ergo:

We know, as obedient Jesuits, that the earth does *not* go round the sun; but in our other character, as men of science and exponents of Newton, we find it an agreeable hypothesis — though of course false and heretical — that it does. H. C.

Age of the Earth

AN American professor has recently declared the age of the earth to be 60,000,000 years. He claims to be able to tell this almost exactly by the aid of the cliffs in Arizona and Utah and the Grand Cañon of the Colorado. Let us add to the *earth's* age one 0 — just one! STUDENT OF THE SECRET DOCTRINE

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Scientific Oddments

A NEW use for the *x*-ray is in studying the internal structure of fossils. A fossil sea-urchin preserves the internal structure of the original shell, but cannot be examined except in a section. The *x*-ray, however, enables the whole internal structure to be photographed.

ARTIFICIAL false hair is a recent step in the progress of sophistication. The demand for false hair has become so great that in Germany a substitute made of vegetable fiber has been introduced. Hair, we understand, is a vegetable anyway. But why not search out some suitable plant and sow it in the scalp? The crop would have heat and moisture and perhaps soil as well.

THE concrete age is coming just in time to alleviate the stringency in lumber; and besides there are many things concrete can do which wood cannot. Wood has not been able to build snow-sheds that could be relied on to survive the avalanches in the Rockies, which were vast enough to sweep shed and train together to destruction. So now immense concrete snow-sheds are to be built, strong enough to withstand a cyclone.

THE largest masonry arch in the world is said to be one at Plauen, in Saxony. The figures given are, span 295ft., rise 59ft., radius of curvature of intrados 344ft. If the last figure is 354, making the ratios 5, 1, and 6, the arch is not only masonry but masonic, though its dimensions were probably determined rather by the width of the river than by the figures of the lunar month and year.

IN the Canton of Vaud, Switzerland, special cheeses are made for family festivals, but they are made several years ahead of time. It is considered they improve with age, and sometimes they are handed down from generation to generation as precious heirlooms. Recently a cheese was found which dated from 1785; it had to be cut with a saw, but it was still quite good, though they have had to buy a new saw. Through the sins of the fathers, the children's teeth are set on edge. Did the Egyptians make cheeses? If so, they ought to be very good eating by this time.

IT is stated that "Paris time has been transmitted by wireless telegraphy" to all ships fitted with the necessary receiving apparatus and within a radius of 3000 miles. It is a bold figure of speech to speak of sending time by telegraph, but the sending of signals at a given moment of standard time enables ships to check their chronometers and correct any errors therein; thus the calculation of their longitude is rendered more accurate.

IT has been shown that ultra-violet rays have a deadly effect on green plants. Green foliage exposed to a light emitting these rays becomes brownish owing to the decomposition of the chlorophyl resulting on the death of the protoplasm in the leaf-cells. The withering of leaves exposed to the direct action of the electric arc is due to this cause. It is stated, however, that glass filters out these rays, so that the question of globes for the lights become highly important, not only for plant health but for human health.

VENERATION for antiquity has its uses and abuses. So has the love of modern progress. It is a question of discrimination. The River Jordan is to be made to turn water-wheels. That is good enough; but when it is added that these wheels are to supply with electric light Jerusalem and other cities whose names are spoken by the faithful with bated breath, "insult is added to injury." The scheme is being mooted in Constantinople, so it is said. No doubt an amicable agreement will be arranged between the power companies and the pilgrims, and perhaps the former might take on the business of bottling and exporting Jordan water to wealthy and titled parents in remote parts of the world.

IF you want a thing done, do it yourself, is an old maxin; but we have altered all this nowadays. If you want a thing done, you press a button, and that is all there is to it. The latest is an electrically heated garment; very useful in the hands of the doctor, but liable to abuse as an enervating luxury. It is made of wool intertwined with 7000 feet of thin copper wire weighing 20 ounces. Connexion may be made to any electric light circuit, direct current, or alternating current having a difference of potential of 110 volts. The wire heats up, and the heat may be regulated by a switch held in the hand. But would it not be possible for circumstances to arise where the wire would get heated to redness and set the garment afire?

WHEN we speculate about the exhaustion of coal as a source of power, we overlook other sources of power and also fail to allow sufficiently for the resources of invention in developing their efficiency. One of these is wind-power. This does not mean a clumsy old-fashioned four-sail wind-mill turning a mill-stone, but a modern wind-turbine capable of gathering in every movement of the air, from a gale to the first remove from a dead calm, and turning it into electrical energy to be stored or used as occasion requires. One type consists of a wheel 16ft. in diameter mounted on a steel tower 50ft. high. The wheel is of galvanized steel, its moving parts running on ball bearings, and its transmission gear in an oil bath. Even in a breeze of six miles an hour it generates electricity. Such an arrangement can be used to provide a constant supply of power for domestic purposes, the governing being done in the electrical apparatus and not on the turbine.

THE reported formation in Paris of an orchestra composed entirely of doctors furnishes a natural occasion for journalistic witticisms at the expense of both professions. That well-blunted old hack-saw about music having charms to soothe the savage beast is to the fore; but the other uses of music, as recognized by the more strenuous school of modern composers, are not neglected. Strychnine will now yield the place of honor, as a provocative, to a spoonful of Strauss' *Elektra* whenever it is desirable to make a paralytic patient jump out of bed. But the doctors are warned against administering Berlioz after a surgical operation, when Mozart is obviously indicated. We are not told whether the treatment is to be allopathic or homoeopathic; in the latter case, we suppose, the doctors would treat violent dementia by a homoeopathic dose of Debussy administered from a distance of several blocks. One seems to understand, too, how a few strains from "The Holy City" or "The Children's Home," through a cornet, might cure a case of morbid sentimentalitis. H.

Dante as a Sorcerer

IT is curious to find Dante figuring as consultant sorcerer, that is as sorcerer called in like a specialist physician to superintend an extra difficult bit of Black Art. He was called and he came; the nature of his counsel we do not know.

Documentary records have recently been issued of the processes instituted by Pope John XXII against Matteo and Galeazzo Visconti of Milan. The Pope charges them with attempting to kill him by a particular application of the principles of the Black Art by making an image of him and consuming it with fire; the idea being that as the image vanished in flame so would its original, perhaps being consumed with fever, perhaps wasting on general principles, or, it may be, disappearing without a trace. Having only seen an abstract of the documents we do not know whether the Pope considered that he felt premonitory symptoms of any of these fates and traced them to their cause, or whether he found out about the attempt in some other way. He knew at any rate that the Visconti hated him.

Dante, it appears, was regarded as being something of a magician, partly doubtless because of the awe which his poem inspired, partly because of certain passages in it which deal with magical malefactors. The Pope's chief witness, one Canholati, asserted that Galeazzi had sent for the poet and asked his advice or aid in the operation proposed. He is not however charged with having given it and he only appears incidentally in the case. But the whole account makes an interesting picture of medieval Italian life. One only wonders how the Vicegerent of God could have supposed for a moment that any conceivable Black operation, even energized by all the devils in perdition, might affect so tremendous a personage as himself — and also why in Christian charity he did not *forgive* the operators and turn the other cheek to them, leaving them to a higher vengeance. STUDENT

The Antiquity of Astronomy

IN a recent scientific article on counting the stars, the statement is made that Hipparchus discovered the precession of the equinoxes, etc., and has "justly been styled 'the father of astronomy.'"

This, like Archbishop Ussher's date of creation, might very well pass as true among the unenlightened. But it is surely time for scientists as well as theologians to cast aside superstition, and look at facts!

"The Hindûs state that 20,400 years before the Kali-Yuga (3102 B. C.) the first point of their zodiac coincided with the vernal equinox."

"The Tiruvalur Brâhmans give the Moon's motion as 277° 45' 1" as referred to the equinox, and 212° 0' 7", on the movable zodiac, in a period of 4383 years and 94 days ending at 2h. 15m. 30s. on May 21, 1282 of our era at Benares."

Does this look as if the ancient astronomers of India were ignorant of such a simple fact as precession? These statements are to be found, with much more of a corroborative character, in Bailly's *Traité de l'Astronomie Indienne et Orientale*, published 1787. F.

Special Subscription Offer

THE attention of our Readers is called to the Special Subscription Offer. See page 20.

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Art Music Literature and the Drama

The Doom of Philae, Egypt

PHILAE, "Egypt's crown jewel, none more exquisite," long known to poesy as "the gem of the Nile," is slated for destruction unless energetic steps to preserve it are taken, and that speedily. The building of the great Assouan dam so raised the waters of the Nile that during full five months of every year the island itself is wholly submerged and its buildings partly so. During this time the wonderful Temple of Isis and the smaller temple known as "Pharaoh's Bed" or the "Kiosk" are partly inundated (see illustration) and when the water recedes, the walls and pillars, many of them decorated with mystical and religious emblems and in a long past age revered as sacred, are covered with a coating of slime and mud. The foundations are already said to be weakened as the temporary props put in have failed to stay the ravages of the waters.

Helena Petrovna Blavatsky, in *The Secret Doctrine* (vol. ii, pp. 558, 559), thus describes one of the bas-reliefs in the larger temple:

> One especially from the temple of Philae, represents a *scene of initiation*. Two Gods-Hierophants, one with the head of a hawk (the Sun), the other *ibis*-headed (Mercury, Thoth, the god of Wisdom and secret learning, the assessor of Osiris-Sun), are standing over the body of a candidate just initiated. They are in the act of pouring on his head a double stream of water (the water of life and new *birth*), which stream is interlaced in the shape of a cross and full of small ansated crosses. This is allegorical of the awakening of the candidate (now an Initiate), when the beams of the morning sun (Osiris) strike the crown of his head (*his entranced body being placed* on its wooden *tau so as to receive the rays*). Then appeared the Hierophants-Initiators, and the sacramental words were pronounced, ostensibly, to the Sun-Osiris, addressed in reality to the Spirit Sun within, enlightening the newly-born man.

When the building of the Assouan dam was proposed the original plan provided for a barrier of such a height that the whole of Philae, including the Temple and Kiosk, would be submerged. But protests were vigorous and the plans were modified so that now only the foundations of the temples are covered. Lord Leighton, who was at the head of the movement in protest, declared that "any tampering with Philae would be a lasting blot on the British occupation of Egypt."

Philae is only a tiny island, to be measured in feet not miles, and its ruins include, besides the Temple of Isis, the Portico, the Kiosk, the smaller Temple of Isis Ouosret, the Colonnade of the East and the Colonnade of the West. The project to raise all of these buildings fifty feet or so above their present position would not be impossible of execution, according to the promoters of it, for in Egypt labor is cheap. Yet the task is an enormous one, for it would involve taking down all of the edifices and rebuilding them upon high granite foundations, of course well buttressed on every side. Then, with a retaining wall around the whole island, Egypt's most exquisite — possibly most mystical — gift to posterity could be preserved.

It is estimated that this could be done for one million dollars, a trifling amount in comparison with the commercial value of the Assouan dam, which is declared by authorities to be worth to Egypt not less than four hundred millions.

Philae is unique in its beauty and seems to have little in common with the massive temples of the Lower Nile. It was built under the Greek rulers of Egypt when the artistry and craftsmanship of the Hellenes was in high favor, and this may account for many of the unique features noted by artists and archaeologists. But it is probable there were other reasons and these may be broadly hinted at in the quotation from H. P. Blavatsky given above. May not Philae have been, in ancient Egypt, an important seat of the Mysteries, a place in which the truths of life and nature were taught, and in which those who deserved were initiated into the wisdom that should fit them to be unselfish workers for the human race? Many evidences go to indicate this. STUDENT



PHILAE, EGYPT, DURING INUNDATION

Musical Precocity of Famous Musicians

DR. Leonard G. Guthrie, in a lecture upon the "History and Literature of Precocity in Children," recently delivered before the Royal College of Physicians in London, gave some interesting examples from the lives of musicians. To quote from the report of an American music critic who was present, Henry T. Finck:

> Out of forty names collected by Sully thirty-eight showed decided bent for music before they were twenty years of age. Palestrina and Tartini are the two exceptions, but accounts of their lives are legendary. Twenty-nine of the thirty-eight showed musical gifts as young children, the others at about twelve years. Rossini positively disliked music until he was seventeen, probably because he was forced to practise by his parents. Wagner showed no particular leanings toward music until he heard the operas of Weber and the symphonies of Beethoven. Mozart played minuets at four years of age, and was exhibited as a wonder child a year later. Early in his fifth year he composed concertos; at eleven an opera bouffe. Mendelssohn began music in his fourth year, and wrote piano pieces six years later. Schubert at eleven played the violin in church, and composed songs. Meyerbeer as a young child could play any air he heard. He performed in public at nine years of age. Hiller did the same at ten years. Spohr played the violin in public at twelve years, and Rubinstein the piano at ten. Méhul was an organist at ten. Liszt played in public at nine years. Schumann composed before he was seven years; Cherubini at nine years; Auber at eleven years; Weber at twelve years, and produced his first opera at fourteen years. David composed at thirteen years, Lotti and Rossini at sixteen years, and Purcell at seventeen years.

Musical Tea Kettles — Why Not?

THE Japanese, who seem to find both art and music in what to us are the most prosaic commonplaces of life, manufacture tea-kettles which not only boil water but sing songs — "not perfect melodies," says a traveler, "but perhaps as musical as the notes produced by some of the insects that the Japanese also treasure for their music."

The tea-kettle song is produced by the dextrous fitting of thin sheets of iron fastened upon the bottom of the kettle through which the steam bubbles escape, and is also modified by the shape of the kettle. These singing kettles are highly prized and have been used in Japan for centuries. Even the Puritan home tradition of the singing kettle has been led along the pathway of art by our Oriental brothers. And yet, why not? STUDENT

The Russian Balalaika Adopted in England

IN England, writes a correspondent, amateurs have taken up the *balalaika*, a string instrument peculiar to Russia. There are even *balalaika* orchestras. This instrument consists of three strings across a triangular keyboard, the strings being so tuned that they may be sounded together as a chord, the hand being moved up and down the neck of the *balalaika* to afford progressions or change of key. It is not unlike a simplified banjo, excepting that the strings are never played separately. It is said that one can learn to play upon it in a single lesson but — we doubt if it be as laden with musical possibilities as the cello or violin. STUDENT

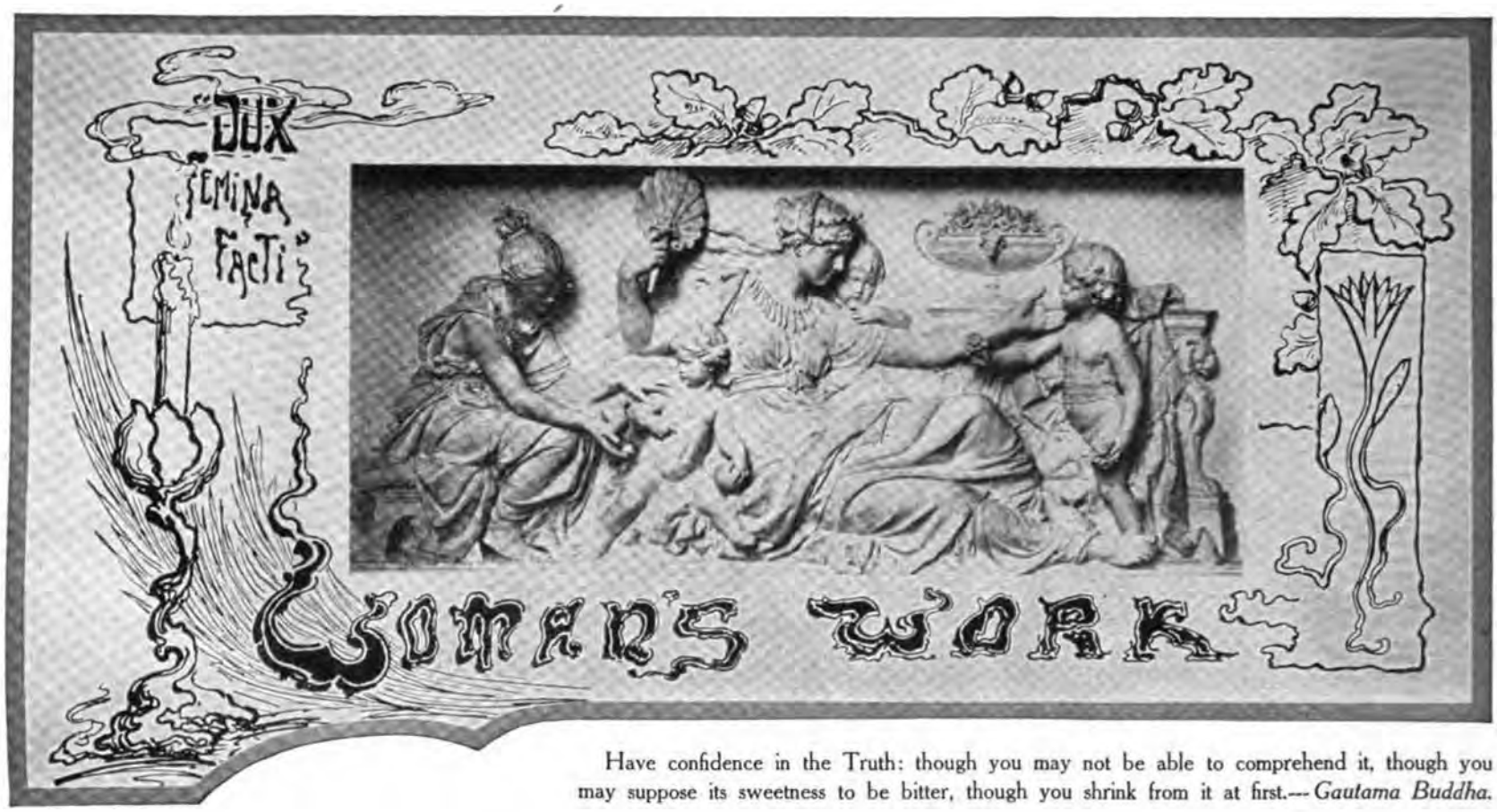
A Japanese Linguistic Feat

HOW long would it take an American or an Englishman to learn Japanese so thoroughly as to write poems in that language, poems woven of its very essence? We could not do it at all probably. But there are Japanese who do the opposite thing. One of them, Yone Noguchi, has just published a volume of his own English poetry, *The Pilgrimage*, evincing in some respects a command of the subtleties of our language which many of our own poets would be glad to achieve. The Japanese and English languages are in different keys altogether, animated by wholly different principles, belong to different linguistic kingdoms. But this poet has succeeded in crossing the apparently impassable and impossible gulf. STUDENT

The Spanish Royal Academy Dictionary Translated into Chinese

THIS may have a significant bearing upon the future — the completion of the arduous task of translating into Chinese the large Spanish Royal Academy Dictionary. The translator is at present secretary of the Chinese Legation in Mexico. It is stated that this is the first translation of a Spanish dictionary into the Chinese tongue. STUDENT

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Have confidence in the Truth: though you may not be able to comprehend it, though you may suppose its sweetness to be bitter, though you shrink from it at first.—*Gautama Buddha.*

EGYPT

From Katherine Tingley's Note Book

V

THE Sphinx still held my attention while my heart pulsated to the vibration of those magic words, and as they seemed to die away in space there was a sense of a deeper silence, a more subtle touch — such as one may feel but once in a lifetime.

Surely, thought I, if the great throbbing mass of humanity could understand — if they could once grasp the real meaning of life, and perceive the eternal golden thread of divinity that binds all in all, then their souls would be unbarred; no longer would they be content to live upon a material plane of selfishness and error, for the white light of their souls, once freed, would illumine the world, and the glory of a departed peace and a true spirituality would return again.

The intense heat of the scorching sun and the voices of my comrades caused me to awaken from my reverie, and with my companion I moved on over the shifting hills of sand to the temple, where the rest of the party were dismounting from their camels.

We soon found a shady corner in one of the halls of the temple and gladly sat down to rest. Just outside the camels lay crouching in the sands with the attendant close beside them, standing in an expectant attitude, ready to spring into action at a moment's notice.

The Sheik and two of his companions moved off a short distance and sat down in the shade of one of the lofty columns. Through the side opening of the temple the sun threw its soft golden light in upon the granite and alabaster walls. A few hundred yards away could be seen the stately Sphinx and majestic Pyramid, the river Nile and the wide stretch of green fields, forming a striking and magnificent picture — making an impression not soon to be forgotten.

Just at that moment we were all affected by the solemnity and beauty of the scene as we sat gazing in wonderment and silence. Even the group of three who sat near seemed to take part in our thought and enter into the spirit of the occasion with us.

There was one among them, whom I had first noticed at the Pyramid. He was strangely unlike the rest of his companions, even in his dress, though his skin was dark, and he also was dressed as a Bedouin. His face was interestingly handsome and its expression peculiarly subtle and spiritual. He did not make the slightest effort to intrude or seek to impress us with his importance by assuming a mysterious air, as is often done by those who pretend to possess some special inner knowledge.

It was plainly seen that he was vastly superior to the others in intellectual and spiritual attainments and I was not surprised to find that he spoke English fairly well and knew a great deal about subjects such as interest only the thinking and scientific mind.

When I asked him where he had gained his knowledge, his face lighted up with a curious and knowing smile, and he said, "I go away some time to my Teacher and I come back again when these people need me."

HOW humanity suffers! And such opportunities are today open before it. There are no heights to which it might not rise. Yet it is so inbred in the blood and bone of man to demand what he wants rather than what he needs, that the struggle to lift his consciousness out of its bondage to appetite and selfish desires is a hard one indeed. Yet there are those who dare to make this struggle and succeed. Often the battle of the ages goes on in one single human heart, and the world knows nothing about it.

— *Katherine Tingley*

"Luncee for the Jusady," called out our Arabian attendant, the dragoman, as he flourished about with the air of a prince, and he looked it every inch, too. He was an almost perfect type of the young Oriental in his gorgeous and rich dress of pale yellow and purple silk, and red velvet fez.

Without formality we sat down to our lunch, spread on the rock floor of the temple, with no end of tempting things before us, and we ate heartily for we were very, very hungry, filling in the time between courses with talks of home and Crusade experiences.

One of our members, the jolliest of all, sang "America" until the walls of the temple resounded with the patriotic air. The Bedouins smiled, they did more, they grinned—evidently for the first time in their lives — and the expression of their faces showed that they were wondering what manner of people we were. If not Christians, where did we come from? for they look upon all white-skinned people as their enemies. Yet here were these Arabs laughing with us, and even going so far as to forget they were there for "backsheesh."

In spite of our hurry to finish our meal that we might inspect the temples, for it was past mid-day, we found time to listen to a story by one of the Comrades of his humorous and exasperating experience that morning with a donkey man, who persisted in pursuing him at every step, through the many zig-zag streets of Cairo; a most amusing and unique experience, which wound up with our dignified clerical friend suddenly turning upon his pursuer, glaring, howling and gesticulating to frighten him away. Not succeeding, he made a bold rush at him and with arms extended, in broad Yorkshire English, he consigned the poor donkey man to the dark regions which seemed to be a reality in his mind at that moment. This brought about the desired effect, for the poor terrified fellow hurriedly mounted his donkey

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and disappeared round the nearest corner.

The next thing that demanded our attention was the interior of the temple, its halls and burial chambers. The temple itself is constructed of granite and alabaster and was no doubt, in a remote age, used as a place of worship or assembly where the people made sacrifices in honor of their dead.

The architecture was a marvel of simplicity and showed a perfection in the art of working the hardest stone not attained at the present day.

We went through the long hall, passage-ways, and burial chambers, the interior of the latter being finished with alabaster, the transparency of which was very plainly seen by the light of the torch, which our guide carried to show the way through the dark passages.

In the floor of one of the halls is a deep well, said to have been connected at one time with the Nile, in which were found no less than nine statues of Chephren.



A WOMAN OF CAIRO, EGYPT

Echoes of Today

THANKS to the generosity of Mrs. Minnie Maddern Fiske, whose letter anent the killing of wild animals appeared in our issue of July 3, a goodly number of Boston's sick and worn-out horses, which otherwise might be suffering tortures worse than death at the hands of masters made cruel by the hard struggle for bread, and which might in some cases have been turned out to starve, are now literally "knee-deep in clover." They will spend the rest of their days in peace and plenty on a New Hampshire farm. Those who believe in evolution, all sentiment aside, know that such efforts as that of Mrs. Fiske help inconceivably to hasten the progress of man as well as animals along that Path which human selfishness has done its best to make hard.

Next winter Mrs. Fiske will take charge of and appear in a National *Kirmess* for the benefit of the Humane Societies of the nation. Every Theosophist bids the enterprise "God speed!" And, incidentally, is it not glorious to see a woman using the precious leisure hours of a busy life in a work that is pure unselfishness? What an example to womanhood everywhere! More especially to the ambitious and selfish, the "militant" and the undutiful. So much power have all women, locked fast in those precious treasure-tomes that we call "our leisure time," and yet, like Naaman the Syrian, we think that for which we search cannot possibly be so simple and so near.

IT is reported that Queen Elena of Italy has been for some time carrying on a work that serves the double purpose of providing her with additional funds for the numerous charities to which she is devoted, and of keeping state secrets where secrets ought to be. There has been for some years past in the royal archives a large collection of state papers which has remained unbound because King Victor Emmanuel would not trust them to hired bookbinders. Heretofore, special rates have been paid to those employed to bind imperial documents in consideration of their promise not to divulge their contents. Not all so employed have been scrupulous about keeping their promises, however, and as a result the King has allowed the most important papers to accumulate, unbound. In entrusting them to the Queen he is not only protecting the State but is giving her the opportunity to display her skill in bookbinding, an art at which she is an expert. Queen Elena is better known, however, for her charities.

IT is interesting to watch the quiet shaping of events, side by side with the very unquiet efforts being made in some quarters. A contemporary contains the following:

> Hahn's Peak, Colo., June 24.— What is believed to be the first jury of women that has ever sat in a court of record in the United States, was assembled in the court yesterday by Judge Morning to decide upon the sanity of Elizabeth H ——. Hahn's Peak, the seat of Routt county, was almost wiped out by a recent fire and when the Hutchinson case was called, the court discovered there were not enough eligible males in the town to make up the necessary jury of six.

The Judge accordingly summoned for jury service six women who heard the evidence and brought in a verdict. STUDENT

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OUR YOUNG FOLK

FIVE WAYS TO FAIRYLAND

ONE way to Fairyland is through the dawn,
Over the misty summit of the hill,
Through the dew-drenched, bird haunted wood, until
The path leads straight into the glowing eastern light.

One way to Fairyland is through the noon,
The sky one blazing sapphire, not a breeze
Nor sound save some faint twitter in the trees.
The earth is hushed, yet throbbing, and all strangely bright.

One way to Fairyland is through the dusk—
Crickets and katydids begin to sing;
Grasses and leaves are softly whispering;
The shadows deepen; from the garden faint, sweet odors come.

One way to Fairyland is midnight's hour
In some old wood. The moonlight fitfully
Drifts through the boughs o'erhead, fantastically
Splashing the black with silver in a world entranced and dumb.

One way to Fairyland is through the heart—
The heart where shy love-spirits have their birth,
Fairies that make a paradise of earth.
One way to Fairyland is through the heart.

Mary Elizabeth Rodhouse in *The Outlook*

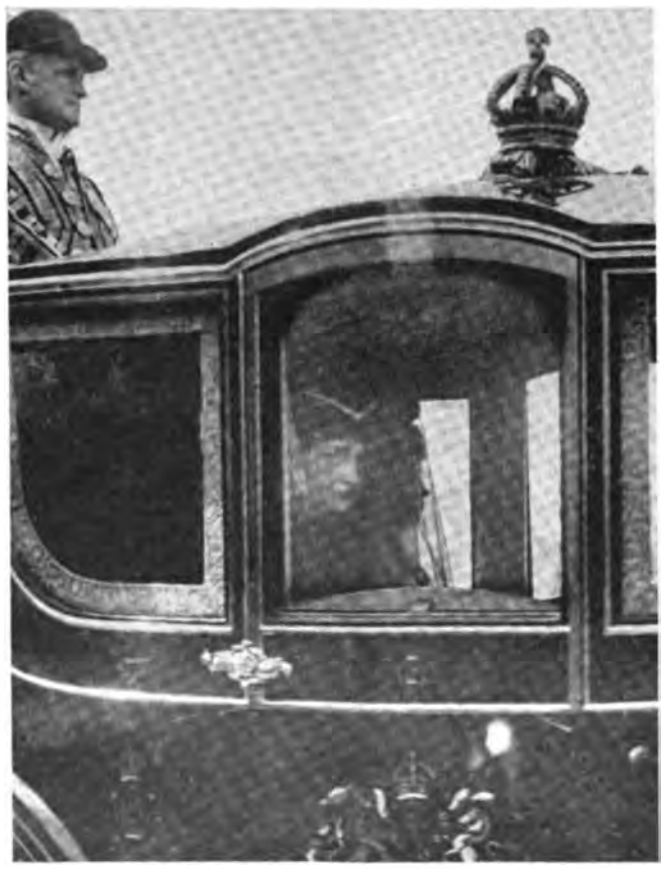
The Funeral Procession of King Edward VII

THE picture of the silent, orderly, and grief-stricken multitude, numbering millions, that crowded into London to pay the last tribute of respect to King Edward, the Peacemaker, will never be forgotten by those who were present. The British metropolis has never seen such enormous crowds before. One of our illustrations was taken in the well-known thoroughfare called Piccadilly at the impressive moment when the gun-carriage bearing the body of the King was passing the Green Park on its way from the lying-in-state in Westminster Hall to the interment at Windsor Castle. In the rear can be seen the King's favorite horse, and his pet dog, Caesar. The faithful dog felt the death of his master very keenly, refusing all food for several days. Behind them the wonderful group of Kings and royal Princes in glittering uniforms, who came from all parts of the world to honor the memory of King Edward, can be distinguished.

Though as a spectacle the procession was the most wonderful pageant of royal splendor and historical interest, this aspect of it was almost overlooked in the sincere grief of the people who so fully realized that they had lost a true friend and wise counsellor, and in profound sympathy with the widowed Queen. Our other engraving shows the Queen-Mother as she wishes to be called, seated in her mourning coach; beside her is her sister, the Dowager Empress of Russia. It was evident as she looked out at the sympathetic faces that the Queen Mother was resting on the hearts of the multitude who so sincerely sorrowed with her, and that in their eyes she read the message that comforted her in that sad hour. Those who, like Edward VII and Alexandra, live unselfish, gracious, royal lives, win the response of loyalty and affection. R.



FUNERAL OF KING EDWARD THE PEACEMAKER
MAY 20, 1910. THE CORTEGE PASSING PICCADILLY



Lomaland Photo. and Engraving Dept.

QUEEN ALEXANDRA
THE MOST PATHETIC FIGURE IN THE PROCESSION

Interesting Facts

SOIL surveys have been made by the United States Government in twenty of the States. So far seven hundred different types of soil have been found. It is said that the secret of the enormous yield of farms in France is the perfection of the top soil, the French agriculturists having made a study of this for a long time, with practical results.

IT was the Saracens who invented windmills. None were seen in Europe until after the Crusades.

AT Fort Rosecrans, on Point Loma, there is now a sixty-inch searchlight. It is on the ocean side and its light can show a vessel more than thirty miles at sea. This is the largest size made use of in coast defense in the United States.

IN one town in Hungary whose inhabitants number about 12,000, the people are accustomed to hearing and speaking no less than six languages besides several dialects. It is said that the household servants of a family often represent four or five nationalities, such as Slav, Hungarian, Polish, and German.

ON the shores of Brittany there have been found recently two old ships which are relics of the Vikings. As one of them still held a heap of armor and ornaments, it is supposed to have been a funeral ship in which the body of some great chieftain was sent adrift, the swords and battle-axes it held showing that they had been exposed to fire.

AN auto-yacht is a new vehicle which has been invented in Germany. It is not for sailing on the water, however, but is a four-wheeled carriage driven along by means of sails. Of course it can be used only on smooth roads.

ANTS, we know, are very industrious and persevering in carrying out their projects, but it is only in the Orient that these qualities are put to use by man to serve his purposes. It is in preparing sandalwood that this is done. The valuable part of this wood is covered by a layer which is worthless. Fortunately this worthless layer is sweet and soft; and when logs of sandalwood are cut, they are left lying on the ground and are then attacked by armies of ants who eat away the worthless covering, leaving the precious hard portion ready to be carried away to be sold in distant lands.

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THE CHILDREN'S HOUR

I'm Not in This

"I'M not in this!" and Frank pulled his cap firmly down on his head and walked away from his companions, followed by such taunts as "You are mighty good all of a sudden," "Chicken-heart," etc.

The boy flushed, but walked on without turning his head. Allan and Norman felt distinctly uncomfortable. There had been a decided ring in Frank's voice, and a gesture of disgust at their projected adventure as he turned away, that drew aside the veil for them and they too realized its meanness.

"I'm not in it either," said Allan.

"Come to think of it, it's jolly mean," added Norman, "I'm off," and the two boys raced after Frank.

Joe, Ted, and Adrian alone were left. Joe was annoyed.

"If you are all afraid, I'll go myself," he said. "Such a fuss about a few apples!"

Ted did not like to be called afraid and Adrian was easily led; but they responded in a half-hearted manner. However, they agreed to meet Joe at eight o'clock and share the spoils.

Old Miss Jenkins was both surprised and pleased when three bright-faced boys presented themselves at her door and said through their spokesman that they had noticed that she was gathering her apples that morning and that it looked so like rain that they had come around to help her get them in before they were spoiled.

They pulled with a will and soon the shelves of the old lady's store-room were full and the fruit gathered to the last pippin. Never did an apple tart taste sweeter than that their hostess insisted upon their sharing, in addition to the rosy apples with which she filled their pockets despite their protests.

"Frank," said Norman, "that was a grand idea of yours."

"I am going round on Saturday to do a bit of weeding for her," said Allan. "She told me she had a sailor brother once called Allan, and he was drowned saving a man's life, and she has not any relatives living now," and chatting happily together the boys passed on their way.

As the moon rose over the hill three boys dropped over Miss Jenkin's fence and were lost in the shadows of the apple-trees. Silently they felt along the branches of the first one, but never an apple rewarded their sly pains. Joe started to climb the second tree, put his hand on something soft; there was an unearthly screech; a white figure stretched out its draped arms — or so it seemed to the terrified boys, who returned to the other side of the fence in the shortest time on record. Miss Jenkin's back door flew open, and the light streamed out. Polly, the white cockatoo, fluttered in, squawking and scolding, and the door closed again.

Joe's hand was tied up and Ted limped next morning, while Adrian blushed at Allan's laughing question, "Well apple-stealer, what did you get?" wondering how much he knew.

"Look here, you fellows," said Frank, "The honest way is the best way. It is the right way and it pays too, for then you are not ashamed of yourself. You went to take the apples; we went to save them for the poor old lady; you fell in the wars — I think I can see you come over the fence now — we got as many apples as we could eat though we did not do it to get them. That is justice for you, isn't it?"

Joe looked at his boots.

"Come along and have a game of marbles," continued Frank. He produced an apple from his pocket and one for Joe. The other two boys shared their spoils likewise with Ted and Adrian.

After that there was no more talk about orchard-robbing and all the boys grew to feel the benefit of brotherly action and feeling in their lives, growing more capable of enjoyment in consequence of their endeavors to become noble kind-hearted men. E. I. W.



A LOAD OF HAY

PAN IN A CHILD'S GARDEN

THERE is a time in every day
When I have had enough of play,
And go wherever she may be
To hear the tales she tells to me.

Her voice is low — her hands are cool:
She seems so sweet and wonderful
I like to sit there at her feet;
Are mothers always made so sweet?

She tells me fascinating things
Of birds that talk and elves with wings
And Dryads and the shadow-man:
But most she tells me about Pan.

Pan is a god: that is to say
He was once — in a faraway
Wild hilly country by the sea;
She always calls it Arcady.

The strange thing is that though they said
Long, long ago that Pan was dead,
She thinks somehow he still lives on,
When all the other gods are gone.

She says he only asked one thing,
Better than all the worshiping —
To be remembered: for he knew
Remembering was loving too.

If you but care for him instead
Of telling people he is dead,
She says that almost anywhere
You may surprise him unaware.

And when I asked her if she thought
He would be kind to me — if caught —
She said that Pan — as I should find —
Quite made a point of being kind.

Since then I've hunted high and low
For Pan. No matter where I go
The garden wears a curious look
Of hiding him in some queer nook.

She said that if I were to hear
Soft laughter — then old Pan was near,
But to be *sure* you really need
Three piercing notes upon a reed.

I search for him and wonder why
A god so old should be so shy?
And all the time it seems so odd
To think my garden holds a god.

Grace Hazard Conkling in *The Craftsman*

As Ye Sow so shall Ye Reap

THE last load of golden grain was safely stored away; the spacious mows of the large barn and all the sheds were filled to the roof with the beautiful harvest. 'Twas a happy family in the home that night, as they gathered around the well-spread table. It was the harvest-supper, the old custom of preparing a feast as a token of gratitude being still honored.

"Father," said Howard, when they had all been served, "I was thinking today of what you said in the spring, after we had worked so hard and the seed had all been sown."

"What did I say, my son," asked his father.

"You said: 'Well, the seed is sown and we cannot tell how plentiful will be the harvest, but one thing we may be sure of, that where we have sown wheat, we shall reap wheat, and where we have sown oats, or rye, or peas, there we shall reap oats and rye and peas, for that is nature's immutable law.'"

"Yes," interrupted Arthur, "and you said that if in the seed grain there were any wild oats or mustard seed, those would spring up also, and they did, didn't they, Ralph?" he added, giving his brother a significant nod, for they had spent many days pulling out the mustard that had sprung up in a field of peas.

"Let that be a lesson to you, boys," said the father, "for each day of our lives is both seed time and harvest. Whatever we sow in thought or deed, good or bad, that we shall as surely reap."

"And," quoth the mother, "'the fruit of the spirit is love, joy, peace, long-suffering, gentleness, meekness, goodness, faith, temperance.' That is the kind of seed we must sow, children, if we would reap a profitable harvest." JEAN

CHARACTER is made of small duties faithfully performed, of self-denials, of self-sacrifices, of kindly acts of love and duty.—*Emerson*

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Total number of hours sunshine recorded during JUNE 187. Possible sunshine, 428. Percentage, 44. Average number of hours per day, 6.24 (decimal notation). Observations taken at 8 a. m., Pacific Time.

JULY	BARO-METER	THERMOMETERS MAX	MIN	DRY	WET	RAIN FALL	WIND DIR	VEL
11	29.569	71	61	63	60	0.00	NW	12
12	29.495	69	60	64	60	0.00	NW	3
13	29.525	70	62	62	60	0.00	SW	5
14	29.561	68	62	65	63	0.00	NW	8
15	29.647	70	63	65	62	0.00	NW	10
16	29.612	72	65	69	65	0.00	NW	6
17	29.492	73	66	68	65	0.00	NW	6

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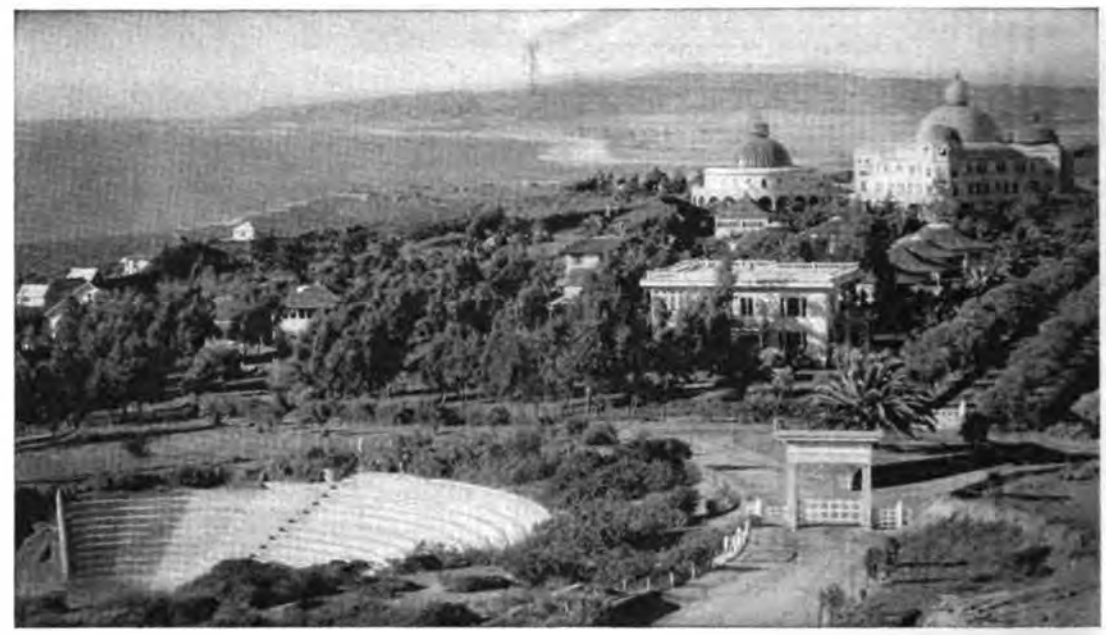
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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 39

CONTENTS

Pages 2 & 3 — EDITORIAL
Reincarnation in the Newspapers
Reincarnation Unwelcome to Ecclesiasticism
Materialistic Ignorance and Indifference
The Light Breaking Through
Genuine Immortality
Soul-Memory Lies in the Soul
The Hidden Divine Man
The Mind and the Senses
The Svastika

Page 4 — TWENTIETH CENTURY PROBLEMS
Word-Jugglers in Art
Stable Health
The Man and his Teaching

Page 5 — ARCHÆOLOGY, ETHNOLOGY, ETC.
Stonehenge (*with illustrations*)

Page 6 — TWENTIETH CENTURY SCIENCE
The Color-Sense
Evolution Among Metals
Standardizing Minds

Page 7 — NATURE STUDIES
Lake Ewauna, from the Town of Klamath Falls (*illustration*)
Anaesthetics for Plants
Jewels from Birds' Stomachs
Number of Animal Species

Pages 8 & 9 — STUDENTS' PATH, ETC.
An Old London Burial Ground
Moss Brae Falls, Shasta County, California (*ill.*)
View of San Diego (*illustration*)
The Soul (*verse*)
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
The Christian Church and Religion
Is Christianity Intellectual?
Verbal Inspiration

Page 11 — GENERAL
"Falsified" Science
The Mind and the Galvanometer
Where are the Dead?

Page 12 — GENERAL
The Twentieth Century Ferment
Helium Made of Alpha Particles
A New British Metric System
Languages used in American Churches

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
The Music of Ancient Egypt as Shown by the Sculptures
Sculptures of Patriotic Subjects by Bela L. Pratt (*with illustration*)
Another Signature of Shakespeare

Pages 14 & 15 — WOMAN'S WORK
Egypt
Echoes of Today
A Street in Cairo (*illustration*)

Page 16 — OUR YOUNG FOLK
The Mausolea at Nikko (*with illustration*)
Song (*verse*)
One Day at a Time

Page 17 — CHILDREN'S HOUR
A Letter from Olle to the Wild Birds (*with ill.*)
Think of the Others
The Broom Flower (*verse*)

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

Reincarnation in the Newspapers

STUDENTS of Theosophy frequently find some of its leading principles being advanced with more or less accuracy in unlikely quarters. The name may not be used, nor any credit given to H. P. Blavatsky, but the ideas are there, and it is becoming daily more apparent that a very positive dynamic force lies behind the Theosophical Movement, and that the work done in the few years of the existence of the Society has already produced far-reaching changes in the thought-atmosphere of the world. It would be strange if this were not so, for otherwise how could it have triumphed over the obstacles and perils, the attacks of open enemies and the treachery of false friends?

Reincarnation is the pivot upon which the teaching of Theosophy regarding man and his destiny turns, for it is the natural and logical explanation of the mystery of evolution. It is admitted, more or less understandingly, and always has been by probably a majority of the human races. It is only in the Occident that we find a materialistic civilization ignoring it and in consequence losing touch with the greater realities of life. For centuries the bigotry of a prejudiced and intensely limited ecclesiasticism has repudiated the concept of Reincarnation in any form as a heresy of "paganism." Science has deliberately ignored the soul-life in its researches and speculations, and has tried to explain everything, including man's constitution and antecedents, in complete disregard of the spiritual world or of anything else but the physical plane and its forces. Materialism and dogmatic theology have stifled the spiritual intuition to such a degree that it is rare to meet a brave soul in Europe or America who dares to stand out boldly for the simple, natural, and satisfying belief in the pre-existence of the immortal spirit in man. A public opinion has been created adverse to or regardless of this key to so many obscurities—an impenetrable fog, through which the sunshine of common-sense and truth can hardly pass. This mental atmosphere of ignorance in regard to Reincarnation and the constitution and destiny of man, is on a par with that which for centuries obscured the facts of astronomy. The ancients knew that the earth was round and that it moved, just as definitely as they knew of Reincarnation and other facts about man of which the popular learning of today is still unaware.

Reincarnation unwelcome to ecclesiasticism

Then the luxury and the corresponding struggle for mere existence in modern European and American life, induce a concentration of the mind upon the more superficial aspects of life. An enormous number of persons are utterly indifferent regarding spiritual matters; they think there is no possibility of knowing anything certain, and that it is of no account anyway. Irrational, pseudo-religious cults have gained a hold because they appeal to the personal, selfish side of human nature, offering supposed material benefits to all those who feel that the only life of which they have ever heard is proving a failure, making it seem like a mere slipping away into the abyss of nothingness.

Materialistic Ignorance and Indifference

But there is a change impending: the student of Theosophy who watches intelligently the indications of new forces coming into play in contemporary history, has latterly been struck by many evidences that the great mass of indifference and prejudice is not so coherent as it was, and that the specific teachings of Theosophy are being seriously considered by leaders of thought and action. A few weeks ago a remarkable editorial appeared in the most prominent place in several American dailies, which, together, probably number their readers by millions. Though entitled "Fascinating Problem of Soul Immortality," it really consists of a well-reasoned appeal for Reincarnation pure and simple. A few quotations will prove interesting in order to show how far the anonymous writer ventures to go. He commences by a few remarks concerning the general problem of immortality, and, in a curious reply to the demand for evidence, says there is —

The Light Breaking Through

> Not much, alas! Probably because we are still so undeveloped that it would be, for many reasons, unsafe to let us know how great a future is before us.

If so, this is our own fault, and is capable of remedy. After criticising the threadbare argument of materialism that the idea of the soul as a real existence is the outcome of the dreams of primitive savages, and pointing out the significant fact that no great mind has ever advanced a single positive argument against immortality, he begins to reason on Theosophical lines:

> This earth would make a very good heaven — properly improved and managed. . . . Why should we not come back here again and again, taking varying human forms, doing our duty well or badly each time according to our start in life, and finally enjoying perfect terrestrial happiness here as a finished race of immortal beings — immortal in the sense of being indestructible and of possessing the gift of perpetual reincarnation?

Genuine Immortality

Theosophy, however, does not stop here; its philosophy of Reincarnation is built on even far larger and more spiritual lines. It teaches also that the Higher Self in man is only passing through part of its experience in physical matter. Having gradually descended from higher spiritual planes through conditions of less and less ethereal substance until it reached the present density, it has again to journey back to the primeval divine source, enriched by experience in manifested forms and illuminated by full recollection. There are those, such as the Buddha and Jesus, who have already, through lives of effort and purification in divine compassion, attained that spiritual wisdom and conscious immortality which will be the heritage of all the perfect humanity of the future. It will then be possible for mankind, as a whole, to pass on to higher spheres.

The writer quoted then speaks of the loss of the memory of past lives, saying:

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But it is possible to be in too much of a hurry. Let us suppose that as yet we are not sufficiently developed to carry from one existence to another the memory of former existences. Suppose the time is to come when we shall suddenly advance as far beyond this intellectual stage as this stage of intellect is beyond that of the Bushman. Is it not conceivable that we may suddenly be enabled to recall all former existences and to remember all the various happenings of our former lives? . . . We may not have reached a stage enabling us to grasp continuous reincarnation.

Soul-memory lies in the Soul

Again Theosophy would say, This is our own fault, because the memory of former lives is within us, but we have so clogged our brains with wrong habits of living that the hinges of the doors opening the picture-galleries of memory are rusted, and the keys turn with difficulty.

In regard to this question, think of the fact which has recently been established by the legitimate processes of orthodox science, i. e., that within the content of every human mentality there exists an enormous stock of memories, positive desires, and perhaps even unknown faculties or powers, all lying below the ordinary level or threshold of consciousness. These are capable of being evoked under special conditions. In the dream states, under the influence of anaesthetics, or in the moments following the drowning man's struggle for breath, the depths of the personality are sometimes sounded with unexpected results. The existence of the hidden and extraordinary power of memory (in which every event of a long life seems to be recorded in minutest detail) and of other obscured faculties, proves that when they are brought to the surface and wisely controlled the average man will be a very different being from what he is today. But the utilization of these will only enlarge the sphere of his activity; in themselves they cannot add one inch to his spiritual stature. The memory and the divine powers of the higher Ego — the immortal reincarnating principle — lie vastly deeper, and can only be brought into action by the purification of the lower nature. Just as the smoke-blackened lamp-glass has to be cleaned before the flame can give light, so the Divine Spark within us cannot shine forth until the veil of personal desire and selfishness is utterly removed. Once the presence of the foul obstruction is recognized for what it really is, the process of cleaning becomes comparatively easy.

The Hidden Divine Man

The study of the principles of Reincarnation and Karma does not lead away from the practical concerns of life; on the contrary, it is the very first step to a proper understanding of the meaning of life, and of the reality of the Brotherhood of mankind, and therefore to wisdom in dealing with men and women. Think out Reincarnation in connexion with the otherwise unexplained inequalities of birth, of character, of position in life, and with regard to the problems of heredity. Observe what a clear light it throws upon the ancient teaching of all the Saviors of humanity, that as you sow so shall you reap, and that as you are reaping so must you have sown in the past. STUDENT

The Mind and the Senses

AN ingenious lecturer discusses the remarkable question whether a toothache continues to exist after we have ceased to feel it! St. Paul's Cathedral continues to exist after we have ceased to see it, he argues. When suffering from toothache, we can have our attention so diverted (at least he says *he* can) as not to feel the pain. Does the pain still go on?

His subject was, "Are Secondary Qualities Independent of Perception?" One thing he maintained was that in the case of the straight staff appearing as bent in a pool, there was no illusion; the staff was really bent — as to its visual qualities. The only objection he could see to this explanation was that the visual qualities of the stick were not located in the same place as the other qualities. But this was no real objection, because the same thing frequently happens beyond dispute. The magnetic properties of a magnet are not in the same place as the other properties. And so the stick in water might have its visual and its tactual qualities in different places; and the illusion consists in imagining that the tactual qualities are in the same place as the visual.

The lecturer goes on to say that it has been thought possible to explain certain cases of apparitions by this method. The visual qualities of the dead or absent person were actually present, unaccompanied by the tactual and other qualities.

This lecture appears to have been delivered before a joint meeting of three societies with most learned names. It shows how people can use words as counters, mistaking them for ideas. The word "pain" denotes a sensation, not the cause of the sensation; so when the sensation ceases, the pain ceases — according to definition — no matter whether your tooth is diseased or not. St. Paul's Cathedral, and the perception of it, are two different things; and though the Cathedral continues to exist after you have finished seeing it, the perception of it ceases to exist. To infer that a stick in water has undergone an actual deformation, in any sense whatever, rendering it comparable to a magnet and its magnetism, is playing with words and confusing subject with object.

Our perceptions of the material world are the result of *three* factors: something within us, something without, and a link connecting the two. Destroy any one of the three, and the perception vanishes. In empty space I can see nothing, though my eyes be whole and the ether be teeming with vibrations. If my eyes are blind, I can see nothing. If there is no light, I can see nothing. The perception of the sound of a bell may be destroyed in three ways: stopping the bell, stopping your ears, exhausting the air. That which is within is the mind and its servants the senses; the connecting link is ether, air, etc; the true objects are the qualities of Nature, each of which corresponds to a particular sense. See Patanjali's *Yoga Aphorisms*, edited by W. Q. Judge; this system gives the number of senses as five and the number of elements as five; but there are other classifications, varying with different ancient schools of philosophy. The junction of a given sense in the mind with its appropriate element in the external world produces the perception.

This is one of the modes of cognition. Through it the mind obtains a limited knowledge of Nature through the channel of the senses. We cannot, through the senses alone, obtain knowledge of the essential nature of the "substance" whose *qualities* alone the senses are able to perceive. To get such deeper knowledge we must use other faculties of the mind, and thus come into relation with Nature through other channels than that of the senses.

Ancient science long ago realized this fact, and hence the paramount value it sets on meditation and culture of the mind — and of what is superior even to the mind, for the mind itself is a function of the Intelligence, the Knower; the instrument by means of which the Knower knows.

Western science has hovered about between subjectivism and objectivism, one school saying that everything is within the mind, the other that everything is outside. It is hard to say which school is the more materialistic. The student of *The Secret Doctrine* will find that H. P. Blavatsky has even more hopes for honest progressive materialism than for certain schools which she designates as modern idealism.

It is evident, however, that ancient science had long ago solved such introductory problems, and cleared up the initial difficulties of comprehending the distinction necessary to be made between subject and object. Further, it had studied the nature of human cognition. While the senses, as has been said, are instruments to the mind, the mind itself was recognized to be the activity of the Knower — the word translated "Soul" in the above-mentioned commentary on Patanjali. Patanjali actually devotes his treatise to giving directions how to subdue the mind — in this case the "lower mind" — so that the obstacles which it opposes to true knowledge may be removed. STUDENT

The Svastika

THE ancient Sacred Science being in the air just now, sheds rays on the earth in a variety of places. We have often had occasion to call attention to the attraction which archaeology has for the press, and to the strange way in which writers on alien subjects often drift into archaeology and ancient symbolism. A correspondence has been going on week after week in *The English Mechanic* on the Svastika, that well-known symbol consisting of a cross with four equal arms, the arms being bent at right angles at their outer ends, so that it suggests a rotating wheel. This symbol is universal; for we know that it is found among the Red Men as well as in every part of the Old World. Nor have present researches fathomed its antiquity.

The correspondence in *The English Mechanic* has been undergoing evolution, so it is quite in the scientific fashion. In order to adapt itself to its environment, it has had to take on a greater degree of intellectuality and erudition than it had in its initial stages. The Svastika may be anything from a toothpick to a gospel, according to the lights of the contributor to the correspondence. A recent contributor quotes a review of Count d'Alviella's *La Migration des Symboles*, which review says that the spread of the Svastika and kindred patterns can be illustrated by a family tree starting from Troas anterior to the 13th century B. C., and passing by ascertained routes to Iceland in the west and to Tibet and Japan in the east; it originally reached India from Asia Minor, etc.

And he quotes Schliemann to the effect that many Trojan articles have crosses of the most various descriptions; and Burnouf, who thinks that the Svastika represents the kindling sticks used in making the sacred fire on the altar.

But do people in every land and every age stick up the figure of a kindling stick or of any other of the numerous objects to which the Svastika has been referred? Is it not evident that a real and great importance was attributed to this symbol?

It should be noted that the Christians have no monopoly of the cross; since they share it with virtually every other religion and it was in full use long before the origin of Christianity. Whether or not Jesus was executed — if indeed he was executed at all — by the Roman method of fastening to a crossed stake does not affect the question. In a certain ceremony of the ancient Mysteries, the probationary candidate for initiation was actually stretched on a horizontal cross. A cross in symbology represents the material world, to which the Christos, or Soul of man, is bound during incarnation in the flesh.

The Svastika also represents perpetual motion — the four elements revolving perpetually about a stable center. Thus the ancient philosophers summed up the science of ruling the elements. We must find the stable center in ourselves, and from that "rule the changes."

The ansated cross or symbol of Venus has also been mentioned in the correspondence. The Cross with a crowning circle symbolizes the lower nature surmounted by the higher nature. Venus Urania is the symbol of Divine Compassion and Harmony and sacrifice of the personality. One of her sacrifices has been to descend into foul places on a work of rescue, in doing which she has suffered calumny. This is a far remove from the later sensual Venus Pandema of popular mythology and of modern conceptions. STUDENT

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Some Views on XXth Century Problems

Word-Juggles in Art

THE plain man, with his clear but perhaps not worded conceptions of true art, may usually very well leave the interminable discussion to settle itself. Art talk is very prone to interminability by reason of the use of words which are indefinite in meaning or even (we have heard) without meaning. From all this the plain man may well stand aloof.

But there is a moment when it is time for him to interfere and order "that bauble to be taken away."

The moment is when a misuse of one word is confusing moral issues.

There is, they say, a separate morality for art and for conduct. Art is moral when it is "true to itself"; a painting is moral, whatever its subject, when it is true to art, when it perfectly expresses some unitary state of feeling or conception. The canons of morality in the ordinary sense are not then to be applied to it; it is above any such ignoble criticism. It is "moral" *in a higher way;* next, it is moral, the qualification being suppressed; and, since moral, it was right to do it, right to publish it; let the moralists keep their hands off and their tongues still!

All of which applies to drama as well as painting.

And the average man, not much accustomed to dissect, hardly sees how to reply.

Yet the fallacy is obvious. It consists in carrying the word moral to and fro between two meanings, one absolutely illegitimate.

Art is the use of the creative or assembling power to portray ideals, or strong feeling. The feeling may be lawless or sensual passion, and if so expressed under art forms as to rouse that in others, there is a work of art. But it is immoral, that is, degrading, evolutionally undoing and destroying him who creates and him who lets himself be played upon. So far as man is concerned the laws of morality are those of evolution and in the long run the laws of life itself. They are the laws according to which human consciousness gradually deanimalizes itself, clears, and approaches the power of actual knowledge of the real, causal, divine world within the phenomenal.

To transfer the word moral, in this sense, to the other, is therefore either dishonest or confused thinking. Two distinct and absolutely opposable meanings have no right to the same word. When someone claims it for both of them it is time to ask his motive, to study *him* instead of his argument. The artist or dramatist who depicts sensual feeling with the mere end of so depicting it, (still more with the end of arousing it in others, or getting repute) is guilty of immoral conduct, and, as a co-worker with destruction, de-evolution, animalization, is a public enemy. When, to cover himself, he calls his piece of work moral because it does faithfully and magnetically set forth his strong feeling, he is a hypocrite. And often (perhaps always) consciously or unconsciously he is also defending private *conduct* which corresponds with his work as artist. His work is autobiography. STUDENT

Stable Health

PEOPLE who are in search of health and are adopting various measures for the regainment of it might give a little collateral thought to the causes why they lost it. If they cannot find them and correct them the health they regain will go.

The relation of health to habits usually resolves itself into the relation of health to will. As, in other words, it is faulty habits that have resulted in impaired health; and the correction of faulty habits requires will both for doing and abstaining; so the retention of renewed health will be in the measure of will.

The prizefighter before his great event has gained flawless animal health. We wonder that he does not preserve it and live to a hundred and twenty. But his mind and will have not gained *pari passu.* He laid aside his hygienic sins under the stress of a motive which was on that same plane or but little above. Mentally, so to speak, he is no healthier than before. The people who take cures at the Spas are usually in about the same condition. Their indulgences are still in their mental nature, however thoroughly laid aside in act.

Sometimes bad habits, sensual indulgences, are laid aside for the rest of life, fear or other compulsion being the motor. But in essence, as mental latent deposits, they still remain. The task of killing them, or the fate of being killed by them, stand over for another life.

The exertions of modern medicine must in the end be fruitless unless the people cooperate. National bad habits slowly work out in the diffused tendency to disease. The disease may be met in many ways but yet remains in its roots. It is but a small proportion of it that results from mere physical disobedience to physico-hygienic laws quite apart from concessions to the animal nature, quite apart from moral stain. This small proportion will be readily pardoned by nature.

No, the real root of disease is concession to elements in human nature that should be under absolute discipline and restraint. Until it is destroyed the man or the nation really remains unhealthy whatever the temporary gain. The whole evil crop is waiting in the background.

That man only is healthy who has recognized his essential nature, as divine, with the duty of dominance, apart from and above those impulses which others regard as collectively self. Whoever has done this has made his regained health sure. And this is the only kind of "mental healing" which in the long run is not a species of auto-intoxication. Hand over the body to the doctor and the laws of physical health; take "cures" and "courses" if they are warrantable; adopt this or that system of diet and exercise — but look after the mind, the will, and the power of self-recognition as divine. If Reincarnation were known and accepted, the standard of health would rise at once. People would be afraid to deepen their stains by the use of cures that enable them to persist in self-indulgence. They would fear the presentation of the heavy Karmic bill of the following life. STUDENT

The Man and his Teaching

IT is sometimes useful to turn from some presentation and advocation of a man's philosophy to the man himself. There is a saying of Nietzsche's to the effect that

> every great philosophy is the confession of its originator and a species of involuntary and unconscious autobiography.

The gospel of Nietzsche is finding increasing advocacy in America. Suppose one turns from the advocacy, the criticisms, the rejoinders, to the man himself, availing ourselves of his own suggestion. Says one of the recent critics:

> His ideal was the great blond beast, ruthless, self-asserting, lustful, healthy, independent and dominant. He himself was frail, near-sighted, dyspeptic, neurasthenic, enslaved to drugs, celibate, timorous and retiring.

Says another writer:

> The qualities he lacked appeared to him the greatest of all virtues, and the things he couldn't do seemed to him of all things the ones most worth doing.

Now, in the light of Nietzsche's aphorism— that a philosophy is an autobiography — turn to this philosophy's author. It is obvious that *in his latest life* he never realized his own preached ideal, the "great blond beast," healthy, dominant, unfettered in action.

Suppose that nature does not approve of that ideal. Suppose that *her* ideal man is the all-compassionate man, powers all ripened to the utmost in order to be placed at the service of others.

Those who can look beyond the limits of one incarnation — and there are such men — tell us that the principle of natural selection, nature's selection, does not work altogether identically in man and animal. In the longer view, her view, the "fittest" man is he who serves her best, works with her aim. And her aim is evolution, betterment, including *moral* growth. The highest service of her is therefore wisely directed compassion, *not* "blond beast"-liness. The era of *that,* ends at the top of the purely animal tree.

Is it not possible that the natural recompense for a life (miss-) spent in pursuit of the "blond beast"-ly ideal might be one spent as a personality "frail, near-sighted, dyspeptic, neurasthenic, enslaved to drugs, timorous and retiring"? Whilst at the same time the half-conscious memory of the last would make the situation yet bitterer?

And then there might be a fervid philosophy, containing a tacit autobiography of an old life, a memory and a yearning.

This bird dashed his mind to pieces against the bars of a cage of his own making, if also of nature's or Karma's. Let us hope that in the supreme retrospect he learned the lesson and made a bitterer repetition unnecessary.

What the Nietzschean neophyte needs to understand is that every quality worth having in the "blond beast" is to be got by an exactly opposite course of conduct. Abounding vitality of body, mind, and will, may be attained by a life whose first and last motor is compassion.

STUDENT

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Archaeology Palaeontology Ethnology

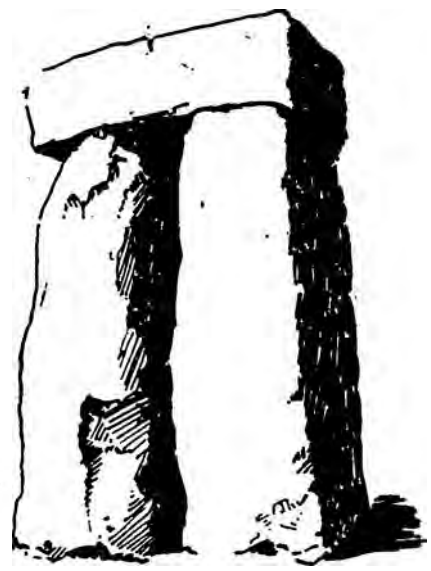
Stonehenge

STONEHENGE, one of the most celebrated of megalithic stone circles, situated on Salisbury Plain, is too well known to need much description here, the details being readily accessible. It stood upon an earthwork foundation some 300ft. in diameter, within which is a circle of trilithons — two upright stones with a horizontal stone across the top. There were originally thirty of these. Within this was a circle of "blue stones," within this again a great horseshoe of five trilithons and ten monoliths, and within this again another horseshoe of blue stones. The blue stones are not found in Great Britain and must therefore have been brought from a distance, either over sea or across dry land that has since been submerged. The stones include the largest monoliths in England, except one, and that is ancient Egyptian—Cleopatra's Needle. The upright stones are 16ft. high and 18ft. in circumference, and the horizontal ones are of like size.

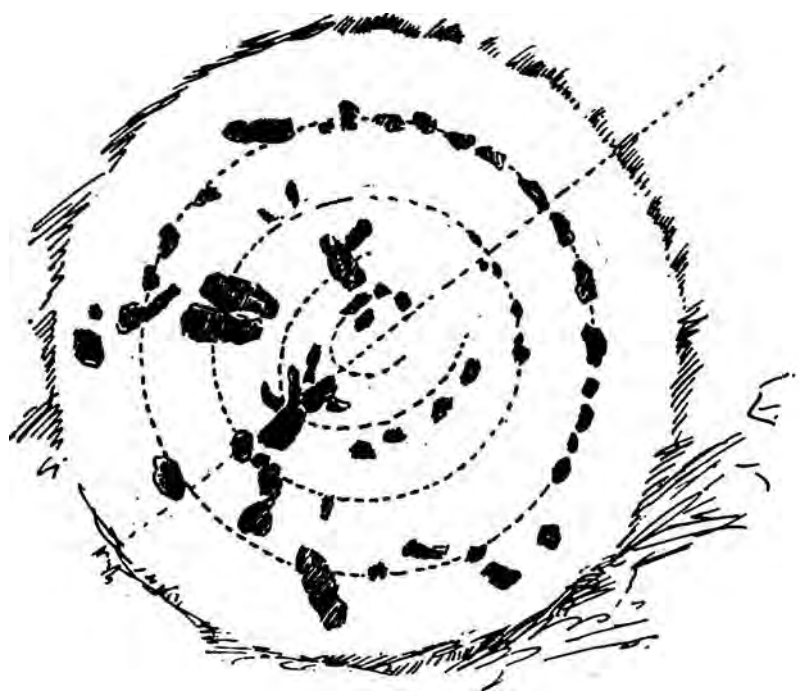
This monument has caused endless speculation, but the most dogmatic opinion of all is one we have come across in an encyclopaedia which says that its purpose will probably never be fully known. If that writer has so much knowledge of the future, he ought surely to have some knowledge of the past. It has been assigned to all sorts of people. It appears that a writer in the ninth century says it was erected in the fifth century by Ambrosius, the last British king, aided by Merlin the magician, to commemorate the slaughter of some nobles. It has been attributed to the Romans, the Belgae, the Saxons, and the Danes. Stonehenge is an old ruin in England; the Druids were an old people in England; therefore the Druids built Stonehenge, say some. The Phoenicians were navigators who visited many parts of the world and were skilled in the crafts; so the Phoenicians built it — as they built the megalithic architecture of America, according to some.



LEANING STONE AND TRILITHON



A TYPICAL TRILITHON



BIRD'S-EYE VIEW OF STONEHENGE
FROM PETRIE'S DIAGRAM

And what was Stonehenge for? A place for Druid rites, a tomb, a sun temple? Flinders Petrie and Norman Lockyer have examined it astronomically and found that the position of the stones and altar indicates an alignment directed to the solstitial rising of the sun. By carefully measuring this direction and finding its deviation from the direction of the sun at that season at the present day, they have found out how old the temple must be. The date they give is about 3590 years ago, with a possible error of 200 years.

Petrie, however, is hampered by a supposed necessity for utilizing the conventional classification of Ages into the Stone, the Bronze, etc. He says this belongs to the Neolithic Age, adding, however, that there were probably many branches of this race in different stages of culture. They appeared in Europe eighteen or twenty thousand years ago, and mysteriously disappeared to give place to the tribes from Asia who inaugurated the Bronze Age. These latter, from whom sprang the Celts, were in many ways inferior to their predecessors. Lockyer thinks the ancient Egyptians may have gotten the idea of their temples from the builders of Stonehenge, since the Egyptian temples have the same kind of astronomical bearings.

To dub these builders sun-worshipers is to use a disparaging term, for it gives the idea that they were idolaters. It would be as fair to call us cross-worshipers. The Sun was their symbol, as the Cross has been ours. The Sun, Moon, and Cross together make up the symbol of Mercury, which stands for Man. Archaeologists have much confused the Solar and the Lunar doctrines, mistaking the exotericism of the degenerated cults for the pure light of the true Mysteries.

These monuments, found in such numbers, were erected by Initiates of the second Sub-Race of the Aryan family, at a time when there was dry land between England and Europe, and even between England and America. Their purpose was to serve as astronomical records, as tombs, and as witnesses of the Sacred Science of antiquity. Well have they fulfilled their object. Modern astronomers have discovered the astronomical purpose. (The line in the diagram indicates the azimuth of the sun, as measured by Lockyer—50° 30′.) And they have endured throughout the ages to testify to the wondrous powers of the builders, who must have been either giants or magicians. And these people were our ancestors, and we are their descendants. It is well to know that we are of such noble stock, for it gives us a pride in that Humanity of which we are a part, and shows us how great is the human Soul and what it may accomplish. The time is coming when much forgotten knowledge will be brought to light again, and much that has long been buried will be resurrected.

In speculating as to the purpose and origin of Stonehenge, we should always remember that it is but a single though grand sample of similar structures that are found in abundance all over northern Europe and occur in most parts of the world. Hence no theory will be adequate which does not explain the problem as a whole and account for all these other structures.

STUDENT

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The Trend of Twentieth Century Science

The Color-Sense

THE theory of human ascent from savagery usually takes for its companion or consequence that existing savages represent stages through which we, the civilized, have passed. In studying them therefore, we are studying our former selves.

The theory and its companion are getting more and more out of tune with facts, retuning being steadily necessary. Professor Woodworth, in a paper read before the American Association for the Advancement of Science, gives us the last example of the process.

The most usual variety of color-blindness is the red-green. It is always assumed to be a reversion to an early stage in the evolution of the color-sense. Existing savages, still in that stage, should therefore show this incapacity. In one of Professor Woodworth's sentences, he confronts the theory with its obstacle:

> One thing is definitely shown by the tests that have been made for color-blindness in various races: no race, however primitive, has been discovered in which red-green blindness was the universal or general condition; and this is a fact of some interest in connexion with the physiology of color vision, for it seems probable that red-green blindness, since it is not by any means a diseased condition, represents a reversion to a more primitive state of the color sense.

Why, then, does it "seem probable"? Because the theory demands it. The absence of red-green blindness among savage races, "however primitive," must therefore be explained. Accordingly:

> . . . the development of a color sense substantially to the condition in which we have it, was probably a pre-human achievement.

It is an achievement that the bees and butterflies have made, and even some Protozoa! Our color-blind man has indeed made a far reversion! It would seem much more probable that color-blindness is a degeneration, not a reversion — two very different things.

The difficulty is the same with the color *blue*. The Professor points it out clearly. Gladstone, as he reminds us, "was struck by the poverty of color names in ancient literature," being specially impressed by the application of the same color name to blue and gray and dark objects.

> Geiger, adhering to the same sort of philological evidence, broadened its scope by pointing to the absence of a name for blue in other ancient literatures. . . . The oldest literatures show a similar absence of names for green. . . . Magnus found that many languages at the present day were in the same condition as that shown in the ancient Greek, Hebrew and Sanskrit. Very many, perhaps the majority, have no specific name for blue, and a large proportion have none also for green. A smaller number are without a name for yellow, while nearly all have a name for red.

Summarizing the argument from philology, the professor says:

> It *seemed* that the backward races of today had just reached the stage, in the matter of color sensation, which was attained by other races some thousands of years ago.

But it turns out that philology is a false guide. The absence of the word does not mean the absence of the perception. Magnus supplied merchants and traders with sets of colors so as to test the perceptions of the peoples they visited.

> The results of this inquiry were that *names* were often lacking for blue and green, but that every people was able to perceive the whole gamut of colors known to the European. This was a severe blow alike to the philological line of argument and to the ready assumption that early states of evolution were to be found represented among the backward peoples of today.

Another observer, Rivers, took up the matter:

> His test called for the detection of very faint tints of the various colors, and the result was that, as compared with two-score educated English whom he also tested, these (dark-skinned) people were somewhat deficient in the detection of faint tints of blue, and also of yellow, but not of red.

But —

> the Europeans on whose color sense Rivers relies for comparison were rather few in number, educated, and remarkably variable among themselves.

Moreover he himself suggested that since there is always a blue-absorbing pigment in the retina, it might very well be present in greater amount among dark-skinned races than among whites, serving to cut off some of the injurious violet and ultra-violet rays of the strong sunlight. To this, and not to want of evolution, their blurred blues would be due.

So perception of blue also, has to be a "pre-human achievement."

The earliest human races, according to Theosophy, had bodies of an altogether subtler order of matter than that which constitutes protoplasm today, *astral* matter, now represented in that part of our make-up which becomes after death the ghost or spook. Such bodies would be especially sensitive to the colors, and the slowly developing eye as we have it, would be but a localization of this general sensitivity. STUDENT

Evolution among Metals

WHY does not textbook chemistry now recognize and teach the obvious evolution now going on among the elements and its comparability to that of plants and animals? There are clear indications of variation, of struggle for existence, of the appearance of mutants.

Manganese, for example, is securely seated in its square in Mendeleyeff's table. But iron, cobalt and nickel, come very near getting that seat. Does it not look as if the four were children of some one parent now lost? The same with osmium, iridium and platinum; and with ruthenium, rhodium and palladium. The members of these groups differ very little, though definitely, in their properties.

Moreover the whole table is obviously, as Crookes long ago pointed out, a piece of evolution. We tacitly assume, without any warrant, that the process is now at an end, or that if not at an end its present slow pace is that of the past and must be that of the future.

The evidence for mutants — sudden small variations — is very clear — at any rate as clear as the situation allows; for we cannot go back in chemistry as they did in astronomy for previous appearances of Halley's comet. We have only a section through the present.

The analogs (for the chemical world) of mutants in the organic, are what are known as meta-elements. A meta-element appears to be the first step away from some existing elements towards a new one, a unit step in evolution, the difference between the new type and the old being very small. The next step results in such a difference as we find between, for example, iron and nickel or manganese, contestants for the same square in the table. And the widest gap is reached when the difference is that which obtains between occupants of different squares.

Crookes thinks that every element, as we have them in the table, is really a group of meta-elements, just as every species in the organic world consists of a number of mutants and varieties closely grouped around a common type, though perhaps no one of them may precisely conform to its textbook description. STUDENT

Standardizing Minds

THE method of standardizing minds described (in *Social Hygiene*) by Dr. Hogarth brings out an interesting little point in psychology. The examiner or standardizer, having gained the confidence of his little subjects, children in infant schools, asks them individually some such question as, What is a cat? Six classes of reply are tabulated.

The first class is no reply; the child has no ideas and no picture, is nearly an idiot. The second says, "It's a kitten," or "a pussy cat," or even "a cat." The picture is of the simplest character. In the third class it is a little fuller: "what walks about," "what catches mice," "what scratches." The fourth adds another item: "A cat has four legs," or "a cat walks about with four legs."

So far we have only bare pictures. There is no mental *activity*, only receptivity to external fact; the mind is only a photograph-taker.

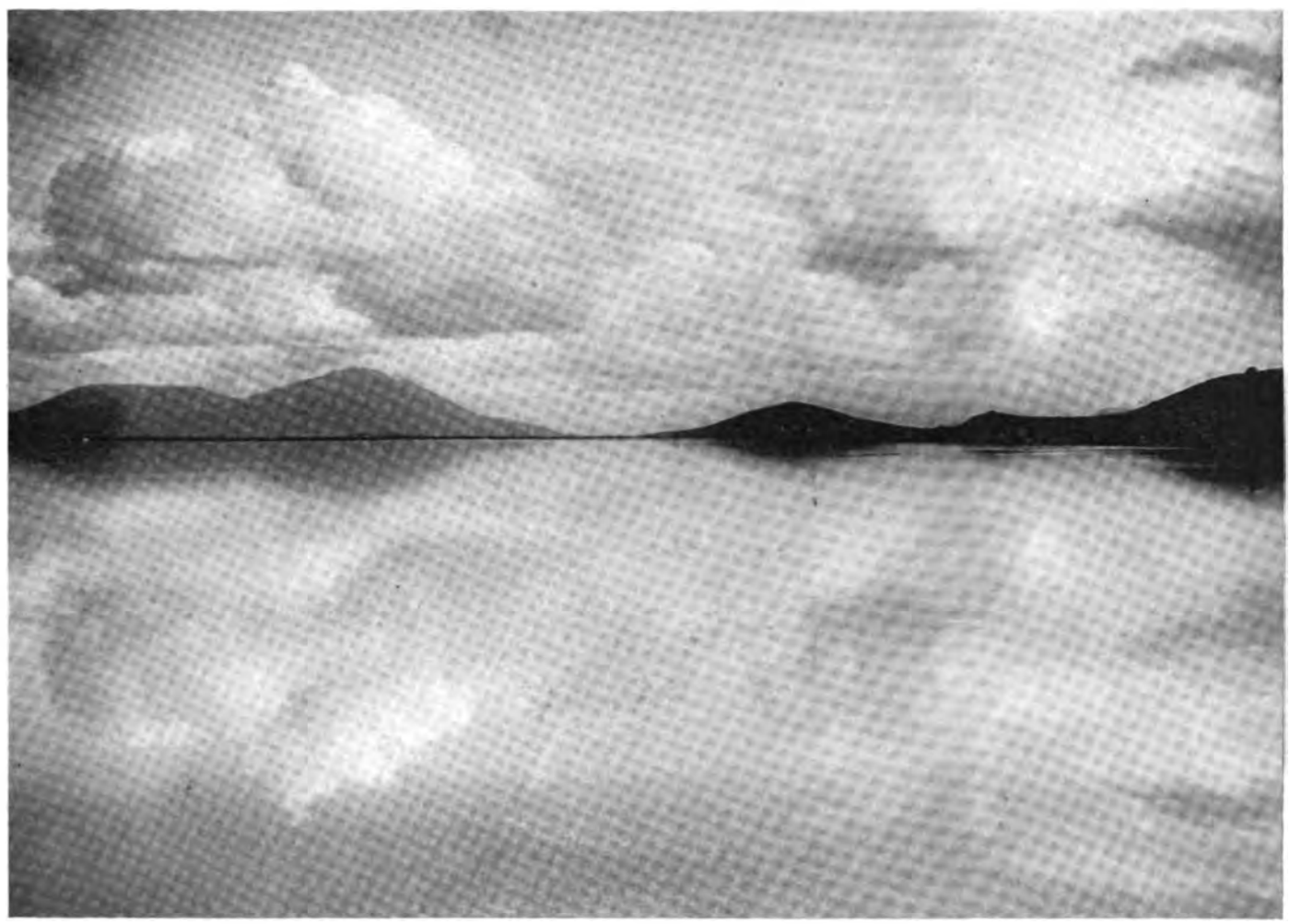
But now we come to something better. The mind reacts to what it sees, exerts itself, classifies, becomes scientific: "A cat is an animal." That may not seem much to say, but it is a whole plane ahead of the other answers.

The last sums up all the rest: "A cat is an animal with four legs and a fur coat." Not only has the cat been classified as an animal, but its coat among furry things.

In older people we see exactly the same thing. One person reads a newspaper and sees only what he sees. Another, in some little fact, may note the expression of some far-reaching tendency in public, national or international life. One mind, in fact, merely reflects what it sees; another does the same but also actively plays around and criticises what it sees. One can be taken in at once by a fallacy, say the use of a word in two senses as the basis of an argument; the other rejects it instantly. STUDENT

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Nature Studies



Lomaland Photo. and Engraving Dept.

LAKE EWAUNA FROM THE TOWN OF KLAMATH FALLS

This is a reservoir in connexion with the Klamath irrigation project in Oregon, now under construction by the United States Reclamation Service

Anaesthetics for Plants

A RECENT application of chemistry to horticulture is the use of anaesthetics, such as ether and chloroform, to hasten and improve the growth of flowers. But the discovery must be attributed rather to experiment than calculation, for it is not easy to see why anaesthetics should have such an effect on plants.

The plants are subjected to the fumes for a couple of days, and then removed and planted. The result is that they bloom much sooner than they otherwise would, and also that there is a marked all-round improvement in the growth. The plants, with their roots tied up, are put into an airtight tin box, and the spirit is poured into a vessel in the upper part of the case, its fumes descending upon the plants below. The temperature is kept over 62°F. After 48 hours the plants are removed and planted. They bloom sooner than plants not so treated, and both the flowers and the foliage are improved. It is found that different anaesthetics favor different plants, so there is still a good deal to be investigated on this point.

The method is said to have developed into quite an industry in France, in the treating of lilacs. It enables the foliage to be developed at the same time as the bloom, whereas the process of forcing by heat used to develop the bloom but not the foliage. Expense is small in proportion to the profits gained by the saving of time. Modern market conditions for flowers demand a rapid and plentiful production. STUDENT

Jewels from Birds' Stomachs

A KLONDIKE prospector has presented the Dominion museum with ten thousand specimens of minerals, many of which were taken from the gizzards of ptarmigans and grouse. Almost every kind of precious stone except diamonds was found in these birds. One is reminded of the fable of the cock which found a pearl, for which he had no use; he would rather have found a grain of corn. But the precious stones are of some use to the game-birds as digestive material. H.

Number of Animal Species

THE following statistics were carefully prepared by Guenther about ten years ago, and recently quoted in a paper before the British Association for the Advancement of Science. They show the number of animal species known in 1830, the number known in 1881, and also a comparison between the two sets of numbers, giving the increase.

	1830	1881
Mammals	1,200	2,300
Birds	3,600	11,000
Reptiles	543	3,400
Fishes	3,500	11,000
Mollusks	11,000	33,000
Moss Animalcules	40	120
Crustacea	1,290	7,500
Arachnida	1,048	8,070
Myriapoda	450	1,300
Insects	49,100	220,150
Echinodermata	230	18,043
Worms	372	6,070
Coelenterata	500	2,200
Foraminifera	50	400
Protozoa	305	3,500
Totals	73,228	328,053

The list from which we quote states that "the total number of animal species of all kinds known in 1840 was 73,588; in 1881 the number had increased to 311,653." The reconciliation may be left as a pastime to readers. But the numbers indicate enormous labor and patience. Every one of these species must be described and named, and the numbers may be compared with the number of words defined in an unabridged dictionary or the number of printed words in a book. The quantity seems to increase indefinitely. TRAVERS

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From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

An Old London Burial Ground

IN City Road, London, is a burial ground, now disused, which is a sacred spot to all who know it as the resting-place of eminent men who fought and suffered in the cause of civil and religious liberty. Southey called it the "Campo Santo of English Nonconformity." Its name — Bunhill Fields — is known the world over, and people from every part of the globe visit it every year. It is a place of considerable antiquity, and it is believed that it was used as a place of interment in ancient Saxon times. In this part of the metropolis once stretched a vast expanse of open fen or moorland, and in the names Moorgate Street, and Finsbury — among the busiest of London districts today — we have reminders of the former existence of this tract of country. In the days when England was "merrie England" the good people of London were "greatly given to jousts and boisterous games," and it was to this moorland that they repaired on holidays.

Says an old writer: "From the eve of St. John to the eve of Christmas, what with music and banners, pageants and morris dancing, the citizens led a life of constant excitement."

The earliest date to be found on the grave stones is November 10, 1623. Many of the ministers ejected from their livings in 1662 were refused burial in the City churches, and their bodies were brought here for interment. Among the famous inhabitants of this city of silence are Daniel Defoe, author of *Robinson Crusoe*, John Bunyan, the immortal dreamer of the *Pilgrim's Progress*, Dr. Isaac Watts, the writer of the well-known *Psalms and Hymns*, and Mrs. Wesley, the mother of John Wesley, the founder of the Methodist denomination, and of his brother Charles, the sweet singer of the Methodist movement. A handsome monument was erected a few years ago to the memory of Defoe. It was paid for out of subscription from the children of England. John Wesley had the stone erected over his mother's grave, and across the road, in the precincts of the chapel where Wesley used to be the minister, there is another memorial in her honor. The cottage adjoining the chapel is the one Wesley used to live in, and it is now kept as a "Wesley Museum" just in the same state it was in in his life-time.

In Somerset House is kept the register of interments in the burial grounds, and the list occupies no fewer than 27 volumes. It is estimated that there are 124,000 entries. An old diary used to be in the possession of Sir Charles Reed, and in it a venerable old lady recorded her "pious reflections." The diary is particularly interesting, however, because it tells us how a list of the epitaphs came to be made. The lady lived close to the burial ground, and used it to "take the air." In one entry she says:

> There we found a worthy man, Mr. Rippon by name, who was laid down upon his side between two graves, and writing out the epitaphs word for word. He had an inkhorn in his button-hole, and a pen and book. He tells us that he has taken most of the old inscriptions, and that he will, if God be pleased to spare his days, do all, notwithstanding it is a grievous labour, and the writing is hard to make out by reason of the oldness in the cutting of some, and the defacings of other stones. It is a labour of love to him, and when he is gathered to his fathers I hope some one will go on with the work.

This "old Mortality" little thought that such a place of honor as the library of the College of Heralds would be recorded the results of his "labour of love." The name of Sir Charles Reed, M. P., appears on one of the pillars at the entrance to the burial ground as Chairman of the Preservation Committee, and the inscription on the pillar states that at the time of the closing of the ground in 1852 more than 120,000 bodies have been interred therein. Certain it is that there are now to be seen 6000 stones over graves, a veritable forest of time-stained old gray stones. Very interesting and quaint are some of the epitaphs.

"Reader!" says one inscription, on the grave of an eminent dissenting minister, "go thy way and consider that if the vivacity of genius or the charms of eloquence could have prevented the stroke of death, this monument had not been erected." Another tombstone is "Sacred to the remains of William Jenkyns, minister of the gospel, who, during the heavy storms of the church was imprisoned in Newgate. Died a martyr in the 72nd year of his age, and 52nd of his ministry, in 1682." It was for the offence of preaching that he was committed to Newgate, and in that prison he died.

"An Israelite indeed, in whom there is no guile!" is the testimonial given to Dr. Lardner, author of the *Credibility of The Gospel History, Ancient Jewish and Heathen Testimonies to the Truth of the Christian Religion*, and other similar works, who died in 1768.

But what could be more flattering to a "divine" than the eulogy upon the grave of Dr. John Owen?

> In divinity, practical, polemic, and casuistical he excelled all others, and was in all equal to himself. The Arminian, Socinian, and Popish errors, those hydras whose contaminated breath and deadly poison infested the Church, he, with more than Herculean labour repulsed, vanquished, and destroyed. The whole economy of redeeming grace revealed and applied by the Holy Spirit, he deeply investigated and communicated to others, having first felt its Divine energy, according to its draught in the Holy Scriptures, transfused into his bosom. Superior to all terrene pursuits ——

but enough! This valiant champion of the orthodoxy of his day died in 1683.

Another most doughty "divine" was a Welshman, the Rev. Daniel Williams, D. D., who died in 1716. He, being driven "by Popish tyranny" from Dublin, came to London. "He was a man" says his epitaph, "of the most amazing abilities, for in him were united (how rare the union) the most vivid rays of genius and the most profound sagacity." So "there were giants in those days."

It is not to be wondered at that this old burial ground is regarded as a precious inheritance by the English-speaking peoples of the world.

LONDON STUDENT



MOSS BRAE FALLS, SHASTA COUNTY, CALIFORNIA

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Lomaland Photo. and Engraving Dept.

ONE VIEW OF SAN DIEGO, LOOKING UP FIFTH STREET ON THE LEFT, G STREET ON THE RIGHT
(Photograph by Slocum, San Diego)

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Whoever seeks to uplift humanity has one great force above all things to attack — selfishness. "Forget self," has been the burden of the teaching of every World-Savior. But Theosophy teaches that self has always existed in the past, and will always exist in the future. Surely such teaching would make it a thousand times more difficult, nay, impossible, to forget self?

Answer This is to "try confusions" with the whole matter. There are two selves to a man; that which has existed and is to exist, he remembers only too little. "Âtmânam âtmanâ paśya," says the Sanskrit; that is, "See (i. e. raise) the self by the Self": this mystery and revelation of the twofold nature of man, is one of the most practical pieces of illumination that Theosophy has brought to the world.

What we call "self" is, when analysed, a bundle of passions and foolish feeling, egotism and vanity lying at the root of it. A most unstable thing: if it grow great as the mountains, it is yet peak downward, and infallibly to fall; you may call it phantasmagoria, and consider that the universe has no place for it. Let a man treat this to constant analysis and vivisection; and he must come upon a sense of its unreality. One may rest by the roadside, and remain unchallenged by the engirdling mountains; there is no home nor goal here, but only temporary cabins, and much futile wandering to and fro and round in a circle.

All treasures found become too wearisome to be borne; the gold turns into dried twigs and the leaves of a past autumn; the exotic fruits that we desired, into filth and sickly poison stuff. This is the domain of self; a place of much glitter, but no true metal. We seem to be rooted therein, forgetful that we set forth to take by storm the mountains of the sun. After a while we do come to know that this is no place for us, and indeed, no place at all. But such a realization only comes, ordinarily, after long and miserable wandering and the exhaustion, in life after life, of lure after lure.

There are bodily desires, which men follow and bring upon themselves satiety, loathing, disconsolateness, and disease: there are the lusts of the mind, after fame, advancement, power; these too lead but to weeping at the end of conquerable worlds, and are made obviously will-o'-the-wisps and nothingness. And there are other lusts of a subtler nature, the desire for heaven and to save one's own soul; the desire for pre-eminence in piety, which has filled monastaries and pulpits and waste places, and peopled the tops of pillars in these last two thousand years; still vain, and truly the vainest and most damnable of all.

Now when all these are done away with, what is there that still exists? The man still exists, and he wields a mightier power than ever he wielded before —

> He hath given himself, and hath not sold
> To God for heaven, or man for gold.

He is like the sun now, whereas the votaries of little self are like miserable dips; his building is upon the everlasting rock, while theirs are on the quicksand. "I indeed have existed always," says that great Self; "and there is nothing foreign to me; all things exist in me, and I in them. What is there to seek? what wanderings to accomplish? I cannot be taken out of mine own abode and eternal home."

> Forgoing self, the Universe grows I.

He is made one with the universe, and breathes and lives for every living thing. What is there for him to gain or lose, since he possesses inevitably all? "This is the Real, this the Self; *That* Thou Art," say the Upanishads.

"That thou art," is the wonderful message and revelation of Theosophy. We have gone all awry, and are entangled and fearfully confused in the meshes of fatuity, strewing the world with wrecks and graves and ruins and churches and the like, simply because we thought we were the other thing, and had nothing to learn by but hideous experience, whose teaching *may be* sure, but is certainly terribly slow.

And what is that other thing? *It* is not immortal; *it* never existed before; it can remember nothing of such pre-existence, and is not concerned with it; which may be taken as proof positive. It began in the first years of this present life, with a craving after sweets, toys, indulgences, with slight, childish jealousies and greed; and was doubtless fed by over fond foolish elders — *Can't the poor child have what it wants?* and, *For goodness' sake let it have it, or there'll be no peace in the house till it does.* And it is to go down into six foot of earth presently or into the crematorium fires; whereafter it shall wane for awhile and decay in invisible realms, perhaps fool the gullible at a *séance* or so; and then go out and be no more as an individual thing, and remain only as scattered (but collectible) seeds of future evil.

"Whoever seeks to uplift humanity" may indeed cry "Forget self"; but how are you to forget it if you *are* it? Whoever teaches you that you began to be at birth, is teaching you that you are that part of you which did begin to be at birth, fastening you down to that old miserable makeshift thing, which it is above all things desirable you should loosen yourself from, cast away, and be rid of altogether.

But Theosophy says, Forget self by remembering the One Great Self, which is the Self of all creatures. You have always existed, because at root and in reality and in spite of all appearances, you are that Great Self, whose consciousness you may awaken within you. It is silly to try to take away from a man the poison on which he has always lived, unless you are prepared to give him decent wholesome food in its place. And Theosophy, in taking away the poison, offers indeed the Bread of Life. STUDENT

THE SOUL

HOW shall I speak of thee, O Soul sublime
Set beyond reach of words? They desecrate
Who would appraise thy pure, immortal state,
O thou God-born before the dawn of time.
And all these human things that mask and mime
A little while contending here with fate,
Thou puttest forth and art their star innate
Shining beyond the ages' rhythm and rhyme.
Thy thoughts are even as snow-capped mountains lone
Which from a continent night-mantled rise
And gleam serene athwart eternal skies,
Unchanging, timeless, fathomless, unknown.
Whom birth not launched, death hath not overthrown
But only hidden awhile with the All-wise.

From the Welsh of Islwyn (*XIXth Century*)

WHILST I study to find how I am a Microcosm, or little World, I find myself something more than the great. There is surely a piece of Divinity in us, something that was before the Elements, and owes no homage unto the Sun. — *Sir Thomas Browne*

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

The Christian Church and Religion

IN the *Collier's Weekly* symposium on the state of the churches, a contributor says that in his town they have a plentiful equipment of churches and church machinery, but that the churches are steadily losing ground. He thinks the Church has for centuries past claimed a power it did not and could not possess — the power of religious authority; and has refused to consider itself what it really ought to be — a strictly social organization for the people, giving everything, and demanding nothing but the privilege of helping; a humanitarian institution resting on the spirit of universal brotherhood and inspired by the pure religion of Jesus Christ. The Church must be taken from its pedestal of authority and planted on one of brotherhood. The world, he continues, is waking to the truth that religion is an inner life, a spiritual development, and cannot be dispensed and enforced. *A tremendous thought-wave of spirituality is sweeping over the earth, simultaneously with the weakening of the Church as religious arbiter.* The most the Church can do is to help, but not in a spirit of authority. "Love your brother" is religion; but the Church has run to ritualism and theology. Shall we not rejoice over this nobler and truer conception of religion, even though it be accompanied by the downfall of the Church as an "authoritative" religious institution?

Theosophy and its united body of earnest workers has a good deal to do with that thought-wave. Though no one man may claim to originate such high impulses, Theosophists have certainly tried to render themselves and their organization a focus for the reception, concentration, and diffusion of the light. But, though brotherhood is so much needed, we must not overlook its twin-ray, Wisdom. Through lack of the latter, the former may wander into fanaticism or lapse into sentimentality. And the writer is not altogether right about the Church. As a guardian of sacred knowledge and guidance, it may be a caricature, a failure; nevertheless it is a caricature of something that has been real and may again be real. Mere Love will not suffice; or, rather, strictly speaking, it is impossible, because true Love *implies* Wisdom. Otherwise it is mere sentimentalism and may do a deal of harm in spite of its intentions.

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

A humanitarian institution is not enough; in fact the very word suggests a body of amiable but not over-wise people. People need *Knowledge.* The Church is the remote descendant of the Ancient Mysteries, whose function was to guard sacred Knowledge and to initiate worthy aspirants therein. But the Christian Church cannot now make good its claims in this respect. It contains no men of Spiritual Knowledge. The leadership of the future must rest with whatever can make good its claim. STUDENT

Is Christianity Intellectual?

IT is taking an optimistic view of Christianity to say, as a college president is reported as saying, that it is a distinctive feature of Christianity that it insists on the combination of faith and intelligence. It has been weak, he adds, whenever it has been either too emotional or too intellectual.

Some would consider that an abuse of the word "intellectual." Christianity has drifted into theological subtleties and metaphysical speculations; but when has it been intellectual? Even if we admitted that it is intellectual, we would not call that a distinctive feature but an incidental one. If an impartial student of history were asked what is the distinctive feature of Christianity, we can scarcely imagine him replying unhesitatingly, "Its intellectuality"; nor yet, "Its combination of intellectuality with faith."

Is not the intellectuality which in many quarters is now being infused into Christianity due to a spirit external to Christianity and even antithetic to what is ordinarily regarded as Christianity? Christianity received its first impulse from the Pagan Divine Mysteries, but the disorders of the age caused it to fall into sectarian hands, and thus arose the Nazarenes and other sects. But all through history the religion has been purified from time to time by various teachers and reformers, who brought to its aid a light which they could not find within it. And thus the true religion is confounded with its sectarian counterfeits, and credit for value is often attributed to the wrong source. It is we who must elevate Christianity, since Christianity does not seem able to elevate us—unless indeed we perform the intellectual subterfuge of defining Christianity in a way totally foreign to all ordinary definitions.

That there were in the original Christianity many teachings such as are now found in Theosophy, and which are calculated to give us real instruction about our nature and real guidance in our lives, cannot be doubted by those who have duly studied the origins of Christianism. But sectarianism made away with these instructions, giving instead dogmas which flattered people's mental laziness, and vain hopes of an easy salvation. TRAVERS

Verbal Inspiration

The records of the dates and periods stated in the Bible are as much inspired as any other portion of it. . . . They must be as unreservedly received and believed as any other statements contained in its pages.

In Genesis III we have neither allegory, myth, legend, nor fable, but literal historical facts set forth and emphasized by the use of certain figures of speech.

THE above is from *The Companion Bible.* Part I, issued by the Oxford University Press, and affords an interesting literary and religious study. One cannot but feel a certain admiration for outrighters when their cause is as harmless as this is likely to be. Doubtless the objection that the Biblical dates and other matters are due to comparatively recent editing would be met by the rejoinder that these editors, like the original scribes, were acting (even if unwittingly) under inspiration. And that is an understandable *argument.* But the acceptance of this dead-letter interpretation must involve a most resolute closing of our own eyes to light from many and various sources. The first of the two paragraphs quoted above is uncompromising enough, but the latter leaves a slight loophole in its closing words, and various readings are given in the margin. This Biblical commentary spurns evolution, without ceremony. E.

READ by the light of the *Zôhar,* the initial four chapters of *Genesis* are the fragment of a highly philosophical page in the World's Cosmogony.
H. P. Blavatsky

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"Falsified" Science

AN appreciation of the work of Haeckel appears in the *Popular Science Monthly* for February 1910, in which it is said that his critics —

> Accuse him of a certain carelessness in his handling of biological facts. The sharper ones call this carelessness wilful overlooking and distortion. His public illustrations are accused of inaccuracies favorable to his argument. He is reproached with a too lively imagination exercised in filling in gaps in his ancestral series with plausible hypothetical links.

In *The Secret Doctrine,* vol. II, p. 669, we find, with regard to Haeckel's theoretical pithecoid man:

> And it is not the only instance in which he proceeds in a similar manner in order to complete his genealogical table; and he admits very *naïvely* his inventions himself. Does he not confess the non-existence of his *sozura* (14th stage) — a creature entirely *unknown to science* — by confessing over his own signature, that — "The proof of its existence arises from the necessity of an intermediate type between the 13th and the 14th stages"!

In the *Morning Leader* (London) a correspondent, writing June 2, undertakes to defend Haeckel against this charge, but only makes matters worse. He quoted from the *Literary Guide,* May 1, 1909, the writer in which maintains that the charges are absurd and relates the circumstances concerning them. Haeckel, goaded by a Dr. Brass, who was bringing the charges, wrote a reply in the *Berliner Volkszeitung* on the 29th of December last, in which he says:

> To put an end at once to the whole dreary controversy, I will begin with a remorseful confession that a small part of my embryo pictures (perhaps 6 or 8 per cent) are really "falsified" (in Dr. Brass's sense) — namely, all those in which the data from exact observation are so imperfect and inadequate that, in drawing up an evolutionary chain, one is forced to fill up the gaps with hypotheses and to reconstruct the missing links by constructive synthesis.

To which the writer in the *Literary Guide* adds:

> This is the famous "confession." How many serious persons above the mental level of children could take it as a confession of misleading I am unable to understand.

There will, however, be many who will not agree with this writer, and who will consider that the great monist theorist has herein confessed to a method of procedure which is very misleading. It would not be so misleading, were not such great claims made by Haeckel himself, or by others on his behalf, for his theories. The writer of the appreciation in the *Popular Science Monthly* avers that:

> There is no doubt of the unescapable truth of all the larger biological facts upon which Haeckel builds his philosophy and his "scientific religion."

And represents Haeckel as constantly saying to critics:

> Do you accept the evolution conception of the world and life? Well, then you have to accept, if you are scientifically and philosophically honest, my monism. There is no escape from it.

Let it be at once said that we have no intention or wish of impugning the character of this famous man of science. Doubtless he has deserved all that is said in appreciation of his sincerity and devotion. But that is not the point. It is the *reliability of his conclusions* that is in question. And this is a very important question because so much is claimed for those conclusions. Even if it were going out of one's way to criticise the opinions of an other man, it is certainly justifiable to criticise them when they are offered for acceptance. There has been a strenuous attempt to persuade the world that the monistic philosophy of Haeckel is founded upon unassailable facts collected by a most careful study of nature. It will be seen, however, from the above confession, what devices are necessary — and acknowledged by the scientist himself to be necessary—in order to convey this impression.

But the question is still further removed from its personal aspect, and thereby rendered more important, by a further quotation from Haeckel's letter to the *Volkszeitung,* in which he says:

> The great majority of the morphological, anatomical, histological, and embryological figures that are given and appreciated in the best manuals and biological treatises and periodicals merit the charge of "falsification" in the same sense. None of them are exact, but more or less constructed. Much essential detail is omitted, in order to bring out the essential points more clearly.

Surely this is a very serious charge for a great man of science to bring against his fellows! Avoiding all doubt of honesty, and keeping emotion out of the question, one must say that such a charge amounts to an imputation of sophistication and unreliability brought against the generality of biologists. This would be making facts subservient to theories with a vengeance. One must hope that Haeckel's charges are not justifiable. But, even so, there remains the question as to how much *unconscious* sophistication and self-deception there may not be in such speculations. The lesson for the public is surely one against dogmatism and the acceptance of views on authority alone, be they religious or scientific.

STUDENT

The Mind and the Galvanometer

THAT psychic and mental processes going on in the human body can influence galvanic apparatus has long been known, though considered by many as a subject unworthy of investigation. Some investigators have been condemned as cranks and impostors for being before their time; but people are now seeing a way to admitting the general truth of their claims. We find that quite learned and creditable men have been investigating the subject, and have restated the facts in a special scientific phraseology which brings the facts within the respectable bounds of orthodoxy.

We find that emotions and even mental processes can produce currents that will deflect a galvanometer; and they have eliminated all other possible causes for the deflection, such as local currents set up by chemical action in the skin, or fluctuating resistance in the body. An electromotive force is set up by muscular contraction or other changes in the body, which in their turn are induced by stimuli either external or internal. Now, if the stimuli are external, then we have the theory of the body as a machine receiving, transmuting, and transmitting impressions. But if the stimuli are internal, whence are they? This is simply the scientific way of denoting the will and the mind. Briefly, it is *thought* that moves the needle. This is what is meant by "internal stimuli."

As we are told in Theosophical philosophy, the whole universe is pervaded by what may be called vital Electricity or Life — for our language has no generic term for it. This agent appears in various modes or forms, and we call it by different names accordingly. Electricity is, as it were, the mineral life; but the life of the higher kingdoms is but a different mode of the same agent. *Fohat* is the name given to it in the archaic terminology used in *The Secret Doctrine.* These experiments show that the electricity produced in the body by thought is akin to that which moves the needle, and can be transformed into it.

Theosophy does not make the blunder of calling this Fohat either a force or a kind of matter — knowing well that both these terms stand for confused ideas in scientific language. Alike inconceivable are an unhitched force and a matter that is forceless. We must be content to say that everywhere is life moving under the guidance of intelligence, and that this life appears to us alternately as force and as substance according to our point of view.

The important point brought out by these experiments is that the thought of the man actually creates an electromotive force; and that this force, when not due to any external stimulus, must have originated from a source that is not included in the chain of recognized physical forces. The internal stimulus must have been an idea flitting across the imagination. Thus the existence of mind as an independent factor is demonstrated; a perfectly obvious fact, it is true, but the demonstration of obvious facts is an important part of scientific work.

STUDENT

Where are the Dead?

A RECENT article was entitled "Where are the Dead?" and reviewed two books. One of the books seems like an answer to the question, for it is, *The Discovery of the Dead,* by Allen Upward. This is an optimistic answer, but the other book is non-committal, for it is from the scientific standpoint and the author's name is simply Hunt.

The question, "Is man immortal?" depends for its answer on the meaning given to "man" and "immortal." Man is made up of several parts, and they do not all last for the same length of time. The question whether man is immortal in the absolute sense of the word "immortal" is really rather too much. Men cannot form any idea of Eternity. The body of man lasts for less than a century; certain of his lower principles may survive a little longer. The reincarnating Ego lasts throughout a long series of rebirths and the intervals between them, before it *rests.*

"Man," as the term is usually understood, does not survive after death; for it is obvious that minus the body what does survive is a very different being. Yet something survives forever; it is the Individuality, the real inner Spirit, Man, not the personality of flesh, whims, and desires.

The reviewer says there can be no proof of immortality; nor can there be for the ordinary man. But he may hope to arrive at Knowledge that will lift the veil of the senses, and then there will be proof. The little so-called evidence obtained by *séances,* such as it is, proves that the lower astral remnants survive the physical body for a little while.

It is hard to lose the beloved ones, and gladly would people have assurance of their

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continual existence. Therefore what they need is *Knowledge,* and this has to be fought for and won. But let them not turn to the psychists or the scientific dabblers in astralism for guidance; let us turn to the world's great, sacred scriptures. Read, for instance, what Jesus Christ says about the "Kingdom of God" within, and about the "Second Birth." How can we now commune with a Soul that is robed in Light — we who are still in this land of illusions? Would we pull down that Soul to our level? Let us rather try to rise to its level. STUDENT

The Twentieth Century Ferment

A "SPIRITUAL ferment" is and for a long time has been stirring the Middle West.

So thinks a popular contemporary, prefixing the adjective *fantastic* to the other. But this adjective only applies to the modes and voices of the ferment, not to its essence. Most of the named voice-owners are certainly fantastic enough and egotists every one. The man who called himself Elijah and robed himself in purple and gold was no very pronounced extreme. Indeed he was content with a lower name and rank than some of the rest. "Follow ME," in the largest type, is usually the sole prescription, and it is not from modesty that *follow* is not written *worship.*

It is not that these people *make* the ferment. They are *in* it and intoxicated instead of awakened, by it. They feel the coming dawn and believe that their crowing has gilded the east. Some of them even are that sun which the lightening gold foreruns. The evidence for the ferment, the general search, is the following that even the most fantastic of these chanticleers can command. People believe in advance—*what* they know not, only that there is a way open or openable somewhere. And the pity of it is that the chanticleers do not show the way, but themselves only.

The ferment means that true spiritual energy is abroad. If it is not perverted it will as certainly lead to spiritual acquisition as an intellectual ferment leads to intellectual progress and acquisition. Developing normally and sanely it will indeed itself presently lead to intellectual progress of the highest kind. Literature, philosophy, and art will get the stimulus. It is a necessary sequence, exampled in history again and again. But history also shows that it may *not* develop normally and sanely. The productive energy may degenerate into actual fermentation, an evil and destructive process. The French Revolution, when it is understood, will be found to be an example of this.

The blatant guides proclaim *themselves.* To accept the proclamations is the first false step. To think, and look within, is the true one. The false prophet is very easily recognized. Not one of these men and women named by our contemporary but bears the clear marks of the malady—megalomania, inflammation of ego. Each one is to be the center of the coming dispensation, or is its sole appointed herald. No one of them has any gleam of light to throw on the great question which is really that of the age: What am I? What is man? No one of them has the key to the great mystery of self-conscious life, even appreciates that there is a mystery. And so their followers drift away after them in thousands, get away from hearing the questions that their own hearts are asking, lose the possibility of finding the answer.

The answer is in the man that asks it. It is when brain and its rush of thought are stilled for a moment that man can begin to feel the presence of that higher, inner, ever compassionate self of him that knows, that is the very essence of faith, hope, charity, and wisdom. There are cyclic periods in every civilization when it can come nearer to the common consciousness, and then there is a stir, a "ferment" in every part of man's being, spiritual, intellectual, emotional, psychic, and physical. There are new diseases, perturbing hints of new faculties, infectious emotional storms, increase of insanity — and then intellectual activity quickened in every direction.

We have every sign now, and they will become more and more marked. They were foretold by H. P. Blavatsky forty years ago, her aim being to show the people how to meet the coming changes. She assumed no pedestal, demanded no adoration. She only taught men the doctrine of their own inner selves and the way to find them. By the path she showed this "ferment" can become a *Renaissance* greater than any the world remembers.

H. CORYN, M. R. C. S.

Helium Made of Alpha Particles

CERTAIN experiments have been made which are said to prove that the gas called helium is made up of the alpha particles emitted by radium. A glass tube is blown, with walls less than one-hundredth of a millimeter in thickness. These thin walls permit the passage of alpha particles but will maintain a vacuum. In the tube is placed the radium, which discharges its alpha particles into a vacuous space beyond. After two days, and increasing up to six days, a phosphorescent light appears in the vacuous space, and this is shown by the spectroscope to be helium.

There are methods by which the number of alpha particles in a given quantity of helium have been counted, as is believed. One of these is Rutherford's method of causing such particles to influence a kind of electroscope by discharging themselves against it, and counting the number of such indications per second; and there are also indirect methods based on calculation. From these we arrive at the result that one cubic centimeter of helium contains (or consists of) 25,600,000,000,000,000,000 alpha particles. Thus the atomic theory is said to be demonstrated to a certain extent.

Of course, to say that any material is composed of minute particles of the same kind of material, these particles being endowed with the same physical properties as the aggregate substance itself — this does not carry us any distance in the way of explanation. Being true within limits, it has served as a basis for mechanical theories which likewise are true within limits. To get any further, our atoms must of course be totally different from the substance which, when aggregated, they constitute. And here that condition seems to be fulfilled; for helium, which is a gas, is made up of particles which are — what? Centers of electricity seems to be all that we can call them at present. H.

A New British Metric System

WHAT'S in a name? Most Theosophists, and all students of *The Secret Doctrine,* have heard of Mr. Parker, of "British inch" fame. And now here is another Mr. Parker with a scheme for a new scientific system of weights and measures based on the British cubic inch and the British grain-weight. He thinks that the metric system has only one advantage over the other systems, and that is that it connects the scales of dimension and mass by means of its cubic centimeter of water at 4°C. weighing one gram. Hence, if such a relation were introduced into the British weights and measures, there would be no need to adopt the metric system. And lo! it is done; for an investigation of the density of water at different temperatures has demonstrated the fact that a cubic inch of that liquid at 50°C. weighs exactly 250 British standard grains. We have worked out the calculation from some density tables and conversion constants given in *Lupton's Tables* (1884), and the agreement is very close. It is of course legitimate to suppose that the later researches have turned the approximation into an exact coincidence. Here is the calculation:

Density of water at 50°C. (grams per ccm.)	.98821
Cubic centimeters in a cubic inch	16.386
Grains in a gram	15.432
	—10 + 9.9948492
	1.2144730
	1.1884222
	1.3977444 = log. 249.875

So he proposes to make 250 grains the standard and to call it the "inch-weight," dividing it into 1000 parts to be called the "Q" weight, as follows:

1 "Q"	= ¼ grain
1000 "Qs"	= the inch-weight
4 inch-weights	= 1000 grains
28 inch-weights	= 1 lb. avoirdupois

A pound of water at 50°C. occupies 28 cubic inches. The inventor has deposited a box of these weights with the Warden of Standards, who has reported favorably on them. However, as the metric system is rapidly becoming universal, it might seem wise to fall into line.

STUDENT

Languages used in American Churches

THE census finds that English is the sole language used in 85.5% of the church organizations of the United States; the other 14.5% use another language or more than one language. The number of languages reported is 44, but this includes "Austrian" and "Scandinavian." The list includes Arabic, Armenian, Chinese, Esthonian, Gaelic, Modern Syriac, Lettish, Montenegrin, Wendish, and Yiddish. When more than one language is used, the combination is sometimes natural, as where Slavic is used for the liturgy and Servian for the address; or where the languages are cognate, as Swedish, Norwegian, and Danish; or where the congregation is very mixed, as in a case where Chinese, Magyar, Polish, Slovak, and English are reported as the tongues used, or again Armenian, Chinese, Hebrew, Italian, and English. There are 181,393 religious organizations. E.

Special Subscription Offer

THE attention of our Readers is called to the Special Subscription Offer. See page 20.

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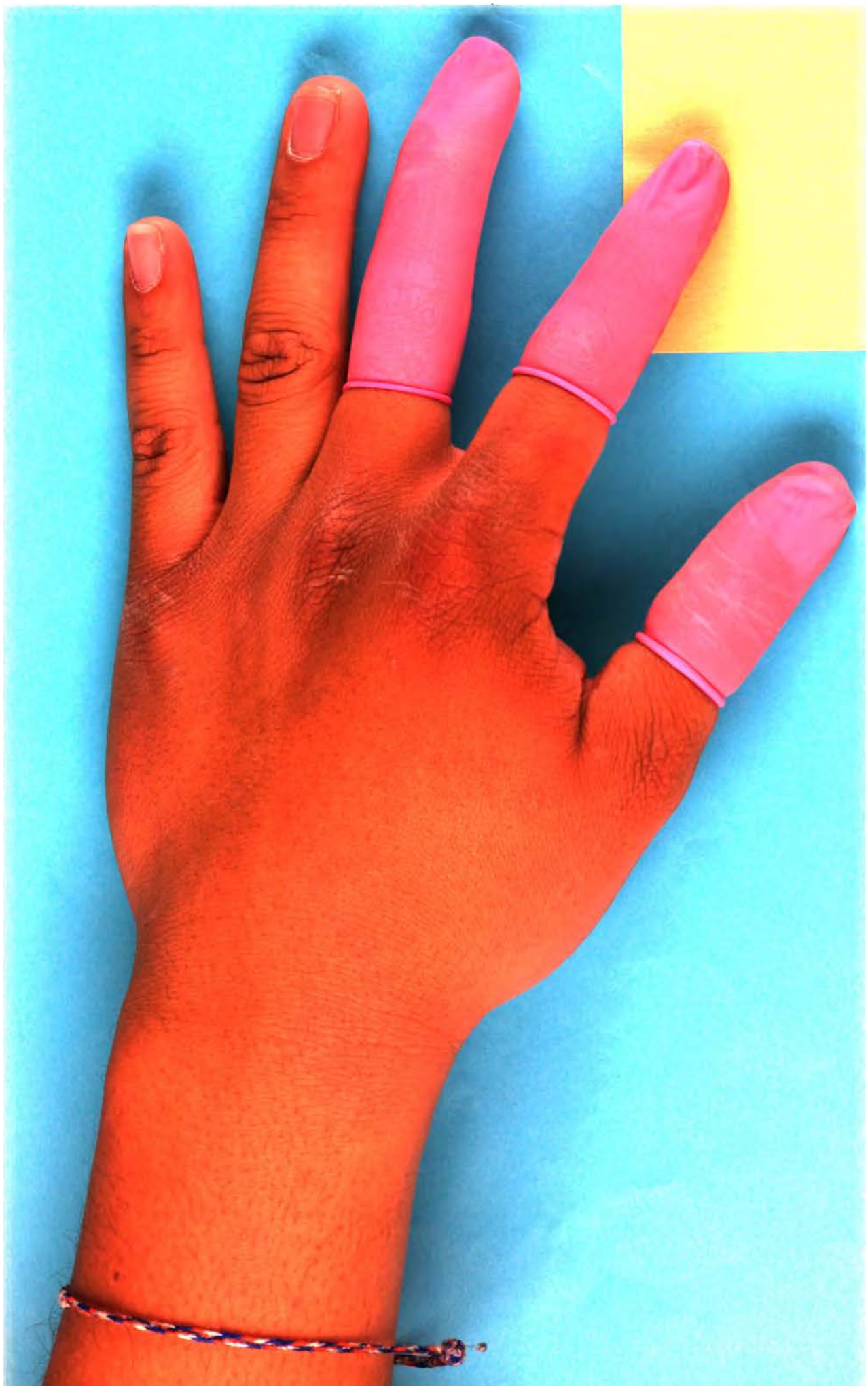
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Art Music Literature *and the* Drama

The Music of Ancient Egypt as shown by the Sculptures

IN observing the drawings and sculptured pictures of harps in Egyptian decoration of temples and tombs, one is surprised to note that however large or many-stringed the instrument, there is no sign of a harp with a "column" or support for the bridge to which the strings are fastened at the upper end. It would seem likely from this that the tension put on the strings was not very great, or else that the art of strengthening the wood used for the bridge was one of those lost arts that we hear of.

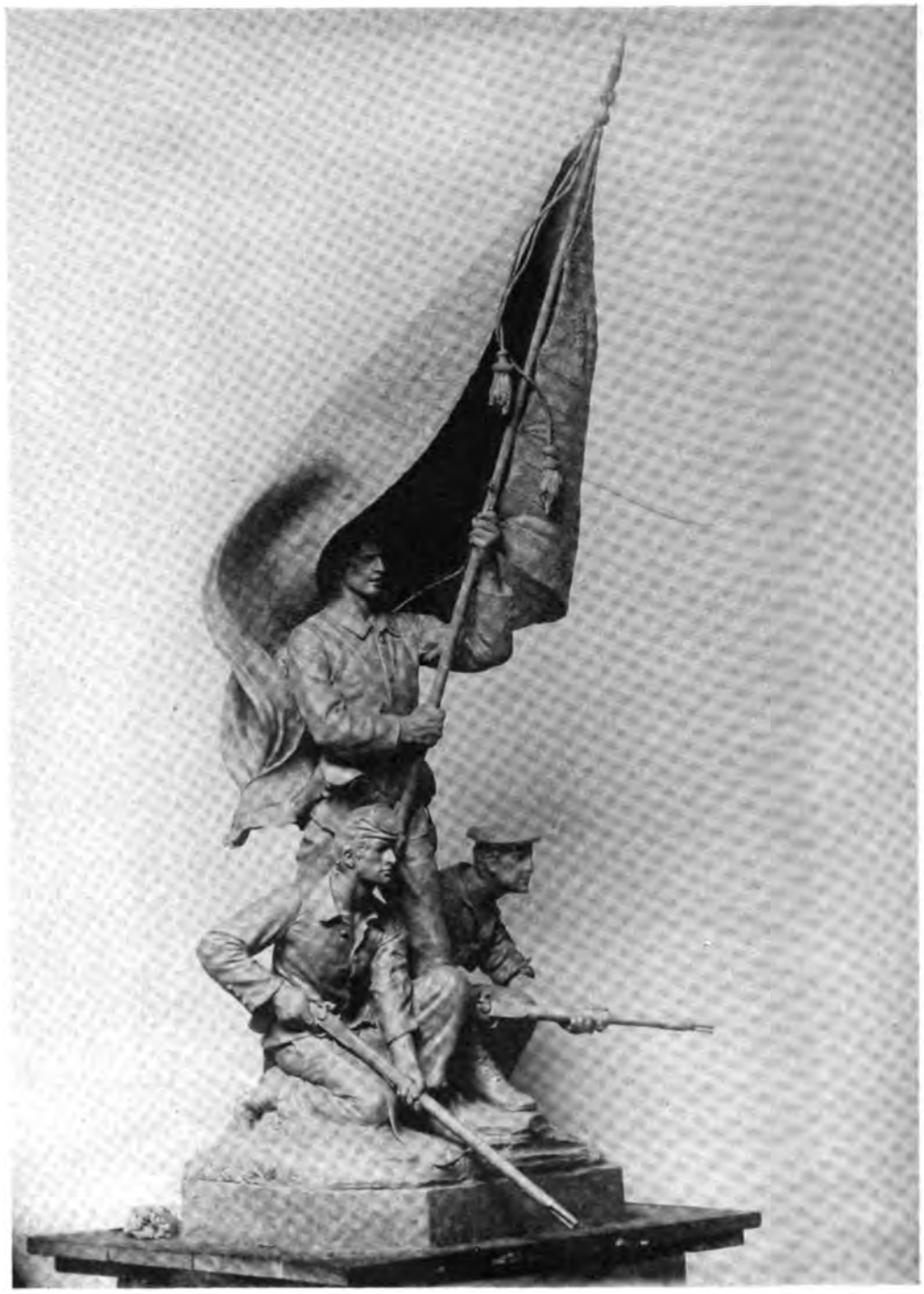
I incline to the opinion that the tension was low, and that the large harps were used for the lower register and the small ones for the higher; while the large harps would give the higher tones as harmonics. The attitude of the players in several instances distinctly suggests this, for one hand is in very much the position used by modern harpists in playing harmonics on the large modern instruments.

It is said that until a few centuries ago the Welsh harps were all of this order, and that the column is a modern innovation. Another curious fact is that there are in the Egyptian pictures frequently more pegs than strings, which may indicate that the number of strings used was much more than is represented. Then again, a harpist is almost always shown in company with a singer, or a player on flute, double pipes, or other instrument, and this shows that the harp was used to accompany the song or melody, showing plainly a knowledge of the principles of concerted music.

Greek writers refer to the great number of performers in the ceremonies, and a study of the pictorial history shows that one singer or one soldier would sometimes be considered sufficient to symbolize the whole chorus, or a whole army.

There is an extraordinary difference in the character of the musicians represented. Thus in the religious ceremonies of the older and better period of art, there is a purity and severity of character expressed which leaves no room for doubt as to the devout character of the ceremony and the performers; while in the later scenes of social life, every line seems to express sensuality and degradation; the actions of the women are suggestive of a certain luxury which contrasts strongly with the erect, clean cut, refined form of the better sculptures of the temples. There are even figures of fat old men playing harps, such as one might expect to see in the orchestras of a wine saloon of the time.

I imagine that such work indicates the decay of the national religion and the degradation of the Art, due to the disappearance of the Great Kings, who were divinely inspired men of genius, kings, prophets, priests, warriors, Masons, poets, artists—everything—true inspirers of their people, whose presence made the Golden Age of Egypt. A BARD



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SOLDIER'S AND SAILOR'S MONUMENT BY BELA L. PRATT
UNVEILED JUNE 17, 1910, AT MALDEN, MASS.

Sculptures of Patriotic Subjects by Bela L. Pratt

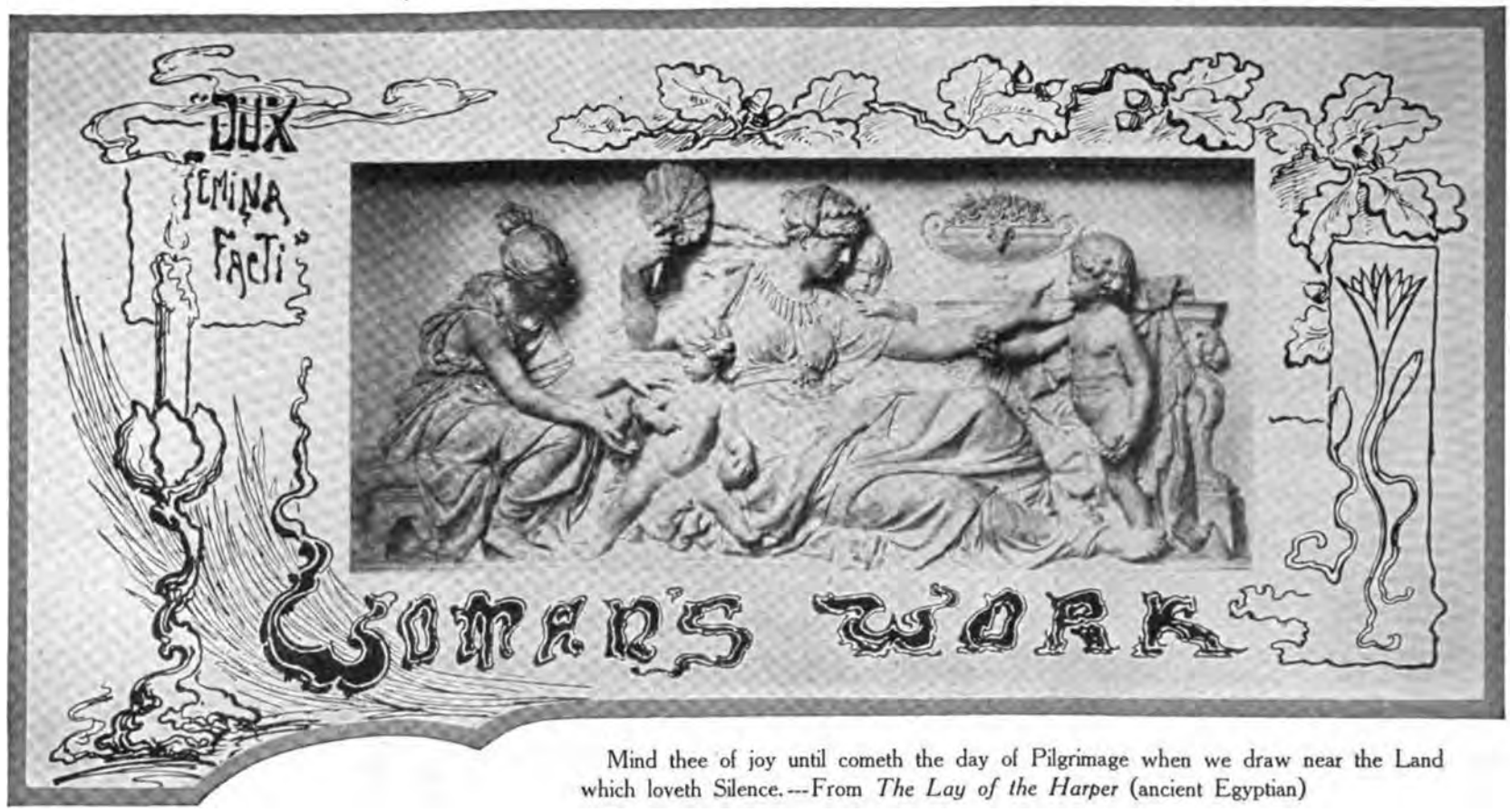
THE illustration on this page is, as the caption indicates, a Soldier's and Sailor's monument, by Bela L. Pratt, an appreciation of whose plastic work, particularly with reference to the allegorical figures of *Art* and *Science* now being carried out by him for the façade sculptural decoration of the Boston Library, appeared in our issue of July 17, last.

Mr. Pratt's commissions during recent years have included a number of monuments, groups and reliefs of patriotic subjects among the best known being his statue of a soldier commemorative of the volunteers who served in the Hispano-American War (this standing at Concord, N. H.); his "Andersonville Prisoner," the head of which will be later shown in these columns (this at Andersonville, Ga.); and bronze symbolical reliefs for the U. S. battleships *Massachusetts, Kearsarge, Alabama,* and *Rhode Island.* In addition, Mr. Pratt has done some remarkable portraits both in the relief and in the round, among them being the bust of Bishop Brooks, for the Brooks House of Harvard University; a relief of Collis P. Huntington, and many others. In First Church, Boston, is placed his recumbent figure of the Rev. John Cotton. Among the medals designed by him the best known are the Yale bicentennial medal and the Eliot medal for Harvard University. STUDENT

Another Signature of Shakespeare

A NEBRASKA professor has recently discovered, among old parchments in the London Record Office, nine documents mentioning Shakespeare, one of which bears his signature. This makes six authentic signatures of Shakespeare now known. It seems strange that these records lay so long unexamined. STUDENT

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Mind thee of joy until cometh the day of Pilgrimage when we draw near the Land which loveth Silence.---From *The Lay of the Harper* (ancient Egyptian)

EGYPT

From Katherine Tingley's Note Book

VI

WHEN we returned to the temple entrance, after our inspection of its different features, we were anxious to retrace our steps and observe more closely everything we had seen, but it was getting late and Cairo must be reached before sundown.

We contented ourselves however, as we planned to visit the great museum in Cairo before we left Egypt, where we would have the opportunity to see many of the relics connected with the temple.

Reluctantly we gathered up our belongings and prepared to depart. It was then that I longed to see, somewhere near by, a real American camp where the weary Crusaders could live a tent life, and build up for themselves in that calm restful atmosphere a new energy for the coming days.

At the call of Hassan, our dragoman, the Bedouins with their camels came up to the entrance of the temple, and amidst laughter and chatter at the clumsy way in which the Crusaders mounted their camels, we commenced the slow ride over the desert to the Great Pyramid where we had left our carriage waiting.

It was here that we bade farewell to the place and the people. The Sheik was the first to push his way through the crowd that had gathered about the carriage. Assuming a look of sadness he reached out both hands to us "for a lastee America shakeeh and salaam." The Oriental with whom I conversed at the temple stood quite a distance away, seemingly hesitating about coming up to where we were. Just as our carriage whipped up to start off he hurried towards me, took my hand and turned away. After I had reached the hotel I found that he had dropped into the little bag which I wore attached to my belt, an odd little charm. I shall always keep it as a very precious souvenir of that one great day at the Pyramids, and as a pleasant remembrance of my new-found Oriental friend.

The other desert people kept shouting "Goobi—Ah—Ah—Backsheesh—Backsheesh," until the sound of their sharp ringing voices almost drove us frantic. As soon as we could recover our senses, we good-naturedly gave

---

HOMAGE to thee who risest above the horizon in daytime and goest through the sky happily by the gift of the Word, which is Truth. All the faces rejoice at thy sight: thou walkest on while remaining hidden to them. Thou appearest on the morning of every day. Prosperous is the progress under thy Holiness to those who have thy beams on their face. Thrown into the shade is white gold; incomparable is thy brightness. The land of the gods sees all the colors of Punit; thy mysteries are to be uncovered only to their face. Thou hast been made only at the time of thy coming into being on the Nu. May I walk as thou walkest, without any stopping, like thy Holiness, O Sun! who hast no master, thou the great Space-wanderer, to whom millions and hundreds of thousands of years are but one moment.— ***The Prayer of Osiris***
From the Egyptian "Book of the Dead"

---

them all the *piastres* we had. It seemed the most brotherly act we could possibly do under the circumstances, for these protectors of the Pyramids receive no recompense, and depend entirely for their livelihood at certain seasons of the year (when the crops are not grown) upon the generosity of the tourist, which I have no doubt is often very meager.

I observed that the noise suddenly ceased and these people seemed satisfied with what we had done for them, which delighted us all, for they had placed us their debtors by a number of polite and very gracious favors.

As I turned back for one more look at all we were leaving behind, I could see that they had gone back to the foot of the Pyramid and were standing in a quiet and respectful attitude looking intently our way — watching us out of sight. A little to the left, separate from the rest, stood my Oriental friend with his face turned away toward the East.

Soon we were dreaming along the way — the border of the Nile — through the quiet and peace of the beautiful twilight, sensing the touch of the old sacredness in everything.

Over the land like a benediction fell the pale golden rays of the setting sun — a misty veil of beauty; fields, river, trees, beasts, and herdsmen, all seemed like phantoms of the dim past, of thousands and thousands of years ago, far back of "King Pharaoh's" time, and the Nile in its distinctive beauty added a new charm to the picturesqueness of that twilight dream.

It flows through old, hush'd Egypt and its sands
Like some grave, mighty thought threading a dream;
And time and things, as in that vision, seem
Keeping along it their eternal stands —
Caves, pillars, pyramids, the shepherd bands
That roam through the young world, the glory extreme
Of high Sesostris, and that southern beam
The laughing Queen that caught the world's great hand.
Then comes a mightier silence, stern and strong,
As of a world left empty of its throng,
And the void weighs on us; and then we wake,
And run the fruitful stream lapsing along
'Twixt villages, and think how we shall take
Our own calm journey on for human sake.

The Nile begins to rise at the end of May and continues to the middle of October. On the third week in August there is a festival held in its honor, probably a relic of the time when Rameses ordered sacrifices to be offered to it on the 15th day of Thoth. This festival is announced to the people of Cairo by criers who go about through the city, crying the

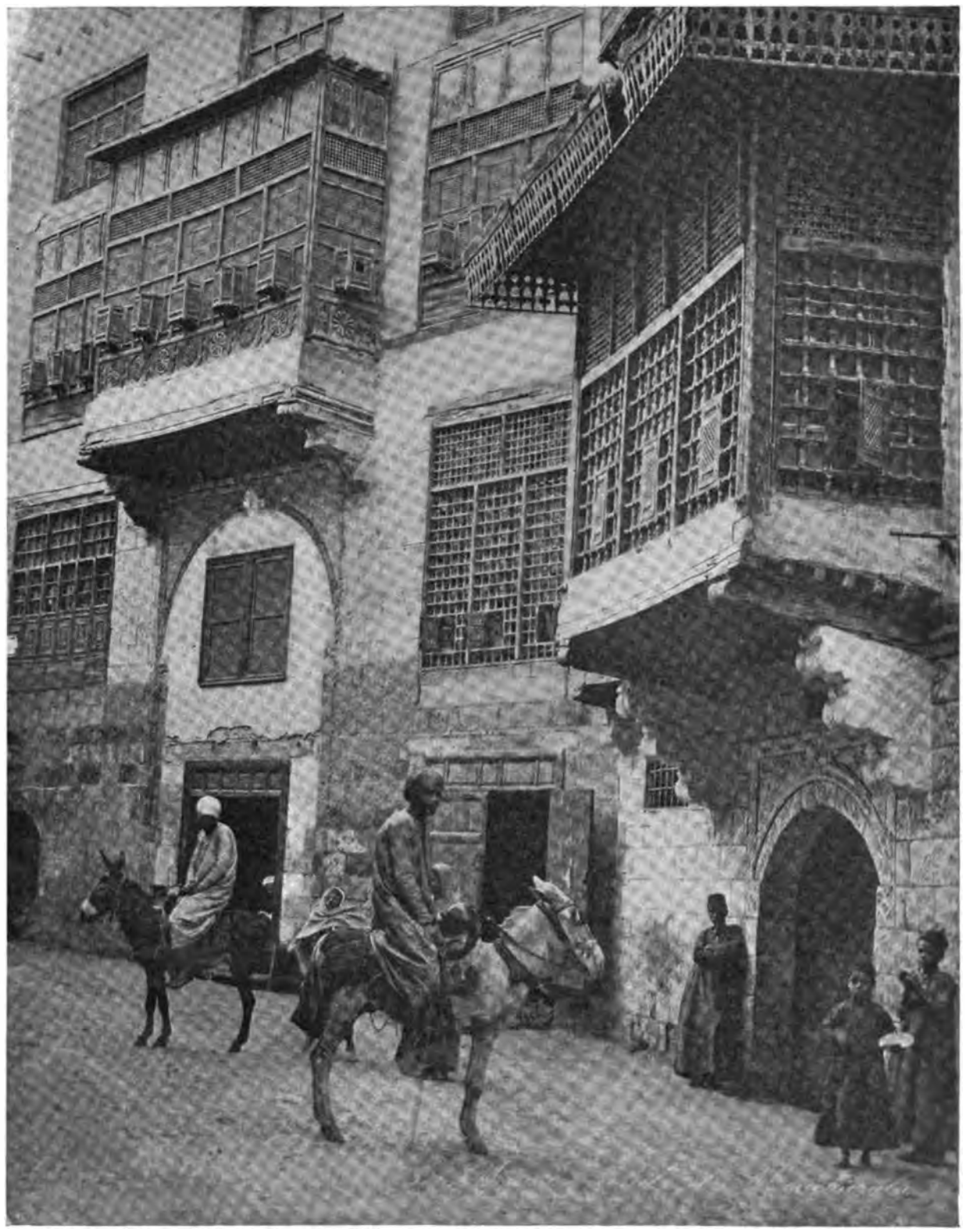
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height of the Nile in the Nilometer at Rôda. The Khedive, state officials, and crowds of people gather from many parts of Egypt, to participate in this festival with song and music.

The Hymn to the Nile (see p. 13, issue of July 3) was written between the years 1300 and 1266 B. C.

The king referred to in stanzas xii and xiv is said to be Meneptah II, son of Rameses II. Ennana, the author of this famous hymn, was the Scribe of the temple.

It can be plainly seen, in reading these stanzas, how the rising of the Nile affected the Egyptians with the idea of an unseen hand that worked the miracle of giving the land a yearly blessing of water.



A STREET IN CAIRO

Echoes of Today

A STANDARD that will mean much for the future citizenship of the State was declared in a decision handed down the other day by the Supreme Court of Illinois. Incidentally it assumed that matters affecting the health of womankind are urgent to the proper interpretation of the State Constitution when such matters are brought forward. A certain judge enjoined certain officers from taking steps to enforce the ten-hour law relating to women's work in factories. Judge Hand of the Appellate Court promptly overruled this. According to the opinion handed down the physical strength of a woman, and of women as a class, has a limit which it is not without the province of jurisdiction to recognize; and also the State should protect its female citizens because of the fact that weak and worn-out women cannot become the mothers of strong and capable children. Most woman factory workers, in fact practically all, have numberless household duties and heavy responsibilities in addition to their outside work, which is only rarely the case with men, so ingrained into the latter is the idea that a day's work should consist of a day's work and not a day's and a night's.

How they endure it all is the unexplained miracle. But that many break under the strain the records of our juvenile courts, the wan sickly faces of tens of thousands of neglected children, the marks of age and ill-health which line their own faces before they are well past girlhood, and the large proportion of early deaths and of insanity cases afford ample evidence. STUDENT

THE anti-tuberculosis movement, in which women play a leading part, is now reaching the children for the purpose of instructing them on preventive lines. In several cities all school children are now receiving class instruction on the subject of consumption, from physicians selected by the school authorities. This is an advance step, but others should follow, for it is even more important to unveil to children those deeper and usually unrecognized causes which lower the vitality and so predispose to all diseases.

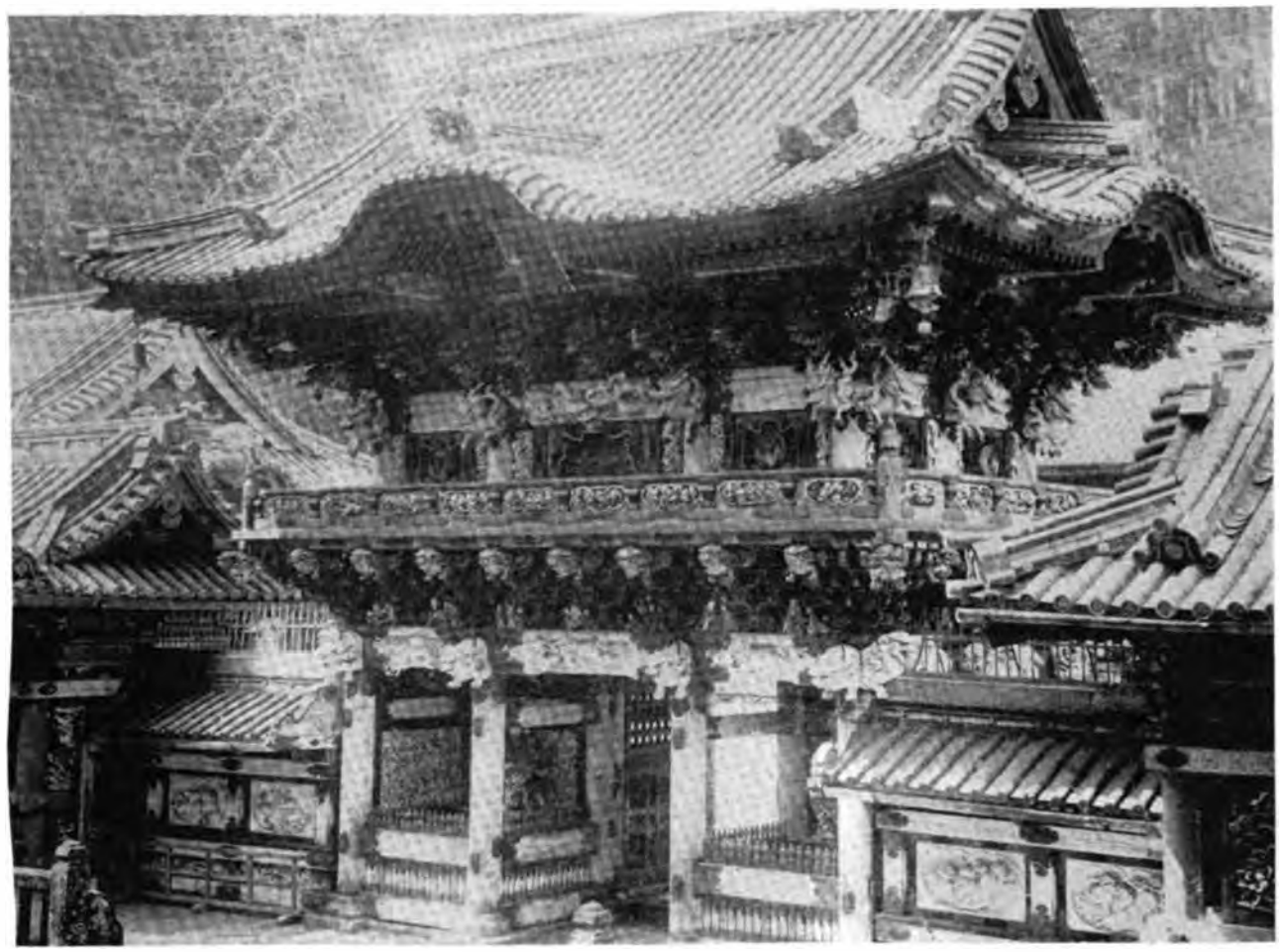
Permanent results will never come until children are taught that emotional expenditure lowers the vitality even more disastrously than insufficient food, too little sleep or foul air. Children should know that every fit of temper, every passionate outburst in either thought or act, every selfish desire, every crying spell, in short *everything* that shakes the calm control which the Soul and higher mind normally exercise over the emotional side of the nature, *lowers the vitality*. From then on they are less able to resist the ravages of disease than they were before, and more liable than before to become the prey of whatever disease may be about.

And disease is always about. The real safety lies in the possession of a stock of vitality whose resisting power is greater than the power of the disease to fasten itself. It is useless to think to escape disease by running away from diseases, for they are ever with us, in imperceptible but death-dealing efficiency. The thing for us to do, and to teach children to do, is to keep our lines of defense in order and the gateway of the citadel shut.

Consumption and worse diseases will go on claiming their victims until we have a generation of children (and adults as well) to whom fear, jealousy, passion, vice, and emotional over-indulgence in any form are unknown; until humanity learns that the homely everyday virtues of calmness and pure thinking will not only bring moral health but health to mind as well. And when the mind is set right it is not going to squander its own vitality and that of the nervous system by going on emotional debauches. STUDENT

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OUR YOUNG FOLK



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THE GOLDEN HOUSE, NIKKO, JAPAN

The Mausolea at Nikko

THE Golden House is a part of the exquisitely beautiful mortuary structure at Nikko, Japan. Up the steep incline the road leads to a ravine over which are two bridges, one of them being of red lacquer with brass trimmings, fit for an Emperor and opened only when the Mikado and his family wish to cross to the hills on the other side, where, among the grand old trees, are the temples. These were built as memorials of Iyeyasu and Iyemitsu, the founders of the Tokugawa Shogunate which lasted for two centuries, until 1868, when the Mikado was restored to full power.

It was in 1600 that Iyeyasu fought the battle of Sekigahara (plain of the barrier), which was followed by two hundred and fifty years of peace. It left Iyeyasu master of Japan. During the struggle this great general cast aside his helmet and protected his head only with a knotted handkerchief; but when the victory was won he replaced his helmet, carefully knotting the cords that fastened it. This was his way of reminding himself to be vigilant in the hour of triumph.

Iyeyasu founded Yedo, the great eastern capital of Japan, now Tokio. At one time three hundred thousand men were employed digging the canals, laying out the streets, and building the castle and the houses. It was Iyeyasu, too who established the feudal system in Japan. His work was carried on by Iyemitsu, his grandson. When the latter died, all power and authority were in the hands of the shogun.

Iyeyasu resented the interference of the Jesuit missionaries in Japan and decreed that they be expelled from the country. He was a great general and a great statesman as well. These are his words:

The most necessary and the most beautiful virtue of every man, especially of a ruler, is self-control. Whoever commands his own will with regard to any good thing will carry out the will of Providence, will live in harmony with his fellow-men, will not forfeit lands and castles that his ancestors left him, and will dispense rewards and punishments justly among the whole people, both among those further away and among those just about him. Under all circumstances he will keep a promise once given, and, if he serves a master, be ready to give his life; he will not care first for himself and then only for others, but he will unselfishly strive for the welfare of others, and early and late keep the rules of high behavior. He will not praise himself haughtily and depreciate others; he will face his master without flattery or hypocrisy, openly and honestly; and his parents also, as all other people.

G.

SONG

ABOVE the edge of dark appear the lances of the sun;
Among the mountain ridges clear his rosy heralds run;
The vapors down the valley go
Like broken armies, dark and low;
Look up, my heart, from every hill
In folds of rose and daffodil
The sunrise banners flow.

O fly away on silent wings, ye boding owls of night!
O welcome little birds that sing the coming in of light!
For new, and new, and ever new,
The golden bud within the blue;
And every morning seems to say;
"There 's something happy on the way,
And God sends love to you!"

Henry Van Dyke (Selected)

One Day at a Time

IT is a blessed secret, this of living by the day. Anyone can carry his burden, however heavy, until nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, and purely, until the sun goes down. And this is all that life ever really means to us — just one little day.

"Do today's duty; fight today's temptations, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them." The Law gives us nights to shut down the curtain of darkness on our little days.

We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of a brave, true, holy living.

Selected

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THE CHILDREN'S HOUR

A Letter from Olle to the Wild Birds

I LIVE in the big house where the honeysuckle grows outside the door. I send you my picture with this; but do not think that black is black and white is white — that is only in the picture. On my real self the white is yellow like the daffodils and the black is — well, it is a dark something to match. I am disappointed that they did not make a picture of me when I was singing, as that is my greatest talent, but people do not always do the things you expect them to do.

The other day I heard someone read in a paper about how tame people go to wild people and give them advice. "Olle," said I to myself, "this is something for you! Here is your chance to do something big and important—there are thousands of wild birds in the world."

It must be dreadful to be wild. You must try to get tame as soon as possible. I can imagine that you are very ignorant. I have great learning; I know everything in this whole room, and have gone over all the books hundreds of times; I have flown as high as anyone can go — to the ceiling. You ought to have pianos or other musical instruments to sing to; it would help to cultivate your voices. I have a piano, and when someone plays on it I sit on top of the piano and sing to the music. It sounds very fine. The people here and I like flowers very much; they say that I have good taste. The pink carnation is my favorite flower.

I will give you some advice about building nests, which seems to me most important to begin with. You do not choose the places for your nests well. They are too hidden away; you ought to build them in a place where you can get more fresh air and sunshine. The architecture is too plain and old-fashioned. There are many ways in which it could be improved. A little veranda around the nest on which you could sit and sing and invite your friends to see your birdlings, would be easy to make. I should be glad to send you a drawing. Such dull colors you always use! One cannot see the difference between the tree and your nests. Why not get some bright nice colors like golden yellow, pink, red, or blue? This would make your nests look like flowers on the trees and give a very fine effect. Also have a seed-cup by the nest. This would make living more convenient for you. It must be toilsome to have to go and look for every seed.

I am willing to assist you by giving advice in all matters with greatest pleasure. My address is:

OLLE LURIFAX
White Cage, Honeysuckle House



THE BROOM FLOWER

O THE Broom, the yellow Broom!
The ancient poet sung it;
And dear it is on summer days
To lie at rest among it.

I know the realms where people say
The flowers have not their fellow
I know where they shine out like suns
The crimson and the yellow.

I know where ladies lie enchained
In luxury's silken fetters
And flowers as bright as glittering gems
Are used for written letters.

But ne'er was flower so fair as this,
In modern days or olden
It groweth on its nodding stem
Like to a garland golden.

And all about my mother's door
Shine out its glittering bushes,
And down the glen, where clear as light
The mountain water gushes.

Take all the rest, but give me this,
And the bird that nestles in it;
I love it, for it loves the Broom—
The green and yellow linnet.

Mary Howitt

Think of the Others

"I'M the most unhappy little girl in all the world," sobbed Eileen as she flung herself down on the grass. After a little while old Rover the dog came running through the garden, and coming up to his little playmate he asked in a friendly tone,

"Why, what makes you so unhappy?"

Eileen sat straight up and looked at him. He had never spoken to her before. But she mustered up courage to say,

"Oh I fell and broke my very prettiest dolly's head, my very prettiest."

"And that makes you so unhappy? You should have the troubles that some of my friends have," he remarked.

"What troubles do your friends have?" inquired Eileen in great surprise.

"Didn't you know about Puss? All of her little kittens except one were stolen, but she isn't crying. She is making the best of it and is happy with just one."

"I didn't think she cared," answered Eileen, looking down.

"You heard about the old Mother Hen, how she and her chicks were attacked by a weasel and all the chicks were killed except three, and the mother herself wounded?"

"Yes, but she didn't seem to mind," she made reply.

"That was because she made the best of her trouble and kept as quiet as she could about it, poor thing," said Rover sympathetically.

Then the big dog came up close and sat down beside Eileen and looking at her in the face, asked,

"Would you like to have your house torn all to pieces?"

"No!" said Eileen in alarm.

"Well, that is what happened to the swallows who had such a lovely home under the eaves of the shed. A couple of sparrows attacked them early this morning and tore it all to pieces. There was one little egg in it."

"Oh, the wicked sparrows!" exclaimed Eileen in indignation. "Now the swallows will have to build all over again." She loved the swallows and had watched them build their nest with great interest.

"But they don't mind," continued Rover. "At first they felt very sad but they went to work immediately and are now making a new home at the corner of the barn."

"I never thought that the birds and animals had so many troubles," said Eileen, "are you ever unhappy?"

"I sometimes feel sad but I try not to let you know it. But I must bid you good-bye. My master sold me today to another man and I shall have to leave all my friends here and go far away. But I believe I can be happy with my new master if he is kind to me," and away he dashed, for he heard the familiar whistle.

Eileen sprang up with a cry, "I won't let you go," and she saw old Rover lying asleep under the lilac bushes. Was it all a dream? It may have been but Eileen always believed that Rover had really talked to her to teach her that it is much better to make the best of everything and not to make other people trouble by telling them of hers. And how petty hers seemed beside poor Pussy's! K.

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CONTENTS

Pages 2 & 3 — EDITORIAL
The Origin of Man
Unsearchable Dogmas
An Effort at a Reasoning Hypothesis
The Key Still Lacking
What Makes it Work?
Astral Models of Forms
Mental Plans Precede Manifestations
Intelligence is a Higher Thing
Man's Divine Selves Pass on
Cycles of Culture and Evolution
A Geologist on the Law of Cycles

Page 4 — TWENTIETH CENTURY PROBLEMS
The "Vision"
The Art of Life

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Ancient Ceylon
Knowledge of the Assyrians
Soul-Evolution and "Bathybius"
Panorama of Athens (*illustration*)

Page 6 — TWENTIETH CENTURY SCIENCE
The New Geology
The Mark of Life
Wasted Energies

Page 7 — NATURE STUDIES
Vitality of Seeds
Twilight (*verse*)
A Fast Growing Fungus
A Grove of Eucalyptus Trees, Point Loma (*ill.*)

Pages 8 & 9 — STUDENTS' PATH, ETC.
Two Great Educators
Propaganda Committee Picnic (*illustration*)
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Should Churches Proselytize?
A New Christianity
God's Views on Matrimony

Page 11 — GENERAL
"Cerebral Evolution"
"Cause and Effect" or "God"
What Is It?

Page 12 — GENERAL
Scientific Oddments
"Buddhist" Monastery in Italy

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Entr'acte Music and its Quarrel with Conversation
Modern Japanese Proverbs
Goja-No-To, Japan (*illustration*)

Pages 14 & 15 — WOMAN'S WORK
Egypt — VII
Echoes of Today
Climbing the Pyramids (*illustration*)

Page 16 — OUR YOUNG FOLK
The Modern Maori a Good Citizen
The Family of Beauty (*verse*)
London Bridge
Temperament
The Monarchs in Procession at the Funeral of Edward VII (*illustration*)

Page 17 — CHILDREN'S HOUR
The Boy on the Sea-Shore (*with illustrations*)
On Golden Sands (*verse*)
What One Little Dog Did

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

The Origin of Man

THE question, "What was the origin of Man?" is among the most important that can be asked and cannot fail of interest to all thoughtful people. It is therefore interesting to ask what ground Theosophy takes on this question.

As a preliminary to answering it, we may take a brief survey of the fields of current thought on the subject; and we may broadly divide this into two main parts: opinions that are "authoritative" and traditional, the religious or theological views, in fact; and opinions that are speculative and reasoned, the scientific views, that is. To these one might add a third class, of miscellaneous doctrines and conjectures.

The theological views rest upon certain dogmas supported by an insecure fabric of scripture and ecclesiastical authority. They are not definite, for they vary among different sects. They are not fixed, for they change with the changing times. Yet there is a fairly general and constant factor in them. If we go back to the unquestioning dogmatism of a past age, we find that the human race is supposed to have sprung from a single pair, especially created by God in a region located preferably in Armenia at a date of some 4000 years B. C. This story has always been complicated by the well-known difficulty about Cain's descendants. Since geology and other branches of science have rendered the date untenable, it has been put farther back; and the spirit of freedom in interpretation having been introduced, other liberties were taken with the dead-letter, and we have now a nebulous medley of varying interpretations of the *Genesis* record. When we inquire for the evidence of this view, we find that there is no scientific evidence in support of it; and as to the other evidence, there is no concensus of opinion with regard to the authority on which it rests.

Unsearchable Dogmas

Taking next the scientific theories, we find an attempt to escape from unsatisfying dogma and to place the matter on a rational basis. This is but a natural step for an evolving race to take, and it is equally natural that its early efforts should be tentative and imperfect. Reacting from theology, it has confined its attention to the physical aspect of the question. The effort has been made to show that man is the highest product of the animal kingdom, and that he has been produced by a gradual perfecting process, the variations being transmitted hereditarily. To prove this theory, it is necessary to show that the different kinds of animals have been produced, the one from the other, in the alleged manner; and further that man in particular was so produced. The difficulties in the way of such proof being enormous, and much of the available evidence being to the contrary effect, the theory nevertheless holds ground because it involves the principle of evolution and calls the reason into play. It is the best that can yet be offered, and science clings to all the difficulties involved sooner than face the supposed (but quite unwarranted) necessity of repudiating the truth. The theorists have obtained a glimpse of a great cosmic principle — that of evolution — but their interpretation and application thereof has been extremely inadequate. It is true that change and growth take place in the natural kingdoms as a consequence of the internal life and intelligence coming into conflict with the environment; but when we try to show that the larger gaps between the different kinds of animals were bridged by intermediate forms hereditarily derived, the problem bristles with difficulties. And in the case of man the difficulty is even greater. In seeking his supposititious brute-ancestor certain higher apes are fixed upon, which are supposed to be descendants of the "missing link" that produced man; but there is no trace of that missing link. Added to this, enlarging discovery tends to show that the human race does not get more rudimentary as we follow the ages backward.

An Effort at a Reasoning Hypothesis

The Key Still Lacking

But to discuss the correctness of this theory is beside our main question; for even if it be true it gives no answer to the problem of the origin and development of the human soul or mind or intelligence. Those who believe in the existence of an unbroken chain of organic beings, beginning with the lowest and culminating in man, have to predicate the existence of some evolutionary force that causes all this marvelous activity. And the nature of this evolutionary force must of course be commensurate with its achievements. It produces results such as can only be reasonably attributed to an intelligence of the highest order, and it combines in itself all the highest and most divine attributes that man has ever been able to conceive. So that, whatever it is, it is a very wonderful force. If it is a primordial atom or unit-cell, then all these attributes are loaded upon that atom or cell, which forthwith becomes the scientific Providence. In short, thinkers are left entirely in the dark as to the nature of the Being or Beings that are evolving; and if we limit ourselves to a study of results only, our achievements will be barren in affording an explanation of life that will satisfy those who seek to understand causes.

What makes it work?

Now Theosophy does not dogmatize, but recognizes fact. It is strictly scientific in its method, but it applies the scientific method thoroughly and everywhere. It does not permit foregone conclusions to interfere with the due estimation of facts. Theosophy of course recognizes the principle of progressive development, or evolution; but it attributes fundamental importance to the evident truth that evolution implies the interaction of *two* factors — forms, and something that is expressing itself in those forms. All growth involves these two factors. Theosophy, therefore, not only studies the forms and types in the various natural kingdoms, but also the Beings that are evolving both through and behind those forms. And it concerns itself not only with the psycho-physical organism of Man, but with Man himself — the Being who is evolving through that organism.

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Man is the product of several distinct lines of evolution, which have converged in him. This is true even of the lower kingdoms, though not to the same extent. We cannot conceive of the growth of even the simplest atom or cell without postulating some kind of a living intelligence, no matter how we may verbally skate around the question. But this twofold division is not all. Every living thing on earth has an astral or psycho-physical prototype, and it pre-exists in the astral world before it appears in the physical. This doctrine of the existence of such astral forms is not a dogma; and already the sense of its reality is dawning upon the thinking world. It can be seen how this teaching clears up some of the difficulties of the evolutionists. Their scale of living forms is full of unbridged gaps. The reason is that the chain is not continuous — in this Manvantara, or Terrestrial Age — upon the physical plane. The most important part of the developing and molding process is carried on upon the astral plane; the major divisions of the types are made there, and the changes which take place in the physical world are of an effectual, or minor degree.

Astral Models of Forms

So far from being a dogma, this view is consistent with the logic and with observed facts. All creation and modeling proceeds upon this plan. When a sculptor would mold a statue, he must first make an image of it in his mind; after that the image appears in the clay. If he should afterwards desire to improve his work, he must conceive a new plan and then embody that new plan in the clay. The statue will not grow of itself. It is therefore, but logical to infer that the forms in nature are produced by a similar process, and this hypothesis will be found to fit the facts. Theosophy, then, admits evolution, but greatly enlarges and improves upon the usual conception of that process. To account for the kingdoms of nature, we must infer the existence of an immense laboratory and storehouse of types, undergoing growth and modification in preparation for their emergence on the physical plane. And this work must be the work of Minds and operators, according to all analogy. Nor is this dogma and superstition; for it is far more superstitious and dogmatic to imagine that growth, development, and the appearance of intelligent beings, can take place in any other way than by the working of intelligent beings.

Mental Plans Precede Manifestations

But our main topic being Man, we cannot pause longer over the lower kingdoms. Theosophy agrees with many scientific men that the intelligence of Man is quite of a special class and cannot be regarded as ever having been evolved from the set and "mechanical" intelligence of the lower kingdoms of nature. Attempts have been made it is true, to add to the ordinary theory of evolution an evolution of morals — for the world went evolution-mad—and to suppose that the self-reflective intelligence, aspiration, power of indefinite self-improvement, conscience, etc., of Man, were actually higher developments of animal instinct. But the attempt was in fact a mere concession to the desire for a sweeping generalization.

Intelligence is a Higher Thing

Evolution in the lower kingdoms of Nature cannot, unaided, produce man. It can only reach a half-way point. The process has to be completed by another Life-Stream, or line of evolution. Man's Divine ancestry has to be considered. The indwelling Soul of Man is surely an important factor; is not its origin and descent a matter of far-reaching interest? And research has not been able to find any ancestor for Man, *other than Man himself*. For the imaginary animal ancestor *is* a dogma, inasmuch as it rests on no facts. The Divine ancestors predicated by Theosophy, cannot, at the worst, be more speculative than the lemurian ancestor offered by the Darwinists as the common parent of both man and the anthropoid ape. On the other hand Theosophy can adduce plenty of evidence in favor of its own teaching.

To begin with, the doctrine of a Divine ancestry is universal and lost in the depths of antiquity, and it is taught symbolically in every religion; whereas the ape-theory is a fad, invented a few years ago by one section of theorists. Next we find that mankind always derives culture from preceding races and does not develop it spontaneously from nothing akin to itself. The light is handed on from race to race; otherwise the race stagnates and retrogresses. It is the common belief of humanity that going far enough back we can arrive at races less material and more spiritual than the present ones, and that the light was received from these, who, in their turn, had received it from preceding "divine ancestors" — beings belonging to other planes of existence.

Man's Divine Selves Pass on

This is a topic that has been frequently discussed in the CENTURY PATH and will be discussed again. At present we are concerned with a résumé. The teaching of Theosophy with regard to the descent of Man is that while the lower kingdoms of nature have furnished the materials for his body and its appropriate mental organ, the brain, the causal inner Entity — the essential Man—is from another source. The early chapters in the history of anthropogony tell of two kinds of creation, two types of humanity: the one spiritual, yet without "knowledge of good and evil"; the other a perfected (but still evolving) animal. To make the perfect Man, the gift of god-like Mind was necessary; and this was bestowed by the Mânasaputras, or Sons of Mind, men from a previous cycle of evolution, who had already been perfected. This communicating of the Divine Spark is symbolized in all religions.

Cycles of Culture and Evolution

Archaeology is every day bringing forth fresh proofs of the antiquity of civilization, and the unity of human knowledge and endeavor, thus supporting the Theosophical teachings and making it more difficult than ever to support popular but passing speculations. STUDENT

A Geologist on the Law of Cycles

"THE future of the human race: a Geologic Forecast," is the title of an article in the *Scientific American Supplement*, being a digest of the presidential address at the American Association for the Advancement of Science, last December.

The lecturer shows how the balance of nature is maintained, so that all tendencies to dangerous excess are readjusted. Beginning with the atmosphere, he points out that the proportion of its constituents is maintained. The three or four hundredths per cent of carbon dioxide is just sufficient; if increased, it would destroy all air-breathing animals; if diminished, vegetable life would cease, and therefore animal life also. The usual explanation is that the ocean contains salts which absorb or give out carbon dioxide, according to the amount present in the atmosphere; but this explanation the lecturer does not deem sufficient. The proportion of moisture is also maintained within certain narrow limits, and so is the range of temperature.

But the most remarkable point is that if we examine past geologic ages, which are estimated roughly as covering 75,000,000 years, we find that these proportions have always been maintained. This confutes the theory that the earth, in the remote ages, was covered with a dense steam from its heated crust and that it has been gradually cooling down and becoming fitter for life ever since. Extensive deposits of salt and gypsum are found in the Salt Range of India, in strata of the Cambrian period; hence there was here a great arid tract at that time. In the Silurian stage great sheets of salt and gypsum underlie the basin of the St. Lawrence in New York and stretch westward. In the sub-Carboniferous, salt and gypsum is found in Montana, Michigan, Nova Scotia, and Australia. And so with later ages, all these deposits proving arid conditions. But there is equal evidence for marsh conditions and for conditions most favorable to life; which latter are interstratified with evidences of aridity.

> Combining the two sets of facts, the conception seems to force itself upon us that from the very earliest stages of the distinct life-record onward, there have been times and places of pronounced aridity, much as now, or even more intense, while at other times, intervening between these, more humid and uniform conditions prevailed.

As regards temperature, the case is the same. When the glacial theory was first announced by Louis Agassiz, scientific men were loath to accept it, for they conceived the earth as having gradually cooled down from its earliest incandescent stage. But when they had adjusted themselves to this theory and had accepted the glacial epoch as the first of a series of secular coolings now in progress and due to the depletion of the atmosphere, the diminution of the ocean, and the cooling of the sun — then an ice-age was discovered in Australia, in India, in South Africa and in South America — reported from strata of Permian or late Carboniferous times. Glacial deposits of Cambrian age even have been recorded. All this is of course incompatible with the idea of an earth covered with a mantle of hot gases, and shows that periods of glaciation are a perpetual phenomenon from the earliest geologic time. And on the other hand we find in Greenland and Spitzbergen relics of kinds of life that can live only under genial conditions, implying sub-tropical climate where now only frigidity reigns.

The law of cycles thus demonstrated with regard to atmosphere and temperature, is equally well borne out in the question of land and water distribution. At no time has there been undue predominance of either water or land; but the influences tending to wash all the land into the ocean have always been adjusted by upheaval.

In the attempt to find an explanation for the adjustment of the atmosphere, the lecturer supposes that the earth's atmosphere is surrounded by a finer atmosphere extending into space, and that the sun's atmosphere is similarly surrounded; these sub-atmospheres acting as storehouses, as it were, for the absorption of excess and the replenishment of defect. As to the maintainance of heat, he points out that we have now radium, which has given the sun a new lease of life, to put it mildly; has it not endowed him with a virtual immortality?

All this illustrates the great changes that are coming over scientific views of the universe. The old tendency has been to regard things as moving in a straight line or a curve in one direction. The earth was hot, it has been cooling, soon it will be cold and dead. But now we see that the law of cycles is discernible throughout. Alternations have been the rule. And, as now, so in the past. Surely it is not a little remarkable that dogmas so firmly fixed should be so easily shaken—and that on the strength of scientific evidence!

Of course this view should influence our view of the biological life-history. Why should we expect an unbroken progressive evolution of plants and animals? Why not cyclic variations, continually ebbing and flowing, in them also? And indeed we do find that new forms appear and old forms die out and pass away. The theory of a one-curve progressive development is not adequate in palaeontology either. This has been admitted by prominent palaeontologists.

And lastly we come to Man. Did he appear as a rudimentary type and then gradually develop up to his present stage, or has he likewise had continual ebbs and flows? As far as the archaeological records go, they show us periods of high civilization interstratified with periods of barbarism, and this is about what Theosophy teaches. STUDENT

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Some Views on XXth Century Problems

The "Vision"

"WITHOUT a vision the people perish." But to get a vision they must want one. And, paradoxically, they can not want one till they already have one. As also, you must in some sense already know a truth in philosophy before you can receive it as teaching.

Upon the text which we have quoted, a writer in the July number of *The Craftsman* discourses by way of a parable. A carver had carved it upon an altar and could in no wise divine its meaning. He was apprentice to an old clock-maker and to his master went with his puzzle. "Where there is no vision the people perish" — what does it mean?

Then spake the wise old clock-maker. "A vision," quoth he, "is something good and lofty and desirable which the soul may see, and, having not, may reach forth to obtain. Without a vision the body may live, but the soul is starved. It is death in life. Men may eat, and drink, and sleep, and laugh, and work, and quarrel, and beget children, and die, but all to no purpose. They might as well die in the first place, and so the wise man saith, *Without a vision the people perish.*"

"And what may I do to get a vision that I may live?" asked Anton.

"He that seeketh, findeth," replied the clock-maker.

It will come if there is search. But the search must in no wise replace the faithful doing of common daily duty, but it must be *through* that duty, through the doing of it in a new way at once more detached and more enthusiastic. "Do thy daily work, Anton, and let thy vision find thee working. Then shalt thou be ready to receive it, and the meaning of thy life and work be made clear to thee."

This is the "gospel of work," not of work as a narcotic or mere occupier of thought and time, but as a path whose steps are peculiarly the worker's. To most people there come times when their daily work appears deadly monotonous, a small, dark, squalid, cheerless enclosure. But it is no "vision" they want, only release, change.

Out of every man's enclosure opens a door to the light, the only door *that* man can have. Some other man's enclosure seems to him preferable, desirable; there surely he could find a door.

But this is the great illusion. Let him work his own enclosure with a new devotion, a new loyalty to the great Law which is also the great Promise. That loyalty holds the paradox. For it is already the vision that must be had before it can be searched for. It draws the bolt of the door.

A man always gets the vision he searches for. Ours is a commercial one, and we have got it. By the help of the newspapers we creatively imagine it into greater proportions — and get it. Imagination in the long run cannot be denied. It cannot even be stayed from creation, though it often works below the level of daily consciousness. And then in this or another life it comes by the fruits of its work — and they must be accepted! Why not have it out in full consciousness, energize it with the force set free by all loyally done work, and direct it?

If you are a poet or a preacher, a duke or a doctor, or just a plain, every day family man or housewife, you have opportunity enough to glorify the day's work by adding unto it a vision. Then you will try to do good instead of merely maintaining a pastorate; you will deliver a message to the world instead of merely acquiring poetic laurels; you will save lives instead of merely building up a practice; you will make a home happier instead of merely paying off mortgage. That is what I mean by working with and living by a vision. Thus only may you grow and enrich your life and that of many about you.

Where there is no vision the people perish.

But go higher. Man in his inner nature is a direct child of that Light that lights and sustains all universes and called them from latency. A task does not have to be done twice — but it must be *done*. When done a larger one opens, all steps. Into the squalidest of duties shines the ineffable Light, to be found by doing them in the faith of its presence. The world needs a few who have tried the experiment to its utmost and can speak — with or without words — that whereof they know. It is not *away* from the present that we have to get, but *into* it.

It is at the shunting places that an engine is shunted, not on the running track. The shunting places for imagination are the last and first moments of waking consciousness. The running track of the long day will then take care of itself.

There are language systems which teach by the simple phrases of common life, beginning with the bed.

"I wake up.
I throw back the bed clothes.
I get out of bed.
I wash, I dress.
I go down to breakfast."

The sentences for the other end of the day correspond. So beginning and so ending the day the man remains exactly what he was, even to the end of his life, or so it seems. There is something to interpolate, let it be phrased how you will. At least a minute or two for shunting the imagination, for invoking the vision without which we die, is due to that spirit of Life which in the end is that of Joy. Then the day opens the path of the night and the night that of the day. The key is found.

STUDENT

The Art of Life

"THE art of life" is a very usual phrase, but its fuller meaning is very seldom reached. Metaphor drops away and the phrase corresponds to an actual thing.

The musician looks long at some bit of moonlit scenery and the beauty of it tunes every string of his feeling. While in that key, full of the scene whose beauty he has assimilated, he composes a movement which for him contains or reflects what he has seen. But no one supposes that the moonlit picture was actually sounding the music that nevertheless for him corresponds to it and expresses it.

An artist also looks and is likewise moved. But his expression of his feeling is a painting. If he have something of the Turner or the Whistler in him, his rendering, so far as color goes, may not correspond to the colors seen by the ordinary eye. Were they there? Has he seen more?

Perhaps a little. By no means certainly as much more as his picture conveys. Is not the case the same as that of the musician? Setting aside what little more his color-trained eye may have actually seen, may we not say that he has put upon the canvas an added something that was *not* in the scene, that was no more there than the music of the musician? He has rendered in color, as the other in sound, the feeling induced in him by the external beauty.

There is another man also looking. He is neither musician nor painter. But the beauty stirs him also. He has been irritated by something, has quarreled with someone or thinks himself injured. The irritation passes away under the beauty of the scene; his soul makes its presence felt; the desire for harmony, the desire to forgive, to live higher than the petty frictions of life, awakes. He adjusts his nature; goes home and softens and removes the friction; spreads around him the harmony he has attained.

Is not that adjustment, that forgiveness, that diffused harmony, as thoroughly a work of art as the musician's adagio and the painter's nocturne? Has he not made himself an artist in the *art of life?*

Suppose he assimilates the lesson, acquires the power to produce at any time within himself that same elevation and harmony of feeling, uses his new art whenever a low impulse suggests itself, whenever the possibility of irritation arises. Is he not on the way to be a *finished* artist in this practical art? He will be always doing for those who surround him what would be done for them — perhaps in much less complete degree — what would be done for them if they listened to music. In every way his conduct bears the marks of art, his character the marks of a work of art.

But the point is lost if with the unthinking we suppose that the painter has *merely* a finer eye than the rest, that he *merely* reproduces what he has seen. A camera can do that, and it betters the case nowise to say that the painter sees what the silver of the plate cannot. For some time hence some compound will be discovered which sees much more than can any now known. You have only made your painter a very perfect camera.

No, his being as an *artist* depends upon his power to use that scene and the tints that are there *as a text for a discourse in colors, concerning his feeling.* And the musician is an artist because *his* discourse is in sound. Whilst the man whom we do not call an artist at all is yet one because his discourse concerning his feeling is delivered in gentle words that allay irritation, in forgiving thought, in aspiration, and in deeds done and deeds abstained from. He is an artist in life.

STUDENT

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Archaeology Palaeontology Ethnology



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PANORAMA OF ATHENS

Ancient Ceylon

A REVIEW in the London *Athenaeum*, of "Ancient Ceylon," by H. Parker, affords several points on which one can hang illustrative comments from the teachings of Theosophy.

First we are told that just as Sven Hedin derives the name of the Indus in the far north from *sinh* or *singh*, a lion, so the name of Ceylon in the far south is derived from the same word. *Sinhala* or *sihala* means the lion's abode, and the Pâli *Sihalan* affords the nearest approach in its shortened form *Silan* to the present name. It is said in the *Dîpavanśa*, an ancient sacred book of Ceylon, that the island of Lankâ was called *Sihala* after the lion. Now the lion is a symbol of the Heart-Doctrine; the correspondences of Leo, the Sun, and the Heart are familiar to astrologers. So it may be regarded — to put the matter in a way which perhaps the antiquaries can understand — as the heraldic emblem of a race which embraces the Heart-Doctrine, as opposed to the doctrine of cold dogma. The emblem is very common all over the world. It forms part of the sphinxes, where it stands for the indomitable courage of the Spirit in man; it occurs on Gnostic gems; it is a well-known heraldic device. It is also a symbol of the Fourth Race, as the Bull is a symbol of the Fifth (or Aryan) Race. As Lankâ is a remnant of a former continent on which lived Fourth-Race men, it is significant that it should have been named after the Lion. And on this point the next remark is interesting.

Marco Polo says that Ceylon was formerly much larger than now, but that the waves reduced its size.

Next as to the aborigines, we read that the Veddahs are now considered as representing the ancient Râkshasas or "demons," who were very numerous and troublesome. But the reviewer, or the author, or both, waxes rather ingenuous in his comments on the descriptions in the Pâli *Dîpavanśa and Mahâvanśa*. He says:

> From these works stories of the visits of the Buddhas and the discomfiture of the demons and Nâgas (who were comparatively civilized, but still very nondescript beings) are gathered; but Mr. Parker leaves them out of consideration, and assumes that the early occupiers of Ceylon were human beings, who came probably from Southern India, and were in fact Nairs, the ruling caste in Malabar. That, no doubt, was the case, and these comparatively civilized immigrants, meeting the wild aborigines . . . described them as demons.

Very naïve; who ever said the peoples were non-human? What does the *Dîpavanśa* mean by Buddhas, what by demons? Simply holy men and perverted men. And the word Nâga means a serpent, it is true; but Serpent is a recognized name for an Initiate in the Sacred Mysteries, and occurs as such in our own Bible. Supposing a scholar of the future were to find one of our books miraculously preserved, in which the inhabitants of some place were described as a lot of jackasses; and suppose he were to say, "There is little doubt they were not jackasses at all, but human beings, and the people from another place, seeing their stupid behavior, called them jackasses." The great war between the Râkshasas and the Bhâratans is paralleled by the war between the Devs and the Izeds, between the Gods and the Titans, and even between St. George and the Dragon. In short the story is universal and refers to the struggle between the surviving Atlantean sorcerers and the newly-forming Fifth Race.

As to architecture we are told that the works of the ancient inhabitants were —

> generally on a scale so considerable as to involve much skill and judgment in design; whilst their execution, attested by their endurance in some instances from a period long before the Christian era, is such as to astonish the modern builder. . . .

The scholars need to co-ordinate their ideas better. Such skill in architecture and art betokens a correspondingly high level in other respects — unless we abandon all the ordinary canons of logic upon which any sort of inference can be based at all. STUDENT

Knowledge of the Assyrians

DURING the last fifty years twenty thousand stone tablets of the library of the Assyrian king whom the Greeks called Sardanapalos, and who is otherwise known as Assurbanipal, were found at Nineveh and brought to London, and the texts are now published in the original cuneiform script. There are voluminous lists of minerals, plants, and animals. The botanical lists give directions as to the effect and use of hundreds of medicinal plants. This fact, says a scientific contemporary, may suffice to show that among the old Assyrians the knowledge of the natural sciences was already far greater than among their successors, the Greeks and the Romans, whose names for animals and plants were evidently derived in part from the Babylonian language. Some of the lists are in both Accadian and Sumerian.

This is but one out of many facts which indicate that our stereotyped views of history need recasting. It does not bear out the customary idea of an ascending scale of culture. If we plotted a scientific curve representing the level of culture at different epochs, we should find that it went in wavy lines of ups and downs. We have here a clear case where the succeeding races did not carry the science of their predecessors to greater perfection, but on the contrary retrogressed in it. It might also be pointed out that the Romans exhibited a similar retrogression from the Greeks with regard to philosophy and art. The Assyrians, Babylonians, and Egyptians certainly possessed a sublimity and vastness which no succeeding race has approached. If therefore we are to infer from the nearer antiquity anything about the remoter, what direction should our inferences take? E.

Soul-Evolution and "Bathybius"

FROM the biological evolution theories has been derived the purely speculative doctrine that our divine consciousness, our soul, intellect, and aspirations, have "worked their way up from the lower stages of the simple cell-soul" of Haeckel's *Bathybius*, or some mythological creature. This amounts to crediting the *Bathybius* with being a very wonderful creature. However, the doctrine promises well for man's future; for there is no good reason for supposing that the process of soul-evolution has stopped, and goodness only knows what man may develop into. Into a god, perhaps. If the *Bathybius* possessed such divine potentialities of self-development, surely we must also possess them.

Let us develop our divine potentialities! H.

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The Trend of Twentieth Century Science

The New Geology

IT is not often that a geological paper ends on an ethical note. Professor Chamberlin achieved the distinction in his last year's address as President of the American Association for the Advancement of Science. He was talking about the habitability of the globe and the possibility of man's adapting himself to changing external conditions. If the change were at all considerable, and especially if rapid, it could only be met by a humanity which had outgrown every form of thought and feeling and action which impairs bodily health, which in any way hampers the body's power of internal change to correspond with external. Perfect health pre-demands perfect ethical conduct. But there are, however, no geological warrants for forecasting any changes of earth and air that could imperil the continuity of life.

Has the earth a year of its own, a cycle of summer and winter, corresponding on an immense scale to the annual cycle? The geological records suggest that it has. Geological time is very vague and elastic, and it may even turn out that the great year has a fixed duration. A large part of the Professor's address is concerned with rhythms and we are here dealing with one of them, the rhythm of glaciation and tropicality or sub-tropicality. For example:

> There seems no rational escape from the conclusion that mantles of ice covered large areas in the peninsula of India, in Australia, in the southern part of Africa, and in South America, close upon the borders of the tropics, at a time roundly half way back to the beginning of the readable record of life.

And:

> In Greenland, Spitzbergen and other Arctic islands are found the relics of life not known to be able to live except under conditions of genial warmth. These imply former sub-tropical conditions where now only frigidity reigns.

So far evidence of repeated glacial and genial alternations are not everywhere, but the law of rhythm would lead us to suspect their universality.

Another of the rhythms or oscillations is that between land and water. For various reasons the ocean beds deepen, the waters recede, the land becomes more extensive. But everywhere the rivers are dissolving it away; the waves are eating the shores; and a cataclysm may submerge some considerable era. Then the ocean is deepened again, or some land is upheaved; we have the compensation.

> Here then, also, there has been a reciprocal movement which, while it has brought alternate expansions of land life and of sea life, has, notwithstanding, permitted the preservation of both, and thus maintained the continuity of the two great divisions of life.... The preservation of the land against the incessant encroachments of the waters seems probably due to a periodic deformation of the earth-body dependent on internal dynamics not yet well understood, at any rate not yet demonstrated to general satisfaction.

A matter belonging to the earth's vital physiology, we should say, and connected with its *raison d'être* as the home of life.

Another adjustment takes place in the atmosphere. It is concerned with the balance between oxygen and carbonic acid, and, if life is to go on as now, cannot be permitted a very wide oscillation. The atmosphere receives carbonic acid from all animal life and in small degree from plant life. But the latter mainly removes carbonic acid and returns oxygen for animal needs. Whether this adjustment needs to be corrected and kept perfect by earth and sun is not yet known.

Apart from organic life there *is* a circulation of which little is known. On the one hand the rocks and minerals oxidize and become carbonated; on the other there is a return from volcanoes and the like.

> The body of the earth feeds its atmosphere through volcanic and other means... Perhaps it will be agreed generally that feeding from the interior is one of the sources of supply which offsets the depletion of the atmosphere caused by its union with earth substance, in short that the earth-body gives out as well as takes in atmospheric material.

The ocean also shares in this work. But the Professor suggests that

> if analysis of the molecular action of the outer atmosphere be pushed to its logical conclusions, it leads to the conception of *supplementary atmospheres,* in part orbital, filling, in their attenuated way, the whole sphere of the earth's gravitative control. A similar study of the sun's atmosphere suggests a similar supplementary extension and this extended portion surrounds and embraces the earth's atmosphere. Under the laws of molecular activity these two atmospheres must be exchanging molecules at rates dependent on the conditions of equilibrium between them.... If this conception be true and be efficient, the maintenance of the delicate atmospheric conditions which are required for the continuity of life is automatically secured.

Lastly there is the rhythm of moisture and aridity. Geology shows that this is as far-reaching as that of glaciation and tropicality and equally refuses to give any support to the nebular theory. How could there be areas of aridity near the beginning of geological time if the earth was surrounded by a dense steam atmosphere gradually cooling and precipitating into a universal ocean?

The facts

> challenge at once the view that in those early ages the earth was swaddled by a dense vaporous atmosphere from pole to pole; for under such a vaporous mantle a great desert tract in India would be scarcely credible.

And

> even more pointedly than the epochs of aridity do the early epochs of glaciation seem incompatible with the view of a hot earth universally wrapped in a vaporous mantle in early times.

So the rhythms of aridity and fecundity, of glaciality and warmth, of land appearance and submergence, have all been such as permitted of habitability. Where it was desert and age-long winter in one place it was rich fecundity and geological spring and summer elsewhere. If land was going under here it was coming up there. And all the time the atmosphere never swung too far for life at either end of its oscillations. Things seem to have been arranged very well somehow and with a very careful eye to vital evolution. STUDENT

The Mark of Life

"THE whole trend of recent chemico-biologic work," says a textbook of physiology, "is to obliterate the line between the organic and inorganic, or rather to show its non-existence."

We have definitely inorganic matter; definitely living and organic matter; and between, organized matter, for example sugar, starch, pepsin — this third group, in nature, being the product of the second.

Pepsin is called a ferment, an enzyme. It is popularly known for its power to digest meat. Digestion is a chemical change affected in the meat. After the process is over the pepsin can be removed from the mass, unchanged, undiminished, ready to do more digesting.

The body contains very many of these mysteriously acting substances. Some of them exist and do their work in the cell that produced them; others, like pepsin, are discharged from the cell and do their work outside it — in this case in the stomach cavity. They are in fact the servants of the living cell.

In the production of ferments to serve its purposes we have an absolutely distinctive mark of life. One or two natural substances, for example spongy platinum, can cause changes in other substances without suffering change themselves. They are exceedingly few, nowise comparable in number to those scores which we already know to be produced by living matter. But if they were exactly as numerous the line would be in no way obscured. For the mark of life is the power to *produce* these to serve its ends. No inorganic substance whatsoever produces any other that answers to the definition of a ferment.

STUDENT

Wasted Energies

AS soon as enough human thought is collectively bent upon a problem that problem gets solved. It may possibly be that there is a predetermined order in some of these and that human thought concentrates because the hour for that particular problem has arrived. A contemporary, taking its text from aviation, argues in favor of this hypothesis.

Whether this somewhat fatalistic view is correct or not, another certainly is — that inventive thought, freed from one overmastering preoccupation, would be free for another.

Can anyone doubt that if the same intensity of thought now devoted to aviation were directed to the utilization of solar energy the "coal-supply" problem would cease to exist in five years?

The amount of natural energy now (from our point of view) going to waste, is measureless. Almost nothing is done with the winds; not much with falling water; nothing with terrestrial heat, electricity and magnetism; practically nothing with solar energy; and the liberation of atomic force which we see in radium we know not how to quicken by a millionth of a second. This last is the real future energy but it will never be tapped while men would instantly apply it to warfare. C.

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Nature Studies



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A GROVE OF EUCALYPTUS TREES, POINT LOMA

Vitality of Seeds

A FRENCH Academician reports experiments on the vitality of seeds. He perforated the seed coats of wheat, mustard, and lucerne, dried them in a vacuum at 40°C. for six months, sealed them in a glass tube exhausted to .002mm. mercury, and kept them for a year. Then he submitted them to the temperature of liquid air, -190°, for three weeks, and to that of liquid hydrogen, -250°, for three days. Yet after all this rough treatment, calculated to deprive them of all air, moisture, and anything else they might have or need, the seeds, on being kept on moist cotton-wool at 28°, germinated in the usual manner.

The curious comment was made by the experimenter that he found it impossible to conceive of "life" under the conditions to which these seeds were subjected, and he holds that life can be interrupted completely — not merely slowed down — with no prejudice to its resumption. The only meaning one can attach to this is that he considers life to be a mode of energy derived by transformation from other modes of energy, in the same way as heat is supposed to be evolved from mechanical energy, or electricity from chemical action. Thus life would be a phenomenon capable of being generated in places where it has not previously existed, and not something transmitted through the air in germs; and we have what is tantamount to a theory of spontaneous generation of life. But perhaps the experimenter is wrong, and life does persist in the seed all through the experiments, in spite of his inability to conceive it. This will serve to show, however, what great vitality seeds have.

The experimenter also established the fact that the dry coat of various seeds, peas and beans for instance, is quite air-proof, as are those of all seeds which have been proved capable of germinating after being kept as long as eighty years. He found that when pieces of the seed coats were used to close the top of a tube of mercury above a Torricellian vacuum, no air was drawn through, even in many months. But if the air is saturated with water vapor, the seed coat absorbs water and allows air to pass through by diffusion. H.

TWILIGHT

I LOVE thee, Twilight! as thy shadows roll,
The calm of evening steals upon my soul,
Sublimely tender, solemnly serene,
Still as the hour, enchanting as the scene.
I love thee, twilight! for thy gleams impart
Their dear, their dying influence to my heart,
When o'er the harp of thought thy passing wind
Awakens all the music of the mind,
And joy and sorrow, as the spirit burns,
And hope and memory sweep the chords by turns
While contemplation on seraphic wings
Mounts with the flame of sacrifice and sings,—
Twilight! I love thee; let thy glooms increase,
Till every feeling, every pulse, is peace.
Slow from the sky the light of day declines,
Clearer within, the dawn of glory shines,
Revealing, in the hour of nature's rest,
A world of wonders in the poet's breast;
Deeper, O twilight! then thy shadows roll,
An awful vision opens on my soul.

Jas. Montgomery

A Fast Growing Fungus

A FUNGUS which grows so fast that it cannot be photographed by a time-exposure, as it blurs the plate, and so has to be photographed instantaneously, would seem to be a very "tall" story; yet this is what is claimed for the *Dictyophora* of the Java jungles. The stem is pure white and surrounded by a veil of the same color. At the top is a hood of a greenish sticky mass which gives out a strong odor of putrid meat. Flies are attracted to the fungus and carry away its spores.

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Students' THE PATH Path

From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

Two Great Educators

I

LET us for a moment transport ourselves to Italy, to that ancient land of culture, which, at two periods in the history of Europe, offered a field for the creative activity of the human spirit. The goddesses of song and the genii of the arts have there had their dwelling-place for so long, and for an epoch so significant for modern culture, that the land is still regarded as the home of the Muses and the Fine Arts. Certainly, in this respect it is not surpassed by any other country. In view of the importance of the artistic culture of Italy, its contributions to other departments of human civilization are sometimes disregarded; it is forgotten that the creative genius which dedicated its energy to other subjects than the Arts, and whose forces achieved great things — albeit they were not executed in marble or paint — was well to the fore.

I am referring now chiefly to the remarkable efforts which were made in Italy to create a masterwork out of what may be rightly considered the most pliable and plastic material existing — the human being, in childhood and in youth. To educate good, balanced, and wise men and women by means of loving care, the strengthening of character, moral training, and the conscientious and intelligent imparting of knowledge, is really one of the greatest artistic achievements that can be imagined. It is a problem which, in all periods of civilization, has stood out as one of the weightiest, both for society and for the individual; for upon its solution the future of the rising generation and the prosperity or decline of the nation, depends. In all ages great minds have devoted themselves to the high calling of the teacher, and some of them have therein achieved results which can be compared with those of the greatest artists, or with the famous deeds of the most renowned heroes, although they are not fastened in the general consciousness of the public with the same concrete distinctness as the more widely trumpeted exploits of politics and art.

The real teacher is oftentimes one who conceals himself behind his work, who makes himself less felt in his own person than through his pupils. The aspiration of such a one does not urge him to step out towards the masses, but to lead, inspire, and lift the nucleus of a younger generation, so that it may grow up a living example, and, in its turn, be an inspiration and a help to a still wider sphere of humanity. He studies the art of life, and therefore knows that what is written in books fades away, but what is imprinted upon the human soul endures throughout the ages. Let the seed be noble and the tree will bear fruit a thousandfold.

It cannot therefore surprise us that the great teachers in general have left no writings of their own. Their teachings were in their living inspiring words, which were adapted to the times and the conditions. A real, living educational work cannot, generally speaking, be compressed into a system sufficient for all times and conditions; it is an inherent part of its nature to be flexible and to leave room for great



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individual freedom, both from the side of the teachers as well as from that of the pupils. Among its leading objects is the cultivation of individual talent as fully as possible, and the strengthening and helping those points which each one needs most. Certain fundamental principles are passed on by the teacher to the pupils as their common property, their common heritage. It is these general principles, view-points and methods, which the pupils in their turn record for posterity, illustrating them with more or less accurate recollections of the teacher's personal instructions and his living example. Often these alone constitute the sources of our knowledge of many of the remarkable teachers of former ages.

In the following remarks we shall only touch, with the greatest brevity, upon the work of two of those teachers; one example is from antiquity, and the other from the Renaissance; both were noteworthy for their efforts to give the race a firm ethical foundation. Their individual worth may be unequal. The antique philosopher stood, so to speak, nearer the primeval source of Wisdom than the thinker of the Renaissance, but in both there appears a clear understanding of the high origin and destiny of mankind, both knew that humanity's aspiration towards perfection has no other limit than that which it sets up for itself. Hence their courage, their trust, their untiring labor, their success.

One of the greatest educators of antiquity was undoubtedly Pythagoras. He was actually a Greek by birth, an Ionian from Samos, but his activity as teacher was confined to Italy. At Crotona, in the Apulian peninsula, he established his famous Academy about the year 530 B.C. Here he gathered round him the best youths and maidens of the land. We all know that Pythagoras founded his teachings upon a magnificent philosophy of life, in which the proportions of numbers and the laws of harmony constituted the framework; and that the doctrines of Reincarnation and the moral law of compensation were the natural basic principles for all his work. His Academy became, to quote a prominent Hellenist,

> a nursery for all religious and civil activities and virtues, which made their impress upon the Dorian character. The aristocratic tendency in their political activities soon called forth serious persecution from the turbulent democratic Greeks in Italy; nevertheless the Pythagorean fraternity obtained a lasting influence, spiritually and morally, in the higher circles of Magna Graecia.

Even after the first organization, founded by Pythagoras himself, was forced to dissolve, a secret bond existed between all the Pythagoreans; and they cultivated a sort of freemasonry with far greater and more penetrating influence than is generally acknowledged in the philosophic manuals of today in which Pythagoras is only mentioned as a mystic personality, a man who was worshiped as a demigod by his pupils and followers.

Such is the popular tradition and it is really not altogether unfounded; for Pythagoras had drunk from the fountain of Ancient Wisdom in the sanctuaries of Egypt; he was one of those who devoted their lives to the service of the gods by means of the sacred initiation.

Concerning the teachings of Pythagoras, E. Schuré, in his well-known work, *Les grands Initiés* makes some illustrative remarks, no doubt based upon study of the works of the older Greek authors, and which, though interspersed with sundry fantastic reflections, probably give the true foundation-note. The following extracts are abridgments from his statements:

> When Pythagoras reached Crotona, which at that time was, like the neighboring town of Sybaris, almost sinking under excessive luxury, he produced a veritable revolution. Porphyry and Iamblichus describe his first appearance there as that of the magician rather than that of the philosopher. He called together the manly youth in Apollo's shrine, and succeeded, through his eloquence, in inducing them to put an end to their extravagances. He called the young women to Hera's altar and persuaded them to lay down their gold-embroidered garments and jewels as offerings to the temple. He introduced (what the French call) *charme* into the strictness of his teachings; his wisdom was like a burning flame; and his handsome countenance, his noble personality and his magnificent

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voice captivated everyone. The women compared him with Zeus and the young men with the Hyperborean Apollo.

Schuré goes on to tell how the authorities of Crotona placed everything Pythagoras desired at his disposal, including a splendid building called the "Temple of the Muses" which was situated outside the city and was surrounded by beautiful gardens. Here the members of his Brotherhood resided, though they were not entirely withdrawn from the life of citizenship. Those who qualified for the calling of teacher went to instruct the young people of the city in physical, spiritual and religious subjects. Anyone desiring to enter the Brotherhood had to submit to certain rules and tests. Among other things he had, upon admission, to relinquish all his property to a custodian, but he was at liberty to resume it. There was also a similar department for women, but with separate degrees of initiation adapted to their future duties of motherhood.

In the acceptance of novices Pythagoras was extremely strict. He said one cannot make a Hermes out of every sort of wood. The young people who wished to enter the association had to submit to a probation. Presented by their parents or by one of the teachers in the school, they took their first steps in the Pythagorean gymnasium, where the novices employed themselves with the games suitable to their age. The newcomer observed at the first glance that this gymnasium was very different from those in the city. There was no noisy shouting, and no excited crowds were to be seen, but instead there were groups of courteous and well-bred young men walking in couples under the porticos or playing in the arena. The new student was not met with suspicious looks or sarcastic smiles, but was invited in a friendly manner and without affectation to join in the conversation. In the arena the youths occupied themselves by running races or throwing the discus and the spear. They also played at war, but this was under the form of the Doric dance. Pythagoras prohibited wrestling. He considered it wrong to encourage ill will and conceit while developing strength and agility; people who mean to cultivate the virtues of friendship ought not to begin by flinging each other to the ground and rolling in the dust like beasts. A real hero can fight bravely without anger, and hatred makes a young man inferior to his adversary, whatever he may be.

By their frank and friendly behavior the pupils consequently drew forth the real character of the newcomer, which was carefully observed and studied by the teacher. After a while, guided by his observations, the teacher placed before him certain spiritual and moral tests. If these were passed the youth joined the Novices, in whose company he remained from two to four years.

The Novices or "Listeners" were enjoined to observe perfect silence during the lessons. They were permitted neither to criticise nor to discuss the instruction of the teachers. They were expected to receive it respectfully, to think it over afterwards. To impress this rule upon the new Listeners they were shown a statue of a veiled woman holding her finger to her lip — the Muse of Silence.

Pythagoras maintained that the young are not capable of grasping the origin and destiny of things, and that if they are drilled in dialectics and oratory before the mind opened to truth nothing but empty heads and pretentious sophists would be developed. Before everything else he wished to bring out the intuition, man's highest, fundamental and primitive soul-faculty, and he taught them, therefore, no things or ideas incomprehensible to them.

He started out from the natural feelings and from the first duties of man at the entrance into life, and showed their connexion with the Universal Laws. He first and foremost inculcated in the young respect for parents, and he deepened that feeling through the close identification of the father-idea with the God-idea. "There is nothing more venerable than fatherhood," said he. "Homer calls Zeus the King of the Gods, but to express the whole of his greatness he calls him the Father of Gods and men." Pythagoras likened the mother to bountiful and beneficent Nature. As the heavenly Cybele brings forth the stars and as Demeter produces the fruits and flowers of the earth, so the mother nourishes her children with varied delights. Thus the child should honor, in the persons of his father and mother, the representatives of the terrestrial images of those high divinities. He demonstrated that even the love of fatherland proceeds from the love one entertains in childhood for the mother.

It is not through chance, as the crowd thinks, but through a pre-existing higher ordering, which is called Fate or Necessity, that we have obtained our parents. Parents are to be honored but friends may be selected.

Pythagoras desired that the obedience should be voluntary. The instruction in morality and ethics was a preparation for the study of philosophy. The connexion between social duties and the harmony of the universe really gives an idea of the universal law of correspondences. In that law are found all the principles of the Mysteries, of the occult teachings, and of all philosophy. The learner turned, therefore, to the visible reality in order to find the traces of an invisible order. Time-honored proverbs and elevating precepts opened to him visions of a higher world. Morning and evening sentences such as: "Offer the Immortal Gods the time-honored Worship and preserve thy faith," from the "Golden Rules" were chanted to the tones of the lyre. When these were expounded it was made clear that the gods, though outwardly so different, are essentially the same amongst all peoples, for they correspond to the identical spiritual powers which are active throughout the entire universe. "Therefore the wise can honor the gods of his own country though he has a different conception of them from that of the masses." Tolerance towards every religion, the unity of peoples within humanity, like that of religions within the ancient Wisdom-Religion (of which he had gained the knowledge in Egypt) were the high ideals he set up in the souls of the Novices.

(The foregoing remarks have perhaps given an idea of the object and foundation of Pythagoras' active work among young people. It was firstly and essentially, to produce strong, well-balanced, self-controlled, noble men and women who could in their lives realize and set forth the divine laws, whether they went forth to render service in the home and in the State, or devoted themselves to the study of philosophy and passed the higher degrees of initiation within the Pythagorean Brotherhood.)

Osvald Sirén, Ph. D.
Professor of History of Art in the University of Stockholm, Sweden.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Is not desire the very cause of life, and indeed the cause of all action? How then can we be free from desire while still living?

Answer This question is probably as old as life itself and for the same reason, as eternally new; for however old the soul may be, it is limited in its mental action by the brain and brain-mind, which are a new arrangement of atoms, and in fact a new instrument. This peculiarity of man's dual nature accounts for most of the paradoxes in life and for the apparent contradictions in the teachings about life. The soul may be old and wise and yet the personal man with his brain-mind through which the soul expresses itself, may be young and foolish, or at least ignorant and inexperienced. Thus we often feel that we really know things, but when we try to explain them we find ourselves in a hopeless confusion; for the brain requires training before it can be a true expression of the soul within.

It is just to this training and conquest of the personality that so much of the teaching of the ancient wise men was devoted, and the freeing of the mind from the control of desire is almost the whole of the work, for the senses and organs are easily controlled by one who is master of his own mind.

This implies that the one who is master of his own mind or who desires to become so, must be himself free from the control of desire. But right here is a difficulty: we can hardly avoid using this word *desire* in several senses, and it is very difficult to be continually explaining the shade of meaning attached to it; yet we all know that there is a real difference between the desires of the lower nature of man, and the cosmic energy called desire, or nature's impersonal desire for expression, which is life and which is in every particle of matter; and while the desire of the lower nature may be said to be as natural as the desire of the higher nature, yet I think we all do actually appreciate the vast difference in degree which is so great as to amount to a difference in kind. But beyond this lies what I take to be the real explanation, which is that the self of man is the Self of the universe reflected in the individualized soul, which in turn seeks to illuminate and control the mind.

Now if we use a circle as a symbol we may say that while every point in a circle is within the plane of the circle, yet the center is unlike all other points in that it is alone, and stands in exactly the same relation to every point on the circumference, wherever that circumference may be drawn. Now if we call the plane of the circle the field of desire, then it is clear that the most minute circle or the greatest having the same center are both fields of desire, and the infinitely small circumference, while so near to the center as to be perhaps invisible to the eye, is still a circumference whose points are not the center. The center is eternally different from the other points in the circle and when the circumference is identical with the center, both have ceased to be, for there is no longer any circle.

So the true Self is not conditioned by desire in the same sense as the outer planes of its consciousness, and I take it, the freeing of these outer planes of consciousness from the control of desire, is like making them all responsive to the will of the central force which is their natural controller and life-giver, and freeing them from the disturbing control of the external forces, which if not thus dominated would disintegrate the entity. Student

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Some men think that the gratification of curiosity is the end of knowledge; some the love of fame; some the pleasure of dispute; some the necessity of supporting themselves by their knowledge; but the real use of all knowledge is this, that we should dedicate the reason which was given us to the use and advantage of man.—*Bacon*

The most difficult thing in life [but the most necessary] is to know yourself.—*Thales*

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

Should Churches Proselytize?

WHEN we find churches engaging in organized philanthropic work which is not specifically religious, people are apt to say, "See, the churches cannot attract the people by means of their religion, and they are trying all sorts of other ways of attracting them."

This criticism often hits the mark, but there is another side to the question.

A church which does nothing but preach religion and make proselytes is making religion an end instead of a means. But if the purpose of religion is to make people better, then religion is the means, and the perfecting of character is the end. Speaking to Christians: Why should a man be a Christian? Is it merely for the sake of being one? And what is the use of trying to make as many people as possible Christians, if there is no further object than merely being Christian? It is possible to think of a church as a body of people who aim at doing good and who equip and fortify themselves for this purpose by means of their religion. In that case they would not be so eager to make proselytes; they would be willing to accept candidates under conditions, but would make membership a privilege rather than a bait. The object of an army is to protect, not to make as many more soldiers as possible. A fire brigade does not go about urging everybody to become a fireman. Scientific academies do not make it the business of their lives to teach science; they do teach science, but research and discovery are surely their more important objects. In the same way we can regard a circle, be it ecclesiastical or be it masonic, as a society which aims at beneficent and instructive work rather than at multiplying and reproducing itself only. Its knowledge and faith are the fount of its own inspiration, and we can even imagine it as keeping them a sacred secret.

This is one possible view of a church; and though it may be an extreme view, it must be considered. Let us suppose that some church organization is engaged in a special philanthropic work aiming at general improvement and not specifically religious in its character; and that it uses moving pictures, athletics, etc., as means and attractions. Should one censure the church for forsaking its true path? The answer depends upon circumstances. It is a possibility that the true duty of the church organization is to do good in the world, and not to proselytize, and that it is honestly fulfilling this duty. But again it is possible that it is merely using its philanthropic work as a feeder to its sectarian propaganda or to gain for its theology a credit which it cannot gain by the usual means. It may be one way or the other; discrimination is needed in assigning censure or approval.

A church may have a sphere of influence outside its circle of conversions; it may help many people to lead better lives without converting them to its views at all. This argument is indeed used by churches in their own behalf. It may or may not be justifiable. The fact of such an influence we need not dispute; but its character may be a legitimate subject of inquiry. There may be churches which shed an influence that is not good. With this necessary reservation, however, it may be suggested that criticism of churches is sometimes based on the assumption (by the critics) that a church has no other duty than that of proselytizing. It will help the churches themselves to look into this assumption, and to ask themselves whether their main object is to make more members.

Thus we have presented the idea of a church as a body of people whose object is to do good in the world, and whose religious faith is their source of inspiration. To glorify their creed and make proselytes is not their aim. STUDENT

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

A New Christianity

MEMBERS of the University of Chicago Divinity School have officially defined, it seems, a new Christianity in the *Biblical World,* issued by the University Press. If there be a controversy between *Genesis* and geology, the new Christianity will stand with geology. It will accept the assured result of historical investigation into the records of ancient times. Religion has its rights, but so has history; and one of these is that it be studied by historical mehods. This is in many ways admirable.

But can a religion be based alone on facts in natural history? Still more, can it be based on changing theories, whether of nature or of history? One would feel inclined to say that a system so based is not a religion in the customary sense.

Ascertained *facts* with regard to the spiritual nature of man and the spiritual laws governing the universe should form the basis of a true religion. This new school, having apparently failed to distil any spiritual truths from its old allegorical scriptures, seems largely to have rejected those scriptures and gone over to modern science. One can regard this "new Christianity" as a tentative stage, a feeling of the way, in the universal re-adjustment that is going on in the world of thought. But we must look for something more definite and vital than a scientific humanitarianism, and also something less dogmatic. It is *Knowledge* that is wanting. E.

God's Views on Matrimony

IN *The Indian and his Problems,* by Francis E. Leupp, it is related that an old chief thus set forth his difficulty in understanding the white man's God. One minister of religion who came to him had four wives and stated that the white man's God approved of this. Another minister had only one wife and declared the white man's God would be very angry if he were to have more. And then came another minister who had no wife at all and avowed that it would displease the white man's God beyond endurance if he were to have any. And the old chief said he had a difficulty in understanding the views of the white man's God on marriage.

He did not appear to realize that the white man, like the red man, is distinguished into many tribes, each with its tribal religion and God; and that each tribe was anxious to convert him to all its own views and customs, religious, social, and otherwise. TRAVERS

How wise and grand . . . are the laws of Manu on connubial life, when compared with the license tacitly allowed to man in civilized countries. That those laws have been neglected for the last two millenniums does not prevent us from admiring their forethought. . . . In such countries as the Panjâb . . . where the lethal influence of Mussulman, and later on, of European, licentiousness, has hardly touched the orthodox Âryan castes, one still finds the finest men — so far as stature and physical strength go.—*The Secret Doctrine*

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"Cerebral Evolution"

MUCH of the dogmatism and materialism of old-fashioned theology reappeared in the science which succeeded to it; for these influences had been stamped on the human mind, which in many cases emancipated itself rather in form than in fact. And some scientific dogmas now ride the people like a nightmare. In current literature we find many attempts of people to free themselves of this dogmatism; and, just as in similar attempts to throw off dogmatism in religion, we find desperate efforts to accommodate freedom of thought with a wish, or supposed necessity, of clinging to these old dogmas.

An article in a scientific paper, on "cerebral evolution," is perhaps an illustration of this, and it is also a curiously apt illustration of the writer's own main thesis. For he explains the present mental and psychological confusion of humanity by the hypothesis that humanity is in the transition stage between an older and a newer grade of mental development. His own ideas certainly seem to exhibit this condition.

He makes the brain responsible for the character and mentality of its possessor, and divides humanity into three groups — those who have primitive brains, those who have highly organized brains, and those who are between the two stages. Although he contests the idea that the present sociological problem is psychological, and says that it is cerebral, and that we must therefore direct our attention to the treatment of brains, he yet assumes the existence of some faculty higher than the brain, for his whole paper is a list of suggestions as to how we may develop and cure disordered and immature brains. Theory is carried so far by him as to say that a man's attainments are limited by the brain he chances to have inherited, and that he can develop no new faculty but merely improve and expand what he already has. And he makes "heredity" the *deus ex machinâ* in this case, suggesting as a means of improving the race, proper mating! And when we are imagining that here we have a materialistic system pure and simple, we come upon a passage which says that the Guiding Hand (with capital initials) provides the descendants of primitive people with higher cerebral capacities, and leads them out of the wilderness of superstitious tradition; while in another place we read that man should place his faith in a God of progress, science, and research.

The writer uses the words "inductive" and "deductive" in a special sense of his own, to characterize the attributes of his two classifications — the primitive brain and the developed brain. The primitive brain reasons deductively, he says; the developed, inductively. He means that the one is governed by instincts and habits, the other by reason. The present mental and psychological confusion he attributes, as we have said, to the clashing of these two kinds of mentality in the same individuals. This is very true, but the amusing thing is that his own writing should be such a capital illustration thereof. As an instance of the survival of old dogmas, let us quote the following:

> Back of all human thought and action is a brain: and that brain may be in the lower or the higher stages of evolution. . . . Heredity determines the stage of evolution and produces all degrees of mental capacity. Whether these capacities remain latent, become perverted, or be developed, is determined by environment.
>
> No amount of educational effort will create brain-cells. If the stock is to improve, it is by the process of breeding.
>
> Development of faculties cannot exceed the cerebral capacity.
>
> While the inherited capacities may be determined by physical forces, they cannot be increased after birth by any possible means. A capacity may be cultivated and faculties developed, but new capacities cannot be added to the inheritance.
>
> The individual does not evolve, he inherits all his capacities, and acquires none after his advent into the world. The best he can possibly do for himself is to endeavor to develop his inherited capacities.
>
> The individual himself lives and dies at the stage of evolution where he was born; what improvement may appear to occur is simply the unfolding or development of his inherited capacities. No amount of educational effort will create brain-cells.

Yet the same writer advocates, as a means of promoting development, education! That is in fact his remedy. Not a very new one, perhaps, and something of an anticlimax after all his learned theory. The above are what one would call dogmas pure and simple, given out with the apparent prohibitive force of ecclesiastical dogmas about original sin and the necessity of salvation by faith. But they amount to little, because the whole article implies the existence and the constant strenuous use of the will and the intelligence. The writer has the right ideas, but seems to be hypnotized by certain quasi-scientific fetishes. His "lower" and "higher" brain are simply the animal and intelligent aspects of the human mind. In seeking to represent the brain as the ringleader in the conspiracy, he makes the usual mistake of materialism and leaves himself out of the equation. The brain is to develop the mind, but *we* are to develop the brain. Who is "we"?

The need for a little Theosophical study to clarify the mind on these subjects is strongly indicated. The Theosophical teachings are so simple and logical, so direct and practical. It may appear sufficient for practical purposes to admit that man is compounded of an instinctual animal nature and an intelligent purposive nature, and that the latter is capable of controlling the former. But no; we need some philosophy as well; for all that most writers have to offer is a medley of speculations and dogmas about evolution and heredity. It is true that the brain has its higher centers, through which act higher impulses; and its lower centers, the seat of animalism. But we cannot deal with the question practically by any anatomical method. As the writer himself admits, we must employ education. But first we must extricate ourselves out of the confusion, or we can never extricate anybody else.

Theosophy shows people how to regard the "God," their own higher nature, as a reality, and how to make it a potent factor in life. It explains the ancient teachings of the Wisdom-Religion about the evolution of man, the origin of his animal nature, and the origin of his Divine nature. It gives us a sane, logical, and practical working-philosophy of life. Theosophy alone has proved itself competent to move the springs of character and thus promote real development in men. Without its teachings, all is confusion, as we see daily. E.

THE passage from the physics of the brain to the corresponding facts of Consciousness is unthinkable.—*Tyndall*

"Cause and Effect" or "God"

SOME clergyman has been upset by a professor's assertion that history is not directed by the interference of God but by the laws of cause and effect. This sounds like a quibble. The phrase, "laws of cause and effect" is merely a generalization of the facts, not an explanation of their cause; and we might as well say that one's household affairs are not directed by man but by the laws of domestic economy. If the word "law" means manner, mode, principle, then this kind of law cannot govern anything. But if it means an edict, then it must proceed from some lawgiver or administrator. (Are not the "laws of nature" obviously emanations from intelligent hierarchies of being?) In fact, the professor and the clergyman have each made his own generalization; the professor's explanation is one, that of the minister is another.

The events of human life are directed by human beings themselves, though not by the mere personalities of these human beings. We all know that our personal wishes are set aside by dominating factors. It has been customary to call these "God," but the name has come to signify so many foolish and inadequate ideas that people naturally object to its use. We find that the great movements of history are inspired by men, who receive their inspiration from a source we cannot always trace. That inspiration comes from somewhere *within their own nature*—perhaps from their desires, perhaps from a higher source within. To trace the causes that operate in history, we should need to study the dynamics of the thought-world, whence proceed human incentives. And if, when we say "God," we mean the Higher Self of Man, then it may be quite true to say that God directs events. Only, God directs them through human agency and not by arbitrary interference. The professor was doubtless afraid the clergyman would set up a personal God, which to him rightly appeared illogical and unscientific. And the clergyman was doubtless afraid the professor would put forward some animalistic or mere utilitarian theory. It all depends on how we define human motives. For it is not selfish motives that govern Man's affairs; otherwise society would quickly be brought to an end. It is fundamentally the higher motives, that proceed from the Divine *in* Man, causing him to act disinterestedly. STUDENT

What Is It?

SOMEONE points out in a contemporary that Carlyle was anticipated in that famous axiom of his: *Genius is an infinite capacity for taking pains.* In Lord Broughton's *Recollections* occurs this sentence: "If genius be, as Sir W. Jones seems to think it, *a capacity for application and acquirement* —"

But it turns out that Carlyle never said it at all. What he did say was: "Genius, which means transcendent capacity of taking trouble, *first of all.*"

That *first of all* saves it. And we have a fine example of that worst variety of misquotation, the *partial* quotation. Someone perhaps thought that the first clause shorn of its significantly qualifying tail would be a good maxim for the boys. It never worked, for the boys always knew that genius was something more than the capacity of pains. C.

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Scientific Oddments

THE coldest place yet found on earth is 12 miles from the equator — measured vertically. In an experimental sounding-balloon flight at Lake Victoria, Africa, a temperature of 120° below zero Fahrenheit was indicated at this height. The Christian hell is a hot place, but the Norse hell is a cold place. Perhaps, then, hell is located at Lake Victoria!

IT is stated that the rains of last November in Jamaica are among the most remarkable on record. Official returns show that the maximum, which occurred at mountain stations in the eastern part of the island, was 135 inches in 8 days at Silver Hill, and a maximum daily fall of 30.5 inches on the 6th, and 120.87 inches in 16 days at Farm Hill. These figures are comparable with those for Cherrapunji, India, where 41 inches have been measured in a day and 114 inches in five days.

A GEOLOGIST says that a glance at the map of the West Indies gives rise to the impression that the islands represent the top of a submerged land area at one time connecting North and South America. The name Antillia is suggested, and Antilla or Antilia may be offered as alternatives. He thinks that the so-called volcanic rocks of the islands are largely metamorphosed sedimentary rocks, whose unaltered form can be found in the interior of the islands and on the mainland; and he suggests the West Indies as an interesting field for geological study.

MOLYBDENUM, a comparatively rare metal, so far as we know at present, classified with tin, arsenic, antimony, and some others, on account of its having acid-forming oxides, is found as a sulphide resembling plumbago, and also as a molybdate of lead, and is named from the Greek for a piece of lead. It is now suggested as a substitute for carbon in the electrodes of arc lamps, where, mixed with iron to make it more conductive, it is said to give a white and brilliant light.

THE word "gas" is supposed to have been invented by the chemist Van Helmont, but he may have merely adapted it to its present use. In this case its origin is conjectural. One man wants to connect it with "chaos," another with "geist" and "ghost." The latter view has in its favor the fact that the words for spirit and air, wind, breath, are the same in so many languages. It is also mentioned that the word in German was in 1783 "der Gas" instead of the present "das Gas." Van Helmont must have had this idea in his mind when he brought the word into use or coined it.

A GERMAN agricultural professor claims to have solved the problem of softening the hardest water rapidly and cheaply by chemical means. The water is rapidly filtered through a composition which he calls "permutit," and all the salts, together with the microbes, are removed. If desired, the filter can be so arranged as to leave either the lime or the magnesia in the water. It is claimed that not only does this water leave no incrustation in boilers, but it requires less heat to turn it into steam; and the climax is capped by the assurance that even gold can be filtered out of sea-water containing only .006 gram to the ton.

AN astronomer who has been examining the dark patches in nebulae, which appear to be a veiling or blotting out the stars, rather than a thinning out of them, asks whether these dark spaces in the sky are due to the presence of absorbing matter which is not luminous; but says it is hard to believe in the existence of such matter on such a tremendous scale as is implied by his photographs. Is it an ultimate condition of nebulous matter? he asks, or is it something wholly different from the ordinary nebulosity of the sky? According to *The Secret Doctrine,* the sky is the birthplace of worlds, the laboratory where matter passes through many stages and grades on its way to form worlds. So it seems quite likely that the astronomer's conjecture may be near the truth.

THE wonderful purifying effects of ozone have heretofore been little availed of, but with the development of electrical engineering a new epoch in this respect will dawn. Convenient ozonizers are being put on the market, which can be switched to the lighting circuit by two switches, one throwing in a fan, the other a coil or transformer for energizing the aluminium gauze that turns the oxygen into ozone. These could be used advantageously in crowded halls where ventilation is difficult and draughts produce (or do not produce) colds. In Russia, in places where warmth and ventilation do not always coexist, the ozonizers are useful; as also in the tropics, where draughts are hot. An extension of the system provides for the removal of the air from the room, so that it can be washed and filtered and ozonized and sent back to be rebreathed. The brewer will better escape the vagaries of the mash-tun when he uses sterilized air, and unfriendly germs cannot breed in the wort; and bleaching and other chemical processes can profit by this useful invention.

THE invention of fireless cookers, provided with electric heaters, will warm the hearts of all in whom the love of economy glows more ardently than the love of their childhood's associations. Though the particular form of wasteful kitchen fire that happened to be in vogue in our youth is naturally dear to us, we always had qualms about the teeming calories that were passing away to be degraded into lower and unavailable forms of energy, while the meager one per cent was snatched to cook our food and warm our bodies and cheer our hearts. With the new heaters, though we cannot very well gather around them to tell stories nor see pictures in them as we draw up our armchair in the chimney corner, we shall have what is better than all this — a good conscience. The food is all got ready and out into its various compartments. Then we switch on the current until the whole business is hot, and then switch it off again. Then we go to church; and while our souls are being fed with the spiritual pabulum administered there, our daily bread is cooking itself absolutely gratis at home.

AMONG curious researches occupying the attention of scientific men we note certain investigations as to the influence of music on minute crustaceans. But all levity is dismissed from the subject by the serious scientific language in which it is discussed. Future historians will read that at a meeting of the Royal Society, a paper was read on "Tone Perception in *Gammarus Pulex.*" We are informed that this creature, when confined in a microscope live-box, responds in an energetic and striking manner by flexing its first pair of antennae under its body. The instrument used to produce this remarkable effect was a tenor trombone, which strikes us as being somewhat out of proportion with the size of the animal. Precautions having been taken to insure that the animal heard the trombone through the air, and was not merely jogged by its vibrations, it was found that *Gammarus Pulex* is most sensitive to the B♭ below the middle C — a fact that should be taken into account by all trombonists playing near fresh water. The theory that this animal responds specifically to that particular note, or, in other words, "that its range of tonal sense was so limited that it might almost be adduced as an example of absolute or physiological tonality," was negatived by the fact that other bugs of the same species failed to respond at all, while one champion bug responded to every note which the trombonist could evoke. So the matter may be regarded as still in a conjectural stage. Naturalists of the old school say we cannot satisfactorily study animals under test conditions in the laboratory; and certainly the behavior of a creature shut up in a box and made to listen to the tenor trombone cannot be taken as an index of its conduct in its native marshes. It is said that Darwin, in his great book on "earthworms," pointed out the obvious fact that worms are quite insensible to the sound of the bassoon; but, before venturing on any wide generalization, we intend to experiment with all the creatures and all the musical instruments we can lay hands on.

AN OBSERVER

"Buddhist" Monastery in Italy

THE fact that there is to be a Buddhist monastery in Italy strikes one as a peculiar conjunction of circumstances. Yet it is understood that such an institution is about to be founded. The founder is of course a European — a German from Wiesbaden, who was a fervent Roman Catholic until his twenty-fourth year and had intended to enter a Romanist monastery. But he read Oriental literature, became imbued with Buddhism (or rather, perhaps, what he regards as such) embraced the ways of an ascetic, and now lives in a retreat on the site of the projected monastery. In this monastery he will gather believers, who will spread the doctrine by meditation, translations of texts, and preaching.

One wonders what the Latin Pope will say.

Monasticism is monasticism, under whatever emblem, and is not the best thing. The *true devotee finds his wilderness in the teeming world among men,* and his retreat in a quiet place in his own heart. He does not need to shave his head or rend his garment. He can be humble without advertising the fact. He does not flee the temptations of the world to shut himself up with the temptations of his imagination. Both the Buddha and Jesus went to the wilderness to be initiated, and then came forth among men, sojourning with their fellows. It will do people great good to study Buddhism, but they should keep clear of formalism.

STUDENT

Special Subscription Offer

THE attention of our Readers is called to the Special Subscription Offer. See page 20.

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Art Music Literature and the Drama

Entr'acte Music and its Quarrel with Conversation

THE well-known music critic of the London *Times* recently expressed himself at length in the columns of that paper upon the question — problem, rather — of music in the theater. Managers furnish an orchestra to play between the acts and the audience is willing to pay for it, would miss it, perhaps even protest, if it were not there, but its office seems to be mainly to keep the conversation at a louder pitch than would otherwise be the case.

The first note from the orchestra between the acts of a play is merely a signal for the talk to become louder; partly because, as everyone knows, music is a great incentive to conversation, partly because those nearest to the orchestra must make their voices heard above the music and those farther off must make *their* voices heard above their neighbors'. So, while the stalls are talking loud to drown the music, the pit is talking loud to drown the stalls. No one is listening to the music, which is a nuisance at one end of the house and inaudible at the other.

This state of things is not confined to London and vicinity, so far as we know. But something must be said for the public, abominable as its attitude often is with relation to the finer things in art and literature no less than in music. For the public habitually drowns the higher possibilities of both mind and soul, in those *entr'acte* periods of life's daily drama — between home and business or home-coming and tea — with the chatter of the daily paper, that modern gossip-shop and school for scandal. And it will stand before a Rodin, a Mercier, or a Chapu discussing hats, or servants, or stocks; so that its attitude in the theater is seen to be only another facet of the same resplendent jewel that shines everywhere.

Yet granting all that, something, even a great deal, may be said for the public, however much it may err in supposing that loud talking and inattention are the proper palliatives for an offended sense of propriety. And the judgment often used in the selection of the average *entr'acte* music would seem to have for its main object an offense against the finer sensibilities of the theater-goer. At any rate, the incongruity between music and play usually is that. To hear cheap music-hall melodies, light dance music which has absolutely no virtue to commend it, or a popular rag-time monstrosity, break in upon the mind which has been lifted to a height, perhaps, by the drama itself, is an outrage, but one that in many theaters still has to be endured. "It is worse than a crime," to quote the words of Talleyrand, "it is a blunder."

Perhaps it is too much to expect, as yet, that managers of theaters shall be both philosophers and finished musicians; and yet the argument that we need expect nothing better until they are, goes to the ground when other lines of their work are compared. They are not expert *modistes*, yet, knowing that no audience would forgive badly fitting gowns, or garish colors in the equipment of its actors and actresses, they enlist the services of those who are. Managers may not be authorities on art, archaeology, or historical costume, but they are wise enough to enlist the services of those who are when a historical drama is to be put on the boards; and what audience would be expected to tolerate left-over, discarded, or badly-painted scenery, or scenery that had no possible relation to the play? Yet any play worthy the name is an organic whole, whose unities are as disturbed by incongruous or light and sensational *entr'acte* music as they could be by conventional drawing room "shifts" during, say, the meeting between Macbeth and the three weird sisters on the "blasted heath." Managers may not think so, but let our audiences become accustomed to fitting *entr'acte* music for as many years as they have been to fitting scenery and unimpeachable costuming, and we shall see what we shall see. The incongruity is tolerated now because long and passive endurance has dulled, to an extent, the finer sensibilities of the public on that one line. We have a mental callus in that especial spot.

The *Times* critic argues that even when fitting *entr'acte* music is provided audiences yet do not listen, and he cites two recent instances in which the composer of the excellent incidental music also provided that which was played between the acts, the result being in both cases a really musical and satisfactory whole. Granted that audiences are thus obtuse, we have to admit, in justice, that all education takes time and that generations of educating down-hill cannot be counteracted by an hour, or even a season, of educating up-hill. The King of France with his forty thousand men "marched down the hill" — but there is no record to show that when they "then marched up again" it did not take them just as long, if not longer.

But we are not ready to grant even this. It is our experience that audiences who will listen with quiet interest to a high class drama, one which appeals to that part of the nature that is deeper than sensation, will listen and not talk during the *entr'acte* music if it be in a harmonious relation to the play. That has always been the case during the public performances of Shakespearean drama given by Lomaland students. To be sure, the music was that of the masters of music, but nothing else would have been appropriate and so nothing else was offered. Mendelssohn's Overture to *A Midsummer Night's Dream*, that digest, as it were, of the unrivaled incidental music written by him for the drama — it lingers about one yet, three years agone, and you could have heard a pin drop in Isis Theater during the rendition of it by the Lomaland orchestra. San Diego audiences have had some ten years of high ideals and irreproachable music from the boards of that theater, granted, but that only proves the contention that education and a modicum of time are all that is needed, for nothing and no one can be educated in a minute.

Then, too, perhaps the fact that the masters whose music was and is rendered at Isis Theatea, whether *entr'acte*, incidental, or in concert, did not compose their masterpieces for money, may have had an influence. Nor are the Lomaland musicians working for money. All are unsalaried. None is striving for individual fame. All are working together to make the world better, its rough places smooth, *not for themselves, but for others*. To argue that audiences do not perceive and respond to a respect-compelling influence such as this is to argue that the lungs get no benefit from pure air because the eyes cannot see it. There is a part of everyone's nature that *does* sense, and respond to, and live and grow upon, the unperceived inspiration in life. And the way to make anything grow is to feed it — according to its nature, to be sure, but to give it — food.

There is a hint for complaining managers. We venture to say that if the dollar interest could be eliminated from their calculations for just one week, and a healthy love for humanity substituted — such a love as would make them willing to sacrifice and suffer in order to ring true as the teachers they ought to be — a new light would dawn on their minds, and they would wonder why they had been content for so long in the dark. But so long as they *will* live in glass houses, do let them withhold their stones. STUDENT

MODERN JAPANESE PROVERBS

[From a prize essay published a few years ago in *Yorozu Chōhō*, a Japanese journal.]

RICE-CAKES do not grow on shelves; when they are found there it is because they were put there.

LIP vows are quick to break; heart vows endure.

A CAT in a tree-top is safe, because she climbed there herself; a dog in the same place is in danger, because he was put there by someone else.

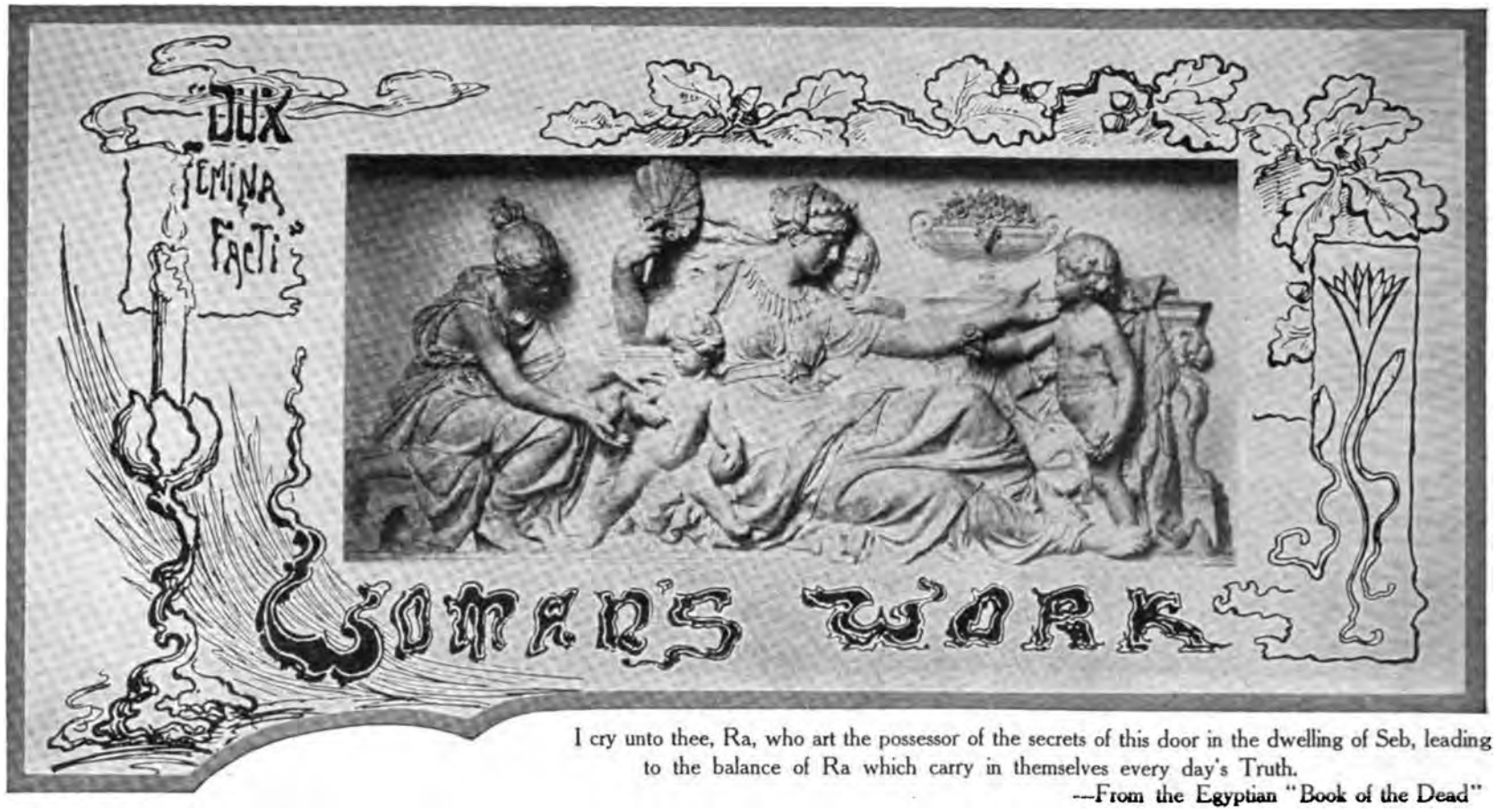
LET your methods change as times change; but let your heart change never.

WHAT is painful considered as a duty, may be pleasurable considered as a right.



GOJA-NO-TO, JAPAN

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I cry unto thee, Ra, who art the possessor of the secrets of this door in the dwelling of Seb, leading to the balance of Ra which carry in themselves every day's Truth.

—From the Egyptian "Book of the Dead"

EGYPT

From Katherine Tingley's Note Book

VII

CAIRO was reached and we were soon aroused from our dreams by the voices of the donkey-boys who chased after our carriages, shrieking, "Ah! Ah! Coming! Coming!" There were at least ten of them, with their little donkeys gorgeously arrayed in bright saddle-cloths and equipped with odd-looking saddles. These little dusky-faced Arabs almost stopped our way in their wild efforts to induce us to take a ride to the museum which was near by.

They were soon lost sight of in a cloud of dust, and we drove on through the acacia-shadowed avenue past the mosques and a few stately dwellings into the very narrow streets where were small shops. In front sat the vendor, selling the corn and the fruits of Egypt.

Handsome native women, their loose garments clinging to their statuesque forms, and carrying jars of water on their heads, moved along gracefully, timidly holding their veils over their faces — reminding one of the familiar pictures so widely associated with Egypt. But to see them face to face in all their living charm of form and color, transcended the most vivid fancy of my childhood. Some of the men were water-carriers; they had strapped across their backs gourds for holding the water, which they offered passers-by as "the gift of Allah."

Bright-eyed, dusky-faced children, with scanty garments, and their heads decorated with gay colored kerchiefs, played in the middle of the streets.

All along the way, at every turn, there was something novel and picturesque to attract our attention. Tired and dusty as we were, we would gladly have lingered at every point of interest, but duty called us back to the hotel where we were to hold a meeting that evening.

After an hour's rest, a bath, and a dinner, we found ourselves preparing for Crusade work. It was out of the question to think of having a public meeting, but in the drawing-room of the hotel there was held a meeting of a unique character which was most interesting to those who took part in it. At that time good seed was sown for future work of Brotherly Love in Egypt and most important connexions were formed with the "chosen few" who have the welfare of this ancient land at heart.

I GIVE glory to thee, O Osiris, Lord of the Gods, Great God, living in truth! Is said by thy son Horus. I have come to thee, bringing thee truth; where are thy attendant gods, grant me to be with them in thy company; I overthrew thy enemies; I have prepared thy food on earth forever.—*Invocation to Osiris*

From the Egyptian "Book of the Dead"

The next point of interest was the great Museum of Cairo — the home of the mighty dead — to see the mummy of the great Pharaoh, hero and king of the past, whose body had rested for ages undiscovered amid the ruins of Thebes, after a lapse of 3000 years to reappear on earth.

The story of this royal find in the burial place of the kings at Thebes is a most interesting one. In 1881 forty mummies were found, the principal personages being the "Queen of the Hyksos," time 2233 B. C., four kings and three queens of the eighteenth dynasty, 1700 B. C. to 1433, and three kings of the nineteenth dynasty, 1400 to 1200 B. C.

These three were the great Pharaohs — Rameses II, his father, Seti I, and his grandfather, Rameses I.

The difficulty was: how were the great dead to be removed to their final resting-place, the Bulak Museum? Steamers had been sent for to come up to Luxor. The bodies and coffin-cases must be lifted up the shaft, carried down the difficult cliff-side to the Theban plain, and ferried across the Nile to the Luxor river-side.

Three hundred Arabs were employed, and by earliest dawn they were busy in the removal and careful packing of the mummy cases in matting and sail cloth.

The work continued day and night. In forty-eight hours the coffins had been raised; and after six days' hard labor in the scorching sun all the cases were at the Nile bank. For three days and three nights brave Brugsch Bey, Kamal, Moutafian, and a few trustworthy Arabs watched over the boxes.

What a thrilling sight it must have been as Brugsch Bey stood and watched the people carrying their royal burdens across that great Theban plain! His description of that picture is most interesting:

I shall never forget the scene I witnessed, when standing at the mouth of the Der-el-Bahari shaft, I watched the strange train of helpers, while they carried across that historical plain the bodies of the very kings who had constructed the very temples still standing, and of the very priests who had officiated in them: the temple of Hatasou nearest; away across from it, Kurnah; further to the right the Ramesseum where the great granite monolith lies face to the ground; farther south, Medinet Habu; midway between, Der-el-Medinet; and then the twin Colossi, the vocal Memnon, and his companion; then beyond all, more view of the plain; then the blue of the Nile and the Arabian hills far to the east; while slowly moving down the cliffs and across the plain, or in the boats crossing the Nile flood, were the sullen laborers carrying their ancient burdens.

As the Red Sea opened and allowed Israel to pass, so opened the silence of the Theban plain, and allowed the royal funeral procession to pass, and then — all was hushed again. Go to Der-el-Bahari, and with a little imagination you will see it all spread out before you.

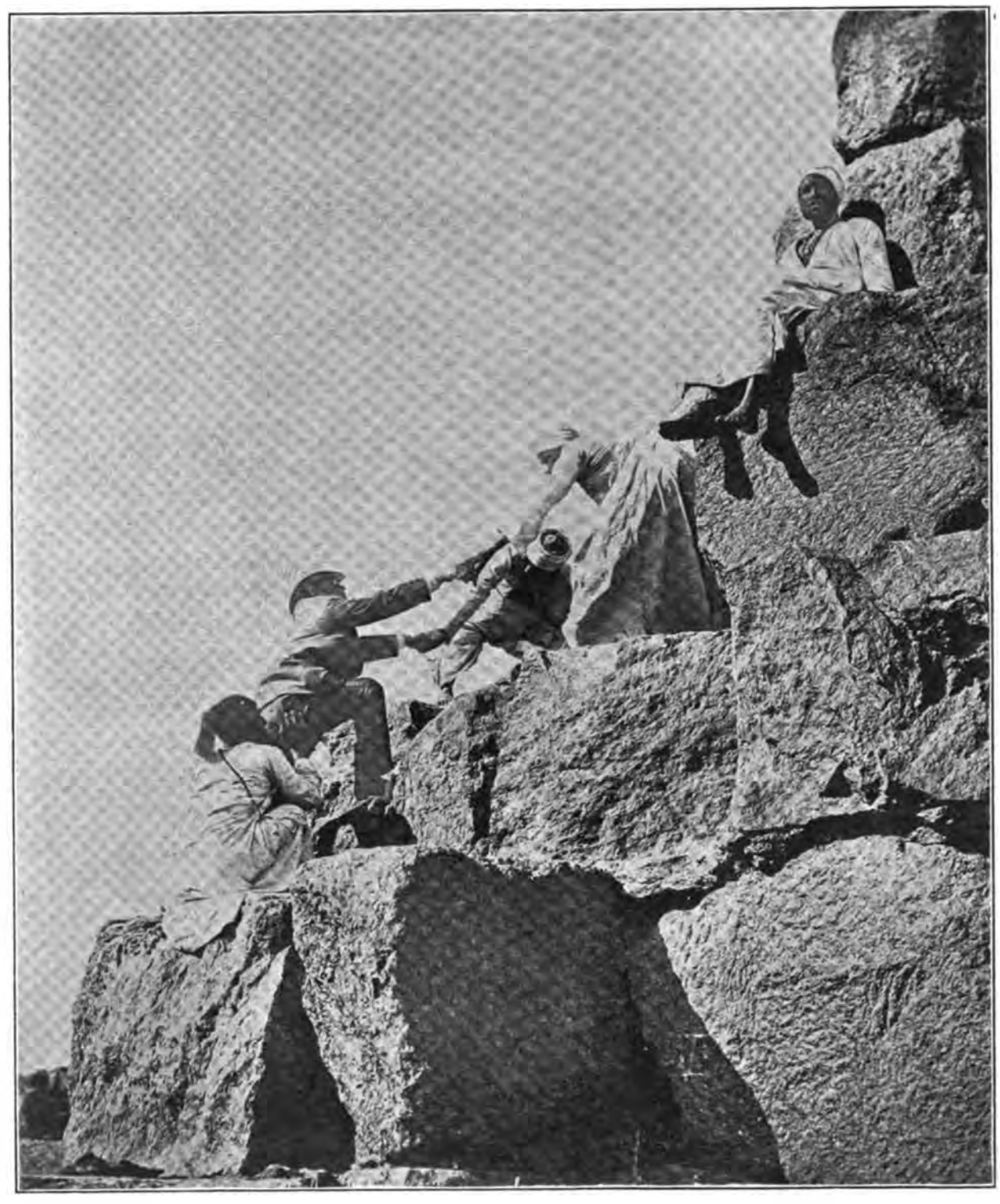
The mummies were packed aboard steamers

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and carried down the Nile. The news that "Pharaoh was coming down the Nile" had reached everywhere. Brugsch Bey writes:

One of the most striking things in the whole journey was the way in which there arose from all the land of Egypt an exceeding bitter cry, and women wailing and tearing their hair, men casting dust above their heads, came crowding from the villages to the banks, to make lamentation for Pharaoh.

Yes, the whole heart of Egypt and the old love for the mighty kings of the splendid days of old was deeply moved, and as in days more than 3000 years ago, when, with wailing and great weeping the funeral barge had carried the dead kings up the Nile to their sleep among the Theban hills; so today, with wailing and weeping and gnashing of teeth, and all the signs of a national lamentation, did the bodies of the mighty Pharaohs sail swiftly down through a land of mourning and sorrow, from their long repose in the Theban valley of the dead, to their final rest at Cairo beside the shining Nile.



CLIMBING THE PYRAMIDS

Echoes of Today

SPEAKING of the reverence paid to motherhood in the Orient an East Indian writer gives a picture in a current magazine that can hardly fail to interest the American woman. This writer says (italics ours):

But venerable and most mysterious Asia is the realm of the mother, the old woman's kingdom. This is as true in India as it is in China or Japan. The mother of grown sons enjoys extraordinary dignity and honor. She is a family goddess, a divine oracle. The belief in her almost inspired wisdom is implicit, sincere and final; *and she is held to come by this wisdom through a kind of intuition, running ahead of the mind and its experience; a kind of absolute faculty, well nigh supernatural.* It was Kwang-Su's filial reverence for the dowager empress of China which put that great realm in her power for a generation, and, like charity, covered a multitude of sins.

It is the same reverence for millions of far worthier women, the mothers of all Asia, which is the determining factor in many a drama, social, political and even dynastic. When we were at Murshidabad, the good old Nawab held the esteem and decided liking of the whole English colony. He was the head of an immense semi-royal settlement, the young folk of his family even having a college to themselves, so numerous were they. He had a body of soldiers to keep guard at his palace, and unnumbered retainers, gorgeously colored as the Arabian Nights.

Yet this great and good man would never venture on any important act, without consulting his aged grandmother, a queenly old lady, who had been the wife of a Nawab with far larger dominions and powers. He had for her the deepest and most unfeigned veneration; and the words of this white-haired old lady, who had never seen the outer world and whose views were all gleaned behind the veil in the seclusion of the harem, were to him very oracles. And much the same is true of every household in India, whether Hindû or Mussulman. The father may reign, but the mother or the grandmother rules; rules, be it said, in virtue of her life-long abnegation and obedience, *through a purely spiritual quality of poise and stillness.*

Between the lines, and even in them, are hints that we earnestly commend to the aggressive type of woman. "A purely spiritual quality of poise and stillness" — so unesteemed, almost unknown in our hustling modern life are the qualities of stillness and poise that it is little wonder so many women think they will be able to regain their long-lost high place only through scrambling by main force up that sham pedestal which they think is the true one. But true power, the kind that lives because it has life, is not so won. Question: is not the ultra-aggressive woman in grave danger of losing what little power she already possesses? "From him that hath not even that which he hath shall be taken away."

APROPOS of the moot question of whether the modern woman is near or far from that "purely spiritual quality of poise and stillness" which is the secret of the power of the Oriental mother and granddame, the following glimpse is interesting:

Judge Porterfield rarely is as stern as he can be in the juvenile court, but this morning when a mother of five children declared she had no objection to her 14-year-old daughter staying out until midnight and coming home with men whose names she did not know, the judge brought his hand down on his table with a whack that made the spectators in the courtroom jump.

"Silence!" he shouted, when the woman attempted to speak again. "I 'll send you to jail if you speak another word."

The testimony showed that the girl was a frequenter of a Greek restaurant on, East Twelfth Street and often remained there until after midnight. —Kansas City *Star*

No one contends that irresponsible mothers are the rule, but they exist, and in every social stratum. Certainly in the West we need a new conception of motherhood, and some royal examples — rare world-types — as an inspiration to all humanity at a critical time. H. H.

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OUR YOUNG FOLK

The Modern Maori a Good Citizen

THE average Maori is infinitely less savage and more civilized than a London "Hooligan" or an American "hoodlum."

The Maori of today is a loyal subject and a good citizen in all respects. He is certainly less addicted to cannibalism than the British "rough" or European or American of the same species, if we may judge by the revolting stories one reads in the newspapers.

Charles Rous Martin, who has taken much interest in the Maoris, wrote some time ago in the *Imperial and Colonial Magazine:*

In politics they take an active and most intelligent interest. Native members are returned to Parliament and several sit in each chamber. They are almost invariably eloquent and powerful speakers, often displaying notable aptitude in "spotting" the true kernel of a question whose merits may have been considerably obscured by the cloud of "white" oratory. Maoris have for many years held seats in the New Zealand cabinet as ministers of the Crown, and have acquitted themselves very creditably. A number of Maoris have been admitted as clergymen of the Anglican Church, and their conduct has always been irreproachable.

A few years ago I went into one of the principal restaurants in the main street of Wellington, the New Zealand metropolis, for luncheon. I was late, and there was only one fellow-luncher. He was a gentleman of advanced middle-age, slightly dark in complexion, grayish as to hair and beard, gravely polite as to manners, entirely up-to-date in his European dress. He sat opposite to me, and we exchanged the usual courtesies of the table. He was thoroughly at home with his knife and fork and serviette, and perused the *menu* with interest, aided by a handsome gold-rim *pince-nez*. There were no symptoms by which he could be distinguished from an Englishman, save perhaps by some slight bluish marks on his face, which my knowledge enabled me to detect as tatooing. To all practical intents and purposes he was a gentleman and an Englishman. Yet I knew him well by sight, and knew him to be now a most estimable citizen, but also to have been in his younger days a bitter foe to all Europeans, and also an open and notorious cannibal!

The writer furthermore cites the fact of one hundred Maori soldiers, "some of the finest men and smartest soldiers and the best fighters in the world," having proffered their services to their Queen during the South-African War. He also points out that "Maoris are frequently employers of white men, farming their estates by means of well-paid white labor." Also, "they are, as any lawyer with a native practice can testify, exceedingly shrewd business men." STUDENT

INTO a mouth shut flies fly not.
THE scalded dog fears cold water.
VIRTUE never grows old. — *Old Proverbs*



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THE MONARCHS IN PROCESSION AT THE FUNERAL OF EDWARD VII

THE FAMILY OF BEAUTY

Welsh Air—Llwyn On

WE know that the mountains are filled with the fairies;
In dreams the young Children of Beauty we've seen:
And half the bright work of their life and their care is
To keep the hills purple and make the fields green.
And all the blue night they go weaving and waving
Their sweet incantations round mountains and vales,
And the gray, quiet rocks and the dreaming trees laving
With foam of enchantment through wonderlit Wales.

There's some have their homes in the flowers of the valleys
And hide in the clovers and buttercup bright;
And some are so tall they have many a rich palace
Down deep in the mountains and sparkling with light.
When over Llyn Dinas the white moon comes sailing,
There are wonder-hosts riding and wonder-lights whirled;
There's a mist over Grongar and Golden Grove paling
Of the rippling dim hues of the gems of the world.

We know what thrills through when the quicken trees shiver,
With rapture a-quiver, and strange undertones;
We've heard the deep voices call forth from the river,
By dark Llygad Llychwr they call o'er the stones.
There's a heart 'neath the hills, and it's beating! it's beating!
And the flowers have their Welsh and they'll whisper you tales,
And O, the wild music that's waning and fleeting
By sunlight and moonlight, through wonderlit Wales.

Kenneth Morris

London Bridge

OLD London Bridge was an object of great pride and admiration to all Londoners. It was built about 1176, and for many hundreds of years was the only bridge across the Thames.

Most children are familiar with London Bridge, because of the old nursery rhyme:

London Bridge is broken down
Dance o'er my Lady Lee;
London Bridge is broken down
With a gay lady.

There are also many games founded on its history.

It was a very quaint structure, for it was like a long street with large houses and shops on either side of the road, in which lived wealthy merchants. It was built upon twenty arches, which were so narrow that when the tide was running swiftly it was quite dangerous to try to pass under it in a boat.

One of the most famous buildings on the bridge was Nonsuch House. This was brought all the way from Holland and instead of being fastened together with nails, was fixed with wooden pegs. It was a large wooden structure, four stories high, with turrets and cupolas at each corner, the whole being gay with gilding. It stood at the north of the drawbridge which was meant to defend London against attacks from the other side of the water. It often proved a good barrier, as for instance in the case of Sir Thomas Wyatt and his Kentishmen in the time of Queen Mary. The houses on old London Bridge were demolished in 1757, and in 1824 the present bridge was started. It was designed by John Rennie and is one of the most famous of the world's bridges, being a fine structure built of blue and white granite. B.

Temperament

No man can escape his temperament. But he can do better than that: he can transmute it. None of us is better than he should be. But let him look that he is as good as he could be. If he is a busybody, let him distribute alms. If he is a sulky brute, let him have the strength of silence and endurance. If he falls short often, and his heart fails, let him aim high, and cheer another on where he cannot go. If the game is lost, even — yet are games ever lost? — let him look on serenely as one that has no further stake in the game. If he is the prey from time to time of something all too like despair, let him have the courage of despair. In brief, we may all have, if we will, the qualities of our defects. Indolence may turn into repose and impatience into wit, gratitude be born of helplessness and noble prudence of ignoble fear, sympathy grow out of weakness and protecting care out of selfishness. Life is like a puzzle: we cannot change the pieces, but we can change them about till the pattern is plain and the colors harmonious.

Harper's Weekly

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The Boy on the Sea-shore

THE Cave Man at Point Loma keeps up communication with many little boys and girls at different ocean sides. Here is one of them.

Foamwing and Stormrider the Cave Man's messengers, fly about to far distant shores, and they made his acquaintance and told him many things. Just what, we have not been able to find out, because Foamwing and Stormrider do not tell anyone but their master, the Cave Man, and the Cave Man does not tell anyone but his most trusted friends, and they of course never tell. The little boy himself has now grown bigger and forgotten, but it must have been something like this, because this is what the Cave Man's sea-bird messengers said to another boy:

"Look out over the ocean! What do you see?"

"I see nothing," said the boy, "nothing but water and sky."

"Look again. What do you see?"

"I see a ship, like a little speck on the horizon."

"What is the ship a sign of?"

"I do not know."

"The ship means that there is a land somewhere, which we cannot see, from which it came or to which it goes."

"Of course!" said the boy.

"Then you know that where we see nothing there might exist a great thing. Look in my eyes. What do you see?"

"I see two dark, shining globes which mirror the ocean."

"Is that all?"

"Yes, that is all I see," said the boy.

"Let me look into your eyes. What do you think I see?" said Foamwing.

"About the same, only that my eyes are a different color."

"Yes, but where we see nothing but water and sky, or only brown or blue eyes, there may be the greatest thing behind. I see you through your eyes."

"How is that possible?" said the boy.

"Why, the eyes are the windows of the soul — and You are the soul. It is a great land, full of wonders, there behind the eyes, and you are the king of that land. If you get the right kind of a ship you can sail there and take possession of it all."

"What ship will take me there?" asked the boy.

"The ship Self-knowledge."

"Where do I get it?"

"Come with me; I know a place," said Foamwing.

This is how there come so many boys and girls to the Râja Yoga School at Point Loma; and we would not be at all surprised to see the boy in the picture there. YLVA

ON GOLDEN SANDS

ON golden sands the waters come and go,
From far off lands, the billows ebb and flow.
Come children, play at chasing waves about,
And wake the echoes of the bay with joyous shout.
See! there's a wave! and here's a wave!
They're coming after me;
O happy fun, to turn and run
Before the shining sea.

Each white cloud floats across the silent sky,
Like fairy boats for ever sailing by.
The seabirds' cries make music as they poise,
They sound while calling overhead, like girls and boys.
See! there's a wave! and here's a wave!
They're coming after me;
O happy fun, to turn and run
Before the shining sea.

O children come from city street and lane,
To this sweet home of birds and waves again!
O bring kind hearts, swift feet, and busy hands,
And chase the waves beside the sea, on golden sands.
See! there's a wave! and here's a wave!
They're coming after me;
O happy fun, to turn and run
Before the shining sea.

From an old Song-Book

What One Little Dog Did

MANY years ago, when what is now a prosperous farming country in Canada was one vast forest, a pioneer, who lived in a log hut in a small clearing, went one day several miles away to the grist mill to get some wheat ground into flour, leaving his wife alone with her babe.

During the day the wife thought she would visit a neighbor who lived a mile away. Taking her babe in her arms and accompanied by a little dog, she started off, following a footpath. She had gone almost half a mile when there emerged from the forest just a few feet ahead of her a great brown bear and two cubs. Instantly the little dog bounded towards the bear who, in alarm for her cubs, was so concerned about the dog that the woman had the chance to escape with her babe.

Not long after the little dog arrived home. Jumping up and licking his mistress' hand, with wagging tail and joyful barks, he showed plainly that he fully appreciated the danger they had escaped.

This happened long ago, but this year, in June, near Tyrone in Pennsylvania, another dog saved three little children from a bear. They were in the woods not far from home and, seeing three little cubs who looked like nice pets, the biggest child, a girl of nine years, took one up and began to stroke it as if it were a kitten. The other children were just going to follow her example when the mother bear came rushing up. The dog, the children's faithful little guardian, attacked the bear as savagely as he could though the bear was ten times as big as he was. This drew the bear's attention from the children who ran home in terror. This little hero lost his life. Over his grave is written, "He was only a dog, but he died for his little friends." JEAN

IN the tropics there grows a very curious plant called the coughing plant. When a few grains of dust fall on the leaves, the stomata, or air-cells, through which the plant breathes, fill with gas, puff out, and throw off the dust with a slight explosion which sounds like the cough of a child. We can imagine the noise that a number of coughing plants would make, growing along a dusty highway. J.

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JULY	BARO-METER	THERMOMETERS MAX	MIN	DRY	WET	RAIN FALL	WIND DIR	VEL
25	29.737	72	63	66	62	0.00	SW	3
26	29.666	72	64	65	63	0.00	SW	6
27	29.644	70	64	64	63	0.00	W	4
28	29.707	69	63	64	63	0.01	NW	6
29	29.718	71	64	65	63	0.00	NW	6
30	29.683	70	64	67	64	0.00	W	4
31	29.644	72	62	63	61	0.00	N	2

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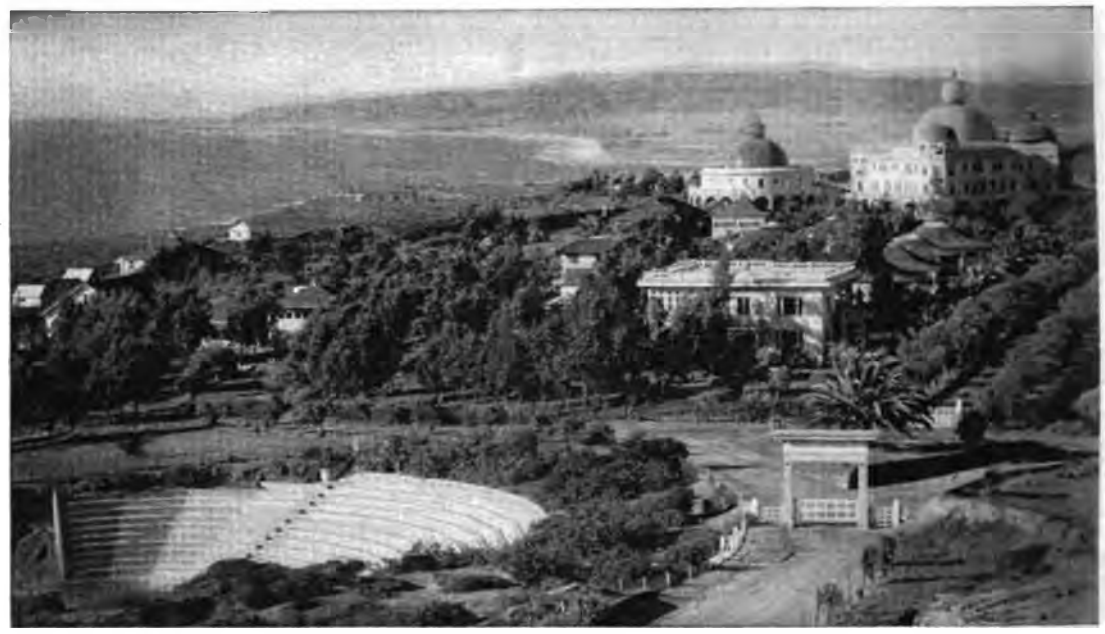
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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 41

CONTENTS

Pages 2 & 3 — EDITORIAL
The Egyptians and Death
The Measure of Modern Learning
Anything to Depreciate
Perhaps the Ancients *did* really Know!
Speculations founded on Ignorance
"What *We* Know Not, is not Knowledge"
The Demons of old, the Gods of today
A Hard Task
The Reality of Existence
A Universe of Machinery
Cold Light
Land-Connexion between Asia and America
A Prehistoric Continent

Page 4 — TWENTIETH CENTURY PROBLEMS
The Last Hours
Dethroning an Axiom
American Evolution

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Spruce-Tree House (*with illustration*)
The Rat-Goat of Majorca

Page 6 — TWENTIETH CENTURY SCIENCE
Theories of Senility
A Fruit of "Civilization"
The Firefly's Secret

Page 7 — NATURE STUDIES
Ancient Trees
Incredible Waste
Nature and Art (*verse*)
The Greatest Ocean Depth

Pages 8 & 9 — STUDENTS' PATH, ETC.
Two Great Educators — II
The Bay Front, San Diego (*illustration*)
Theosophical Forum

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
The Cyclic Changes
From Ecclesiasticism to Agnosticism

Page 11 — GENERAL
What is a Church?
Petros and Petra
The Almighty Life-Molecule

Page 12 — GENERAL
The Complexity of the Air

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Followers of Socrates
The Prison of Socrates (*illustration*)

Pages 14 & 15 — WOMAN'S WORK
Greece
A Woman of Modern Greece (*illustration*)
Glimpses of Modern Greece
A Citizen of Patras, Greece (*illustration*)
Echoes of Today
Followers of Socrates (*concluded*)

Page 16 — OUR YOUNG FOLK
Santiago de Cuba (*with illustration*)
Inscription for a Sun-dial (*verse*)
Interesting Facts

Page 17 — CHILDREN'S HOUR
"What Is It?"
Four Little Heads in a Row! (*illustration*)
Hey diddle, diddle! (*verse*)
Tree Homes
Knowledge Reveals Unity
A Famous Grape-Vine

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

The Egyptians and Death

A MUMMY which has been placed in the museum of the Royal College of Surgeons, in London, is said to date back to 2700 B. C., and to represent a jump backwards of 1100 years, the oldest previously known dating from 1580 B. C. The interval is greater than that between the present day and the first West Saxon king of England.

The report of a learned address on this mummy provides us with some interesting but curious ideas held by some of our contemporaries on the subject of embalming. The learned lecturer appears to have explored the limestone caverns of his imagination in search of a suitable motive which he could attribute to the Egyptians for practising this art. But the search was apparently not very successful.

To appreciate their motives, he says, we must throw our minds back nearly sixty centuries. If we do this, we shall see Egyptians burying bodies in the hot sand. The idea in our minds, which caused us to see this, was that hot sand preserves bodies; and the next idea that arises is, How did the Egyptians know of this fact? Clearly we must seek about in our imagination for a possible means; how could they find out what happened to the bodies? I have it!—plunder; they must have been in the habit of plundering graves, and thus they would discover that the bodies did not decay. The next step in the reasoning represents such a big jump that we cannot take it in our own mind, so refer to the learned lecturer's mind:

The Measure of Modern Learning

> In this way it became a part of the religion of the Egyptians to regard the preservation of the body as the condition of the attainment of immortality.

When, therefore, it became customary to bury in stone coffins, a preservation process had to be invented; and this completes the theory. But the item of information is added that the Egyptians (? Greeks) called the coffins *sarcophagi* from a belief that the stone "ate the flesh"; which seems to us no foolish superstition, but a bit of practical scientific knowledge as to the deodorizing properties of lime.

But this theory requires that mummification should have been invented at the same time as rock-tombs; for otherwise all the Egyptians who died during the interval would lose their immortality. The gap stated to exist between the date of this earliest known mummy and the invention of rock-tombs is eighteen centuries. One would suppose the archaeologist would infer from this that bodies were embalmed for eighteen centuries before the one now found. But no; with fatal inconsequence he says it is highly probable that attempts at embalming were made during the *six or seven* centuries before it. So the people who died during eleven or twelve centuries all lost their souls, while their tardy comrades on earth were gradually inventing embalmment, taking as long as from Charlemagne's time till now to do so. Too bad!

Anything to Depreciate

The practice of embalming bodies — which was by no means peculiarly Egyptian, for mummies have been discovered in Peru and elsewhere—was connected with the knowledge which the Ancient Science afforded as to the after-death circumstances of the various principles constituting man; a knowledge that has since been lost to the generality of mankind and could be revived only with difficulty in the present state of ignorance on such subjects. The mere circumstance that man is popularly divided into only *two* principles, a body and a soul, and that even then the "soul" is spoken of contemptuously as though it were not believed in, proves that there is much to learn before there can be hope of understanding the purposes of these adepts in a profound Science of which the modern world is wholly ignorant. In the meantime it is perhaps natural that we should console wounded pride by attempts to show that the ancient Egyptians were yet more ignorant than ourselves; let charity at least accord to human frailty that trifling solace.

Perhaps the Ancients *did* really Know!

The *seven* souls of Egyptian philosophy have been deemed by some scholars as a subject worthy of study; and surely, since it is their beliefs (whether right or wrong) that we are discussing, this tenet ought to have been considered by the lecturer just quoted. Yet instead of crediting the Egyptians with the profound and complex doctrines which we *know* (from their own inscriptions) they held, he "throws back" not only his mind but all its notions as well, and endows his Egyptians with the really crude and childlike ideas of modern thought and religion as to the constitution of man and his *postmortem* states.

Speculations founded on Ignorance

It would take too long to enter into a consideration of the ancient Egyptian teachings as to the various souls and their several destinies, or as to why they deemed it necessary to preserve the mortal remains of the defunct. Collateral study is needed before a proper conception can be attained; and the inquirer

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must be referred to the Theosophical teachings.

As to present knowledge concerning the nature of man and the destiny of his various principles, it must be confessed, nor does any reasonable person deny it, that that knowledge is virtually non-existent. Is this, then, a fit basis from which to assail the beliefs and practices of ancient races whom we know to have been so great in other matters, such as architecture? Or, because *we* cast the body into a wooden shell in the earth, mutter a few prayers, and go on our way, ought we to infer that nobody has ever pursued a more intelligent method? Other races have recognized that the mortal remains of a man are not all included in the mere physical shell and that there are also noxious *astral* leavings which need due provision for their safe disposal. They believed that if the astral "shell" were not duly "laid," it would haunt the purlieus of the living, to its own and their misery. But we have only just begun to recognize the bare fact that such a shell exists; and some of our learned scientists are following the practice of certain cults in hobnobbing with these astral *exuviae,* which is only a shade less foolish than digging up the corpse and seating it at the family board. And because the shell, like the corpse, wears the disfigured lineaments of the departed, they cry, "Dear old Tom, I know you!" How pathetic!

"What we Know not, is not Knowledge"

The Demons of old, the Gods of today

Again, because *we* use the word "soul" so vaguely and loosely, are we to infer that all others have done so? When they speak of the astral wanderings of the "shadow-soul" in shadowland, do they mean the reincarnating *Spiritual* Soul? Because the Egyptians practised funerary rites for the sake of the lower astral principles of the departed, must we infer that they knew not of the immortal Spirit? And then bringing out our curious old patchwork quilt of a religion, solemnly aver that "it remained for Christianity, with its grand new revelation, etc., etc."?

We are much indebted to our archaeologists for the really honest, zealous, and arduous work they accomplish in bringing light to and from difficult problems. But their achievements are much hampered by the quaint pedagogy and ludicrous want of humor which is so often brought to their labors. To start with the immovable assumption that all races and all times are inferior to one's own is a procedure that necessitates much arduous and ingenious mental labor to make the facts conform. It would be easier to let the facts persuade us of that ancient greatness to which they testify, and, assuming that we are learners, endeavor to see how much we can learn. If a man ignorant of farming should go to a strange land and find a pitchfork and say, "See what kind of toothpicks these poor wretches used!" we should think him foolish; but his case is comparable to the attitude of some enthusiasts.

A Hard Task

But the questions of death, sepulture, and *postmortem* existence are of more than popular interest; they touch the most solemn problems. Because of ignorance of the true deathless man, people suffer grievously over the loss of the departed. Accustomed to center all their affections in that alone which was visible and tangible, the cessation thereof is a real loss to them. Did men understand more fully the *reality* of existence, both in themselves and those with whom they are related, they might not feel such a break, such a loss. But in an age of superstition and presumptuous indiscretion, one dare not do more than hint at the idea that the dissolution of the mortal elements, the transmutation of the personality, implies no death of that which alone was worthy of preservation. *Knowledge* is needed; the ways of the Eternal are not past understanding. And in place of vanity and fear, we must have modesty and courage. STUDENT

The Reality of Existence

A Universe of Machinery

PER HALLSTRÖM, in "Snille och Vanvett," in speaking of the lack of reverence of this age, gives as one of the reasons the conception of Nature's life as an eternal "evolution" urged on by blind unrest and groping, like a worm in the soil, infallible in the long run and irresistible. All goes with the regularity of a machine, infallible, and irresistible like the working out of a mathematical equation. Through our mechanical inventions we have forced Nature to exhibit this aspect of herself, until our minds have become fascinated by it.

And is it not true that the *machine* is our type, where in other times the *being* or *god* has been the type? We have peopled the unseen universe with machines and machinery, revolving wheels, accurately toothed like Babbage's calculating machine, and perpetually grinding out infallible results. The divine plan — has it not become reduced to a succession of punctured pasteboard cards fed into the "roaring (Jacquard) loom of time"? And is not the music of the spheres ground out from a cylinder stuck with rows of little pins that strike the comb with a charming jingle-jangle?

It is worth while to contrast these two points of view — that of the heaven-world and the underworld, peopled with gods, demons, and elementals; and that of the engine-room with a theogony of driving belts and differential curves. The latter implies a universe abandoned to inexorable "law"; the inconvenient question as to what has become of the man or men who form and direct the machinery being shelved. Even man himself has been regarded as a machine all ready-stuffed with paper patterns and wound-up to go—the theory to this effect being, one must suppose, one of the patterns — a machine designed and made by a machine! It is but a temporary madness and is already passing away. STUDENT

Cold Light

THE fire-fly produces light at an expenditure of energy which has been estimated at one ten-thousandth as much as a candle expends in producing the same quantity of light. The mercury arc gives us 3.8% of the energy used; the tungsten filament, 1.3%; the carbon filament 0.43%; the gas-burner even less. The fire-fly produces pure cool radiance; our illuminants produce destructive high temperatures, needless heat. We have not yet discovered how to produce light effectively without heat. There are some forms of phosphorescent and electric glow which are cool, but they are not yet used for illuminating purposes.

Primordial matter is described as a "cool radiance," devoid of other properties; and minerals are stated to be "light itself, crystallized and immetalized."

The question, *An lumen sit corpus, nec non?* "Is light a body also?" plunges the would-be answerer into a consideration of the meaning of the word "body." Light is a form of matter, and this matter has motion or vibration as one of its properties. In the more strictly physical sense, light is an *effect* produced in matter by some unknown agent that is propagated through space; and some confusion arises from using the word to include both cause and effect. Light, heat, electricity, etc., are modes or qualities of the cosmic electricity or vitality. They are independent of physical matter, but they act upon it or through it and produce their physical analogs, the grosser manifestations known under the same names. STUDENT

Land-Connexion Between Asia and America

WITH regard to an ancient land-connexion between America and Asia in the Bering region, a recent publication of the University of California concludes that there were probably intervals of continuity between the two lands. One is glad to see that the writer avoids making the question too precise and allows that the configuration of land and water must have varied much and often, so that at one time there would be land-connexion and at another time even deeper water than now. The need for a theory to account for migration of faunas and floras has inspired the attempt to answer this question. There are also well-known facts connected with the ancient peoples on both sides of the Pacific, which seems to demand such an explanation.

While geologists of course admit that the configuration of land and water has many times changed during the ages which they study, they have not so far paid much attention to the aspect of this question which concerns human history; the obvious reason being that it has not been customary to place Man so far back in time. But in the wider teachings which Theosophy presents, this factor plays a very important part in human history. It is definitely stated in *The Secret Doctrine,* among other things, that the Initiates of the second sub-race of the Aryan (not the usually accepted "Aryan") family went on foot across this passage in their journeys as erectors of gigantic stone monuments. STUDENT

A Prehistoric Continent

AELIAN preserved an extract from Theophrastos written during the days of Alexander the Great. It is a dialog between Midas, the Phrygian, and Silenus. The former is told of a continent that had existed in times of old, so immense, that Asia, Europe and Africa seemed like poor islands compared with it. *It was the last to produce* animals and plants of gigantic magnitudes. There, said Silenus, men grew to double the size of the tallest man in his (the narrator's) time, and they lived to twice as old an age. They had wealthy cities with temples, and one of such (cities) held more than a million of inhabitants in it, gold and silver being found there in great abundance.

The Secret Doctrine, II, 760

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Some Views on XXth Century Problems

The Last Hours

"WHY not let him die?" occasionally thinks some not necessarily unsympathetic bystander as he watches the doctor's attempts to prolong some hopelessly doomed life a day or two.

"Why not put him out of his pain?" is the same question's next form. And we have the serious proposal from time to time that doctors should be empowered by statute to bring certain hopeless, self-burdensome, or very painful and irremediable cases to a painless finis.

To the sound intuition of the normal man the project is at once repugnant. But he sometimes finds a little difficulty in justifying his feeling before his reason. Often the best he can urge is that a sort of miracle *may* happen, as it sometimes has, at the last moment, that the "impossible" is never absolutely *impossible*.

If he knew anything about reincarnation, or even, apart from that, of the deeper places in human nature, he could say more. For it may well be that from those last hours or days the soul is learning more of itself, of its real life, than in many years before. Surely in such case it has a *right* to all that can be done for the sustainment of its crumbling bodily instrument, even though that instrument itself, with its rationalized sentient consciousness, desires its own finishing. Whether we say "the next incarnation" or "the life hereafter," such succeeding state may be profoundly affected — and necessarily for the better — by the final experiences which a mistaken kindliness would curtail or abolish.

An Italian physician goes a good deal further in a curious discussion of this same point.

"I know not whether I shall be understood," he says, "nor even whether I myself precisely understand what I nevertheless feel."

And he goes on to argue that there is a principle of life, of construction, in the universe, and a principle of death, of degeneration, destruction.

> At the end, or at some point in cosmic history which must now seem to us the end, the principle of life will have completely triumphed, as it were saturated everything. All will be moving on to new and higher construction without further need of the now temporarily active principle of death. If I seem to entitate or personalize the two principles I cannot help it, nor indeed do I care to.

Man's duty is to serve the principle of life, to defeat and hold back "even for a few moments, if no better can be done," the principle of death. He has brought the final triumph a little nearer.

> The effort of the physician, his struggle to hold one hour from the grasp of death, is consecrated. He serves all humanity in that unknown and thankless fight by the humblest bedside. . . . But perhaps I am wrong in saying unknown, though it is here that knowledge ends.

It is by pain that growth comes about; hardly by pleasure. There is some analogy between physiological and higher processes. When the body is attacked by disease we are conscious only of the pain and disability, scarcely at all of the struggle to conquer which the physiological soul is making, not at all of its growth in the power to struggle, a growth registered in the constitution of the germ-plasm. But that there is such a growth we know from the partial or complete immunity against certain diseases which when for the first time introduced to an isolated and unaccustomed people decimate it at once. And so the inner man is growing through conditions which for the outer man are mere pain.

STUDENT

Dethroning an Axiom

CURRENT psychology usually begins with or hinges upon a statement for which no proof is considered necessary and which consequently ranks as an axiom. Here, for instance, is a rendering of it from a recent able address by an Indiana physician:

> To make progress in the study of mental phenomena, every explanation that explains must have a physical basis, for every psychic state has its physical basis.

The statement is usually fuller: Every change on the subjective side must have for its antecedent or parallel a change on the objective side; that is, among the cerebral or other nerve molecules. Every change in mind, every thought or act of intellection, every intuition, is inseparable from a cellular or molecular change.

The later work in cerebral physiology is supposed to have rendered this axiomatic. Where is the evidence? Nowhere!

As we sit passively thinking, a stream of pictures — called memories, anticipations, representations, and so on—continuously passes across the field of the mind. We may agree that all of these have their counterparts in cellular and molecular changes, though even so much is not and obviously cannot be *proved*.

After a while it occurs to us that what is going on is objectionable, the pictures not profitable. We alter them, setting going a stream of others connected with beautiful scenery, sunsets, music, and so forth. This stream may also be thought to have a necessary physical side.

But in a little time we decide to go higher yet. We set going a stream of thought-states connected with the divine as immanent in the universe, with omnipresent life, with compassion, with duty, with the soul. As it goes on we keep a careful eye of judgment upon it, criticising, sustaining, guiding, so as to be sure that it maintains the level.

Putting aside the question whether this stream also must have a physical basis of changes, let us ask whether the continuous acts of judgment according to which the first stream was rejected and stopped, the second rejected, and the third steadily held up to an ideal — must or can have a physical basis; and whether the ideal itself must or can have one? And let those who *think they think* that it can, ask themselves in what way such a belief has been or can possibly be proved, and whether it is fair to put an unproved, unprovable, and inconceivable statement in textbooks intended for the hands of young students? The statement has another implication — that the death of the body is the final end of human consciousness. For if its changes can only occur upon a physical foundation, what must be its fate after death when the foundation has been knocked away? Yet we often find the axiom in the works of psychologists who are religious and philosophical men, believing in soul survival.

But if, after death, consciousness can maintain activity and even greatly accelerate and enhance it; then, since *these* changes are necessarily without cerebral and molecular basis, why is it impossible that any of them should take place in life likewise without molecular affection? Why postulate that from the moment of death consciousness is free, can experience and initiate every kind of change, can preserve memory, can think and aspire — all without molecular basis; whilst during life its every action is inextricably tethered by the feet to a set of molecules? Why may there not be some of that post-mortem liberty and light during life? Let us at any rate have no axiom!

STUDENT

American Evolution

AN English critic, writing in the *Fortnightly Review* on our popular monthly literature, puts his finger exactly on the index of our present national stage of development.

Setting the short stories on one side and making a classification of the remaining matter, the articles on current topics, Mr. Archer comes to the blank place. That which, on the whole, is lacking, is

> the literary essay, the aesthetic appreciation, the article on painting, sculpture, or music.

So on one side we *have* the article on politics, police, baseball, the stage (its personalities, chiefly), science (light), trade, and innumerable social, personal, and miscellaneous matters — all *ob*jective.

On the other we have *not* the article which explores the *sub*jective, the world of cultured and developed feeling. We have not (roughly speaking) the article which results from and demands a standing back from what is to be seen without, an exploration and study of what is to be felt within.

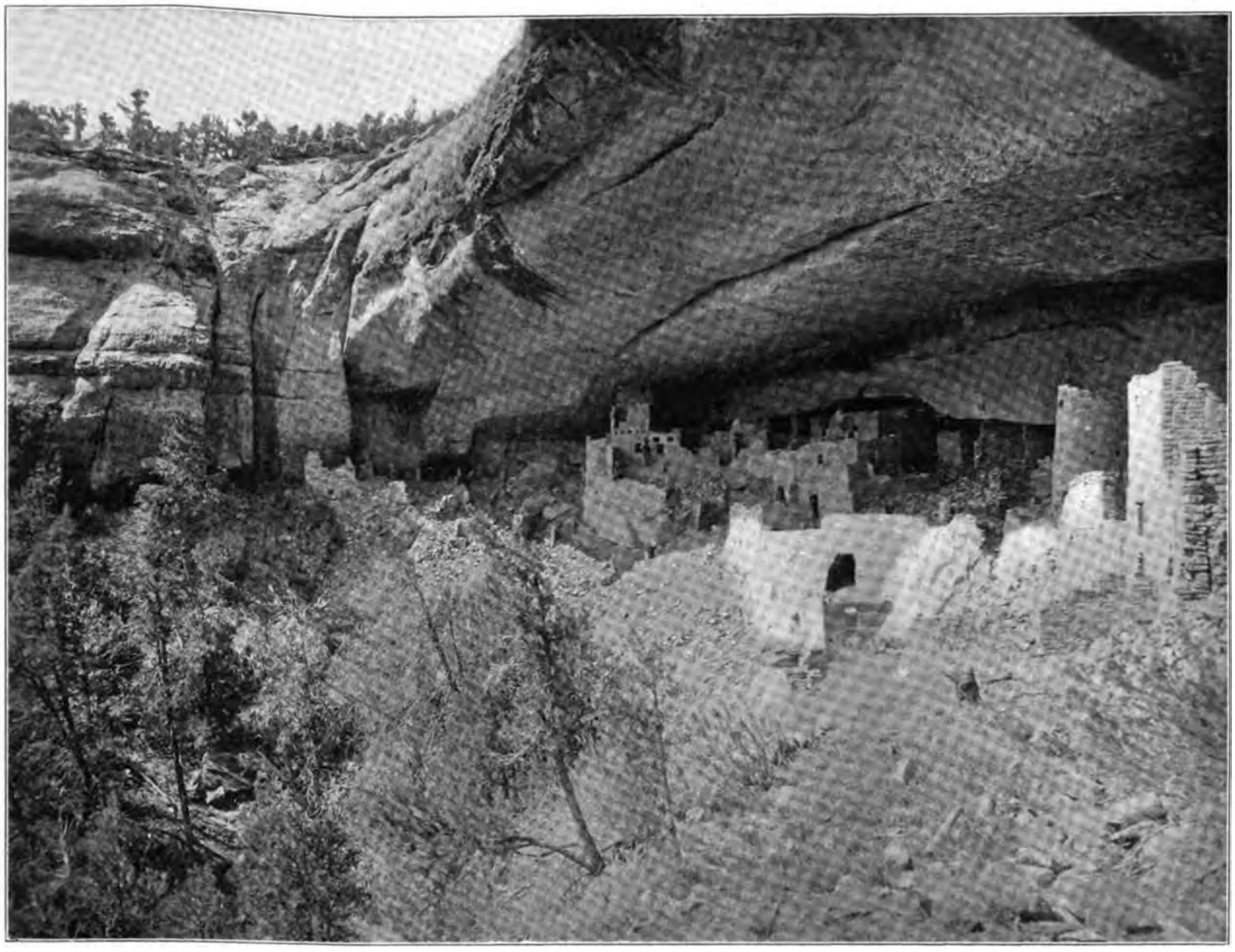
Which means that we are a young nation with the characteristics of youth. And yet it is something that that almost exclusive preoccupation with love-stories with which our popular monthlies were charged a few years ago, is no longer visible. The people demand that the facts of the life about them shall be presented for their survey. And when it is done they sometimes take action accordingly. Later, they will turn to the other, to a finer study and valuation of their own thought and feeling, of consciousness and its ranges.

And finally, if the hopes of time are to be here fulfilled in a new race, the people as a whole will be touched by a national intuition of human divinity. That is the third stage, the beginning of the return of the Golden Age, perhaps not so far away.

STUDENT

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Archaeology Palaeontology Ethnology



SPRUCE-TREE HOUSE, MESA VERDE NATIONAL PARK, COLORADO

Spruce-Tree House

THESE cliff-dwellings mark one phase of the variegated ancient history of our continent. We cannot regard them as a stage in the supposed evolutionary history of humanity, for the superb carved temples of Central America are older. In fact we cannot so easily piece together the scattered facts we so far have, and we must go farther afield and increase our store of data.

This community-house, or village, is built in a cave in the side of a cañon 150 feet deep. The cave is a half-moon, whose bulged center goes back into the cliff. It is 219 ft. from horn to horn, and its greatest width from front to back is 89ft. The walls of the house are of stone, sometimes cemented, sometimes not. There is no general plan, but the structure has been adapted to the shape of the cave, sometimes with several stories. One hundred and fourteen rooms have been counted, and a street runs throughout the length. One notable feature is the *kivas* or well-like ceremonial chambers, of which eight were found. These are circular or oval, the opening being level with the floor, and roofed with beams. This circular chamber is contained by two walls, one within the other. The inner wall only reaches part of the way up, and is surmounted by six pillars which support the roof. Between the pillars, therefore, are niches, of which the top of the inner wall is the floor, and the outer wall is the back. In a circular depression in the floor have been found wood ashes, showing that this was a fireplace. In the floor also is another opening, barely large enough to admit the hand and only a foot deep. It is the *sipapû* or entrance to the underworld, as found in modern Hopi kivas. There are passages leading out of the chamber, and ventilating shafts. To find an explanation of these chambers, one must investigate the ceremonial usages of tribal cults. It is not sufficient to imagine, because these people lived simple lives and did not employ the paraphernalia of a more elaborate civilization, that they were primitive in all other respects, and that they had no mystic knowledge. STUDENT

The Rat-Goat of Majorca

IN Malta the remains of species of minute elephants have been found, one no larger than a donkey; and in Cyprus has been discovered a pigmy hippopotamus, like that still living in Liberia, no larger than a sheep. Only a few months ago the discoverer of the latter, Miss Dorothea Bate, heard of a bone-containing Pleistocene deposit in limestone caverns and fissures in Majorca, and went there and exhumed the bones of what she took to be a small goat. But examination showed that although one of the sheath-horned ruminants, the lower jaw does not present in front the little group of eight small chisel-like cropping teeth, but instead two enormous rodent teeth, side by side, very deeply fixed. Hence the animal was named *Myotragus* or rat-goat. It also differs from goats and antelopes in having thicker and shorter cannon-bones.

It is strange that this should have been found in such a recent formation, the bones being evidently not very old; for there is no parallel among recent strata to such an extraordinary modification of the ruminant type. Majorca is surrounded by very deep water and has been long isolated. Such rat-like teeth, though not found among ruminants, are found in some herbivora, as the kangaroos and wombats of Australia, the aye-aye of Madagascar, the hyrax and the plagiaulax from the Purbeck clay. But the rhinoceroses, living and extinct, furnish the best parallel, though in other respects so distinct from the ruminants. (From an article by Sir E. Ray Lankester in the London *Daily Telegraph*.)

The above illustrates the broader views now being taken on the subject of historical zoology. We must not have our vision so dazzled by the glare of an evolution theory as to be unable to see facts that would correct the errors of our speculations. The gradual degeneration and ultimate extinction of types plays an important part in the life-drama. The gradation of forms does not always lead upwards.

But we can form no satisfying conception of the evolution of organisms unless we pay due attention to the living *monads* (or animal souls) which are using these organisms as their temporary abodes. It is they which undergo evolution and gradually progress. The animal within builds its own fleshly house, in accordance not only with its environment but with its own nature and purposes. STUDENT

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The Trend of Twentieth Century Science

Theories of Senility

METCHNIKOFF points out that physiology has as yet made little study of growing *old*, of senility, in comparison with its study of *growing*. Of the causes of old age, whether in man, animal or plant, there are theories, not knowledge, and of theories not many.

Indeed they come down to two. For the third, which makes senility depend on the failure of such ill-understood glands as the thyroid, the pituitary, and the adrenals, leaves that failure still to be explained.

The other two will perhaps be associated with the names of Minot and Metchnikoff.

As most people know, the body is developed from the self-multiplication of one cell, which therefore is initially endowed with an abounding energy to be expended in that direction. This energy resides in, or streams through, the nucleus, which is then large in proportion to the total bulk of the cell it encenters.

But when the body has reached full growth the further formation of cells comes nearly to a standstill. New ones are only needed to replace such as are worn out or killed. The energy comes to an equilibrium with the call upon it.

Then it wanes further and reproduction ceases to equal loss. Old age has begun.

Lastly it is almost exhausted; the nuclei have become very small in proportion to the total cell bulk; reproduction is less and less equal to demand and is at last not enough to replace vitally necessary cells. Death occurs.

This theory implies that the cells start with a given capital of energy, gradually expend it, and at last are bankrupted.

The other, that of Metchnikoff, is better known from an application which he makes of it. Bacteria flourish in the intestine and induce putrefaction of food matter. The products of this are absorbed into the blood year after year and the prolonged poisoning at last tells on the cells of the whole body. Then comes a curious process.

The white blood-cells, phagocytes, begin to attack and consume their now almost worn out brethren, finally coming to those necessary for life. This means death, the preceding old age being constituted by the debility of the general cell groups and the early efforts of the phagocytes.

Perhaps the final theory may find something true in both of these. There *is* a given initial stock of energy, and its early work is synthetic, formative. Minute life-monads, not yet — perhaps never to be — within the purview of the microscope, are gathered in and aggregated within a cell into living cell-stuff. When this has reached a certain point the cell has living material enough for division of itself into two. So growth occurs.

Later, when this compelling energy is becoming exhausted, the same life-monads aggregate themselves more simply and stably, now appearing as synthetic units fighting as it were for their own hand; manifesting, amongst other ways, in the multiplication of hostile bacteria. The *hostile* phagocytes of Metchnikoff must also be aggregates of them.

At this rate the multiplication in the intestine of poisonous bacilli should never occur till after the middle period of life. The vital energy at the disposal of the body should be inhibitive to them, compelling the production of such as serve, such as would be to the body what the nitrogen-fixing bacteria are to the roots of leguminosae. STUDENT

A Fruit of "Civilization"

A PROFESSOR in the Department of Pathology, Columbia University, writing for the public on "Cancer as Known Today," connects its increase once more with civilization.

> Apparently it is modern civilization and the conditions created by it which cause the great frequency of cancer among modern nations. This seems to be the only plausible explanation of the growing frequency of cancer in every civilized country. . . . The statistical work of the George Crocker Fund forcibly points to the conclusion that the increased vulnerability and lessened resistance of the organism, caused by the ever increasing strain of modern life, play an important rôle in the causation of cancer.

Thus modern life is identified with civilization. And this same curious fruit of countless ages of effort is similarly made answerable for insanity, suicide, and some other diseases likewise connected with mind-strain. All are increasing at a rate which makes it obvious that "civilization" cannot continue. To reply that we are passing through an adaptation or adjustment period, those who cannot effect this adjustment in themselves being the victims of the aforesaid diseases, is to make the mind-strain the normal condition. Such strain being really the strain to amass cash, we have the civilization of the future pictured as a condition in which the cash-amassing faculties work everywhere and continously at full steam without hurting their owners — the fittest survivors of all the ages!

We should say rather that it is the cash-amassing urge that is the abnormal, necessarily resulting in disease; and that it is *it* which must disappear in altogether nobler impulses if civilization is to continue to grow. Here is the real disease, and if there is to be a struggle for survival of the fittest, the centers afflicted with it must give way in the end before those that are free from it.

Knowledge of the nature of cancer grows very slowly. No germ is yet forthcoming, no parasite, no fungus. The chief novelties in knowledge are these:

All the cells of which a cancer consists, sometimes amounting to millions, are in some cases the product of one, in others perhaps of a few. That one (or few) multiplies steadily and any of its descendants, floating off to another part of the body, becomes as prolific a parent as was *its* parent. The other cells of the body do not take on the malignant activity; all of them loyally stay at their proper duties, at last falling victims. What constitutes the lawless impulse in the primary offender we do not know. Its connexion with the over-ruling nervous system seems to have been suddenly or gradually broken without any injury to its life, so that it is a free agent.

The other piece of knowledge is that the body makes an attempt at resistance which is occasionally successful. Its blood-serum, in such case, when administered to another victim can help his blood to inaugurate a similar struggle. But this stimulus has hitherto proved but temporary, Dr. Hodenpyl's patients having failed to maintain the cure which the serum had brought about. It seems quite possible, however, that many people develop rudimentary cancers which their cells deal with promptly and which consequently never come into view at all.

Dr. Levin punctures a deplorable bit of newspaper science. A New York physician recommended (to a medical Society) that in certain cases a cancer should be "starved" *by cutting off its blood-supply*, that is, by tying the arteries that feed it. One of the daily journals accordingly produced an article headed "Cancer cured by starvation," doubtless written by a man who had "read" the original paper in 30 seconds according to the diagonal method. In consequence, an unknown number of victims of cancer are now trying to cure themselves by total abstention from food!

M. D.

The Firefly's Secret

THE firefly has been subjected to a new and more careful series of tests in order to determine his luminous efficiency. It is not proposed to use him; for some reasons his light would not be agreeable. The ultimate aim is to find his secret and then do better.

Light being a form of energy, the firefly is using his vital stores to keep up his lamp. But he is almost the last possibility of an economist. He is not interested in warming the universe or doing any chemical work upon it. He only desires to light it up, or as much of it as he inhabits. In the solar spectrum the red and infra-red rays do the heating; the violet and supra-violet the chemical (e. g. photographic, affecting the silver) work.

So the firefly emits little or no red light, little or no violet, and none at all beyond these two points. His light is almost absolutely cold; what warming effect there is, is merely the little creatures "animal heat," whatever that may come to. And similarly his light hardly does any chemical and photographic work. It is therefore called 96 per cent efficient as compared with the 0.4 (!) per cent efficiency of the carbon glow lamp and the 4 per cent efficiency of the best other artificial illuminant. In these latter cases the immense majority of the energy is spent in useless and objectionable heat.

But the firefly's light is not pleasant. Most of it comes from the yellow-green part of the spectrum. If we used a light like his we should all look like corpses and every color value in our rooms would be distorted. We want a substance which would give a *white* not a greenish totality; that is, it must have a little more red and blue than his, yet not so much more of the former as to heat, nor so much violet as to waste chemical energy. C.

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Nature Studies

Ancient Trees

THE Tree of Hippocrates on the Island of Cos is said to be 2500 years old; and, according to a writer in *Harper's Weekly,* one of a group of olives twenty miles from Guelma, Algeria, is said to have been in its prime at the time of the Roman occupation twenty centuries ago. In Lord Salisbury's park is an oak, still bearing leaves, which was planted in the eleventh century by William the Conqueror.

If these old trees had been the battle of Marathon, or something of that kind, the prudent historians would have said that people exaggerated in order to gratify the vanity of the Persian monarch, or that Herodotus was doubtless misled by his informants, so that we may safely knock a few ciphers off the end of the figures, and so on. But unfortunately for the historians, we have trees in America whose age, as ascertained beyond doubt by their growth-rings, is greater than those just mentioned. One cut down in the King's River Forest, a Sequoia (Wellingtonia) was 2300 years old; and the remains of a half-burnt colossal tree near by showed this latter to have attained the age of something between 3098 and 4000 years. This tree, therefore, was alive "in the time of Abraham" and may have been planted by some of the "Cain family who had migrated to America."

H.



Lomaland Photo. and Engraving Dept.

Incredible Waste

SPEAKING of the waste of natural gas, Dr. I. C. White, State geologist of West Virginia, said:

No one can even approximate the extent of this waste. From personal knowledge of conditions which exist in every oil and gas field, I am sure the quantity will amount to not less than one billion cubic feet daily, and it may be much more. The heating value of a billion cubic feet of natural gas is roughly equivalent to that of one million bushels of coal. What an appalling record to transmit to posterity!

There can be no doubt that for every barrel of oil taken from the earth there has been wasted more than ten times its equivalent in either heating power or weight of this, the best of all the fuels, and also that much more than half of this frightful waste could have been avoided by proper care in oil production and slight additional expenditures.

What a very great deal man has yet to learn! And that, not so much in actual knowledge, as in the ability to act on that knowledge. Man *has* wasted this resource and *is* wasting it; he will probably for some time yet go on wasting it. Whether it is through ignorance or inability is a futile question, for inability is a form of ignorance and the result is the same.

NATURE AND ART

THERE the most dainty paradise on ground
Itselfe doth offer to his sober eye,
In which all pleasures plenteously abownd,
And none does others happinesse envye;
The painted flowers; the trees upshooting hye;
The dales for shade; the hilles for breathing space;
The trembling grove; the christall running by;
And, that which faire works doth most aggrace,
The art, which all that wrought, appeared in no place.

One would have thought (so cunningly the rude
And scornéd parts were mingled with the fine,)
That Nature had for wantonesse ensude
Art, and that Art at Nature did repine;
So striving each the other to undermine,
Each did the others worke more beautify;
So differing both in wills, agreed in fine:
So all agreed, through sweete diversity,
This gardin to adorn with all variety.

Spenser, "*The Bower of Bliss*"

Was ever the need for union more emphatically demonstrated? Before man mined the oil, the gas remained safe in the earth; but, having gained a new power without any equivalent gain in self-control, he has committed a great waste. Personalism, comparatively harmless when its resources are few, becomes a grave danger with the weapons of knowledge in its hands. The individual cares not about the gas so long as he gets the oil; recks not of the future so long as his own present is provided for. Forests and races of animals have been obliterated for similar temporary gains. So acts the individual and that larger individual the corporation. Is it not time the whole body corporate acquired a power of action commensurate with its interests?

The nation, whose lifetime ends not with the brief span of an individual life, can care for the future. The mind and will of that nation need to be expressed through a permanent body competent to represent them, composed of people in whom the impersonal reigns over the personal.

Wisdom evidently relates more to conduct than to knowledge; for, so long as there is folly in action, how can that which permits it be called wisdom? We seem to have but little wisdom — as a corporate body, at any rate. How then can our science and religion, under whose aegis these follies are committed, be called wisdom?

The rightful message of the churches — brotherhood — has to be preached by the economic departments; religion is changing its habitation. In vain do pastors dress up Jesus in all sorts of new guises and permit the congregation to put their heels on the pew backs; they have not got what the people want. Even the insurance companies are organizing means for saving consumptives. Brotherhood is a fact, a law of life, as is now being scientifically demonstrated. But the above is merely the economic aspect of the question. What we lose through ignoring this law in our moral concerns is even more appalling than the economic waste. Think of the waste and destruction caused by turning loose hordes of self-seeking adventurers on a virgin land, and compare it with the waste that must be caused in a community of people all pursuing their own private ends. Must not their efforts conflict and promote losses in the same way? Luxury and extravagance are said to be good for trade; but probably the appearance of plenty and activity they cause is like bleeding a cow instead of milking her, or like the spouting of an oil-well.

The doctrine that individualism is essential to progress is based upon a confusion of the words individuality and personality. Personalism is the foe of progress, as we are now realizing. Individuality is a quality we lack; it means power to assert one's individual influence in the right. By confusing the two, we give personalism the praise it does not merit.

H. T. E.

The Greatest Ocean Depth

RECENT soundings have revealed a depth of 31,000 feet, or nearly six miles, off the island of Guam. Animal life was found at a depth of four-and-three-quarter miles in the Tonga basin among the islands off New Zealand, where the pressure would be five and a half tons to the square inch.

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From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives as I know, pre-eminently in yours.

I accept the position with the understanding that you never request of me anything which is unworthy of either of us, and I will continue to serve you as long as your own life inspires respect.

Two Great Educators

II

WE shall now transport ourselves nearly two thousand years forward in time, to the Italy of the fifteenth century. This was the period of the first warm Spring days of the Renaissance and of Humanism, when life again glowed in the rich promise of morning light — a reflection from former epochs of civilization. Does not all development in reality proceed through regeneration, through the renewal of the spiritual victories of past times?

The best of the great Humanist Educators was Vittorino da Feltre. Vittorino was born of poor parents in the small town of Feltre in northern Venetia in 1378. His natural Humanistic development carried him to the University of Padua, which, with those of Florence and Pavia, were the centers of the new currents of thought. With intense industry he pursued his studies in the writings of the classical authors, while at the same time training himself in gymnastic exercises so that there might be a proper balance kept in his constitution. It is said that Vittorino had naturally an obstinate and unruly disposition, but he struggled to gain self-command so successfully that he never forgot himself in anger or rage. In order to make a livelihood he had to commence in Padua as a "magister puerorum," a particularly trying occupation because of the want of discipline and the lax morals prevailing among the students. He won his "laurea" in dialectics, rhetoric, and philosophy, but he did not consider his studies concluded thereby, nor did he wish to wear the doctor's cloak and sword. He now devoted himself to the study of the mathematical sciences and — this shows his insatiable thirst for knowledge — he did not hesitate to take service as "famulus" in the house of the mathematical professor, when he could see no other way to pay the heavy fees.

At last, in 1414 Vittorino was called to take the professorship of rhetoric in succession to the renowned Humanist Gasparino Barzizza. He accepted the post after much hesitation, for he had intended to enter a cloister and devote his life to peaceful study; he found, however, that he could benefit mankind better by taking up the occupation of teacher. This comprised not only theoretical instruction, but also a moral guidance of great importance. The ill-paid professors had living with them a number of youths for whose education they were responsible. Vittorino selected as many only as he could watch over personally, and he tried to work in harmony with the parents. He bestowed special attention upon the less gifted pupils.

However, when, after seven years' service as professor he found his unremitting efforts for the introduction of better discipline and purer habits among the students had led to no permanent results, he left Padua and settled in Venice. Here he established a private school for youths of patrician families, and as soon as his ability as a teacher and his high ethical standard of life were understood and appreciated in the neighborhood, pupils came in far greater numbers than he could receive them. His position in Venice was, in many respects, advantageous, for he had the greatest freedom of action, and the locality was a connecting point for the civilizations of the East and the West. This was the spot where, at that time, the routes of travel and trade crossed beween all parts of the world.

But the school did not last very long. In 1423 Vittorino received an invitation from the Marchese Giovanfrancesco Gonzaga of Mantua to become private tutor to his son. Vittorino declined the offer at first, principally because he had a strong distaste for court-life; but such pressing requests were made to him to yield that he finally returned the following answer to the well-meaning tyrant of Mantua:

This bold answer was not taken badly in Mantua. On the contrary, Vittorino met with genuine friendship there. Both the Marquis Giovanfrancesco Gonzaga and the Marchioness Paola Malatesta showed him absolute trust and confidence in everything which concerned the education of the young, notwithstanding that Vittorino promptly required considerable reforms in the life and surroundings of the princes. They were removed from the court-life, from servants and flatterers, and instead, had to enter with boys of their own age from different classes of society into a teaching institution which Vittorino had set up outside the city. This was the remarkable school called "La Giocosa," a name which will ever shine with luster in the annals of pedagogy.

The school was located in a handsome villa which had formerly been used as a residence for the court. The rooms were adorned in artistic style, so that they made a pleasant and lively impression on the mind. The pupils lived there altogether, and were under the care of the teachers from morning till night. Besides the three sons of the Marquis of Mantua, youthful princes came hither from all parts of the country (among them the little Federigo da Montefeltro, the future ruler of Urbino, who gave so beautiful an expression of his profound reverence for Vittorino) as well as some youths of the poorer classes specially selected by Vittorino, and whose education was given without charge. All the pupils were placed on an equality, no divisions of rank were permitted — a principle which was not at that time easy to carry out, but which was successful with Vittorino, thanks to the trust placed in him by both the boys and their parents.

Vittorino looked upon himself as the father of the young people. He watched over their lives in every detail; he took part in their games, their meals, and their excursions, and he won their affection so completely that the severest punishment he ever had need to apply was to exclude them from his presence. His aim was not to keep them at a distance by threats or stern measures, but to attract them through trust and to influence them by his own living example.

The rules of daily life were Spartan-like to some degree. Great simplicity was observed in eating and drinking, whereby any inclination to luxurious living was suppressed. The costume was a plain and simple uniform. No artificial heat was allowed in the rooms even in winter. The pupils had to keep themselves warm by exercise and persevering work, for Vittorino considered that laziness of mind and body was encouraged by artificial warming. Vittorino laid such great importance upon the equal physical and spiritual development, that once when he heard two boys talking over their lessons, he cried out: "This does not look well for young lads; you had better go out to the playground." Gymnastics were conducted according to the Greek method and were as obligatory as any of the literary studies. In the summertime excursions were taken to the north Italian Lakes and to the Alpine regions. It occasionally happened that someone would get tired or ill during these expeditions. Vittorino was in such a case untiring in his care. His ability to forget himself and to enter wholly into the individual's character and needs has called forth the highest expression of admiration from some of those who received his instruction.

The chief aim in Vittorino's educational system — as in that of all the real Humanists — was to attain a harmonious development of soul, mind, and body, to lay a foundation for strong characters, who, (according to his own expression) would "serve God and the State, in whatever place they might be throughout their lives."

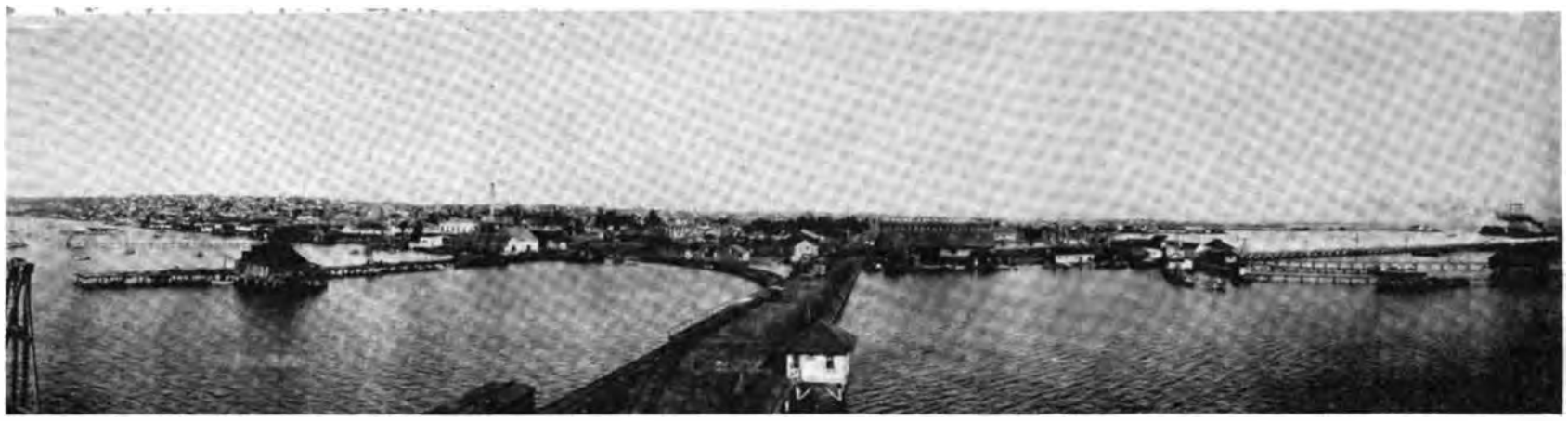
Vittorino preferred to have the children with him from a very early age, otherwise, as he declared, he had to bestow a great deal of work in eliminating from their minds what they had already gathered. The little ones commenced with alphabet games and other exercises which enabled them to acquire knowledge without fatigue. One of the pupils says that the study hours were generally regarded as times of enjoyment, and that the work went as easily as the play. The class-books were principally derived from the Greek and Roman literature. The works of Homer, Vergil, Demosthenes, and Cicero were read and were explained, not only as to the outer form but with due consideration of their meaning. Every cultivated citizen had to know Plato and Aristotle thoroughly at that time, particularly the former.

Great importance was placed on the power of clear expression and good pronunciation. To obtain this the pupils had frequently to practise reading aloud. A boy always read aloud at the evening meal from some selected author, while the rest kept perfect silence. Poetry was learned by heart for recitation, and thereby a power of memory was obtained which far exceeded what is nowadays displayed in that line; it was the more necessary as books were very few. They were made of parchment and written by hand.

The mathematical sciences were also made a special feature. Vittorino regarded arithmetic very highly on account of its power of training the understanding in quickness and accuracy, and it was imparted to the younger pupils by means of a kind of game "in conformity with the old Egyptian method, which Vittorino recommended most highly," writes one of his disciples. Geometry was also studied; Euclid was included among the obligatory authors, and, in place of the degenerated astrology of the day, astronomy was taught.

Special attention was devoted to instruction in music. Vittorino considered that music was one of the best means of obtaining a balance in the character, but it must be practised in the right manner. If practised in a wrong spirit it could become a cause for idleness and indolence. Vittorino accepted

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THE BAY FRONT, SAN DIEGO
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the Attic opinions concerning elevating and debasing harmonies, and attached great importance to the choice of the best teachers for the musical work.

Specially characteristic of the entire system was the effort for change in work; the pupils never got so deeply immersed in studies that they forgot the physical exercises or the music. Alertness and clearness in understanding were brought out by variety.

Many of Vittorino's pupils have shown by their writings and in their lives that this system of education bore fruit of inestimable value. Here in "La Giocosa" men were actually trained with well-balanced minds, firmness of character, exalted sense of duty and good intelligence, citizens who could with honor "serve God and the State." But it was not very long after Vittorino's death before Humanism began to degenerate to an empty formalism, and the flow of classical ideas was thrust aside by the reaction caused by the rapidly growing power and wealth of the Roman Curia.

A little more may be added in illustration of Vittorino's personal character. His activities extended far beyond the school. He visited the hospitals and the prisons, he sent medical assistance wherever it was needed, and he assisted the poor to the full extent of his means. When he himself was unable to help, he never hesitated to influence others to make sacrifices. His assistance was given in such a tactful manner that the recipients could not regard it as almsgiving.

His own life was so simple and pure that it was a striking example; he preserved his full power of working to the end of his life. The white-haired, thin little man could lecture for six hours at a stretch, and he permitted himself so little rest that many a young fellow envied him his vigor. Pope Eugene IV called him the foremost man of his age, and is said to have declared "What a great soul must there not be in that enfeebled body!" A contemporary historian calls his school "a holy place for good manners, good deeds and good words." On the medal which the finest engraver of the day, Pisanello, executed of Vittorino de Feltre, is shown on one side his portrait and on the other the pelican feeding its young with its heart's blood; underneath is written, "Omnis humanitatis pater."

When Vittorino passed away in 1446 it was not only his pupils and the inhabitants of Mantua who felt the loss, but all who had any connexion with the most worthy endeavors of the age. Vittorino's influence spread far beyond the bounds of the sphere of his personal acquaintances, for he taught in acts — not only in speech and writing — the art of living. His personality was a guiding star for all who knew it. He was the living example of the most beautiful and loftiest ideal of Humanism.

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THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question How often in a lifetime does it occur to a man to stop and think what he is living for, and to that mental inquiry, when made, how many wait for an answer or expect to get one? This reflection is often made as a reproach, and we are told that it is necessary to salvation to know why we are living, and to have a clearly defined object in life. But is it so indeed? Are we in better health if we study the circulation of the blood and try to know just how all the organs of the body work? By the time we begin to get some acquaintance with the subject we are likely to have passed the age at which all the bodily functions habitually run perfectly. The animals seem to have a good average of general health, and do not seem to trouble themselves to know the purpose of life, not intellectually at least. Why then must man burden himself with so much knowledge?

Answer "A little knowledge is a dangerous thing"; so it is said, and so we find by experience. Man is not merely an animal; he has a mentality that is different in kind as well as in degree from that of the animals, and so he cannot avoid some degree of introspection, nor can he avoid forming, however vaguely, theories of life that are all probably false to a great degree, because based upon insufficient data, that is, upon very scanty knowledge of the facts.

To counteract the bad effects of deficient knowledge and faulty theories based thereon, it is not sufficient to banish all thought and to cultivate ignorance, in the hope of reaching the simple life of the animal; we cannot enter the animal kingdom, having once become human; and the most degraded human is still different from an animal, even if he have almost lost the right to be regarded as a man. But it may well be that meditation upon one's own nature and upon the purpose of life may have other results besides the increase of knowledge. It may be that true knowledge is just that kind of unconscious consciousness that enables the animal to know what is necessary and the best way to do it.

We are taught in Theosophy that the true source of all wisdom is the Higher Self, which is reached by effort, and is revealed by wisdom or the direct perception of truth. Man, having a mind, must think and must reason, and must learn, but also he can choose what he shall think about, reason about, or learn and the power to control the mind is one of the objects aimed at in human education.

It is now well known even to ordinary exoteric science that the health is directly and immediately affected by the changes in the mind, to which all human beings are subject. It is probable that races with a low mentality suffer less disturbance of health than others more highly evolved, but also it appears certain that nations must either rise to some sort of civilization and mental development, or must die out; and no race can deliberately destroy its mentality without also destroying its racial life. Thus it is useless to talk about the advantages of ignorance or of mindlessness.

But there is one path of wisdom that leads to right understanding, without speculation and doubts or pedantic dogmatism. That is the path of right living, or the path of duty. He who honestly desires to know the right and to do it, will finally know the purpose of life; it becomes as clear as the certainty of one's own identity, which needs no reason to make it clear. But the desire to know the right and to do it must be stronger than any other desire, or it will be useless, and will but serve as a blind to deceive ourselves with.

The practice of self-study and self-questioning is recommended as a help to correct the constant self-deception which is going on in us. Yet unless the motive be unselfish, and self-study lead to self-conquest, we still deceive ourselves and remain in bondage.

Man cannot fulfil his destiny, nor find his true place and happiness, until he comes to know himself and act accordingly. STUDENT

WHILE thou so hotly disclaimst the Devil, be not guilty of Diabolism. Fall not into one name with that unclean Spirit, nor act his Nature whom thou so much abhorrest; that is to accuse, calumniate, backbite, whisper, detract or sinistrously interpret others; degenerous Depravities and narrow-minded Vices, not only below St. Paul's noble Christian, but Aristotle's true Gentleman. Trust not with some that the Epistle of St. James is Apocryphal, and so read with less fear that stabbing truth, that in company with this Vice thy Religion is in vain. Moses broke the Tables without breaking of the Law; but where Charity is broke, the Law itself is shattered, which cannot be whole without Love, that is the fulfilling of it. Look humbly upon thy Virtues, and though thou art rich in some, yet think thyself poor and naked without that crowning Grace, which thinketh no Evil, which envieth not, which beareth, believeth, hopeth, endureth all things. — *Sir Thomas Browne*

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

The Cyclic Changes

THE World Missionary Conference at Edinburgh adopted two letters composed by its business committee, for issue to all members of churches. In one of these letters it was declared (we quote from a report) that:

> The next ten years will probably constitute a turning-point in human history and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience.

It was stated many years ago in Theosophical literature that such a turning-point was at hand; and the fact is now pretty widely recognized. One of the salient teachings of Theosophy is in regard to the doctrine of cycles. Just as there are the three familiar cycles of the solar day, the lunar month, and the solar year, so there are larger cycles. Such larger cycles are likewise indicated by certain astronomical occurrences, but modern astronomy does not interest itself in them. The relics of an extensive acquaintance with them still survive, however; though regarded rather as curiosities of ancient speculation. It is perhaps not surprising that those who attached importance to the sidereal revolutions and mutual conjunctions of the sun and moon, in forming the day, month, and year, should infer that a similar significance must attach to periods wherein these three cycles more or less accurately coincided — as the 19-year cycle and the 600-year cycle; to the cycle of the eclipses — the Saros; to the periods of the synodical conjunctions of the various planets with each other; and to many others. But, as our science at present concerns itself almost exclusively with that aspect of nature which reveals itself to the outer senses, it is naturally more cognizant of effects in external nature than of effects which are not so readily perceptible. The solar year brings the changes of season, the moon affects the day; but what does the Saros affect?

Yet all these cycles do mark the incidence of changes, though these may often be of a kind to escape the observation of our knowledge — which, after all, has not yet survived many even of the smallest cycles, let alone the greater ones! About the end of last century and the beginning of this, several different important cyclic points nearly coincide, making the time one of more than usual importance. It seems as though we were rounding the blunt angle of a slightly curvilinear polygon, pursuing a path which becomes every day more sharply curved, so that our change of direction is not only rapid but accelerated. STUDENT

From Eccleciasticism to Agnosticism

THE papers report the secession of a young clergyman from his church, and his founding of a new body of pronounced agnostic views; and discussions and declarations of his views and reasons are given at length. These are of a kind that is now so familiar to the newspaper-reading public that a detailed description is unnecessary. Briefly, the pastor avows his disbelief in the theological God, and in the rest of the theological machinery, but protests his continued faith in religion. Of a deeply earnest and reflective temperament, he intends to seek, outside the pale of theological religion, for that light and inspiration which shall guide people's lives aright.

He finds that neither the church nor the school, as conventionally understood, pursues the right aim; for the church deals with the affairs of an imaginary heaven, and the school aims at brightening the mind alone. Neither one aims at or promotes true self-culture. But "this is, of all things, an age that searches out the real." Heavenly hopes are not real and do not enthuse the mind. Works of real social uplift seldom allude to church religion.

And he seeks his refuge in what we may call a scientific humanitarianism or a humanitarian science. But this is where the weakness of the position comes in. The refugees from theology really do not know whither to flee for refuge; if they did, the exodus from the churches would be much more rapid. They merely flee into the wilderness, preferring their chances of finding a shelter, to remaining in the old citadel. They make the best of the necessity for extolling science, but their phrases ill conceal the evident fact that it is but a new set of dogmas they maintain.

And how pathetically these searchers after the real and the true recognize the God in Man, without being able to discover any conventional formula to express it adequately. Humanitarianism, reason, science, evolution, Ingersoll, Bradlaugh — this only too frequently exhausts their vocabulary.

Everywhere people are losing faith and interest in formal religion, and the daily papers and magazines have taken the place of the pulpit and are the people's religious forum. Meanwhile formal religion makes desperate efforts to maintain and vindicate itself. A collective evangelizing effort, on a hitherto unprecedented scale, is being prepared in Edinburgh. "Two intelligent consecrated Christian laymen" believe the time has come when a new statement of the fundamentals of Christianity should be made; and are therefore sending around at their expense manuals on this subject. The Latin Church reiterates its threadbare claims and clashes everywhere with the growing emancipation of humanity. The Anglican Church is trying to set up an insular hierarchy on a basis of "history." And so it goes on.

But the wild speculation, the hopeless floundering, the sheer dogmatism, the extreme hastiness and superficiality, the incredible confusion and immaturity of thought, which we find reflected in the mirror of popular "scientific" and speculative thought, constitute rather a maelstrom than a haven of rest. The dogmas and wild guesses about the origin of man, the nature of the soul, evolution, heredity, education, etc., show that dogmatism, vagueness of teaching, and ignorance of essentials, are not the monopoly of the churches.

And shall we put faith in man? Not in the man of clay, surely; not in the vacillating moods, the weak boasting passions, the foolish speculating "brain-mind." The prospect of being given over to a despotic committee of over-cerebrated young novelists, clinical experimenters, spook-hunting scientists, and educational faddists, is too awful to contemplate. There are some individuals whose vanity has been so blown up that they seem to think that they are entitled to take their fellow-man and hack away his brain or his members, to prevent him from doing things they don't want him to do, or force him to marry anyone they pick out, and so forth. But perhaps it will not be in their power to settle who are to be the experimenters and who the victims.

Not this kind of "man" can we reverence.

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But there is the real Man, the dweller in the shrine, the Knower in the mind, the real liver of the life, the eternal pilgrim. This is our true Self, whose presence we feel, to whom our heart aspires. Life is for the purposes of Soul, not for the whims and delusions of personality, which are continually thwarted. We must seek within for the true Self and strive to view life from its viewpoint. It is the inner God that must replace the theological God and all the scientific Gods.

Should not the seceders try to reclaim that of which theology has deprived them, rather than allow themselves to be ousted? Theology has stood between man and his Divinity, playing the part of dispenser and putting him off with a modified version of the truth; when it should have taught him the Divine Mysteries and the laws of life. For the church is not *mere* superstition; it had its origin in a real School of Wisdom.

The dual nature of man is no dogma but a universally recognized fact. Has science succeeded any better than the churches in demonstrating this truth and making it of practical service to humanity? But the teachings of Theosophy do do this — not by exacting an adhesion to dogmas, but by winning the approval of the intellect. And Theosophy has proved its practical value in re-forming the lives of people. STUDENT

What is a Church?

A MODERNIST, in some open letters to the Pope, says:

> What is the purpose of the Christian Church? This, and this alone: to extend on earth the kingdom of righteousness, to preach the Christ-life; to witness to the unseen ideals of truth, goodness, and love. . . .
>
> The Church is composed of men after all; and men in every age, from apostolic times to our own, have brought into the sanctuary the spirit of pride, domination, and severity.

Where in this age do we find a Church extending the kingdom of righteousness and witnessing to truth and goodness? Should not a Church contain some men actually holier and wiser than the rest of humankind, men who teach as those having authority, and not as the Scribes and Pharisees? But where are such men? When we say the Church is composed of men after all, what sort of men do we mean? Should not the Church contain some God-men, like Jesus and other World-Saviors — men who not merely *preach* the Christ-life but *teach* it, because they are qualified?

A Church should surely be a fountain of real knowledge and power, to which people would have recourse for guidance and help. It should be competent to teach the "Mysteries of the Kingdom" and to initiate worthy candidates into an arcane knowledge that would confer illumination and emancipation from the limitations of ordinary life.

This, no doubt, was the pristine function of the Church; but since long that Church has been but a makeshift. The kind of men described in the quotation, as bringing human weaknesses into the organization, have predominated. There is no sign that any Christian Church possesses the keys to knowledge — to the "Kingdom of Heaven" — or is able to initiate candidates thereinto. The *claims* made in some quarters may be taken for what they are worth; *claims* are needed only where the *reality* is conspicuous by its absence.

A present-day church cannot be considered otherwise than as one of two things: if of the protestant kind, it is a society of people professing certain theological doctrines and united for the purposes of worship and mutual aid in devotion; if of the hierarchical kind, it adds to these functions certain *claims* to the kind of power which a church should have but has not, and exercises discipline on the strength of these claims and by virtue of its social influence and its manipulation of human emotion.

How people would run to a real church, were such in sight! Light and healing is eagerly sought everywhere; so all the churches need do is to supply this demand. Instead, they merely *say* that they can. Some people take the half-loaf, some allow the wares to be pressed on them; many are turning away in disgust. It is by their fruits that the real Teachers are known — not by their claims; and the world will turn to that source which can *prove* itself able to give the needed help. When there are a number of people endued with the true Spirit, they will constitute an invisible Church, not made with hands; and any subsequent visible organization must be a natural outgrowth of this. Otherwise we get a mere husk, a shell, made hard to conceal the absence of a kernel. E.

Petros and Petra

A PROTESTANT clergyman, in combating the claims of the Latin Church, calls attention to the passage in *Matthew* xvi, where Jesus says:

> Thou art Peter, and upon this rock will I build my church.

In this passage the word for Peter is *Petros,* and the word for rock is *petra;* and the distinction between them is usually overlooked. It is generally understood that Jesus meant he would found his church on Peter. But *petros* means a stone, while *petra* means a rock. *Petros* is a stone laid by a mason; *petra* is the bed-rock on which he lays it. This distinction might be thought trivial, if it were not that other passages in the New Testament are supposed to render it significant. The word *petra* occurs twenty times, and always refers (says the writer) directly or typically to Christ. Christ must have meant that Peter was merely a *petros,* a piece of masonry, but that he himself was the rock, *Petra,* upon which the church was to be built.

We give this for what it may be worth. But the significance of such a point is quite swallowed up in far greater issues. Those whose claims to be our spiritual guides and governors rest on no better foundation than a remote descent (whether true or false) from Peter, may consider it worth while to discuss this text. But those who have any actual evidence to show that they really possess the "keys of the Kingdom of Heaven," and are able to unlock doors for people, will not need to consider it. E.

The Almighty Life-Molecule

THEORIES of the universe which are often classed under the head of scientific materialism are sometimes the most highly metaphysical, idealistic, and speculative of all. They often deal with things that can neither be perceived nor conceived, and their working factors are then abstractions of the most shadowy kind.

We seem to discern somewhat of these qualities in an article on "The Evolution of Life," by Professor Lowell, the eminent astronomer, in the *Century Magazine* for February 1908. The article begins as follows, and it reads like a bit of ancient cosmogonical folklore:

> Upon the fall of the temperature to the condensing point of water, occurred another event in the evolution of our planet, the earth, and one of great import to us: life began. For with the formation of water, protoplasm (the physical basis of all plants and animals) first became possible, what may be called the life-molecule then coming into existence. By it, starting in a simple, lowly way, and growing in complexity with time, all vegetable and animal forms have since been gradually built up.

This "life-molecule" simply comes into existence; and having come into existence, it proceeds to build up the entire living universe. The writer spells it with twelve letters and small initials; there are some who would have spelled it with three letters and a capital G. So, having asked the question, "Can you tell me, child, who made you?" and received for answer, "The life-molecule," we proceed to the next question, "What is the life-molecule?" The catechism proceeds as follows:

> In itself the organic molecule is only a more intricate chemical combination of the same elements of which the inorganic substances which preceded it are composed. It is thus carrying on the building-up process begun by the inorganic before it. Between the organic and the inorganic, increasing knowledge, by pushing back to greater and greater simplicity the forms of life discovered, has tended to break down the barrier man had assumed to exist. There is now no more reason to doubt that plants grew out of chemical affinity than to doubt that stones did. Spontaneous generation is as certain as spontaneous variation, of which it is in fact only an expression.

So we learn that the first-mentioned God, the life-molecule, is not the first God; he himself was made; there is another God behind him. Chemical affinity is the supremest supreme. Our catechism should have gone on: "Can you tell me, child, who made God?"

Chemical affinity, then, is the First Cause; it produces spontaneous generation and spontaneous variation. Thus were produced minerals, and from them plants and animals; and finally, of course, the eminent astronomer who has propounded this cosmogony. So chemical affinity has ended by evolving a theory about itself; and yet it is a part of the theory which it has evolved!

The writer goes on to say that from all we have learned, *we know* life to be as inevitable a phase of planetary evolution as is feldspar. Both are manifestations of "chemical affinity, resultant on condition."

Here we have a new causal abstraction added to our metaphysical cosmogony — "condition." This new factor co-operates with chemical affinity in producing the feldspar, the life, and the other things. It is probably the eternal Mother, chemical affinity being the All-Father, or else it is the other way around. All speculation about cosmic beginnings has been compelled to represent the First Cause, when in action, as a duality. Thus we get the inevitable Triad or Trinity, the One *and* the Two; The Triune Godhead; one in rest, two in action. The Universal Spirit, and Spirit-Matter; the One Supreme, and the Father-Mother; the 0, the 1 and the 2; and so on *ad libitum.*

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Proceeding, therefore, to investigate these conditions, we consider the constitution of the life-molecule. It contains virtually only six elements — carbon, oxygen, hydrogen, nitrogen, phosphorus, and sulphur. And here we get more metaphysics, for we learn that —

It is the number of its constituent atoms, and the intricacy of their binding together, that give it the instability to produce the vital actions.

It seems to be assumed here, as a thing understood between teacher and pupil, that instability is necessary to produce vital actions; at least "instability" has not been mentioned before, and we are somewhat disconcerted at finding this new factor thus again introduced into our little cosmos. However, granting that instability enables the life-molecule to produce vital actions, we learn further that this instability is itself produced by two other things — "the number of constituent atoms" and "the intricacy of their binding together." Thus we have two more Gods, both highly abstract and metaphysical. They certainly have the advantage over the theological God that they are not anthropomorphic and personal; for who would ever dream of praying to the "number of constituent atoms," or partaking of the body and blood of the "intricacy of their binding together"?

But here one must pause a moment to note a little inaccuracy in the reasoning. Having stated that these six elements constitute the molecule, the writer next wishes to show that these same six elements will be the ones that the planets provide; for life has been produced from planetary matter by evolution. And he says that the planets do provide these six elements more abundantly than other elements.

Now, on its face, it is suggestive of the universality of life that the elements that go to form it are of all the most widespread. Oxygen, the chief factor in all organisms, makes by weight one-half the earth's surface; silicon, a large constituent of shells, comes next in amount.

This is too bad; we do not seem to remember silicon; was it mentioned in the list? We should have thought the presence of silicon next to oxygen in the list of most abundant elements would have militated against the theory, but the writer mentions it as if it supported him. And he adds that "the others follow in the constitution of life about in the order of their natural abundance." This would require that we should find the next most abundant elements to be hydrogen, nitrogen, carbon, sulphur, and phosphorus; but, so far as we can learn from the standard authorities, the next most abundant elements are aluminium, iron, and calcium. Hydrogen occurs in water, but the quantity of water is relatively small to the sphere's mass; and so is that of the atmosphere, in which nitrogen occurs. This seems to be proving one's case by summoning the witnesses for the other side. If we argued inductively, from the facts, as science is supposed to do, we should infer that the life-molecule contains oxygen, silicon, aluminium, iron, and calcium. But if the life-molecule has actually been examined and found to contain the other set of six elements, then we have two facts, which, taken together, do not imply the theory. It seems right and necessary to call attention to these little inaccuracies.

After a long and interesting account of the supposed evolution of organic forms in past ages, the writer concludes with some more general remarks about life.

Life as such, he thinks, did not reach our globe from without. It was spontaneously generated on our globe. If anything came to our globe from without, it was inorganic matter; and we know that some did through meteorites. And he enunciates the doctrine that life and its environment pursue a parallel development, the different stages of life appearing at the same time as the different stages of environment. But he gives the environment the prior place; that comes first, and then comes the new form of life corresponding to it. This argument reaches its culmination in the following remarkable sentence:

Food evokes its eater in fact as definitely as in phraseology.

As to man:—

The last of this procession of coincidences, man, came on the scene at the time when the cooling of the globe rendered his own extension possible at the least expense to himself.

Endowed with a brain and a mind, he invented fire and food, and sallied forth to conquer.

All along the line we perceive that life and its domicile arose together. The coincidence of the possibility and its seizure, of the *posse* and the *esse*, seems to be a general principle of evolution. Life but waits in the wings of existence for its cue, to enter the scene the moment the stage is set.

The reader will see that the universe, as thus defined, is replete with Godhead, teeming with intelligence, purpose, limitless wisdom, and infinite power. What though our poetic and idealistic astronomer should choose to denote them by such names as molecule and affinity, are they not our old friends just the same? Everything is loaded upon chemical affinity; that is the corner-stone of the system. Even the conditions cannot exist until chemical affinity has created them. So we have the fundamental Trinity of all philosophy — the Root and its two aspects of Life and Condition.

What is the place or function of such a system in our economy of life? It seems totally barren of matter bearing upon our conduct, our hopes and fears, our duties, the origin and nature of our internal faculties, and moral and social questions in general. It is a kind of mathematical formula, a map of the world for scientific purposes. The theorist can retire into this world whenever he likes, and afterwards return to the workaday world. Such a system would probably become absurd if one attempted to apply it to every-day life. All the astronomical theories, discoveries, and inventions, that might be supposed to emanate from the professor's mind, would be merely the outcome of chemical affinity, consequently beyond his control. We believe that it would be difficult, under such a system, to regard anyone as a responsible being.

It is sometimes imagined that the existence of such systems of the universe relieves us in some way of certain duties and obligations. But it is clear that the above system does not do away with Spirit from the universe, but implies its presence more than ever. The *facts* of life remain the same, however many such mathematical formulae we may devise; we are still the same unfathomable atom of consciousness amid a universe of consciousness, surrounded by the same mysterious forces emanating from ourselves and from other people. The same life-problems still face us all. The real *facts* in life are our own existence, our will, our intelligence; these scientific speculations are our toys. It would be far more logical to accept man as the atom or rudiment, instead of this rather imaginary "life-molecule"; and to devise a system in which man himself should be the creator of all the forms in the mineral, vegetable, and animal kingdoms. For man actually has creative powers, which we all experience and use; he has mind and will; but the life-molecule has to be endowed with such mythological attributes as chemical affinity and environment. It would be much more reasonable to populate the universe with gods than with molecules; and indeed what are molecules but "gods" after all. STUDENT

The Complexity of the Air

AVIATION is revealing the fact that with us meteorology is still in its infancy, whatever it may have been with the Atlanteans — believed to have traversed the air with facility. Not only are there different radiation and convection currents above different soils and vegetation, but numerous other conditions as well. There are transformations of energy — for instance, of physico-electric into electro-vital, and *vice versa* — still recondite to science; yet it is certain that the atmosphere is filled with electro-vital forms of energy, which birds drink up in some peculiar way — shown by the expanded, "air"-filled, and electric condition of their skin and feathers after a prolonged flight. To say that there is something "occult" here is merely to indicate that it is something not yet understood. Only a few years ago all the now known phenomena of radio-activity would, if asserted to exist, have been dubbed "occult," or hidden — correctly enough, simply because "unknown." But suppose birds have a faculty of attuning their *will*-vibrations with the electro-vital vibrations in the air. This may be found in a few years to be as scientific as anything else, and be no longer regarded as an "occult" statement. The great law of conservation of energy may have a wider application than suspected by the authors of *The Unseen Universe;* for when the needle of a galvanometer fails to indicate the presence of *physico*-electric fluids, "this does not prove in the least there are none to record; but simply that having passed on to another and higher plane of action, the instrument can no longer be affected by the energy displayed on a plane with which it is entirely disconnected," to use the language of H. P. Blavatsky. (Is argon *really* "inert"?) The attuning of the *will* to air-life conditions — a kind of new sense — has already been evinced to a degree by some of our aviators, who may perhaps acquire a faculty of "seeing" the wind, or of sensing different atmospheric states of a subtle character.

A general inference may perhaps be that the framework of an aeroplane might consist of materials as far as possible capable of responding to, or which are under the control of, differing "electric" conditions agreeing more or less with those momentarily induced in the aviator himself — the word "electric" including atomic or inter-atomic phenomena of a nature not yet fully understood, but which have nevertheless much to do with the actual life-conditions of flying creatures. STUDENT

Special Subscription Offer

THE attention of our Readers is called to the Special Subscription Offer. See page 20.

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Art Music Literature *and the* Drama



THE PRISON OF SOCRATES

Followers of Socrates

BY CLARK THURSTON

Hear me, my brothers. There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendor have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard, or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as life itself, are as simple as the simplest mind of man. Feed the hungry with them.—*Idyll of the White Lotus*

WILL this man again walk and teach, a man among men, on this earth? His friend and pupil, Aristocles, familiarly known to us as Plato, describes his daily life and habits as those of a most natural and companionable person; a well-versed participant in the conventionalities of the business, political, and social life of that time; a frequenter of the market-place, the clubs, the gymnasium, and all places in which the men of the town congregated; and in all their pursuits he excelled.

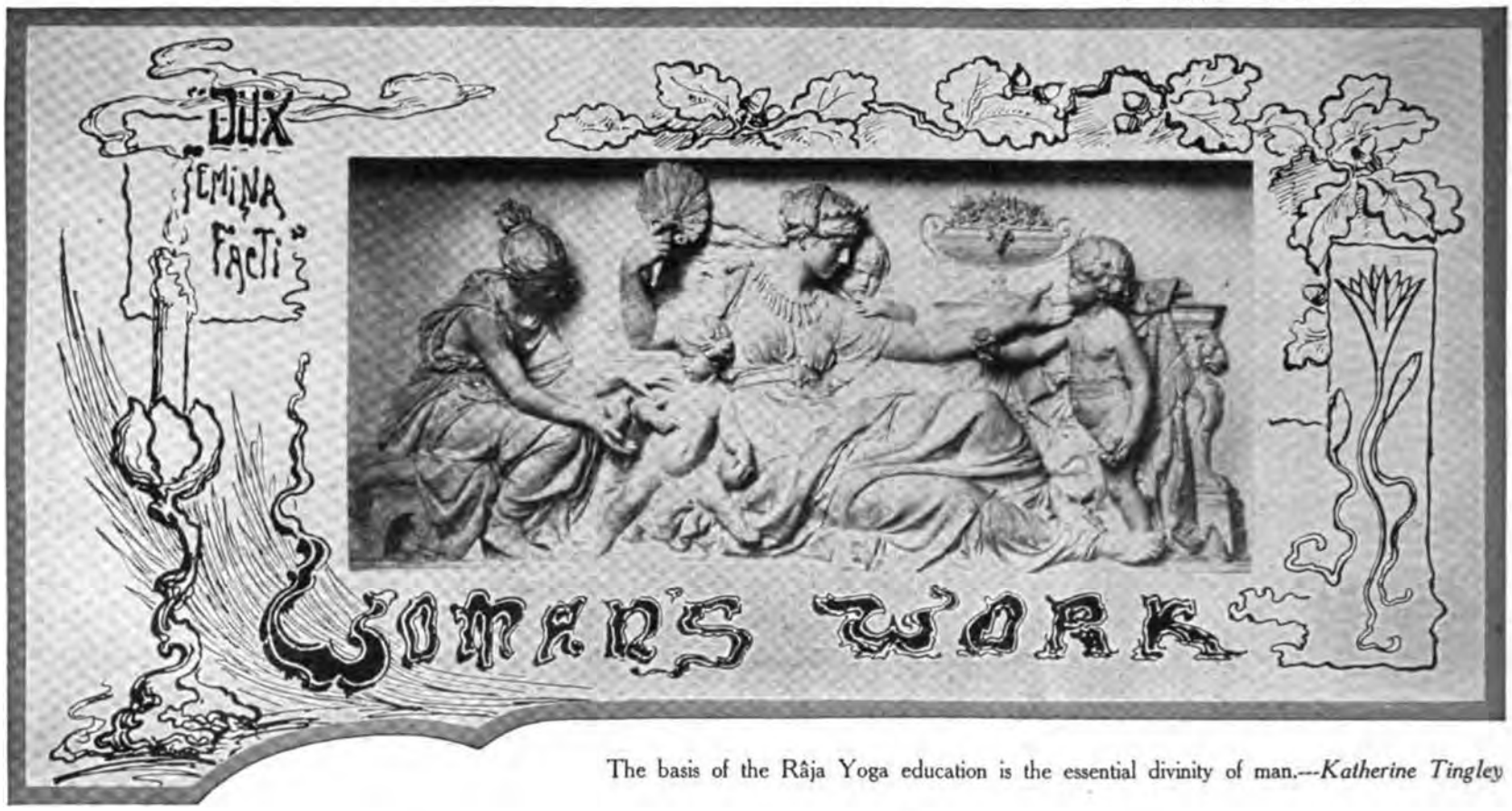
These pursuits formed the surface life of the time and the man, as similar pursuits do to this day. But there was an undercurrent in this man's life, and this current still flows on into and amidst the surface life of the men of today as it did then. And as then, so today, it is to be found only among the "straight-eyed" — the frank and sincere — men of affairs, the workers and doers of life's labors; just as Aristocles found and recorded it of Socrates who lived in the open, among men. Amid the rush and tumult of the city life he met his fellows without prejudice, with a toleration so broad that it compelled their inmost confidences; and thus he secured "the attentive ear," "the receptive mind," and "the faithful breast" that kept in touch with the speech of men these eternal verities of life, truths that can never be lost, "but yet may remain silent for lack of speech." Men there are who still follow this secret way of Socrates, secret only because it is so simple as not to be suspected.

In our great cities among the towering modern buildings, men daily go in and out to office, mill, bank, exchange, and club, following their daily avocations, while all the time they are weaving into the lives of nearly every person they address, or even meet, either a touch or a strong force from the undercurrent of their personal experience of the actuality of the great laws which they obey, and which those who know not oppose to their ultimate confusion and misery. Such men, and they are now many, are the friends and companions of Socrates now as they were then; they again teach in the market-place, for the thin air of exclusiveness of whatever type cannot contain or restrain them. They are men who have learned that "Life itself has speech, and is never silent; and its utterance is not as you that are deaf may suppose, a cry; it is a song." They have "learned to look intelligently into the hearts of men." They are the only real students and teachers of men, for they do not shrink from contacting every phase of human life. They are learned in the worldly wisdom Socrates gave to Phaedo, to whom he said:

Let us take care that we avoid a danger — the danger of becoming misologists, which is one of the worst things that can happen to us. For as there are misanthropists, or haters of men, there are also misologists, or haters of ideas, and both spring from the same source, which is ignorance of the world. Misanthropy springs out of the too great confidence of inexperience: — you trust a man and think him altogether true and sound and faithful, and then in a little while he turns out to be false and knavish; and then another and another, and when this has happened several times to a man, especially within the circle of his own most trusted friends, as he would deem them, and he has often quarreled with them, he at last hates all men, and believes that no one has any good in him at all. I dare say that you must have observed this. And is not the feeling discreditable? Such an one having to deal with other men, had clearly no experience of them; for experience would have taught him the true state of the case, that few are the good and few the evil, and that the great majority are in the interval between them. If there were a competition in evil, the worst would be found to be very few.

(CONCLUDED ON PAGE 15)

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The basis of the Râja Yoga education is the essential divinity of man.—*Katherine Tingley*

Yet are thy skies as blue, thy crags as wild;
Sweet are thy groves, and verdant are thy fields,
Thine olive ripe as when Minerva smiled,
And still thy honied wealth Hymettus yields;
There the blithe bee his fragrant fortress builds,
The free-born wanderer of thy mountain air;
Apollo still thy long, long summer gilds,
Still in his beam Mendeli's marbles glare;
Art, Glory, Freedom fail, but Nature still is fair.

Where'er we tread 'tis haunted, holy ground;
No earth of thine is lost in vulgar mold,
But one vast realm of wonder spreads around,
And all the Muse's tales seem truly told,
Till the senses ache with gazing to behold
The scenes our earliest dreams have dwelt upon;
Each hill and dale, each deepening glen and wold,
Defies the power which crushed thy temples gone:
Age shakes Athena's power, but spares gray Marathon. (*Childe Harold*, canto ii)

GREECE

From Katherine Tingley's Note Book

WHO can help loving Greece? Who does not owe something to her? What art and sculpture have excelled hers, what braver deeds were ever wrought than by her sons, what literature or philosophy of modern days that does not greet hers with reverence and gratitude? Homer, Solon, Pythagoras, Socrates, Plato, Sappho, Aeschylus, Perseus, Theseus, Hercules, Ulysses, children of the gods, who inspired our childhood days with valorous and noble aims, we greet these, too. Surely there has been an omission from the education of one who has not been thrilled with the tales of the Greek heroes.

But, you may say, all that is true of ancient Greece; it is far different today — poor Greece, vanquished, impoverished, her finances controlled by others. Even so; but if you knew Greece today, though you might still pity her, you would also love her. For her sons, citizen and peasant alike, have strong hearts and her day of deliverance is not far distant. Is it not written in the stars — perhaps, yes — that Greece's former glory shall return? Even now the dawn of the new age approaches, a light from the West shines



A WOMAN OF MODERN GREECE

forth upon her and upon her two older sisters, India and Egypt —a mighty triad — and a voice calls them to awake and bring forth once more their long hidden treasures of secret wisdom. Have we not already had the promise, and the beginning of the fulfilment of that promise, that the ancient Mysteries should be restored to humanity? And with their restoration will come again the awaking of those old lands, the ancient and sacred homes of the Mysteries.

The charm of Grecian scenery cannot be described, it can be realized only in Greece itself. Athens is almost like an American city in its spirit and activity, and were it not for the classic beauty of its architecture and the picturesque dress of the Greek, one could almost fancy himself back in America.

At Eleusis, more than at any other place in this old land, one can come into touch with the inner sacred life of ancient Greece, and it is there that one can almost feel the awakening throb of a new life which shall again lift up her people and restore her ancient Mysteries.

"The night is far spent, the day is at hand."

IT is under the direct, silent guidance of this MAHÂ — (great) — GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students. . . .

Let those who doubt this statement . . . turn to such works as those of Vitruvius Pollio of the Augustan age, on architecture, for instance, in which all the rules of proportion are those *taught anciently at initiations*. . . . It is the pupils of those incarnated Rishis and Devas of the third Root Race, who handed their knowledge from one generation to another, to Egypt and Greece. (H. P. Blavatsky, in *The Secret Doctrine*, Vol. I, p. 208.)

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Glimpses of Modern Greece

TO those who have a philosophy of life to serve as a key, a link, a "level," so to speak, the following excerpt from the article on Greece in the *Encyclopaedia Britannica* (vol. xi, pp. 84-85) will be indeed prolific of thought.

Where in Europe, almost in the world today, is to be found a people who are *by nature* temperate both in food and drink? We cannot wonder that the Greeks are "entirely strangers to melancholy," and that "both suicide and insanity are unknown among them," for the connexion between "the pleasures of the table" and mental difficulties of all kinds is perfectly evident to those who have a knowledge of the duality of human nature and who can tell true psychology from its thousand present-day counterfeits.

"There are no paupers in Greece, no poor-law or poor-rate, *and no religious associations for charitable purposes.*" Let us italicize these words and, with the picture before us of certain nations that might be mentioned, whose innumerable paupers load down one side of the balances against the weight of their almost innumerable "religious charities" on the other — let us draw conclusions.

The article in question is from the pen of Professor John Rae. In the light of simple statements of fact such as the following, one's faith in the future of the Greek nation grows no deeper, for it could not, but it does shine out in new dream-colors. Nor will the world wait until the "millennium." The heroism of the ancient days is alive in Hellas yet, as events have shown, and when the right time comes and years and experience have done their ripening work, we may be certain that the world will stand amazed at what it will see. But now to our glimpse of just a few facts. H. H.

In physique, the Greeks are generally tall and well made, if perhaps rather meagre, with oval face, long and arched nose, fine teeth, and eyes full of animation. Obesity is unknown, and their form is supple, graceful in its movements, and remains erect and elastic till past the age of seventy. The best physical types are to be found in the islands and in some parts of the Morea, and there, many travelers remark, you may meet every day in the streets or highways women and boys who might have formed the models of Phidias.

The national character of the Greeks is a matter upon which authorities take very contrary views, some idealizing them foolishly, and others depreciating them most unjustly. They seem to have the faults and the excellencies of their famous ancestors. They have their quickness of parts and their moderation of character. They are inquisitive, full of mental activity, fond of excitement, as keen for discussion as in the days of Plato, and as eager after novelty as in those of Paul. Their thirst for knowledge is indeed quite remarkable, as well as their aptness to learn. Boys will put themselves to any discomfort in order to get to school; students at the University never missed a day from their classes during the Revolution of 1863, but regularly attended the lectures with the arms of the national guard in their hands; and domestic servants are often found in spare hours learning their letters or doing their sums.

They excel in tact, in astuteness, in — what Tuckerman calls the most distinctive thing about them — *finesse*, which degenerates often into cunning, that weapon of the weak which could not fail to be forged under their long Turkish oppression. They are courteous and very sunny in disposition, and entirely strangers to melancholy, so that both suicide and insanity are unknown among them. They are the most temperate of Christian nations, and the chastest. Though they make a good deal of strong wine, they drink little, and they eat as sparingly as they drink. The common people live on one meal a day, and the richer on two, and an English laborer will consume at one meal what would serve a Greek family of six for the day. A little maize and vegetables steeped in oil make the staple fare.

Their rate of illegitimacy is lower than that of any other European country, which may perhaps be ascribed to the fact that Greece is the only country in Europe where the males outnumber the females, and that this circumstance combines with the frugal habits of living of the people to encourage early marriages. In other countries from three to twenty-two per cent of the births are illegitimate, in Greece only one and four-tenths per cent are so. Two striking characteristics of the Greeks are their patriotism—their local attachment to their country, which stands out in the stronger relief because it is a quality in which their neighbors the Turks are entirely wanting — and their love not only of liberty but especially of equality.



A CITIZEN OF PATRAS, GREECE

They are in spirit the most democratic European nation. They have no nobility — as of old, to be a Greek is itself to be noble, . . . They have a deep belief, which they take no pains to conceal, in their superiority over other nations; and the point in which they conceive their superiority more especially to dwell is in their intellectual gifts. There are two other qualities in which the Greeks are strong, and which, though they are often abused, are yet main agents in human advancement — ambition and the love of money. These have given a stimulus to their commerce and made them thrifty and saving. The faults of which the Greeks are oftenest accused are cowardice and dishonesty, and both charges are equally unwarranted. Their bravery was proved on many a field during the War of Independence. Dishonesty is not a national vice, though it seems certainly to be characteristic of the classes of Greeks who more than the rest are thrown under the observation of foreigners, particularly the low mongrel Greeks of the Levant ports and the venal public officials of Greece, who have consequently helped to blacken the reputation of their countrymen in general. . . . There are no paupers in Greece, no poor-law or poor-rate, and no religious associations for charitable purposes. Beggars are very rare and absolute destitution may be said not to exist. . . .

Crime is proportionately less common in Greece than elsewhere, for the people are more temperate and on the whole more contented. The peculiar Greek crime is — or, as we may happily now say, was — brigandage, the form of robbery which is natural to a mountainous and thinly-populated country without roads. According to the latest consular reports the country is at present completely free from brigands.

Echoes of Today

REPRESENTATIVES of the Oakland (Cal.) city government, the Health Board, the Anti-Tuberculosis Society, and the Chamber of Commerce recently witnessed the successful demonstration of a street-sweeping machine which is the invention of Mrs. Elmer Woodbury of that city. The machine combines the principles of the carpet sweeper and the vacuum cleaning machine and can be operated by one man. It is reported to offer a solution of the vexed problem of sanitary street-cleaning. The old fashioned way has been chiefly serviceable — so say physicians — in keeping up the sickness and death-rate from consumption, pneumonia, grippe, and diphtheria, by its usefulness in polluting the atmosphere with germ-laden dust. It has been long a question as to which to endure, dirt under foot or the same dirt in one's lungs, a question at last to be answered.

SEVERAL cities, whose councilmen and police force have been at their wits' end on account of the almost impossibility of coping with the mischief committed by small boys — outrages that stop quite this side of crime and yet are outrages — have adopted a new plan which is said to be working wonders in the way of reform. "Boys' Policeman Squads" are organized, often with some of the worst offenders as members; each boy is given a uniform and a star and also the responsibility of seeing that "bad boys" keep order under penalty of arrest. There is no question that personality and love of power are in most cases strong factors in making the work of this "Policeman Squad" effective. But these weaknesses are not confined to slum dwellers and street waifs by any means, and it argues that a beginning, at least, in the study of human nature has been made by those who thought out and carried out this plan. H. H.

Followers of Socrates

(CONCLUDED FROM PAGE 13)

Who that has this wide outlook on human frailty can possibly despair or encounter discouragement on the failure of his fellow-men to sustain in action their well-phrased expressions of devotion to lofty ideals? For such an illuminated one sees clearly that their failure is due to inexperience and ignorance of the law that they do but obstruct in its beneficent course.

Knowing this from having ordered his life in obedience to the law, he cheerfully and courageously hails every wayfarer that will listen, and offers him of the light in his own heart and mind to illuminate the darkness of his way.

He reminds him that to such as he belongs the power and the glory to mold the present time, condition, and place, to the parentage of a happier future. "The Present is the Child of the Past; the Future, the begotten of the Present."

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OUR YOUNG FOLK



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A VIEW OF SANTIAGO DE CUBA FROM THE HOUSE TOPS

Santiago de Cuba

IN all the struggles for Cuban liberty Santiago de Cuba took a leading part. The larger part of the insurrections arose in Oriente, the province of which Santiago is the capital. In earlier times the city was continually attacked by pirates, and more than once the bells had to be taken from the cathedral, seen in the rear of the picture, to be melted and used as ammunition in defense of the city. The pirates exacted tribute and on one occasion when no more money could be obtained, they burnt the city.

The crisis of the last war centered about the siege of Santiago. The main forces were collected there. The city was partially abandoned and given over to the Spanish soldiery, who cut off the Cubans within from communication with those without the city. The place was surrounded by the Trocha, a road built right around it and patrolled by the guards night and day. Forts and a short wall helped to secure the Spanish position, which was further strengthened by the fleet in the harbor and by Morro Castle at the entrance.

However, the shells of the attacking fleet easily reached the city, though they did not seriously damage it, as, after the defeat at San Juan and El Caney, the occupying army and the fleet soon surrendered. Had the last stand been made at the theater, already prepared for such a defense, the city would probably have been destroyed; but the Spanish did not hold the place as they saw that victory was impossible. The threat was made to burn the city on leaving it, but this also was prevented.

Santiago suffered most from the poverty and famine brought on by the war, when the place was almost isolated and business stopped. The unsanitary condition of the narrow streets and the houses made this the more terrible, and the loss of life was very great. It was at this time that Katherine Tingley and the workers of the International Brotherhood League went to Santiago and gave relief to the thousands of the people by means of food, clothing, and medicine.

As the prosperity of Santiago has increased, the conditions have been further improved. Memorials of the incidents of the late war, which centered there, have been erected and give historical interest to the city. The natural advantages promise much. J.

INSCRIPTION FOR A SUN-DIAL

THE shadow by my finger cast
Divides the future from the past:
Before it sleeps the unborn hour
In darkness, and beyond thy power:
Behind its unreturning line,
The vanished hour, no longer thine:
One hour alone is in thy hands—
The NOW on which the shadow stands.

Henry van Dyke (Selected)

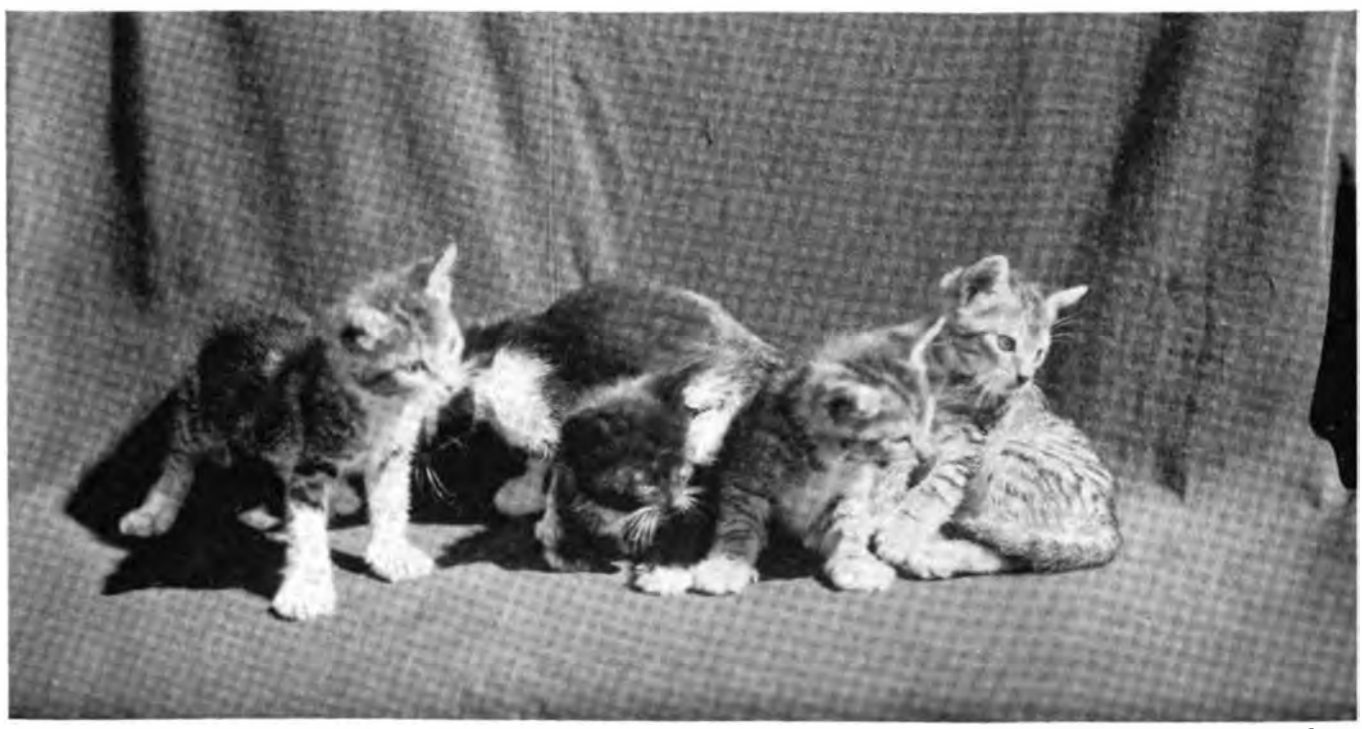
Interesting Facts

ORRIS root, which is so important an ingredient in violet powder, is grown in Italy near Vallombrosa. There, on the sunny side of the mountains you will see under arbors covered with grape-vines and between the olive trees, the iris dalmatica from the roots of which the orris powder is made. For three years the plants are left undisturbed. Then they are taken out of the ground and the root is stripped of the tuberous part, the small piece that is left being planted and left for another three years. The tubers are soaked in water and peeled. Then they are dried in the sun, on trays, losing two thirds of their weight. It is a common sight to see whole families of Italians seated under the arbor peeling the roots.

WHO has not seen a swarm of bees taking shelter in an unexpected quarter? Recently one was seen to fly into a hole in a concrete building made of hollow blocks. The bees approached so rapidly and entered so unhesitatingly that it was impossible not to conclude that some of the party knew the place and were conducting the others. This seems to prove that scouting bees had discovered the shelter and reported it. They must have examined it well, for they could not have told from the little opening that the hole inside the block was large enough to hold the swarm.

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THE CHILDREN'S HOUR



Lomaland Photo. and Engraving Dept.

FOUR LITTLE HEADS IN A ROW!

"What is It?"

"THERE is something wiggling out there on the floor," said Tabby Kitten.

"Yes, I have been watching it for some time," said Jetty Kitten as he sat with his paws tucked under him.

"I am going to see what it is," said Tabby Kitten.

"Don't do it," said little Yellow Kitten, as she put her paw on her sister to keep her back.

"I think it is a mouse," said Spotty Kitten.

"It doesn't look like a mouse," said Jetty Kitten.

"Do you know what a mouse looks like?" asked Spotty Kitten.

"I saw one once," Jetty Kitten answered.

"I think it is a bee," said Spotty Kitten.

"Then don't touch it," said Yellow Kitten.

"Why not?" asked Spotty Kitten.

"Because," Yellow Kitten said, "bees have pins in their tails and they stick them into your paws if you try to play with them and then your paw swells up like a mitten and hurts dreadfully."

"It isn't a bee," said Jetty Kitten. "I know a bee when I see one."

"Did you ever get their pins in your paw?" Yellow Kitten asked.

"Once, but do not let us talk about it," said Jetty Kitten.

"It's a bug, just a bug," said Spotty Kitten. "I am going to see if it isn't."

"Oh, don't go, Spotty Kitten," said the others.

"Why not?" asked Spotty. "Are you kittens afraid to go and see what it is? I am not."

"Oh but suppose it should be a bee," said Yellow Kitten.

"Or suppose it should be a mouse," said Jetty Kitten.

HEY, diddle, diddle!
The cat and the fiddle!
He played such a merry tune,
That the cow went mad
With the pleasure she had,
And jumped right over the moon.
But then, don't you see?
Before that could be,
The moon had come down and listened.
The little dog hearkened,
So loud that he barkened,
"There's nothing like it, there isn't."

George MacDonald

"Oh, suppose nothing!" said Spotty Kitten. "I am going to see what it is," and off he ran.

"Isn't Spotty brave?" said little Tabby Kitten. "I wouldn't have gone for anything. Would you, Yellow Kitten?"

"Let us watch and be ready to run if it goes to hurt Spotty," said Blacky Kitten who had not spoken before.

"That would be cowardly, we ought to stand by him if he is brave enough to go and see," said Jetty Kitten.

"Just see," said Spotty, running back to the other kittens with the wiggling thing in his mouth. "Only a little bunch of gray string the wind was blowing. Come let us play with it."

"You are a brave kitten, Spotty," said Tabby. "The rest of us were afraid to go and see what it was."

"It's of no use to be afraid of things until you find out whether or not they are dangerous. Come, let us play," said Spotty Kitten. E. P.

Tree Homes

IN the State of Guerrero, Mexico, many of the natives build their houses in the trees.

Reeds and grasses are interwoven with the twigs and branches of the tree somewhat in the manner in which a bird builds its nest. When the trees are large and stand closely together, houses of two and three rooms are frequently built in their branches.

In some places, whole villages of these tree-homes are to be seen. Not only do they protect the inhabitants from the wild animals that abound in the region, but from the severe earthquakes which are very frequent. The rocking of the earth gives the trees a swaying motion that does no damage to the houses. Even the strongest winds seldom loosen the houses from the trees. J.

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1	29.666	73	63	65	63	0.00	NW	2
2	29.731	71	63	65	61	0.00	SW	2
3	29.753	70	63	65	61	0.00	SW	1
4	29.679	72	64	65	61	0.00	NW	6
5	29.594	70	62	64	60	0.00	SW	2
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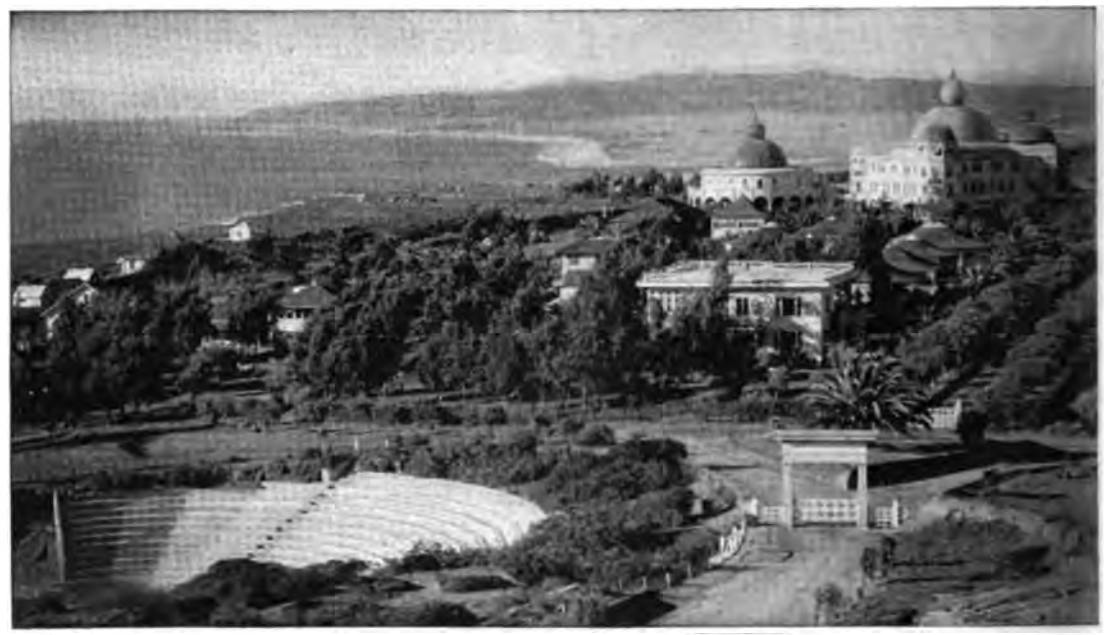
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A MAGAZINE

devoted to

THE BROTHERHOOD OF HUMANITY

the promulgation of

THEOSOPHY

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

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Edited by KATHERINE TINGLEY

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CONTENTS

Pages 2 & 3 — EDITORIAL
Evolution of Machines
Conscious Agents of Life
Vehicles and Tools need Users
Evolution Implies Purpose
Jottings on Evolution
Hydrogen in the Upper Air?
Is Matter Eternal?

Page 4 — TWENTIETH CENTURY PROBLEMS
Medicine and Mysticism
The Crypt in Human Nature

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
The Standing Stones of Callernish (*illustrated*)
Archaeology and the Bible
"Down with Human Antiquity"!

Page 6 — TWENTIETH CENTURY SCIENCE
Light as Destroyer
The Hotness of Stars
Neurasthenia True and False
Seed Vitality

Page 7 — NATURE STUDIES
Wiggin's Creek Project (*illustrated*)
History of a Tree
Floods and Sunspots

Pages 8 & 9 — STUDENTS' PATH, ETC.
Theosophy Points the Way to the Right Life
Theosophical Forum
Coronado Beach (*illustration*)

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
The "Mysteries of God"
Conversion and Civilization

Page 11 — GENERAL
The Submerged Cities of Atlantis to be Explored
Races and Cycles of Humanity

Page 12 — GENERAL
The "New Type of Christianity"
Higher Criticism

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
The Irish Language Movement
American Music and Conditions for its Growth
Among the Lakes of Killarney (*illustration*)

Pages 14 & 15 — WOMAN'S WORK
The Present Necessity for Spiritual Growth
Sayings of Mencius
Echoes of Today
Portrait Study by L. Potter (*illustration*)

Page 16 — OUR YOUNG FOLK
The Râja Yoga Bird Hospital
A Lomaland Coot's Nest (*illustration*)
Spring and Summer (*verse*)
The Triads of Wisdom

Page 17 — CHILDREN'S HOUR
Letter to the King of all the Tomtes in Sweden from One of His Subjects
The Cave Man and the Tomte (*illustration*)
Extremes (*verse*)
Fishers of Brittany

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

Evolution of Machines

THE evolution of machines is a subject that has been discussed before, notably in *Erewhon*, by Samuel Butler, in which satire it is narrated that machines grew so powerful that they subjugated man and had to be prohibited. But a German scientist, whose paper is translated in the *Scientific American Supplement*, is not apparently aware of that fact, for he apparently claims originality for his idea that there is an evolution of machines. In the satire mentioned, the evolution of hats is discussed, and the little process at the bottom of the bowl of a clay pipe is said to be a rudimentary survival of the rim at the bottom of a teacup. The German writer begins by saying that while many have reasoned about animals by comparing them to machines, he proposes to reverse the process, and to trace in the machine-shop the same laws of evolution, natural selection, etc., as he says we find in the animal kingdom. And he does not appear to be joking either.

Conscious Agents of Life

But the value of the idea for present purposes is that it shows us the necessity for postulating in the natural kingdoms *living intelligent conscious agents*, such as we find in the machine-shop. The writer does not mention this, but he admits that his article is only an introductory one. But it is a most vital point, and it is to be hoped the comparison will help some bewildered minds to clear away some of the fog that enshrouds their ideas of evolution.

Machines do evolve, it is true; and we can, as the writer says, trace processes of progressive adaptation to environment and to special demands, proceeding from the first rude contrivance to the perfected model of later days. This he illustrates by reference to steam engines, etc. But he probably does not expect us to believe that the rude models actually undergo transformation in the dead of the night when the workmen are away; though in *Erewhon* we are indeed told that the machines at last developed a reproductive power! Clearly, machines neither grow nor reproduce themselves, so that the laws of heredity cannot act.

Vehicles and Tools need Users

Yet we are hereby solemnly asked to draw analogies; so we proceed to reverse the process again and to ask whether plants and animals can evolve without the aid of intelligent operators to mold them as the mechanic molds his machine. The answer to this question is perfectly clear. Either there must be such intelligent beings, or there is something else that is "just as good." Now modern science has invented all sorts of imaginary things to do this necessary work, and calls them by such names as *selection, heredity, law.* But Theosophists, not being superstitious, and not believing that generic names can be agents, have inferred that the processes of Nature are carried out by intelligent beings. And who are these intelligent beings? Well, to begin with, there are the creatures themselves; for it is logical to infer that even a mineral has (mineral) intelligence of some kind, since it does things which bear all the marks of intelligence. Next there are beings of a higher order, who act upon the lower organisms; and one of these doubtless is man himself. In fact we know that man actually does consciously assist in evolution by his breeding of stock animals and garden plants; and he undoubtedly does a great deal more unwittingly by the aid of the acts and thoughts he sends out. But the evolution of the forms of life is carried on to a great extent on the astral planes, before the forms appear upon the physical plane.

Evolution Implies Purpose

We must thank the writer for his analogy, for it will help people to understand how the law of evolution demands the existence of intelligent creators to carry it out, and how that law is merely the formulation (correct or incorrect) of a process whose cause is left unexplained, as yet, in scientific writings.

STUDENT

Jottings on Evolution

Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. And this type is the "Heavenly man." — *The Secret Doctrine*, vol. II., page 687.

IT is imposible to repeat this too often; for the opposite doctrine, which is still current, is untrue and calculated to fetter the liberty of the human mind and to exert a pernicious influence on mankind, like any other untrue dogma. But the Theosophical teaching given above is true and therefore ennobling and liberating to the mind. And the evidence that the one doctrine is true and the other false rests with the facts, as specialists are bound to discover if they remain true to scientific principles.

The pithecoids, the orang-outang, the gorilla, and the chimpanzee . . . descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal — whose *remote* ancestors were themselves the product of Lemurian bestiality — which lived in the Miocene age.—*Ibid.*

Theosophy teaches evolution, but not quite

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on the same lines as the orthodox theory. Its students find a great deal of inconsistency and of unsupported speculation, a great deal of twisting the facts to suit the theories and of mutual disagreement among the authorities of the modern evolutionary doctrines.

The Secret Doctrine postulates three propositions in this connexion:

(a) The simultaneous evolution of seven human groups on seven different portions of our globe.

(b) The birth of the astral, before the physical body; the former being a model for the latter.

(c) That man, in this Round, preceded every mammalian — the anthropoids included — in the animal kingdom.

The human race is the most stable of all the species. It is the most ancient of the species.

All sacred scriptures give symbolical accounts of the creation and evolution of man; the Jewish *Genesis* is one. These are not idle fancies invented by the primitive imagination or by priests. It is very absurd to take these allegories in their literal sense and then call them inventions. By getting at the underlying meaning, we should learn something valuable.

The ancient teaching is not more incredible than the theological explanation of the origin of man, nor than the scientific speculations. In fact it is vastly more credible and has the facts to support it. However far back we may explore into history we always find man the same highly-developed creature, endowed with an understanding that can never have come from his younger brothers the animals. It is man himself who inspires the animal kingdom.

An eminent authority on biology says:

> We find one of the most man-like apes (gibbon), in the *tertiary period*, and this species is *still in the same low grade*, and *side by side* with it at the end of the Ice-period, man is found in the same high grade as today, the ape not having approximated more nearly to the man, and modern man not having become further removed from the ape than the first (fossil) man . . . these facts contradict a theory of progressive development. (*Pfaff*)

True science is based on facts — that is its strong suit. But we often find its representatives hug speculations pretty closely, and often in defiance of the facts. Where is the evidence for *man being a physical development ONLY* from lower types? We find that races living in a primitive state do not progress, but tend to die out; and that, when a race does progress, it is always through receiving inspiration from some other race. And this is the way in which man has always progressed — by the handing on of the Light. STUDENT

Hydrogen in the Upper Air?

IT is stated that when either ultra-violet rays of light or the rays from radium fall upon water, they decompose a little of it into hydrogen and peroxide of hydrogen, oxygen not being liberated; but the action is quite small in extent. It is said that hydrogen peroxide has been detected in freshly fallen rain water, and hence it is inferred that the ultra-violet rays of sunlight have produced the hydrogen peroxide from the rain water; and also that hydrogen must have been formed and in equivalent quantity.

From this point the paper we quote from seems to let imagination leaven its reasoning. The hydrogen, it says, being lighter, rises to the top of the atmosphere. Not being very learned, we forbear to contradict this statement, merely pointing out that in that case one would expect to find all the constituents of the atmosphere arranged in superincumbent layers in the order of their respective densities, instead of being mixed as they are. The books inform us that gases mix perfectly and uniformly, irrespective of their densities; and in illustration of this we are referred to the case of the atmosphere, just cited, and to experiments with hydrogen in a glass bottle. Once two gases have interdiffused, they never again separate in the order of their densities; and the lighter the gas, the more rapidly does it interdiffuse. This principle negatives the idea that hydrogen gravitates to the upper reaches of the atmosphere; but possibly there may be some other factor which we have overlooked.

However, the writer evidently wished to make a link with his next remark, which is that the presence of hydrogen in the upper atmosphere is proved by spectroscopic observations of the light emitted by the atmosphere when meteors pass at a height exceeding 100 miles. But this does not show that there is *more* hydrogen in the upper atmosphere than in the lower, nor again that the hydrogen detected was there at times when no meteor was passing.

Next the theory of the progressive dessication of the earth is dragged in. Some of the earth's water is always being turned into hydrogen and hydrogen peroxide; hence in the course of ages the store of water is reduced and the outer confines of our orb enriched with hydrogen. But, not to be outdone, we suggest that every 100,000 years or so, the hydrogen has so accumulated that being mixed by diffusion with the oxygen, it forms an explosive mixture; then a lightning-flash ignites it and we have a destruction of the world by fire (or water!), as recorded in the traditions of all nations. And so on, with the "Lost Ten Tribes" and the value of π.

But it is by no means our purpose to decry speculation as such; it very often leads to discovery where methodical research fails. Hydrogen is found by the spectroscope to form quite an important part of the matter that exists in the cosmic spaces and around the sun. And in *The Secret Doctrine* it is said that the relation which hydrogen bears to the other elements — and particularly to oxygen, nitrogen, and carbon — is strictly analogous to that obtaining between the subtle cosmic and human principles of which this quartenary of elements are the analogs. Hydrogen is a fire, a spirit, so to say; inflammable, light. So the upper reaches of the atmosphere would be an appropriate place to find it after all. The idea that water, its progeny, should again return, refined by solar rays, to its pristine lightness, is also quite consonant with the principle of cycles and elemental resurrection.

STUDENT

Is Matter Eternal?

UNDER the heading, "Is Matter Eternal?" a writer in the *English Mechanic* reviews the conventional theories of science and the recent modifications introduced therein by the discovery of radio-active phenomena. The idea that matter is eternal (or indestructible) seems to be modified by the discovery that atoms disintegrate into something finer. This leads the writer to suggest a speculation as to the *origin* of matter: if it is merely a modification of something more elementary (call this "energy," if you will), how did it come into existence? Was it created at a comparatively recent epoch?

The writer seems hampered by the mental habit of relegating "creation" to the past; perhaps this habit is a theological inheritance. But after all, why should we think that there was more creation going on in the past than there is now? Men, animals, plants, and many other things are being created continually. Can we tell whether the matter of this earth is permanent, or whether it is continually being resolved into ether and reinforced from ether, maintaining its quantity at a general average?

The word "matter," too, seems to be used as applying to physical matter only; in accordance with which usage the writer supposes that that into which the atom is decomposed is *not* matter, and he calls it "energy" or "electric charges." But we can never get along without the concept "matter"; energy is undefinable without it, and so are electric charges. So we must hypothesize a finer kind of matter as the substratum out of which physical matter is made, or of which it is a modification. Physical matter is really only one of the kingdoms of nature — the mineral kingdom — and the *real* matter, that which is common to all kingdoms, is something we have not touched. In this case the forces which play in physical matter are the vitality of the mineral kingdom. The *prima materia* is something which it has always been found necessary to predicate. The words "energy" and "ether" seem to define our present scientific conceptions of it; one defines the active aspect, the other the passive.

The train of reasoning here leads us into speculations as to the nature of this primary matter, and as to its relation to mind, questions which the writer says lie beyond the range of verifiable hypothesis. But here we descry a dogma — an echo of the old ecclesiastical "Thou shalt not" and "Thus far and no further"; and Theosophy is down upon such dogmas of denial and prohibition. It is not the range of verifiable hypothesis that we here transcend; it is only the limits of orthodox science — or rather, perhaps, sciology. And we pass those limits but to tread the threshold of Occult Science — a science that is even more verifiable than orthodox modern science.

But the study of the relation of mind to matter, unless a fruitless pastime, is a serious question, involving questions of conduct, and so comes under the laws regulating the adjustment of knowledge to fitness of character. Such a knowledge would confer on its possessor powers which would be disastrous to him and to others, like a dynamite cartridge in the hands of a small boy with a hammer. And this is surely the reason why such knowledge is not yet a public possession. STUDENT

ETHER . . . is one of the lower "principles" of what we call PRIMORDIAL SUBSTANCE (ākāśa, in Sanskrit), one of the *dreams* of old, and which has now become again the dream of modern science.—*The Secret Doctrine*, i, 326

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Some Views on XXth Century Problems

Medicine and Mysticism

SO fully do the daily papers now report the latest noteworthy sermon and discuss the latest "new religion" that the *raison d'être* of the specifically religious journal is not infrequently questioned. Must we also question that of the philosophical journal? Is *its* place to be taken by the organs of — medicine?

It would seem so. And assuredly medicine would lose nothing by letting in a little high light from that world.

John Goodsir was Professor of Anatomy in the University of Edinburgh and the current *British Medical Journal* presents us with a long paper on his philosophy, made up mostly of quotations. Whether he ever expounded it in the dissecting room we do not know.

In a mystical way he was a trinitarian — that is, man was for him a trinity, body, psyche, pneuma. By the two latter, or the last, the body is held together against the dissociative tendencies of the physico-chemical forces. It is delivered over when the race is run, when it has served its purpose, dissolves and passes to its place in nature. The purpose was the evolution of psyche, or of psyche and pneuma, their education, growth. Death leaves them still united, the bearers of the memory of all the deeds done in the body. With this they pass on to their grander destiny, untouched by the dissolution of their tenement.

Psyche of course is soul; pneuma the spiritual breath of its being. The great anatomist might have taken another step so easily. Pneuma needs no education, at any rate none comprehensible to us. Incarnation is for the education of psyche. Education in what? To take the next step it hardly matters what answer we give to this question, whether we say morality, character, feeling, artistic inspiration, philosophical insight, intellect, or all or any of these. The point is that if *an* incarnation, *a* term of terrestrial life, is adapted for such education, why should it cease to be so merely because the body has worn out? Is anyone perfected in anything? The field remains; the entire apparatus of education remains; all the conditions remain. Why then should they not be returned to so that their educative work may be continued? Why, in a word, if there is incarnation, should there not for the same reasons be *re*incarnation? Does not psyche, moreover, bear in each incarnation the marks, almost the evidence, of previous lives? Within a year or two of birth the child begins to show the possession of very definite character of its own. Within a few years it may prove itself a genius or to have talents or aptitudes quite foreign to those of the parents, aversions and likings the exact contrary of theirs. Where did it get these if not from previous life here where we see those very qualities in the act of growth?

But it is refreshing to have such questions opened up at all in a medical journal. For in a better knowledge of the interaction of psyche and its physical instrument many profound medical problems and difficulties will disappear or find their solution. And long before that they will be taken out of the hands of the quacks. The beginning is made in another article in the same journal, containing this fine quotation from Carlyle:

> An inward force has been given to man whereby he has been enabled to withstand the pressure of things outward. Obstruction abounded but faith was also not wanting. It is by faith that man removes mountains; while he has faith his limbs might be wearied with toiling, his back galled with bearing; but the heart within him was peaceable and resolved. In the thickest gloom there burned a light to guide him. If he struggled and suffered he felt that it should be so; knew for what he was struggling and suffering. Faith gave to him an inward willingness, a world of strength wherewith to front a world of difficulty. The true wretchedness lies here: that the difficulty remain and that the strength be lost; that the pain cannot relieve itself in free effort, that we have lost the labor and want the willingness. Faith strengthens us, enlightens us for all endeavors and endurances; with faith we can do all and dare all and life itself has a thousand times been joyfully given away.

But this is not the abject "faith" of "denials" and "affirmations," the "faith" that meets the pains and troubles by "denying them in the Allness of God." It is the grand faith of old that *against all pains and difficulties* the thing divinely willed *can* be done and growth be gained in the doing. With such faith and such action alone does the soul grow from life to life and assimilate more and more of the light of the spirit, pneuma, divine breath. The true faith is faith in self and it makes self divine.

STUDENT

The Crypt in Human Nature

A PECULIARLY hideous case of wife-murder, occurring in one of the large cities has just been adjudged the death penalty. "I ask you," said the prosecuting counsel, addressing the jury,

> to bring in a verdict in this case which will tend to make a repetition of this most horrible and brutal crime impossible in this community.

The jury brought in the desired verdict, and the sentence will doubtless be carried out.

People have short memories. Would that they were longer, long enough to look back to the last similarly atrocious crime, met by similar verdict and sentence, in the same town or district. How many months the retrospect would have to cover, we do not know. Certainly not so very many, though the city is no more unfortunate in this regard than any other.

Did *that* sentence make the crime "impossible in this community"? Does a man wild with passion, perhaps saturated with alcohol or morphine, memory gone, the very meaning of self-restraint unknown — does such a man, one of many in every city, recall that a year or two ago, *or yesterday,* a crime like that into which he is now swept was met with a verdict of murder in the first degree followed by the death penalty? The question only needs statement.

May not we ourselves in our demands for the publicity of everything, be in part answerable for such crimes? Let us see.

Two or three hundred thousand minds in that city and far beyond, carefully reading the newspaper accounts, mostly illustrated, deeply stamped themselves with the hideous picture of the murder, cutting it in by the very horror they felt.

Is the reading pure horror, pure loathing, pure pain and discomfort? Is it done from pure unmixed sense of duty?

For if the reading were solely and exclusively painful, what else but sense of duty could inspire it? And is the sense of public duty so strong among the young men and women, among the children even, who were seen on every street with the newspaper columns before their eyes?

Well, if it were not wholly sense of duty that inspired the reading, what was it which underlay the pain?

It is a fine point in psychology. The answer to the question is, that in the deeper, darker, unexplored recesses of human nature there does lurk a conscious something — remnant, rudiment — that enjoys, lusts in, what to the men and women as they know themselves is so purely horrible.

Is not this necessarily true? Think; question this desire to read horrible things; dissect the impulse; separate the elements on both sides: repulsion, sense of duty, curiosity; and this subtle urge from the hidden element.

Once the existence of this last is recognized, there must follow an admission that it has *got food for itself* from the reading, is better nourished, is an inch nearer the surface of conscious impulse and action.

It is not *human* nature that does crimes like this one. It is the something *below* human nature, ousting that, bursting through to the surface, taking charge of the apparatus of action — in the case of irredeemable monsters and criminals, of the apparatus of designing thought too. Few of us have yet utterly cleaned out the dark places; few even know of them, places where the *anti*-human remains and rudiments lurk.

What makes the crowds throng about the prize-ring? Desire to see *skill* — or, *blood?* What made them once throng about the scaffolds?

Not solely is it the newspapers that are to blame. If *we* demanded no more, the murder columns would come down to a few bald lines. Nothing would be lost — *except* the stimulus to that anti-human element which is so ready to take advantage, which in the many already half-criminal natures for which our "civilization" and "education" are responsible, is so near the surface, so ready to give the casting vote between fear (of consequences) and rage or lust.

We have touched on but a fraction of the subject, saying nothing of the condemned man's *divine right* to a treatment which may bring the soul into the counsels of his thought, nothing of the fact that execution *leaves him alive* and now with no chance of betterment, nothing of the effect on the jury and court-throng as they adjudge or witness the adjudging of death, nothing of the wide circle whose instinct for *vengeance* — subtly mixed with that for justice — is gratified.

STUDENT

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Archaeology Palaeontology Ethnology

The Standing Stones of Callernish

CALLERNISH is on the west coast of the Isle of Lewis, Outer Hebrides, northwest of Scotland. It is fifteen miles from Stornoway, the capital of the island, on the east coast. The Standing Stones of Callernish are perhaps the largest and most perfect relic of the kind in Scotland. Such relics are often wrongly called Druidical, but they are older than the Druids. See the article on Stonehenge in no. 39 of this volume. H.



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STANDING STONES OF CALLERNISH, ISLE OF LEWIS, SCOTLAND

Archaeology and the Bible

IN some recent manuals of Christian apologetics which are being circulated as tracts, a well-known archaeologist writes on the testimony of monuments to the truth of the Christian scriptures. Aside from the fact that the very publishing of such apologetics is in itself a serious confession of weakness and calculated to shake faith in many cases where suspicion has never been aroused, this argument is deficient in more than one respect. To begin with, even if it should prove the scriptural records to be true, this would not imply that other records are not true, or that the Christian scriptures are not merely one out of many scriptures, all more or less true. Again, is it enough to show that the Hebrew chroniclers were, on the whole, accurate and true to history? To what extent does this validate Christianity — especially as a unique and supreme religion?

Another most important point is that the monuments prove a good many other things besides those which they are expected to prove. We cannot call them in as witnesses and ask them to please stand down when they are beginning to say too much; for there will be cross-examiners and a judge and jury.

Again, it is scarcely enough to show that the chroniclers were accurate in selected cases; for unless we can show that they are invariably accurate, we admit the thin end of the wedge and must finish by allowing that the "word of God" contains inaccuracies. If the apologists are satisfied to prove that the Bible is sometimes right, or even that it is usually right, let them be welcome; only let them adapt their claims to the modesty of their undertaking.

Surely it is no very wonderful or important achievement to show that the Hebrew scriptures are in many cases reasonably consistent with the facts brought to light by archaeology. It would be really strange if they were not. But they must be content to share this qualification with all other records that are not wholly false. Let us suppose that our thesis were the testimony of archaeology to the truth of Herodotus' history; what religion would that vindicate? Explorations at Troy, Mykenae, and Ithaca have vindicated Homer; shall we therefore reinstate the older Olympian gods? In short, what ancient history, myth, or religion is there in the whole wide world that could not be vindicated, so far as it coincides with facts, by archaeology?

So we cannot share with these apologists the exultation with which they circulate their "Testimony of the Monuments" and their "Recent Testimony of Archaeology to the Truth of the Scriptures." And we may take occasion to deny positively that a careful consideration of all the facts of archaeology will lead to the conclusion that the Hebrew scriptures constitute the supreme and final revelation of truth to man.

It may be added that these scriptures are not always consistent with themselves, and therefore cannot in every case coincide with the facts.

Still it will be consoling to a certain section of the public to think that they have naught to fear from archaeology, having the assurances of these learned writers to that effect. But in the minds of some, one feels sure that this apology will awaken the very doubts it was intended to set at rest, and that it may even arouse a spirit of independent inquiry into archaeology, leading to the realization of how many other things archaeology proves besides the partial veracity of the Hebrew writers.

A good illustration of the case occurs to us. If you saw a man take a great balk of timber and stay up a house and then cry: "Come in here, this is safe; see how the timber supports it!" — would you go?

STUDENT

"Down with Human Antiquity!"

THE feeling of resentment shown by certain minds when man's existence in remote antiquity is mooted, is probably, in part at least, an act of self-defense against a teaching dimly recognized as hostile to their supposed interests.

If I am mayor of Slocum-in-the-Hole, I am a figure of some consequence in the procession of notables headed by Adam some six thousand years ago and destined to be brought to a final halt very shortly by the second coming of Christ and the end of the world. But if through ages of unthinkable duration, nations, civilizations, whole races even, have passed away leaving no trace, what guarantee do I possess that I shall be familiar in men's mouths when old submerged Lemuria reappears and North America lies deep beneath the rolling billows of a new-made sea. For every thousand years that I concede to man's antiquity belittles my importance, and admits a host of rival claimants for a niche in the Temple of Fame. Therefore with heart and voice I pledge my hearty support to Archbishop Ussher's table of chronology and follow the crowd that shouts "Down with Human Antiquity!"

P. L.

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The Trend of Twentieth Century Science

Light as Destroyer

THE discovery of Lenard and Wolf—that light causes the disintegration of metals — does not seem to have excited the attention of the philosophers, though it is now a good many years old.

It is not the whole spectrum that does the work, only the extreme violet and ultra-violet rays. Their effect, falling upon a metallic surface, is to reduce it to powder. Not, however, visible powder, but molecular, even atomic. When the surface is covered with a fluid that would not ordinarily dissolve the metal, and the rays are then turned on, the powder is fine enough to enter at once into a kind of solution, the kind called colloid. A colloid solution is midway between a true solution, as of salt in water, and a suspension, as when Chinese ink is stirred in water. The particles are so small that they lie between the molecules of the water or other solvent, and show no tendency to settle. The ultra-microscope, which makes them in a certain sense visible, shows that they have not gone into true solution. In the case in question, the metal enters into this kind of solution.

What is true of metals is also true of minerals, perhaps of even organic matter. Sunlight, which contains a proportion of ultra-violet rays, is causing the slow molecular or atomic disintegration of everything. The whole earth is, as it were, evaporating. And though it can not as yet be proved, this also is probable: that under the same influence the atoms are likewise disintegrating into the real primordial element of our plane, our protyle.

Is there anything balancing this continuous disintegration? There must be, but as yet we do not know it. Plants gather together molecules into their structure, molecules of carbon and perhaps nitrogen. When they die these molecules are slowly freed back into the air. But where in nature shall we look for the gathering together of electrons into atoms and molecules to balance that freeing of them which goes on under the influence of light and electricity? The double process must be in constant play, and the electrons, coming together and separating after ages, would be the "atoms" of Lucretius — who must have known that they were not "blind."

STUDENT

The Hotness of Stars

THE stars, it is now said, throw out heat. But no one need imagine that the pleasant warmth of a cloudless summer night owes anything to *this* source.

The principle of measurement is this:

The spectrum of a luminous body is its light passed through a prism and thus broken into its composing colors, and then cast on a white surface. When the spectra of two luminous bodies are of equal intensity in the *middle* but of different intensities at the ends, the regions of red and of violet, that one of the two whose spectrum is brighter in the violet is the hotter. If these spectra are compared with those of luminous bodies whose hotness is known, *their* hotness also can be determined.

It is this principle which has been applied to the sun and stars. By its use the hotness of the sun comes out at 9608 degrees F.; that of the star Rho Persei at 5200; that of Lambda Tauri at no less than 72,000!

These differences of temperature correspond with what the spectrum also reveals of chemical composition. A star only contains those elements or compounds which can exist at its degree of hotness.

Such is the statement, but it will have to be modified a good deal with time. For first of all other factors besides heat must co-operate in determining the birth and viability of elements and compounds. Some of these factors may be at present entirely unknown to us. Secondly, the spectroscope can only tell us about surfaces, not about the real body of any celestial globe. And thirdly, though we can get the relative spectra of stars, so that one shall be comparable with another, the absolute spectra are impossible, since light has to come through our own atmosphere, suffering what changes we know not. STUDENT

Neurasthenia True and False

NOW that "neurasthenia" is so glibly upon the public as well as the professional tongue, it has become exceedingly desirable to narrow the meaning with a clear definition. We will bring the neurasthenics into a small and distinct place so that we may get at the root of their trouble.

A physician to the Neuralogical Institute of New York, Dr. Collins, has made a very useful initial contribution.

The *key* symptom of neurasthenia is inability to use the will — which is inability to be a *man*. The special inability is to act and initiate, and to restrain the mind from dwelling on symptoms.

The secondary signs are constant or ready fatigue, inertia, and some such physiological trouble as dyspepsia, irregular heart, and so on. Any normal person, sufficiently harassed and overworked, underfed or badly fed, or merely "normally" or venially breaking the laws of health, or badly circumstanced in any marked way, may develop *these*.

Dr. Collins puts the case in this way:

> The normal man may work and overwork, the normal man may worry intemperately, the normal man may encounter disease in its most tempestuous and undermining way, the normal man may break all of hygeia's laws, and as the result of these he does not develop neurasthenia. He may become inert physically, sluggish mentally; he may have disturbances of all of the important functions of his body; he may have no initiative, and he may be depressed and dissatisfied with what has been meted out to him; but such an individual has some disease or disorder of which these symptoms are but expressions, and as soon as these diseases or disorder are overcome, the symptoms which are commonly labeled neurasthenia will vanish.

The essential note of *true* neurasthenia is not emphatically sounding in this list. Those who are afflicted with *it*

> can neither start the ball of daily life nor can they keep it going when it is started for them. Physically they are tired and inert, mentally abulic (willless) and inactive. They are depressed, preoccupied with themselves and their infirmities, filled with foreboding, unable to accept assurance, their thought and conduct often under the domination of an obsession or obsessive ideas. They have symptoms referable to every system of the body; one may predominate today, another tomorrow; but fundamentally the symptoms that are invariable are the mental and emotional symptoms that have been enumerated above.

The two classes stand fairly well distinguished in symptoms. What *causal* distinction is there? Dr. Collins thinks the causation the same, the difference lying in the fact that in one case heredity is normal, reasonably good; in the other bad, neurotic, "neuropathic." Fundamentally the true neurasthenia

> has its foundation *in disordered mentality and emotivity;* . . . the manifestations of the disease are immediately conditioned by obsession and it is in reality an obsessive psychosis (disorder of the emotional "soul") on a hereditary basis.

We would suggest that this "hereditary basis" has been dragged in unnecessarily and that its existence is in many or most cases unproven. The "disordered mentality and emotivity" arose in the victim's own conduct, in certain explorations of the byways of sensation of which he is likely to say nothing to the physician. Bad heredity there *may* be, but in that case he brought with him from his last life the "disordered mentality and emotivity" which corresponds with that heredity, which attracted him to that locus of environment, and which sapped and is now sapping the roots of will.

This course of cure lies first in placing his physical condition in the hands of a capable physician *and then forgetting it*, forcing his mind away from it; secondly in the sustained attempt to oust all his ruling and obsessive emotions in favor of two only — the desire to do his duty, and the desire for the good of his fellow men, finding at last in this effort the presence and approval of his own soul and therewith the gradual return of will.

M. D.

Seed Vitality

BECQUEREL (reporting in *Comptes Rendus*) has been moved to some experiments on the vitality of seeds, arriving at a sort of paradoxical conclusion—that it may be extinguished without being extinguished.

The seed coat of many seeds, when dry, is perfectly air-proof. Becquerel therefore perforated the seed coat of some wheat, mustard and lucerne. Then he dried them in a vacuum at a temperature of about 100 degrees F. for six months. Then he subjected them to the temperature of liquid air for three weeks and to that of liquid hydrogen (which is nearly the absolute nil) for three days. In these various maneuvers, he thinks, life was entirely interrupted, not merely slowed down or suppressed, in fact extinguished. But when placed on moist cotton wool at a moderate temperature his seeds germinated as usual.

It is perhaps rather a question of words, after all. We only get a deeper impression of the vitality of seeds. STUDENT

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Nature Studies

Wiggin's Creek Project

THE wild region at the head of Snake River, Wyoming, is the source of water-supply for many irrigation projects which make possible thousands of prosperous homes. Under the direction of the Forest Service the forests will be protected, or if timber is needed, the culling will be done in such a manner as not to injure the conserving properties of the watersheds.



Lomaland Photo. and Engraving Dept.

RECLAMATION PROJECTS: NEAR WIGGIN'S CREEK, WYOMING
SHOWING PROFILE OF ROCKY MOUNTAINS

History of a Tree

A MEMBER of Leland Stanford Jr. University has gathered some interesting particulars about the life-history of a Sequoia gigantea, and *Harper's Weekly* recounts them. This tree was 15ft. in diameter at 5ft. from the ground, was 270ft. high, and its age was placed at 2171 years. When felled, it showed an enormous burn 30ft. high and occupying some 18ft. of the circumference. This was ascertained to have been due to a fire in 1797 A. D. For over 100 years the tree had been repairing this burn by in-growths from the edges of the wound. When the tree was cut, the traces of three other fires were revealed.

The history, in brief, is as follows. The tree began its existence during the second century B. C. During the first year of our era it was 4ft. in diameter at the base. When a little over 500 years old, about 245 A. D., there occurred a burning 3ft. wide. For about 1196 years no further injuries are recorded. In 1441 A. D., when the tree was 1712 years old, a second burn occurred, in two long grooves, one and two feet wide respectively. In 1580 another fire resulted in a burn 2ft. wide, which took 56 years to heal; and next came the burn of 1797, since when the healing has reduced the scar to about 14ft. in width. In each of the older burns there was a thin cavity occupied by charcoal, but above this layer the new tissue was sound and regular.

So this Sequoia began to grow about the beginning of the first Punic War, and was burned at several other historical epochs which the reader may fix by the events that occurred. What was going on in the place that is now California? For aught we know, there may have been forest rangers whose labors saved the great tree for such long periods and such a long life. Our notions of history and length of years seem puny indeed when measured by the leisurely life-cycle of this vegetable patriarch.

And the scientific aspect is as interesting as the romantic. Here we have an example of a natural record. To extend the principle in imagination is inevitable. How much more does Nature record? Her achievements in this direction are not limited by our power to read. This tree, which revealed nothing to the casual observer, has outlined its history for the botanist. If its wood were examined microscopically, and inferences drawn from a basis of experimental knowledge, might we not discover other particulars? The tree was affected by its surroundings; how much of those surroundings could be discovered from an examination of the tree? The question is one that cannot be answered summarily; and it suggests two further questions: Has anything ever happened which has not been recorded? And has anything ever been recorded which cannot be read?

We need not shock people's power of conception by asking them to scale the whole height at one bound; the steps may be made as small as they like, but there is no limit to their number. If we can read this much about past history from the tree, we may, by a more careful scrutiny, read a little more. Nor need we limit our investigation to trees; there are stones. Geology has already read a great deal from them. Not only the changes of climate and physiography, but the exact shapes of plants and animals are stamped on them.

It has been the claim of psychometrists that all sorts of past events can be read from relics connected with those events; and orthodox science has rejected the claims through a natural unwillingness to admit into its creed articles of faith for which it was not yet ready to provide a canonical sanction. But science nowadays finds itself equipped with new machinery in the shape of ethers, rays, and electrons; and may soon see its way towards an endorsement of things once deemed too superstitious for examination. Everything that has happened is recorded somewhere, and is accessible; it is only a question of ways and means to get at the record. STUDENT

Floods and Sunspots

THE overflowing of the Seine and other rivers in France was caused, says the Abbé Moreux, Director of the Observatory at Bourges, by excessive rain, which in turn was due to sunspots. On this basis he predicts more floods in 1911-12 and 1913. And *we* predict more theories in 1914. H.

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Students' Path



From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives as I know, pre-eminently in yours.

Theosophy Points the Way to the Right Life

THE only way to live is the right way. Surely there are very few who would not acknowledge in the privacy of their own hearts that they wish to live in the right way. But in these days, when it has become out of fashion to talk about such things, there are some, who, if asked the question, would say, out of bravado, that they did not care. Yet, at the moment of saying it, they would feel a something within them which would speak in another fashion. There are others who would admit their willingness to live rightly, with a fervor which would die away in a few minutes to a forgetful carelessness. Comparatively few would feel in their hearts the tremendous import of the question, for this alone would show a real and permanent desire to lead a right life.

It will be evident at once, that each man must decide this question for himself. He has a right and power to do this which nothing in the Universe can take from him. That is the meaning of the statement in the Declaration of American Independence, that "all men are born free and equal." It is the power of choice which distinguishes him from all other created beings. And it makes him man by a power which is born of his own free will. This may act through the flame of the divinity within him which we call conscience, or it may turn towards the passing desires of the moment.

When once a man understands this thoroughly — and what is more reasonable or easy to understand — he will begin to break away from the thousand and one ready made nostrums, creeds, dogmas, and hypnotic ideas which have held him in thraldom. He will begin to beware of false prophets. He will cultivate a keen discernment regarding men, or communities of men, who have an unfailing panacea for human ills. Such as these will become discredited partly through their evident failure to accomplish any world-wide benefit to humanity, and partly through the revelation of the gloomy shadows of ambition and self-seeking which stand upon their altars. The keener insight which comes of self-knowledge will enable him to distinguish.

But someone may ask: Is all the past of no service then? Does it contain nothing which offers a sure foundation, nothing that points out the way? Where shall we find the clue to the truth amongst all this clamor and discussion and divided opinion?

The reply to this very natural question is found in the title to this paper: *Theosophy points the way to the right life*, and in considering how this may be made clear, we cannot do better than quote from a speech lately delivered by an eminent scientist. He said:

> Each fresh start on the never-ending quest of of "Man as he ought to be" has been the response of theory to fresh facts about "Man as he is," and meanwhile the dreams and speculations which have moved nations and precipitated revolutions, have ceased to command man's reason, when they ceased to accord with their knowledge.

Now this is exactly what Theosophy does. It brings to light fresh facts about "Man as he is." That wonderful book *The Secret Doctrine* by H. P. Blavatsky, is full of them from cover to cover. They are fresh facts only in the limited sense that they are almost unknown in our Western crystallized system of knowledge, because they have been hidden during the growth of modern Western learning. Our Western scholars are slow to believe this. They are not willing to grant that the churches and universities have not all the possible or available keys to knowledge, or that the world has been in darkness for thousands of years.

Yet every man can study it out for himself. The facts are there, and the capacity to judge of them rests with all men. Why not look and find out what there is in it? Theosophy does not try to force upon the public the truths which it holds for their benefit and enlightenment. No good could come of that. But they are offered without money and without price to such as have need of them. To others they would be useless.

The immense importance of some unified understanding about the essentials of right living is illustrated by the difficulty of answering the questions of childhood. Humorous stories without number are told of such questions, and of the evasions which become necessary, either to cover the ignorance of the parents, or to avoid the direct issue which the clear-sighted child could see, and which perhaps the parent had also seen at one time, but had stifled by continued effort to conform to some routine of thought which the influence of the times had brought about. Let it be emphatically stated that there is no need for this condition of affairs. For the natural religion of the human heart, which Theosophy explains, is as readily understood in its essentials by a child of tender years, as it is by the perfection of full grown manhood.

Again, what can we say to the young man or woman who is just starting out in life with all the freshness of youth and the eager energy of comparatively untried human nature? Is there nothing we can tell them as to the right way of living except the platitudes which serve so little purpose, and which really avoid the main issue? How great is their need for some guidance, some vital principle or ideal, to which they can appeal in every emergency, in the thorny path which lies before them.

It will not do to say that no such dominating principles exist. To argue this would be to assume a world created almost at haphazard. Is there nothing behind the crazy-puzzle of the creeds and isms which are interwoven over and beneath the surface of our modern twentieth century life? Is there nothing which can be said to the young man which shall be so true, so convincing to his own nature, that it will stand out as a beacon light to guide his steps?

Many maxims and injunctions and precepts may be used in this attempt, but they would all be of little avail unless they touched upon and illustrated something in the young man's character within. Otherwise they would be as idle words, soon forgotten in the rush of unaccustomed circumstance, or twisted from their true meaning by cunning desires ever ready to deceive the real soul.

There is clearly no solution of this difficulty but the training of each individual character so that it may become strong through its own recognition of its true position in life.

What this true position is, it is the mission of Theosophy to explain. To quote again:

> Each fresh start on the never-ending quest of "Man as he ought to be" has been the response of theory to fresh facts about "Man as he is."

What is the teaching of Theosophy with regard to "Man as he is"? Theosophy declares that man is a soul and that this soul of the individual man is passing through a period of experience for its own benefit and enlightenment. This is the true evolution of man. The period extends over an enormous length of time, during which the real man assumes an earthly body many, many times, learning something every time which determines the character of his next earthly experience. And so at last he becomes a perfect man. In the words of the Bible he becomes a god knowing good and evil.

And so good and evil are the things to be known. What are they? Are they not something which we feel within, by our inner consciousness to be the opposite poles of being? Some people call them heaven and hell, and this is really all the same thing. For heaven and hell are really states of consciousness, and not places, as is so crudely taught by an unintelligent ecclesiasticism.

The teaching of Theosophy, then, is that man is placed for his own benefit and spiritual evolution between these two poles of conscious being within himself. It is the dual nature of man. Everyone knows about this and feels it to be true, but everyone does not know that this great central and all-important fact was exactly what Jesus and all the other great Teachers of mankind intended to elucidate by their teachings. It was also the central idea of all the great philosophers of ancient times.

At the one pole of man's consciousness is his spiritual nature, the kingdom of heaven, the god or good. It would be a desecration to invest this universal essence with the personal idea. It is the Great Spirit of all religions, from the days of the Golden Age of humanity, and it has been worshiped under many names and symbols. And its fruits are, in the words of St. Paul: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

At the other pole of man's being stands his material nature, which is typified by the body in which he dwells during his waking hours. Connected with this are the senses, passions, and desires of earth-life — the striving for the separate self, regardless of others, ambition, anger, and wilful ignorance.

And these two opposites are those which it is man's destiny to understand and blend together. It is the titanic struggle of the ages — the drama of the human soul.

When a man has realized these facts by finding their confirmation, not only by the comparative study of religions and philosophies, but also within himself, he has taken a great step in advance. He is on the road to the knowledge of everything that is best worth knowing — the lasting truth which will stand him in good stead for all time. He has seen that two paths lie before him, between which he must choose. He is here for that purpose. It is his life work, and it is the only thing which is really worth living for.

As a help to choose the right path, all the great Teachers have left us golden precepts. They breathe the same spirit throughout. The great idea behind them is the cultivation of a spirit of tolerance, helpfulness, love, and self-sacrifice for others. Selfishness in every form must be done away with, and selfishness has many forms which the world does

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CORONADO BEACH AND HOTEL DEL CORONADO, CALIFORNIA
Photo. by Slocum, San Diego,

not call by that name. It would be useless to name them. They are endless. But the opposite feeling—the buoyant, sunny and positive good will towards all mankind is a great eradicator of these. If the weeds are removed the real plant will grow, for, as Katherine Tingley has said:

> The knowledge that we are divine gives the power to overcome all obstacles and to dare to do right.

What does Theosophy say about the right way to live? It re-echoes the immortal precept of the Delphian Oracle, "Man know thyself." This means the recognition of the truth about "man as he is," of his dual nature, the earthly and the divine. Then follows the realization that there are two paths between which he must choose in all his undertakings. The spiritual influences which reach him through the gentle whispers of conscience can be eagerly listened for in the silence of his own inner being, and if obeyed there will be an increasing awareness of this guidance until at last he will find peace and joy unspeakable. This is true Wisdom. It is hidden from the man who is selfishly seeking his own happiness or supposed success, to the detriment of his neighbors, and it is far removed from all those who seek unusual powers for the purposes of vanity or of self-aggrandizement. But it can be approached by anyone who will resolve in his heart to lay aside the delusions of his selfish personality, which bring nothing but unrest and disappointment, and having laid them aside, to live a life of sweet and courageous helpfulness. Every man, woman and child can do that. For it is true manliness, and true womanliness, and the beauty and charm of childhood. It is the basis of true religion, and it binds us to mankind by the only tie which exists for eternity. It is our only salvation.

Listen to the words of the three Leaders of the present Theosophical Movement.

H. P. Blavatsky has said:

> Were the churches themselves not carried away in the flood of negation and materialism which has engulfed society they would recognize the quickly growing germ of the Christ spirit in the hearts of thousands whom they now brand as infidels and madmen. They would recognize there the same spirit of love, of self-sacrifice, of immense pity for the ignorance, the folly, the suffering of the world, which appeared in its purity in the heart of Jesus, as it had appeared in the hearts of other Holy Reformers in other ages, and which is the light of all true religion, and the lamp by which all the Theosophists of all times have endeavored to guide their steps along the narrow path which leads to salvation.

William Q. Judge has said:

> The power to know does not come from book study, nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul, and permits that light to shine down into the brain-mind.

Katherine Tingley has said:

> This need not remain the age of darkness, nor need you wait till another age arrives before you can work at your best. It is only an age of darkness for those who cannot see the light, but the light itself has never faded and it never will. It is yours if you will turn to it, live in it; yours today, this hour even, if you will hear what is said with ears that understand. Arise then, fear nothing, and taking that which is your own and all men's, abide with it in peace for evermore. C. W.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Are all men immortal? If not, what is the use of Reincarnation, and what are Theosophists working for?

Answer Surely the answer will turn on the meaning of the word "men." By this do we mean the personal man of desires and appetites, the outer, everyday man; or is the real man something which lies deeper in our natures, who in the majority rarely shows himself, but for all that is there all the time, although hidden: the spiritual nature, the divine soul?

Theosophy teaches that the outer personal man dies, that it is the soul that reincarnates, and that in its essential nature the soul is divine and immortal. Hence we must say that man as the ordinary man thinks of and knows himself is not immortal; there is surely very little of the divine there; and indeed, how many would wish themselves immortal as they know themselves habitually to be? And yet there is something in our inmost natures which may perhaps but rarely show itself, but of which we do at times get faint glimpses, in moments of aspiration, or unselfish endeavor, when we forget our habitual selves and stand forth as our real selves — something which is kindred to the divine. To fully attain that, to become that, to become "perfect as the Father which is in heaven is perfect," that will be to attain immortality.

It is for that purpose that we reincarnate again and again, and it is for that Theosophists are working. Not that they shall attain that perfection for themselves alone, and as an end for themselves, but that the whole human race may be raised up to the stature of the Divine.

The following is an answer which William Q. Judge made to a similar question, and which is worthy of study in connexion with this.

The second of the questions would not have been asked if more attention had been paid to the acquirement of an accurate understanding of the Theosophical philosophy. It has never been a secret doctrine that "but few among mortals strive for perfection and out of those only one in ten thousand reaches the end desired." These words are to be found in the *Bhagavad-Gîtâ*, which was printed first in English 100 years ago. But even if we did not have the direct statement in the *Bhagavad-Gîtâ*, the fundamental Theosophical doctrines compel us to the conclusion that many will fail to reach immortality.

Since, however, the same doctrines teach us to analyse and determine as to what "many" or "us" mean, we find that the theory under discussion applies solely to the lower or strictly human ego and not to Spirit. The object, therefore, of reincarnation is that all the possible egos may have the chance to become immortal by uniting themselves with Spirit. If they do not, they lose. But further yet, it is laid down that the periods of evolution succeed each other in endless succession, and all who are "left over" unsaved at the end of any one of such periods are taken up again, in the succeeding evolution, for the purpose of working up to perfection. Thus in every Manvantara numbers of egos reach perfection, for that period is very long as mortals count years. I say "numbers" because in fact the number is very large although, if compared to the entire whole, they may not seem to be many.

This is what Theosophists are working for — not only to reach perfection themselves but to help all other men to do likewise. And they should remember that whether they like it or not the laws of life will bring them upon earth again and again until they believe in the doctrine, and acquire aspiration, and turn both into action.

STUDENT

GIVE up thy life if thou wouldst live.

THE WISE ONES tarry not in pleasure-grounds of senses. The WISE ONES heed not the sweet-tongued voices of illusion.

ETERNAL life's pure waters, clear and crystal, with the monsoon tempest's muddy torrents cannot mingle. Heaven's dewdrop glittering in the morn's first sunbeam within the bosom of the lotus, when dropped on earth becomes a piece of clay; behold, the pearl is now a speck of mire.—*The Voice of the Silence*

THERE is no happiness except in righteousness.

FULL of love for all things in the world, practising virtue in order to benefit others — this man only is happy.

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The "Mysteries of God"

"THE Life of the Waiting Soul in the Intermediate State": such is the title of a book in a publisher's announcement. It is by a Doctor of Divinity and in its tenth edition. It is an unsettled and interesting question to most people what is supposed to happen to the soul between the death of the body and the "second advent" or "judgment day." The fact that there should be this kind of speculation in religion is important.

"Some Laws in God's Spiritual Kingdom," is another title in the same list. Evidently it does not refer to the laws that will obtain in a future heaven, but to the laws of the spiritual kingdom in the heart of man on earth. That this kingdom actually exists in so definite a sense as to have laws is surely an advance upon the vaguer form of more conventional religion.

"The Men Who Crucify Christ," is written upon by the Bishop of London; and the title implies that the crucifixion of Christ may be regarded as something else besides a literal event. For this Christ, which men crucify daily, cannot be Jesus of Nazareth, but must surely be the Christ in man, the Higher Self whom man spurns and denies. The bishop also writes on "The Mysteries of God," "Joy in God," and "The Call of the Father"; the titles again suggesting a treatment of the themes as relating to spiritual experiences rather than theological episodes. In his "Love of the Trinity," we find an uncertainty as to whether the genitive is subjective or objective.

The truth that revelation comes from within, and that man must approach the Divine by understanding his own nature, grows among us, but is much hampered in its growth, as we daily see, by the reluctance to widen our theological views. As an illustration, take that problem of the condition of the soul between death and judgment. Is it not the dogmas that hamper perception of the truth? People are disposed to think that the soul, *liberated* from the body, passes speedily into bliss; but the ecclesiastical dogma of the resurrection of the body stands in the way. The real meaning of resurrection is that the soul will rise again *from* the body, the body being the tomb. So death is a resurrection. The idea that the body itself is to be resurrected is a materialistic interpretation put upon the original doctrine by certain of our remote ecclesiastical ancestors.

Again, are we not hindered in our understanding of the laws of the spiritual kingdom by the church dogma of the future heaven? Many devout churchmen have declared that in Jesus' teachings they find nothing to suggest that doctrine; but, on the contrary, he always speaks of an internal spiritual "kingdom," to be attained by man while on earth. That this kingdom has laws, just as the natural kingdom in which we habitually live has, is only reasonable and logical. Can we evoke a spiritual life within us, which shall confer on us not only holiness but Knowledge?

"The Mysteries of God" suggest those ancient Mysteries to which the church owes so much. True, our acquaintance with those Mysteries is derived chiefly from accounts of their condition in times when they had degenerated into little more than spurious imitations; yet, even so, we find the universal respect accorded to them testifies to their one-time efficiency and sacredness. In antiquity the "Mysteries of God" actually formed the subject of Schools or Sacred Colleges, presided over by those who possessed the qualifications which others have merely claimed to possess, and into which candidates were admitted by initiation. We find the traces of this in our ancient history. This helps us to understand what a church really is. It is something more than a religious society. This fact is indeed recognized by some of our churches, but their title to be regarded as something greater than a mere society rests more upon arbitrary claims than upon evidence.

One would be disposed to anticipate that the church of the future would appear gradually and spontaneously, as a kind of Masonic brotherhood of all those, in all lands, in whom the Spiritual life had become a reality; and that such a church would at first be unrevealed. Indeed it may be that the invisible and unconscious union of such Souls does actually now constitute an invisible church, in which its members perhaps unknowingly worship, and which acts as a potent spiritual leaven in the mass of humanity. In this case, *initiation* would seem to imply the attainment of such a state of knowledge as to be *able to recognize that such a church existed* and that one was a participator in it. But such knowledge would be of the kind which cannot be communicated. Such a church as has been suggested would not be able to manifest itself outwardly in the world before the requisite conditions were attainable. Obviously the moral consciousness and intelligence of society at present are not yet such as to render an outward organization of the kind possible. The idea we have suggested does not lend itself to the pretensions of authority and ambition or to any sort of fanaticism; the real church would be as distinguishable from any other church as a real man is distinguishable from an artificial man.

STUDENT

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Conversion and Civilization

THAT not all clerics take such roseate views of the prospects of converting the world to the Christian view as some do, is shown by the recent utterances of a clergyman in Brooklyn before the International Students' Bible Association.

But this speaker evidently does not confuse conversion with Occidental civilization, for the two views he is reported as enunciating were: (1) That the conversion of the world was never farther from realization than at present; and (2) that civilization does not make man better but worse. (? !)

In support of the former view, he says there are more "heathen" in the world now than formerly, and that there is a great decadence among Christians themselves. In support of the latter opinion, he points to the elaborate machinery which Christian nations make, for the purpose (as he says) of protecting themselves from each other.

This man's hope, therefore, in view of the position he holds, must be, one presumes, to convert the world, especially the civilized world, to goodness by means of the Judaeo-Christian Bible. He must think the world has not yet had enough Bible, and that the Bible has hitherto been contending against an overwhelming antagonistic force, which, however, will eventually be overcome by the Bible.

He does not necessarily propose the abolition of civilization; his words do not state more than that civilization alone fails to make

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men better. He wants to convert people, whether civilized or not.

The inventions of civilization have *united* the world and thus convinced it of the necessity for establishing a spiritual union to correspond with this material contact. And so all the world, both East and West, is shaking itself free from a long spiritual lethargy, casting aside the sectarian creeds that sufficed it as night-lights, and seeking once again the essentials of religion. These essentials are of course found to consist in an awakening of the spiritual life and consciousness in man, for the (higher) intelligence and will of man himself is his only final resource. True, some have mistaken their way and are trying to find salvation in dim and flickering glows and trusting to the quicksands of mere philanthropic sentiment for inspiration. But it is the higher nature of man that is his savior, not the lower; and true religion is what teaches us to evoke our higher nature, so that we may collectively aspire to a better life than that of aimlessly following the senses.

In fact, Theosophy, the eternal Wisdom-Religion, is being reborn in the world, to take the place of dogmas and speculations; and this alone can convert and truly civilize the world.

STUDENT

The Submerged Cities of Atlantis to be Explored

AN announcement is made in the American papers that an expedition is being prepared which promises to lead to possible discoveries of the deepest interest to all students of Theosophy and to every intelligent person who can realize their far-reaching possibilities in modifying the accepted views of the past history of mankind, particularly in the misnamed "New World."

Thirty or forty years ago the powerful imagination of the brilliant French writer, Jules Verne, produced that fascinating romance which has been the delight of so many thousands of schoolboys and older boys too. The leading interest of the book is concentrated upon the doings of a wonderful electric submarine which could descend to great depths and travel immense distances. Of course at the time the book was written submarines were not invented. During one of the journeys of Jules Verne's imaginary submarine under the Atlantic, it came across the ruins of some of the lost cities of Plato's Atlantis, from which the crew obtained much treasure.

We are now told seriously that sufficient evidence has been forthcoming of the existence of the remains of submerged civilizations to induce a scientific and treasure-hunting expedition to explore the depths of the Caribbean Sea by means of submarines such as those of Chevalier Guiseppe Pino, now being used to recover the Spanish gold sunk in the battle of Vigo Bay. For many years Indian fishermen have been bringing up carved stones and small objects of gold and silver from the sea miles off the coast of Central America, and the Maya traditions confirm the belief that the explorers may find wonderful things under the waters. The expedition is being financed by American, Mexican, and English capital, and several distinguished archaeologists are to accompany it. For obvious reasons all details are being kept secret until the return of the expedition warrants their publication.

A corroborative piece of news comes from New Orleans which makes the probability of finding something more likely. Professor Monsonyi of Budapest, Hungary, a distinguished geologist and archaeologist who has been spending several months in Central American exploration, announced, on his way through New Orleans, that he had found good reason to affirm the existence of immense sunken cities at no great depth in the Caribbean Sea. He claims to know the location of several, and believes that the mysterious cities of Yucatan were provinces of the great Atlantean Empire now lying at the bottom of the sea.

An article on the probability of unveiling some of the mysteries of the antique civilization of America through the investigation of the submerged cities, written by an official of the Mexican government, appeared recently in the *Los Angeles Examiner,* and is of great importance and interest to students of Theosophy from its frank admission that thousands of years before the civilizations of Egypt or Babylon came into existence (according to the accepted beliefs of today) great and highly cultivated races of men lived in Central and South America. These were people of enlightened and merciful habits and customs, not barbarians in the least; but, as they weakened and degenerated in the course of ages under the inevitable law of Cycles, they fell under an overwhelming horde of fierce and cruel people. After the fall of the earlier culture a curious blending of incompatible ideals of life held by the two races took place. The Mexican archaeologist says:

> Hence the paradoxes of a strikingly modern school-system, the gentle bringing-up of children, the installation of hospitals, and a perfect parcels and letter post side by side with human sacrifice, cannibalism, and torture.

Even the statues of the older civilization were adapted by the Aztecs for their cruel sacrificial cult, and troughs were cut at their feet to hold the blood. The Mexican writer is responsible for the following very remarkable statement:

> That these ancient peoples were highly cultured is thoroughly proven by the ruins they have left behind, and that the gorgeous Aztec and Inca civilizations were lower forms living on the higher culture they had usurped, and debasing it, is attested by the records of their conquerors. In the Usamatsintla Valley, on the border line of Guatemala and Mexico, are some of the oldest and most majestic of the ruins. These were once the city of Tikal, an immensely rich and powerful town. In Tikal — and how old it is no one knows — have been found evidences that the Mayas used paper chemically prepared from wood fiber, and that they had printed books and libraries. They had telescopes and astronomical apparatus as perfect as many of today. They had a perfect calendar. They played tennis and baseball and built immense stone courts lined with stone seats for their contests. They had theaters and hippodromes. Their art was excellent. They used gold and silver lavishly, even in their household utensils. Their carvings in stone and wood betrayed a higher culture than Egypt or Assyria or China. They built pyramids strangely like those of Egypt.

Here we have the plain assertion and it would seem the proof of one of the most significant of the teachings of H. P. Blavatsky, i. e., that high civilization is not the exclusive possession of our noble selves — even if we dare to call our conditions really civilized — but that the history of mankind is one of continual rises and falls as it slowly climbs the winding road that leads to the real heights of spiritual wisdom. The high tide of civilization is never long at one place, but the most advanced souls incarnate from time to time at those places where it is near the flood and give it an additional impetus, so that there is no real decline in the larger sense.

It would also seem from the continual reports we receive of surprising discoveries in Central and South America that Katherine Tingley's statement, made fourteen years ago, that American civilization is older than (Aryan) Indian, is being fully confirmed. Archaeologists will have to focus their attention on the so-called New World to get more complete information about a more "primitive" mankind than anything the Eastern continent has yet offered.

One of the branches of Theosophy which H. P. Blavatsky urged upon her students and the thinking world as of great importance was the study of the evidence in favor of the existence of lost civilizations of antiquity and the forgotten races living before the (last) "Flood." The special importance of the clear demonstration of this to the world at large is that its establishment will perforce so greatly change the current ideas of the development and nature of man and of our possibilities as to compel the acceptance of the teaching of Reincarnation, the only rational explanation of the meaning of our ephemeral personal lives, which is one of the most powerful agencies in promoting the spirit of Brotherhood for which the Theosophical Movement exists.

R.

Races and Cycles of Humanity

IN an archaeological article we find it remarked that the treasures discovered in widely separated regions show an astonishing connexion among the old civilizations. As we lift the veil of the past, we recognize that there has been only a single homogeneous civilization, which, adapting itself to the various geographic and ethnographic centers, is transformed into secondary independent civilizations.

Is this true? Yes, it is true in one sense, but not in another. In legal oaths the witness swears to tell not only the truth but the whole truth. This statement is not the "whole truth"; hence, if accepted as such, it becomes an error.

The process of race-diffusion from a homogeneous and widely-spread civilization has happened ***many*** times. Our archaeologists are too modest in their speculations. And why indeed should there have been only one such event in the history of humanity? Turn to geology. There we find strata multiplied into systems, and systems piled into ages; the earth passing through many revolving cycles of heat and cold, dryness and moisture. It has been so with man: instead of dispersal from a primitive unity, we should speak of his *latest* dispersal. That "Aryan migration" was merely the *latest* great dispersal. There have been others before.

A few figures from the approximate data given in *The Secret Doctrine* may be quoted here:

1. There are seven ROUNDS in every manvantara; this one is the Fourth, and we are in the Fifth Root-Race at present.
2. Each Root-Race has seven sub-races.

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3. Each sub-race has, in its turn, seven ramifications, which may be called Branch or "Family" Races.

4. The little tribes, shoots, and offshoots of the last-named are countless. . . .

Our Fifth Root-Race has already been in existence — as a race *sui generis* and quite free from its parent-stem — about 1,000,000 years; therefore it must be inferred that each of the four preceding Sub-Races has lived approximately 210,000 years; thus each Family-Race has an average existence of about 30,000 years. (Vol. II, pp. 434-5)

In view of such figures, it will be seen that modern research has ventured to explore only a very little way.

It will be said that the above figures are dogmas and that science must proceed by induction. We find, however, that the results obtained, as is alleged, by induction, are various and conflicting. Of course this is inevitable, for who could make a *correct* inference from such a vast and miscellaneous mass of data, even if these data were correctly stated? So we cannot expect absolute exactitude from such a source; hence it is useful to apply the deductive or opposite method as well, and to study the facts in the light of a pre-established system — that of the archaic Secret Doctrine. If we make *self-consistency based on natural fact the touchstone of truth,* we need never fear dogmatism. A seeker who seeks truth and is able to recognize it when he finds it, does not care whether he got it by induction or deduction, by tuition or intuition. STUDENT

The 'New Type of Christianity'

THE editors of *The Biblical World,* issued by the University of Chicago Press, in boldly announcing, in their July issue, their recognition and advocacy of a "new type of Christianity," have aroused considerable interest in the religious world. Their course is in marked contrast to another course which is being taken, and with equal emphasis, at the present time — the attempt to fortify the older type of Christianity by evangelistic efforts on a larger scale than ever. These opposing tendencies mark the new lines of cleavage that are manifesting themselves in the crust of the ecclesiastical earth — whether due to the expanding force of internal fires or to the gradual process of dessication and consequent shrinkage, we shall not attempt to say.

The editors seem to realize that all *religion* must rest on actual *spiritual knowledge.* They lay stress on the difference between knowledge based on experience, and ideas based on early impressions or on a conscientious acceptance of authoritative pronouncements. This is commonly called the difference between science and dogmatism. It is currently assumed that religion has the monopoly of the dogmatic form of belief, and that science has the monopoly of the kind of knowledge that is based on experience. Our new theologians wish to retain their religion, but to transfer it from the dogmatic class to the scientific class.

They see, however, that religion cannot become identical with modern science and yet retain its distinctiveness. If religion, therefore, is to be based on actual facts, those facts must be of a different kind from the facts upon which modern science rests. They must be "spiritual" facts.

The recognition of the reality of the spiritual and of the possibility of fellowship between man and God — is stated as necessary to the highest type of religion. Upon what, then, does this religion rest? Setting aside what is called "psychic research," as being wholly out of the question as a possible basis for a religion, we have what may be called a system of mysticism or theosophy, in which truths are arrived at and doctrines determined by interior *experiences,* or possibly by phenomena manifested to bodies of people. This is the meaning that must be attached to the word "facts" in such a connexion.

At once we realize the possibility, the extreme probability, of unlimited delusion and fanaticism, and the argument resolves itself into this — that these reformers are not really embracing a definite system but rather feeling vaguely out towards something hoped for but undefined. They will be told that their new religion has no framework, and this will be used by the churches as an argument in favor of their several systems of orthodoxy. But there is a point when freedom, even if homeless, becomes preferable to a home from which the spirit of liberty has departed; and we must sometimes venture out into the unknown.

As time goes on, one must expect to see many more of these tentative expeditions into the unknown; and one is led to ask where all this chaos is to end. Again the answer seems inevitable: people will identify the true with the effectual and will gradually group themselves around any doctrines or any cause that may prove able to bring light into the darkness, order into the confusion, and harmony into the discord. Doctrines will be judged by their merits, by their practical fruits. Cults and beliefs may suffice in times when people can afford intellectual amusement or emotional gratification; but stress of circumstances will impel them towards what is helpful and efficacious.

Theosophists labor to make known the teachings of Theosophy, in the conviction that these will fill the rôle just indicated and prove as helpful to the great circle of humanity as they have already proven to the smaller circle of Theosophists and of others more or less consciously affected by Theosophy. They have the facts of the life lived by the students at Point Loma, and earnest Theosophists everywhere, the results achieved in the Râja Yoga Schools, and other effects that have been brought about by Theosophy. Also they can point to the teachings of Theosophy as constituting a uniquely logical exposition of the laws of life, which is demonstrable by means of its practical application. The value of these teachings may be indicated by a consideration of the great difference which even a slight acquaintance with them would have made to these reformers of Christianity. Had they definitely known of Reincarnation and Karma, for instance, their speculations would have taken quite a different channel. Had they had knowledge of the clue afforded by the Theosophical teachings as to the Seven Principles of Man, they would not have been in such perplexity about the distinction between the various terrestrial, psychic, spiritual, etc., factors which enter into the composition of our mind. Not that they should accept these teachings as dogmas, but these teachings would have been to them like "revelations" and would have unlocked the doors to many self-evident truths.

A teaching which actually shows a man certain facts relating to his own nature is not a dogma; it is instruction, tuition, help. Theosophy can do for the inner life what science has done for the outer life — point out facts, show the laws in operation, equip people with power. Thus Theosophy may rightly be said to hold the key to the situation. STUDENT

Higher Criticism

IF the beauties revealed in art, music, science, archaeology, etc., have led to the "higher criticism" as an attitude of mind, in regard to what is called revealed religion — it is clear nevertheless that there is urgent need for a still higher and more intelligent attitude.

To take only two instances out of thousands available—Arnold's *Song Celestial,* and Wagner's *Siegfried.*

The first is a rendering in beautiful modern poetic form of one of the world's sacred scriptures. What says the "higher criticism"? That the "heathen" who penned the original text must have possessed wonderful poetic and descriptive faculties, as well as a profound philosophy of life — and that Arnold happily seized both and presented them to us in pleasing garb. And that much in the poem forms the foundation of the world's religious systems, including the Christian—while yet soaring beyond them all in some important respects. And so on. The higher criticsm smiles graciously, and we bow in acquiescence.

Then as to Siegfried. The higher criticism would say that these old Scandinavian and Celtic folk-tales probably rest on a substratum of historical fact. With what marvelous genius Wagner gave them dramatic and musical expression! And how vividly descriptive is the music during the awakening of Brunhild amid the surrounding flames! Very probably, it would say, there was some inner meaning in all this which Wagner perceived and sought to convey. Brunhild was certainly a charming type of Valkyrie-goddess. And so on.

But suppose that the only ones, broadly speaking, who knew the real meaning of *The Song Celestial* and the Siegfried legend were those who originally penned them, or perhaps sent them down the stream of time before transcription?

The higher criticism pauses where our writers did, and sees in the one a field of battle in Asia, in which various warriors participate; and in the other the heroes, valkyries, gods, and demons of folk-lore and mythology.

Yet both are true *mythoi,* the peculiarity of which is that they possess several keys.

One key is, that the field of battle and its warriors in *The Song Celestial* — Siegfried and Brunhild, etc., in the other *mythos* — are the faculties and powers residing within the body and soul of man himself. To one who realizes this, the swelling and majestic chords typifying the approach, at the cyclic moment, of the warrior-soul to its seemingly awakening inner God, when Siegfried advances *through the flames* — have overwhelming significance. Drama then yields to Mystery-play, even as criticism must yield before higher action in daily life. STUDENT

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THE attention of our Readers is called to the Special Subscription Offer. See page 20.

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Art Music Literature and the Drama

The Irish Language Movement

AFTER a three years' struggle, the Senate of the new National University in Ireland has adopted as essential for matriculation, from 1913, a knowledge of the Irish language. The victory has been due to the efforts of the Gaelic League, against the persistent hostility of official clericalism. The following comments are from a recent editorial in *The Irish Nation*.

The essential Irish Saga is over and the Gael is victor. Once again an idea has brought the mighty low, and dreamers of dreams have proved stronger than an army with banners. There are bolder and grander achievements to be, and those whose faith in the historic Irish nation is firm and fervent cannot rest content with one success or twenty, but at the moment they may well be pardoned for indulging for a spell in the luxury of looking backward, too, and re-living the saga now so happily and so brilliantly concluded. Its three years' course has been crowded with incident and drama, picturesque with character, vivid at times with emotional experience.

. . . It is difficult for any thinking man or woman, in dispassionately reviewing the events of the last couple of years, now rounded off so dramatically, not to be stirred with admiration and pride for the way in which all sorts and conditions of people have grown animated over an educational and intellectual issue. Surely this sort of spirit is precious to a country, and great in its possibilities. To what finer factor could a young university appeal than to the national enthusiasm of a people who are nothing without enthusiasm? This gleam of the inner life, this flash of the Kingdom of Heaven within them, ought to have been hailed and cherished from the start, but happily the surprising and unreasoning opposition has only intensified its quality and its character.

The Gaelic League, backed loyally by the stronghearted popular councils and by a brightening and rising country press that is closer to the people and knows Ireland better than the Dublin press, has won this vital struggle. And the Gaelic League means no mighty and mysterious organization, but just a working Irish brotherhood in which purpose and project and atmosphere bring out the best in the individual, give life a sense of missionary zeal and a touch of the beautiful. . . .

As for the Irish language, it now inevitably takes a more decisive place in the national economy. Even to doubter and opponent it is not the same as heretofore. They begin to realize its mysterious force, like a gospel that has begun to be successful. The friends and missionary devotees to whom it means things too deep and magical to be intellectualized have the feeling that somehow Ireland has become a healthier and more hopeful place, that a step has been taken whose effects as the years go on will be greater and subtler in all spheres of the nation, from the mental to the industrial, from the market to the home. And they are right. But it is a long story, of a kind learned long ago in other lands; and it will be pleasant for Ireland to learn it by experience.

To find, among those immersed in the cares, turmoil and drudgery of strenuous battle, so clear a perception of its meaning and outcome is matter for rejoicing, and augurs well for future developments. STUDENT



AMONG THE LAKES OF KILLARNEY, IRELAND

American Music and Conditions for its Growth

AMERICA has been so long condescendingly told by European celebrities in music that she hasn't a "musical atmosphere" but that she will have, with more orchestras, more music schools, and more European celebrities on her boards, that it is refreshing to read the following, translated (in *The Musical Courier*) from a private letter written by Ferruccio Busoni, one of our modern musical giants, and one whose piano playing evinces a new and higher touch.

The musical corporations such as the symphony orchestras, some of the great choral societies, and string quartets, are of prime importance. But America will be able to enter the ranks only when one will be able to speak of an American school in the same manner that one is justified in speaking of a German, Italian, and French school.

Schools of art rise from the soil of the country, from the idealism and religious sentiment (*not* in its ritualistic sense) — religiousness which is expressed in the lifting of one's hands, eyes, and desires for something higher. . . . Out of the soil rises the character of the people in tonal forms which are true and its own; and from the root of this plant will grow the *Volkslied*, which in the North sings of glowing fires and good fellowship; in the southern countries of tropical nights and that longing which rises from the conditions of the soil. America's highest ideals are, up to now, liberty and unity. But where is the great Song of Liberty which would make all hearts beat high; where is the great connecting chain of folk songs telling the history of the country? . . .

You may reply that I have overlooked the negro songs and the old Indian melodies, but these do not tell of the great American nation of the United States, and these place the Americans themselves in opposition to the Indians and colored men.

The soil is not prepared as yet. For days I traversed the great Western prairies, to the eye apparently endless, and observed how much there remains to be done to the soil of this country. That is the thing that must be accomplished first of all, and then the soil will begin to sing the great song of American liberty and unity; and developing in the natural course, new ideals of things will commence to sing in their own tones, and own forms, and the American tonal art will be born.

What we (foreign) artists can bring to America are foreign works of art, precious and beautiful, as beautiful as were the carpets which the Orientals brought to Europe, but nothing further than a foreign *article de luxe*.

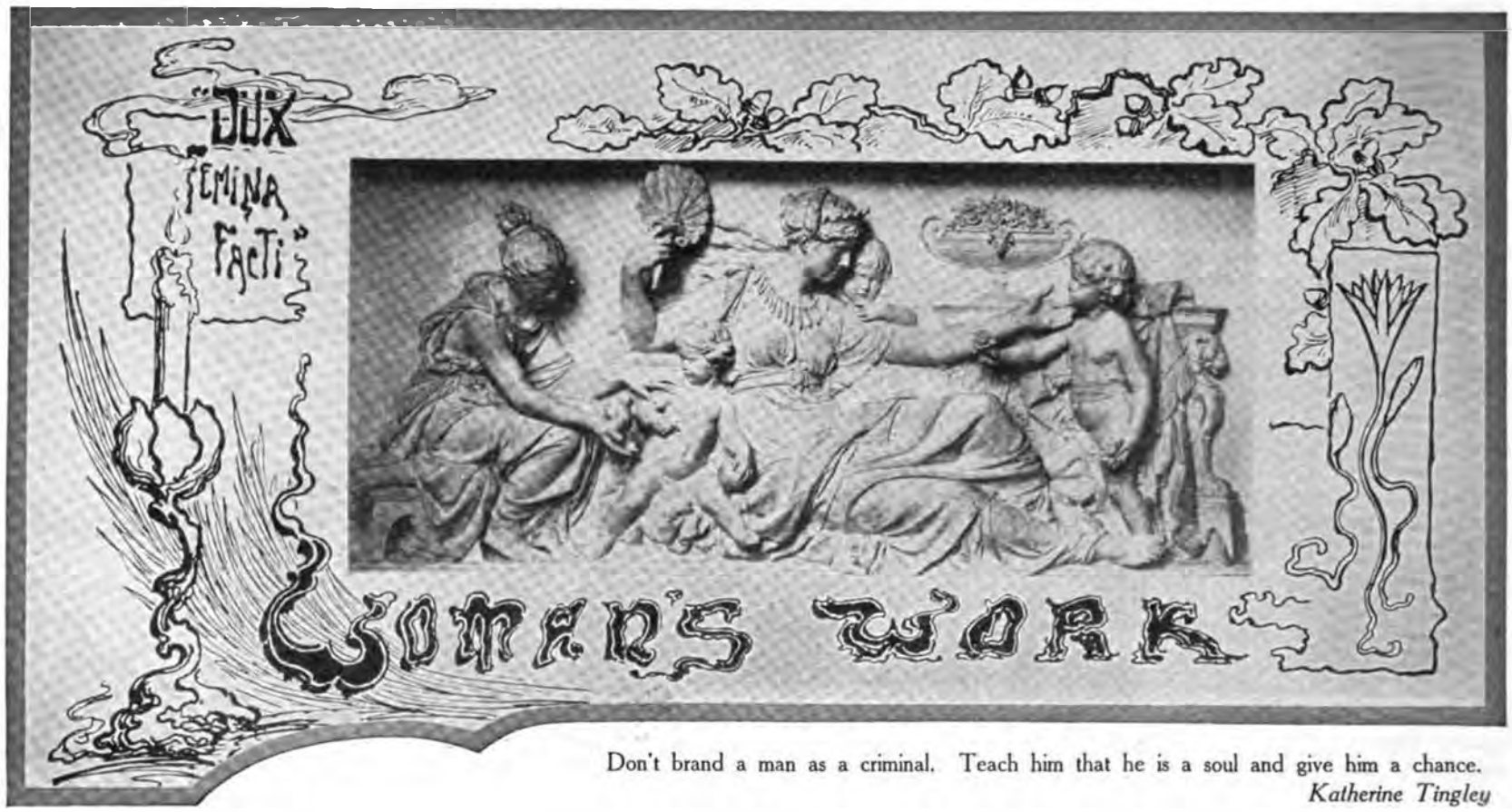
There is something both daring and mystical in this linking of causes back to what is popularly believed to be forever alien to all that the world calls "art." Yet Theosophy has ever preached that it is not, and that not until man rises to his responsibility as a creative worker in life's humblest places, and upon its humblest materials, can he hope to seize from Heaven the true Promethean fire that alone can render any work in art, music, or literature, creative on the highest lines and fit to be immortal.

This world is not a scrap-bag collection of unrelated things, but a unity, a whole, all parts inter-related and interdependent. The events of life are not a jumble of accidents but a chain of cause and effect, orderly and entire, of which no link is ever lost, even though obscured, as a cable is still unbroken even though the larger part of it may lie out of sight deep in the sea. If we dive we shall find it there; and so with life, with the world, with events and seeming "accidents" — if we dive below the surface we shall find the underlying unity of them all.

Industrial life, especially as related most directly to the soil, cannot rise to its real joy and strength, as nearly everyone now recognizes, without a breath from the world of art, music, and wholesome books. But the idea that our musical and art life is just as dependent upon what the ignorant think are the menial things of life, has made headway far more slowly. So it is the more worth dwelling upon.

Yet there is also the soil in which mind grows, and the soil in which the heart life flourishes, which latter Busoni plainly indicates in his reference to idealism and religious sentiment as meaning not ritualism but "the lifting of one's hand, eyes, and desires for something higher." Of these things the material soil is the symbol, while yet it is also the outer sheath of life which cannot be torn aside and discarded until life itself has blossomed into something entirely beyond what it is now—whole heavens more transcendent — and so no longer needs it. So long as life remains a mystery, we shall need the mystic to translate its meaning for us. And those who have been dowered in this life with the as yet rare Karmic opportunity to develop mystical inner gifts—artists, poets, musicians, composers, writers, teachers—surely to these should be dedicated the motto, *noblesse oblige*. Yet how few, as yet, use their superb gifts for others' sake, how appalling is the number whose art true unselfishness has never touched nor glorified. STUDENT

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Don't brand a man as a criminal. Teach him that he is a soul and give him a chance.
Katherine Tingley

The Present Necessity for Spiritual Growth

THERE is much to show that the modern woman has a more highly organized nervous system than her grandmothers had in their day. This of course permits her to function normally in a larger sphere of activities; but the finer adjustment of the nervous mechanism renders it more susceptible to disorder and disease.

One evidence of this is the disastrous reaction upon the modern woman's health of certain neglected parturient accidents for which no surgical restoration had been devised in the older woman's time. That the modern sympathetic nervous system readily reflects the painful protests of nerves caught in a scar or those of displaced organs is frequently proven by the rapid recovery from prolonged ill-health after some minor surgical operation has restored normal conditions.

Upon the other hand, incidental examination of women whose children were born thirty or forty years ago not rarely reveals similar conditions, that had occasioned some discomfort at the time, but had not interfered with the general usefulness and happiness. There is a distinct line of demarcation in the comparative sensitiveness of the reflex nervous systems of the two generations. The department of diseases of women, which is a relatively new branch of medicine, appeared in the scheme of progress coincidently with an imperative need for it.

The contrasting reaction of these two generations of women to similar physical conditions is repeated in their usual relations to life, either sick or well. Upon the one hand is the narrow, simple, serene and natural life; upon the other, that which is broader, more complex, restless and artificial. In a word, our grandmothers and their predecessors were in better relation to their possibilities and more nearly expressed their opportunities, so that, in reality, they were more truly abreast of their times than we are of ours. If they went at a stage-coach pace they usually traveled with a purpose and they did not take trips for excitement or only as a means of killing time. Now we rush on at railroad speed to destinations from which we as aimlessly hasten to other points, urged on — we know not where, to find — we know not what.

Somehow, in shuffling off the worn-out shackles of old creeds, we have used our new found liberty as a license for aimless wandering, nervously hastening up and down the various by-paths which are incidental to the main line of a purposeful life. There is no question as to marked progress having been made along mental and material lines; but the spiritual side of woman's three-fold nature has not been developed so as to make this a balanced advance — a growth of the whole being. There is a lack of aspiration to direct and equalize the impulses and thoughts of the awakening body and mind. The rapid pace involves new dangers and calls for an intuitive guidance, for that alone can quickly and safely select the course.

As a part of our material gain improved sanitation has lessened contagious diseases; but our lack of a balanced moral development is reflected by the most highly organized tissues, the nervous system. Mental and nervous diseases are rampant — especially among women — and too often elude the most brilliant efforts of the profession, itself too materialistic to recognize the psychic needs of these cases.

The prevailing mental and nervous conditions have the character of moral nausea, as though the quality of living were so disturbed, incomplete, and unsatisfactory that the better self turned against it, sickened with the tawdry and inadequate expression given to splendid powers *designed* for human uplift. Everyone recognizes the glorious force of the body when vibrating with the action of some heroic deed. The currents of nervous energy sweep through the tissues and vitalize them with transcendent power. A mother's devotion to a sick child has often made it possible for her to outgo the physiological limit of fatigue and this without suffering from the after-effects of prolonged strain. Mentally and physically we are capable of operating in a wider and more complex world than the humanity of yesterday. The very brain and body cells are keyed to the quality of a higher moral tone and they are jarred and jangled by the disorderly and flat quality of active selfishness which belongs further down the scale of human evolution.

Rhythm is said to be the physiological basis of the nervous system, the impulse of energy rising to functional achievement and so declining as to acquire fresh impetus to rise again. To stop short of attainment and then fall back gives an intuitive sense of incompleteness

SAYINGS OF MENCIUS

Mencius (3rd Century B. C. China) held that men are by nature good. He said:

WATER will flow indifferently to the east or west; but will it flow indifferently up or down? The tendency of man's nature to goodness is like the tendency of water to flow downwards. By striking water you may make it leap over your forehead; and by damming and leading it you may make it go up a hill. But such movements are not according to the nature of water; it is the force applied which causes them. When men do what is not good, their nature has been dealt with in this way.

BENEVOLENCE, righteousness, propriety and wisdom are not infused into us from without. Men have these four principles just as they have their four limbs.

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and disappointment, as unnatural as music which stops upon the wrong note. Since the rules of harmony demand a mathematical relation in the vibration of the notes to satisfy the ear, will not the general consciousness require an orderly, finished rhythm to which the myriad body cells may responsively vibrate?

Action without adequate purpose leaves experience undigested and affords no strength or growth to the real actor playing this or that part of the earthly drama that he may thus perfect his knowledge of its meaning. As a result of a surfeit of selfish activity the better nature, seeking to express itself through mind and body, feels burdened with its retarded function and a sort of moral nausea and suffering results. It is like sailing over a "choppy," sea, which produces sea-sickness in many who can comfortably adjust themselves to the long, even swell of larger waves.

Indeed, the natural rhythm of water motion is symbolic of mental and moral tides. One can readily imagine the normal waves that ripple and flow in the nervous and emotional currents of the system, these lesser individual tides in the vast Ocean of Being. If these are disturbed, uncertain, rising toward healthy heights and lamely falling back again; if they are negative, "choppy," without the serenity of calm and lacking the achievement of right action, the moral sense, with its innate appetite for completeness, revolts at the unnatural lack of rhythmic control and turns, sickened with the restless indecision.

The marked physical effects that may be caused suddenly by depressing or joyous emotions are well known. Is it any wonder that the finely-adjusted nervous balance of the intuitive woman-nature should suffer from the continued unrest and weariness of a power able to reach the highest lines of purpose and achievement but which is ever drawn back to the lower materialistic levels? Since the very stones "cry out" against wrong, may not the more sensitive clay of the body protest in notes of pain and degeneration against the aimless and unworthy use of its splendid, soul-evolved powers.

Nature has rich rewards for the generation which will work out its destiny in harmony with her plan. For unnatural, distorted growth her penalty is to oblige those who are culpable to carry, *because culpable*, the burden of the broken law with them. The natural day for action with a wide and noble purpose has dawned; not all the world's medical knowledge or surgical skill can set the hands of humanity's clock back to give us time for selfish dalliance and delay. We are destined to evolve progressively to perfection and we have reached a point where a rounding-out of the spiritual side of the nature becomes a mental and physical necessity. LYDIA ROSS, M. D.

Echoes of Today

GLASGOW, Scotland, one of the best governed, cleanest, and most progressive cities in the world, has recently opened a model prison for women which, by some strange Karmic fortune, was designed by an architect who believes that perfect discipline and freedom that is also perfect in the true sense, are one thing, not two. This prison aims to have nothing to do with discipline which merely "punishes," nor with freedom which is only a cloak to cover license, and there is a Theosophical touch in the bare description of the attractive interior of the building.



Lomaland Photo. and Engraving Dept.

PORTRAIT STUDY BY L. POTTER

Outside, the model prison looks like a stone fortress; inside, like a fairy palace of white painted balconies and light, open iron staircases and corridors, built in a series of radiating star-like wings, divided from each other by lofty courts covered with glass. One single warden seated at the center can control the whole three or four hundred inmates at a glance. It needs no espionage, no watching, no degrading sense of suspecting and "kecking" at each cell door. The cells are not kept fast locked, like the English prison cells.

Yet even in English prisons, where women comprise less than one-ninth of the prison population, only the slenderest supervision is stated to be necessary. What *might* be the case in an environment such as that described above?

Of course, industrial training forms a large part of each day's routine, the emphasis being laid, in the new Glasgow prison, upon the training of the women themselves rather than upon the results in work done, although these are by no means inconsiderable, as the lines of snowy linen, well-cooked food, and neat uniforms attest. Professional cooks give them lessons in the preparing and serving of food, and other experts in other lines connected with household science and with many of the crafts, for these women must go out prepared to earn an honest living or the temptation to drift again into the "easier way" of vice might overmaster them. To know that they have expert knowledge of even how to scrub a floor or peel a potato — something very far removed from the slipshod ignorance that many homes of wealth have to endure in their kitchens — will not only give these women self-respect but will make their work so valuable that their services will be sought.

Music is one of the saving forces enlisted and a certain time each day is devoted to calisthenics under an instructor who believes that a healthy body and a correct walk *in themselves* act reflexly to strengthen the feeling of self-respect. And that, after all, is the whole battle. Bring back to women who have stepped aside and felt the bitterness of society's condemnation, the feeling of self-respect, which is the unvoiced witness of the Divinity, the Higher Self within, and the battle is virtually won. They may suffer — as all women do, and should do gratefully, because of the strength and light that suffering brings — but the Rubicon of sin will have been re-crossed and its bridges burned.

This is but half, to be sure, albeit a magnificent half; but Theosophy would give them a knowledge of *themselves*, of their own natures, so that they should know *why* they had slipped on life's pathway, so cruelly deceptive to all who do not know themselves. Theosophy would give them a solution for life's problems and, in its teaching of Karma, infinite respect for duty, and a deeper realization of what true justice is. In the truth of Reincarnation they would find infinite hope and courage. "For those who fail there are other lives in which success may come." And Theosophy will give them the light and uplift of the spirit of true compassion, the spirit which breathed through Jesus the Christ's words when he said, "Let him that is without sin among you cast the first stone." For Theosophy has only helpfulness and compassion towards all who *are trying*.

The Theosophist recognizes a great duty towards those who have placed themselves outside the extremely meager cloak of charity which the world, as a whole, possesses. Prison work constitutes one of the most important activities in the Theosophical Movement today and its effects are more far-reaching than the world dreams because so little has been said about it publicly as yet. STUDENT

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OUR YOUNG FOLK

The Râja Yoga Bird Hospital

IT is to be found mostly behind the Brownie House, but indeed, overlaps all limits, and you may come upon the patients and inmates almost anywhere in that region. There is the Brownie House clock, for instance; and the heads and shoulders of the Brownies. I really believe the little brown wild pigeon must find something particularly soothing in the ticking of that clock; for he will put in what time may be available from other duties, sitting on the clock, and engaged in his deep cogitations. A houseful of Brownies at their work or at their play around him — Brownies are small boys, attendants at the Bird Hospital; you will not find this correct definition in Webster or his confrères, so you must take it here on trust — a houseful of Brownies, I say, at their work or at their play around him, offer him no terrors, nor afford him excuse or desire to hide himself. No; he is perfectly at home. They play (or work), he muses; perhaps he is of a mind that there is thus a fair division of labor. Not that he is happy nowhere but on the clock. There are heads and shoulders from all quarters of the world — Asiatic heads, American, and European heads, not to speak of shoulders, which make convenient and, to his idea, in every way suitable perches for shorter or longer periods when the whim takes him. But the clock is his home, and thither letters to him, so I fancy, should be addressed. The rest are but clubs and promenades, so to say; promenades where the promenading is done for him, with no unnecessary exertion of legs and wings; where he gets what is sometimes called "carriage exercise."

Now the Brownies are to be seen daily taking their walks abroad; and on such rambles over the hillsides there are some thirty pairs of sharp eyes on the lookout for bird life that may be in need of assistance. That is the way the little brown wild pigeon came to be an inmate of the Râja Yoga Bird Hospital. One day he was found on the ground exhausted, and in peril from any stray cat or weasel or coyote. He was escorted home and received the best medical and nursing treatment, which was followed quickly by the most complete cure. Then he took the matter into his own hands — or, to be more exact, claws — and peremptorily refused to leave his new quarters. There were thirty pairs of hands eager to feed him when feeding time came round; thirty companionable and somewhat kindred spirits, of the order *animal bipes implume,* or rather *plume* indeed, feathered with strange inseparable feathers welded into one piece; and you could not find such conditions nor comradeship on the hillside. So freedom, or what is commonly called by that name among the birds, offers him no temptation; and he will make the thirty-first on a hill-roaming expedition gladly, and view his old haunts with the coldness of indifference.

That is quite a marked feature in the Râja Yoga Bird Hospital. The inmates get in on the excuse of sickness, and stay on indefinitely without even taking the trouble to be malingerers. There are all kinds of pigeons about, and the air is soothing with the sound of their "Ricketty-coo"-ing at all times. There is but one word in Pigeonese, a language which the Brownies are very expert in. "Ricketty-coo" may mean either "What a fine day it is"; "How jolly things are"; "I think it is dinner-time"; "A thousand thanks"; and dozens of other things, especially "Happy." Indeed, almost anything in English or Spanish or Swedish or Japanese may be translated by "Ricketty-coo; Ricketty-coo-oo."

Then there is the owl. His home is under the palm-tree at the back of the Brownie House. He is of the burrowing kind, you must understand; his family does not haunt church-towers and old hollow trees; he is not of the moping sort, which "doth to the moon complain"; and he personally will assure you that he has nothing to complain of, if you can understand him. A buried wooden box, furnished much to his taste no doubt, is his mansion; an old stove pipe is his front door and hall-passage. The method of knocking at the door is as follows; you take a piece of meat and tie it to a string, and let it gently down the stove pipe. Then sometimes he will come out to converse with you; at others he is as ready with his "Not at home" as any society lady. Only he says it himself, and apparently expects you to believe him; he has no idea of the incongruity of the proceeding, and troubles not to send maid or footman to the door.



A LOMALAND COOT'S NEST

SPRING AND SUMMER

IN spring we note the breaking
Of every baby bud;
In spring we note the waking
Of wild flowers of the wood.
In summer's fuller power,
In summer's deeper soul,
We watch no single flower,
We see, we breathe the whole!

Dora Read Goodale

Some of the birds are out-patients, and some merely callers and visitors. Of this latter class are Mr. and Mrs. Linnet, whose family are among the merriest denizens of the Children's Ward. The young ones fell out of the nest, you see, in Pepper Avenue; and the parents, being sensible people and without vulgar pride, immediately applied for relief in the right quarter. But they made one stipulation which shows their sterling spirit and reflects much credit on them, I am sure. The Hospital was not to be at any expense for feeding; that was to be the parents' affair entirely. So the little Linnets are brought to the appointed place at the appointed times; they call out, and up come Monsieur and Madame hopping and bustling and chattering; the little wide beaks are quickly filled and the parents go.

As to the out-patients, they are those who go and come as the fancy takes them. Many of the most respectable old inhabitants join this class from time to time. Indeed, the little brown pigeon did once make up his mind to a holiday, and to seeking adventures out in the world. But he gave it up after a week. Whether it was that the world was too cold and wide for him, or whether he had planned a round of visits, and came back just when he had intended to, will probably never be known; only it is certain that come back he did — some think with rather a thoughtful air.

Of this class too are mocking-birds and golden orioles and one might almost say with the poet "all the fowls that Noah knew" — all such of them as inhabit Point Loma, at any rate. It would take an ornithologist to describe the Râja Yoga Bird Hospital properly; and there are some thirty young ornithologists growing up, be it remembered, in the Brownie House in Lomaland. And they have this, shall we say *unusual* advantage, that their science is inextricably mingled with sympathy. N.

The Triads of Wisdom

THE three chief actions of wisdom: to look at everything, to endure, upon occasion, everything, and to keep oneself free from everything.

From three things a correct judgment may be obtained: from knowing the truth, from discerning necessity, and from generous love.

The three foundations of the understanding: the knowledge of tendency and counter-tendency, the knowledge of event and counter-event, and the knowledge of opinion and counter-opinion. And from these comes understanding; for the understanding is comprehension of being and counter-being according to possibility.

Three things which bind the good to a man: the doing of it once himself, the request of it once from another, and the commendation of it once in another, or in the hearing of another.

From three counsels combined, one good counsel may be obtained: from the counsel of a friend, the counsel of a foe, and the counsel of one's own conscience. — *From the Welsh*

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THE CHILDREN'S HOUR

Letter to the King of all the Tomtes in Sweden from One of His Subjects

YOUR MAJESTY, Tomte King:

With the most profound reverence and faithful obedience to Your Tomte Majesty, I take off my red cap as I write this letter. It is according to your expressed wishes that I write this report to Your Tomte Majesty, about my journey.

I went aboard the Point Loma fairy-ship, *Lucifer*, on the thirteenth of January, at Your Majesty's gracious command: bringing along precious gifts of Christmas joy, packed in gold caskets set with jewels, taken from our mountain treasury. (Have an eye on the dwarf Dumle, who is hiding many treasures alone, under pretence of having them safer from the humans.)

The ship took the route over England and Ireland, where there were some messages to deliver. Thereafter we went out over the Atlantic ocean. One night I was sitting in a corner, thinking of the Christmas in Sweden, and the part we tomtes have taken in it since the old times. I felt so warm in my heart and grateful to the good humans who never forgot the bowl of "julgröt" (Christmas porridge) for us on Christmas eve.

This brought to mind the purpose of my journey — the great question, to which Your Tomte Majesty sent me to find the answer. "Can it be possible?" I thought, "is it not too hard?" The question which has puzzled our tomte tribe for long ages — Where do the humans come from? and where do they go? — Can there be an answer to that?

As I sat there thinking, thinking, I looked at the wonderful torch of the fairy-ship, which could shine through the thickest darkness.

It flamed so much like the Northern Light we see in Sweden on clear winter nights, that I wondered if they do not both come from the same source. Of course the torch on *Lucifer* shone very much brighter, I think because I was nearer to it.

Suddenly I was startled from my reverie by a terrifying sight. A big black shadow was right upon us; the waters foamed, and roars as from a thousand fierce lions were heard from the deep sea. I clutched the precious things which I had brought from the Swedish children, and looked in alarm at the fairy-ship captain. But the next moment I looked at him in wonder, for there he stood as calm as if nothing was happening and no danger in sight.

That gave me courage to look the danger right in the face. Imagine my surprise when I saw that the ship was surrounded by trolls and goblins of the most hideous appearance. They all shaded their faces from the light of the torch and groaned as if it had hurt them very much. Then I saw that a dreadful dragon was just behind them, and he was driving them on, and fumed in anger, so that the ocean boiled. His long tail, which was divided in many points with venomous stings, he used as a whip, and these rushed on in blind fury and spat their poison against *Lucifer*.

Nearer and nearer they pressed. "Oh," I wailed, "could the Swedish children only bring back the god Thor, with his hammer, Mjölner, he would protect us." But the fairy captain turned the bow of the ship forward as before, and at his magic command the torch flashed out such streams of light into the ugly faces of the goblins that, although the big monster whipped them and fumed, they rushed blindly away to the bottom of the sea. The cowardly monster seeing that his subjects had escaped him, did not dare to remain, but disappeared in a thin mist, which was very cold and foul.

We arrived at Point Loma in safety, and were received by the Cave Man with a warm welcome.

"The Swedish children have magic in their thoughts, when they use them for good," he said, when told what had happened at sea. There is no doubt in my mind that the precious things I had brought from them helped to make the light brighter.

I have not yet been able to find the answer to the question, but my tomte head has been so full of wonder over all the new things here, that it could hold no more, so if Your Tomte Majesty will forgive me, I will soon write again and tell of what I have seen here.

I think that *Lucifer* will sail for Sweden about Pingst-time and I should like to know if it is Your Tomte Majesty's wish that I go home then, if I have found the answer to the question. Here, if anywhere, I must find it.

Your faithful subject,

LOMA TOMTE



Lomaland Photo. and Engraving Dept.

THE CAVE MAN AND THE TOMTE

EXTREMES

A LITTLE boy once played so loud
That the thunder up in a thunder-cloud
Said, "Since I can't be heard, why, then,
I'll never, never thunder again!"

And a little girl once kept so still
That she heard a fly on the window-sill
Whisper and say to a lady bird
"She's the stillest child I ever heard!"

James Whitcomb Riley (*Selected*)

Fishers of Brittany

IT is hard to realize, without getting out our atlas, that the coast of Brittany where the fisher folk of France live, lies between the same degrees of latitude as the Banks of Newfoundland where they do their deep sea fishing.

The Banks of Newfoundland have been famous fishing grounds for hundreds of years. They consist of a plateau 600 miles long, 200 miles broad, lying from 20 to 108 fathoms below the water just south of Newfoundland.

Although Newfoundland is straight across the ocean from Brittany, three thousand miles must be sailed before the fishing-grounds are reached. It is a long way to go to earn one's living, and many are the hardships to be endured, many the dangers to be encountered, and many are the lives lost in the cold and ice and storms, for the vessels leave early in the spring and do not return until late in the fall; but it makes brave men, full of courage and endurance, and France finds her best sailors among the fishermen of Brittany. E.

IN China they have an original way of keeping grapes fresh for a long time. A round piece is cut out of the side of a pumpkin. Then the inside of the pumpkin is scraped out, and the grapes are placed in the cavity.

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AUG.	BAROMETER	THERMOMETERS MAX	MIN	DRY	WET	RAIN FALL	WIND DIR	VEL
8	29.694	70	62	64	61	0.00	S	1
9	29.643	73	64	65	61	0.00	NW	1
10	29.676	72	64	64	61	0.00	NW	2
11	29.727	72	64	68	64	0.00	NW	3
12	29.750	72	63	67	63	0.00	NW	4
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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 44

CONTENTS

Pages 2 & 3 — EDITORIAL
Salvation by Grace
The Destruction of Self-Responsibility
Error is but Perverted Truth
To Load off One's Sins Unchivalrous
No Incentive to Right Action
Heredity and Environment — Rival Gods
The Passing of Two Famous Astronomers
Submarine Developments

Page 4 — TWENTIETH CENTURY PROBLEMS
War Outworn
The Ax of Hypnotism

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Stone Circle, Arran (*with illustration*)
The Easter Island Statues

Page 6 — TWENTIETH CENTURY SCIENCE
The Pineal Eyes
The Dew-Pond
The "Age of Our Mother"
Pressure Chambers in Surgery

Page 7 — NATURE STUDIES
Seed-Broadcasting in Forestry
Cherokee Roses (*with illustration*)
Wasps that Protect Birds

Pages 8 & 9 — STUDENTS' PATH, ETC.
"Do You not Hear the Sea?" (*verse*)
William Quan Judge, a Leader of Men
Theosophical Forum
International Theosophical Headquarters, Point Loma (*illustration*)

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
The Axle and the Rim
Notes on the "World's Missionary Conference"

Page 11 — GENERAL
A Curious Report from King Arthur's Country
Modern Biological Fears

Page 12 — GENERAL
Ancient Astronomy
Scientific Oddments
Forests and Floods

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
The Dance — An Epitome of Tradition
"The Dance" (*illustration*)
From a Recent Treatise on Vocal Physiology

Pages 14 & 15 — WOMAN'S WORK
The Greater Reform
To the Women of the Confederacy
Preliminary Clay Sketch for a Monument to the "Women of the Confederacy" (*illustration*)
Woman and the Ceremonial Dance

Page 16 — OUR YOUNG FOLK
The Honey-Plant (*with illustration*)
Nature's Lessons (*verse*)
Caverns at Luray

Page 17 — CHILDREN'S HOUR
Ostrich Farming
An Ostrich Farm in Arizona (*illustration*)
Daybreak (*verse*)
The Reason Why

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

Salvation by Grace

THAT really remarkable and epoch-making sign of the times, the Edinburgh World's Missionary Conference, furnishes us with many texts for occasional remarks illustrative of the bearing of Theosophical teachings on the problems of life. The participants in that Conference may still think, for aught we know, that they were planning a conversion of the Eastern nations to Christianity; but not a few intelligent observers think the Christians were overhauling their own religion, digesting the knowledge they had obtained from the Oriental nations, and planning to obtain further knowledge from that source.

On one of the days we find a Hindû "convert" stating that:

> The hardest doctrine for a Hindû to accept was that of salvation by grace. That every man must suffer for his sin was a foundation tenet, and the truth of vicarious suffering took a long time to comprehend.

We regret that this convert should have deemed it necessary thus to do violence to his intelligence and sense of equity; and one could assure him that there are many Christians in the same plight as himself. That eccentric doctrine is one of the precious heirlooms bequeathed to us by some of the early improvers of Christianity, who doubtless wished to render the religion more attractive to their proposed converts. There seems to have been little cant about the belief in early days. The Emperor Constantine refused to be baptized until the day of his death, a keen stroke of business in view of the remission of sins, not uncommon among the converts of those days.

The Destruction of Self-Responsibility

The better sense and greater refinement of the present day has made us sensitive to the absurdity and the meanness of such a doctrine, but many are afraid to reject it. However, we need not petulantly throw all religion away because we have been fed on husks. Our attitude should be that a teaching so manifestly objectionable cannot be the real teaching but must be a perversion; and we should try to discover the real teaching.

Turning to the ancient Mysteries, the foundation upon which ecclesiastical Christianity has built its system of dogmas, we find that the teaching as to the "salvation" of the soul by the sacrifice of the Christ formed a cardinal tenet. The Christos is the Divine Self *in man*, who sacrifices Itself by descending into the fleshly life in order to redeem the natural man.

Error is but Perverted Truth

In this way man is raised from the entanglements of his delusions and so "saved from sin." The At-One-ment is the union between the Higher Self and its mortal counterpart the lower human self. But the teaching does not convey the sense that man is excused from the consequences of his actions; nor would any man with a fair sense of justice wish to be so excused. The idea of escaping from merited suffering by the sacrifice of a loving friend rebukes the chivalry of a noble nature, and spurs it to offer services rather than to accept them placidly. The Hindû was right; there is justice in the moral world, as in the physical world studied by science; the act is inseparably connected with its consequence.

To Load off One's Sins Unchivalrous

The enunciation of the doctrine of Karma will sometimes cause people to get themselves into a logical tangle as to the possibility of helping anyone. But a little reflection shows that the teaching does not at all conflict with the idea that we may help others. The catching of a man who is falling off a ladder does not infringe the law of gravitation. And again, although a teacher cannot save us from the consequences of our acts, he may by his teaching save us from committing any more such acts. In short, our duties as regards the relief of others remain the same as before; and anyone endowed with a true desire to help does not stop to reflect on the question, but *acts*, leaving the laws to take care of themselves.

A more manly conception of Christianity is becoming the order of the day — let us be thankful! It is difficult to conceive a more enfeebling conception than the ecclesiastical dogma of vicarious atonement which deprives a man of the incentive to self-help. Many thousands have been driven into secularism, which they have imagined to be the only alternative, rather than do such violence to their own innate Divinity, their judgment, and their sense of fitness and justice. A further unfortunate result has often been the precipitation of the weaker among such, into a reckless maelstrom of material life and sensation.

No Incentive to Right Action

It should be added that the phrase "salvation by grace" contains a deplorable misuse of words. The word "grace" has, in the above instance, clearly been used to mean "special favor." But the New Testament χάρις (charis) as evidently refers to a Spiritual quality developed inwardly by true disciples; in fact it means the influence of the Christos, which, as Paul says, will be "born *in* us." STUDENT

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Heredity and Environment — Rival Gods

FROM an article in a literary review, we gather, from amid a tangle of bad grammar and confusion of ideas, that a controversy is waging among the authorities as to whether heredity or environment is the determining factor in human evolution, and whether, in our efforts to improve the human race, we ought to attend to heredity or environment. One side argues that heredity is all-important and that we ought to take drastic measures for the segregation of the "unfit." The other side holds that heredity does not count for much, and that the environment is what needs attending to. Both sides claim the support of science and statistics.

The question of selective breeding is justly regarded by thoughtful minds as outside the sphere of practical politics. The idea presupposes the existence of a body competent to decide on questions of fitness and able to enforce its decisions. So this kind of talk may be regarded as very much up in the air.

The birth of a human being is the reincarnation of a Soul, and we have to provide fit conditions for that Soul to pursue its evolution. The whole inquiry is rendered abortive by the neglect of this fact of the dual nature in man. A sentence quoted from Huxley, however, suggests it.

> The ethical progress of society depends not upon imitating the cosmic process, still less in running away from it, but in combating it. [?]

Which is interpreted as meaning that the human race must "interfere with the laws of evolution," the interference being known as "humanitarianism, benevolence, Christianity applied."

So the "cosmic process," or the laws of evolution, evidently refer, as here quoted, to the lower or animal nature of man; while the other things refer to his higher nature; and we have here an attempt to express the idea in scientific language. But even Dr. Watts has probably expressed it much better in his hymns. There is a school of scientists that think men ought to "bark and bite, for 'tis their nature to"; but their opponents consider that children's hands "were never meant to tear each other's eyes." Some day perhaps it will occur to us that all this misty wrangling amounts to rather less than nothing as a contribution to the problems that interest us; being merely a repetition in the most cumbrous possible language of the simplest delusions and their obvious answers. The practical truth which remains is the same as ever: that we must fight the lower nature by means of the higher. We have a lower nature; that is one irrefutable fact. We have a higher nature; that is another. A third fact is that we have (or rather are) some mysterious choosing power, which enables us to select our path. If a fourth fact needs to be added, it is that we simply *must* exercise this power of choice, for "'tis our nature to," however long we may put off the day.

The only advice that can be given to an earnest person, who is not merely playing with the subject but who really wants to do something, is to set about reforming his own environment at once — with a view to rendering the place where he is, a center for the propagation of healing influence. And he must trust in the power of good resolve to evoke the help of his intuition and drive the theories out, so that he can *see*. By assuming a right and sincere attitude, he can attract good influences to himself, and new paths of usefulness will open up before him. The Light within will guide us in proportion to the sincerity of our efforts. STUDENT

The Passing of two Famous Astronomers

WITHIN the past few months the world of Astronomy has suffered the loss of two leading exponents of the science — Johann Gottfried Galle of Prussia, and Giovanni Schiaparelli of Italy. Both had enjoyed successful careers, and Galle had attained the unusual age of ninety-eight years. It will be a surprise to many to hear that Galle had only just passed away, for his name is principally associated in astronomical history with an event which took place sixty-four years ago, i. e., that most brilliant and startling of all feats of mathematical astronomy, the determination of the existence and position of the outermost planet, Neptune, by purely mathematical calculations. The English mathematician, Adams, and the French Leverrier had both been working independently upon the problems arising from the unexplained irregularities in the movement of the planet Uranus in its orbit — the discovery of which planet by Sir William Herschel in 1781 was a triumph of telescopic research — and they both proved by a remarkable process of mathematical reasoning that the cause of the peculiar behavior of Uranus must be the attraction of a large planet at a greater distance from the sun than Uranus. Adams finished his calculations earlier than Leverrier, and but for an unfortunate delay in their publication he would have gained the honor of being the original discoverer. He is, though, recognized by historians of Astronomy as deserving the same credit as Leverrier for the brilliant demonstration of the power of the human mind in forecasting the existence of a hitherto invisible giant planet by the exact processes of mathematics alone. Leverrier's famous message to Galle of Berlin Observatory was as follows:

> Direct your telescope to a point in the ecliptic in the constellation of Aquarius in longitude 326 degrees, and you will find within a degree of that place a new planet looking like a star of about the ninth magnitude and having a perceptible disk.

Within a few minutes Galle had found the new planet within 52′ of the calculated place!

During his subsequent career, Galle did much important and original astronomical work, particularly in connexion with the planet Saturn and comets. He discovered three of the latter.

Neptune is a very difficult object to study even in the largest telescopes. Nothing very definite is known about its physical condition, or even the length of its day or the inclination of its axis. The "empiric" law of harmonious relationship between the distances of the rest of the planets — Bode's law — breaks down completely with Neptune. This planet is so far from the sun that the central luminary of our system would seem very small when viewed from Neptune, and the solar light and heat-energy received by Neptune is insignificant compared with the generous supply to which we are accustomed. Recent spectroscopic observations seem to show that *chlorophyl* is present in Neptune. If true this is a most extraordinary fact, for chlorophyl is the coloring matter in green plants and is not known except in connexion with vegetable life, and yet Neptune is not supposed to be capable of bearing life. H. P. Blavatsky gives some important hints in *The Secret Doctrine* about Neptune. She says that according to the occult teachings of the Eastern philosophers the connexion between that planet and the sun is largely Mâyâvic, and that it is by no means certain that the ancients were unacquainted with it.

Schiaparelli is known to every tyro in astronomy and to the well-informed public as the first observer to discover and delineate the lines on Mars, which he called "canali" — channels — and around which so much controversy is raging.

The most competent astronomers have at last come to a partial agreement about these mysterious objects. Many of these streaks have been photographed, and it is admitted that they do exist. Schiaparelli, who suffered much undeserved obloquy on account of his claims, is therefore vindicated. But the general opinion of experts seems to be adverse to the views of Professor Percival Lowell, that Mars is covered with a neat geometrical network of artificial canals whose seasonal changes demonstrate the activity of intelligent beings. The most recent photographs are said to show that there is no artificial appearance about the streaks, but that they are more or less diffused blotches, irregular and winding like terrestrial valleys. The artificial appearance of narrow dark lines in neat array is not corroborated by the eye observations of some of the keenest astronomers using the largest instruments. But there is, for all that, a good deal to say for those who believe in the artificiality of the canali, for it has been pointed out that there are many factors which would render them invisible at certain times, even when other fine detail was plainly to be seen. The question is by no means settled. It is of great interest to thoughtful minds on account of the possibilities of getting into some communication with intelligent beings on other planets at some future time. Wild as the idea may seem, the first thing is to establish the fact or at least the probability of their existence, which a complete system of artificial canals would certainly do. The discussion of such questions is also very useful in lifting the consciousness of the general public into a wider sphere. C. J. RYAN

Submarine Developments

A NEW naval submarine, the *Salmon,* has completed a voyage of 1500 miles from Provincetown, Mass., to Bermuda and back. The surface speed was about ten knots per hour. The sea was rough for two days, and the crew suffered from sea-sickness. Perhaps the most comfortable, if leisurely, way of crossing the Atlantic will be in a submarine at a depth of say fifty fathoms, where things are peaceful. There would have to be a rather perfect system of sub-aqueous signaling, of iceberg detectors, and of whale-scaring devices, in order to minimize anxiety. J.

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Some Views on XXth Century Problems

War Outworn

PROFESSOR JAMES, writing in a contemporary on "The Moral Equivalent of War," deals with the great war virtues and with their fate should wars cease.

The military party denies neither the bestiality, nor the horror, nor the expense; it only says that these things tell but half the story. It only says that war is *worth* these things; that, taking human nature as a whole, wars are its best protection against its weaker and more cowardly self, and that mankind cannot afford to adopt a peace-economy.

In other words, war, so they claim, develops certain virtues and involves certain trainings; and we cannot afford to do without either.

We need not, says the Professor; and yet also we need not have war.

If there were, instead of military conscription, a conscription of the whole youthful population to form for a certain number of years a part of the army enlisted against *nature,* the injustice would tend to be evened out, and numerous other benefits to the commonwealth would follow. The military ideals of hardihood and discipline would be wrought into the growing fiber of the people; and no one would remain blind, as the luxurious classes now are blind, to man's real relations to the globe he lives on, and to the permanently solid and hard foundations of his higher life.

By war against nature he means bridge-building, road-making, desert-reclaiming and the like.

In a similar key speaks Fournier:

Why have our makers of Utopias not dared to dream a dream like this: the gathering together of half a million of men occupied in construction instead of destruction? . . . They would execute labors the very thought of which would freeze with terror our mercenary spirits. For example, they would undertake the conquest of the great Desert of Sahara.

How about *police* work, civic and international? Suppose society thought a year or two of the life of its young manhood well and honorably spent in this way. Would not every advantage of the war-training, and more, be gained? Would not a sense of responsibility for social order be developed and diffused to a degree that society has never yet known?

But apart from the discipline and comradeship that war (and the preparation for it) involve, its advocates chiefly dwell on *courage.* Courage they say would wane with the ceasing of war.

But firstly, and apart from countries where conscription obtains, it is on the whole the courageous that now enlist, the timid that stay at home. And it is for the latter, according to the theory, that war is required.

Science assures us that we have huge stores of ancestral memory. Time does little or nothing to diminish them. When in dream we fall and awake with the sudden shock, it is (we are told) an ancestral memory of the days when as tree-dwellers with long arms and a tail we leaped from branch to branch — and occasionally failed to make the connexion.

Well, as far as history and pre-history and dim and dimmer legend and tradition reach back, even to the Golden Age of Peace and Light, there has been war, war of whole peoples against whole peoples, war on the vastest scale. The instinct for it is fixed in our heredity since the very night of time. The nation that could not fight went down. "Selection" has never ceased; the "fittest" was the most warlike.

Has there not been enough? Have we not received ages ago from war all that war could give? Can courage, the acquirement of ages, needed too as it is in modern life at every turn, be ever lost or lessened? Why has not science faith enough in its own teachings to tell us that war has done all it can and that whatever good thing it gave can never be taken from us? Surely our task now should be to eliminate the *evil* gifts it gave.

STUDENT

The Ax of Hypnotism

ONE would think that the very definitions and conceptions of hypnotism at which some of its practitioners have arrived would suffice to stay their experimentation. Apparently this never happens. The secrets of human nature must be ascertained however many human natures are jarred and fissured and even ruined in the process.

Hypnotism compels the soul, the real man, the source of will and judgment, to stand back from the sentient personality, the thinking and reacting man of flesh.

But experimental psychology is not fond of the word soul. It has a part of the conception but prefers to use some other word, to deal with the case if it can, however grotesquely, in terms of the nervous system. A recent book by Professor Sidis uses both terminologies, giving us the phenomena first in terms of consciousness, then in those of nerves and cells and centers. His philosophy is a parellelism. But either way he has the essence of the matter: that hypnotism is a divorce of the soul from the personality. After this is complete the latter becomes a reactive automaton like a pithed frog or a decerebrized pigeon, a conscious machine responding to any stimulus, any suggestion; without will, choice or initiative. The soul, the chooser, protector, willer, initiator, has had to stand back. There is a total split.

A considerable quotation is worth while:

Now, parallel to the double system of nervous centers, the inferior and superior, we also have a *double consciousness,* the inferior, the organic, the reflex consciousness, and the superior, the controlling, the choice and will consciousness. The controlling consciousness may be characterized as the *guardian consciousness of the species.* And from an evolutionary teleological standpoint we can well see of what use this guardian consciousness is to the life of the species. The external world bombards, so to say, the living organism with innumerable stimuli; from all sides thousands of impressions come on, crowding upon the senses of the individual. Each impression has a motor tendency which, if not counteracted by some other impressions, must fatally result in some action. It is not, however, of advantage to the organism always to act, and to act immediately on all stimuli reaching it; hence that organism will succeed in the struggle for life that possesses some inhibitory choice and will-centers. The choice and will-centers permit only a certain number of impressions to take effect; the rest are inhibited. Only those impressions that are advantageous to the life existence of the organism are allowed to take their course; the others are nipped in the bud. The guardian consciousness wards off as far as it is able all the harmful blows with which the environment incessantly assails the organic life of the individual.

Now for hypnotism:

Having all this in mind, we can now understand the nature of hypnosis. In the normal condition of man the superior and inferior centers work in perfect harmony; the upper and lower consciousness are for all practical purpose blended into a unity forming one conscious personality. In hypnosis the two systems of nervous centers are dissociated, the superior centers and the upper consciousness are inhibited, or, better, cut off, split off from the rest of the nervous system with its organic consciousness, which is thus laid bare, open to the influence of external stimuli or suggestions. . . . Psychologically, *hypnosis is the split off, disaggregated, organic, reflex consciousness pure and simple.*

What is now the subject's case from his own point of view? The Professor speaks of the

strange accounts of hypnotic subjects . . . that during hypnosis they were indifferent to the actions of their body — the latter acted by itself; that they were mere spectators of all the experiments performed on them, of all the strange actions, dramas, that transpired during the trance; that it seemed to them as if they themselves, their personality, retreated far, far away.

Seldom is the matter put so plainly. The book is popularly written, untechnical enough for the ordinary reader. Will it ever occur to him that a split like this can never perfectly heal again? If he doubts this, let him turn to the source from which we have already quoted. In "abnormal suggestibility," the state produced by hypnotism, "the *slit* is deep and lasting," says Professor Sidis, (*The Psychology of Suggestion,* p. 89), "it is a severe gash." Moreover it widens with each repetition, and, as some French reports show, a sufficient number of repetitions will wreck the mind, permanently paralyze the will and so disorganize the nervous system that the mere gleam from the surface of a hand-basin of water will suffice to induce the cataleptic state.

Nor, probably, will it occur to the ordinary reader, that the knowledge of the duality of consciousness which has been gained by hypnotism could have been gained by himself. By the simple process of watching his own mind he would have known that he, the watcher, and it, are a duad; that with him lies thought, will, judgment, power of choice; and that one of his chief duties of life is to control this wandering, suggestible instrument playable on — *apart from this control* — by every external breeze that blows. Once that he saw so far he could gradually press still further in and find himself a soul, the *knower* of realms of being that have hitherto been at best but rallying points of *faith.* There is no other way to undo the oblivion of birth, symbolized often as the drowning of the soul in the great waters of nature, that sentient consciousness which is absent from no particle of matter and which in the human nerve cell reaches its (so far) highest point. STUDENT

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Archaeology Palaeontology Ethnology

Stone Circle, Arran

THIS island is noted for its geologic interest and the beauty of its scenery. But alas! "Where every prospect pleases, and only man is vile," is a remark which applies to Arran—ancient Arran we mean, not modern — for, as a learned writer informs us, it "abounds with many relics of heathen, or probably Druidical superstition." Needless to say the CENTURY PATH does not regard the megalithic monuments, many of which are colossal monoliths which it would defy the skill of modern engineers to set up, as relics of heathen superstition. But since that early Victorian writer was delivered of the above remarks, learned astronomers have found out that these monuments were built on astronomical principles implying profound knowledge. Recent numbers of the CENTURY PATH have dealt with this point; and the *Scotsman* occasionally has articles about it. Also the World's Missionary Conference has just met in Scotland to discuss how we may learn enough to be able to educate the heathen in religion! Superstition is not a deep-sea stratum; it occurs in veins and pockets all through the most recent sedimentary deposits of the human mind. H.



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MACHRIE BAY AND ANCIENT STONE CIRCLE, ISLE OF ARRAN, SCOTLAND

The Easter Island Statues

THE *London Magazine*, a popular illustrated monthly contains an article entitled "There Were Giants in Those Days," dealing with the Easter Island statues, the pre-Incan builders of Peru, giants, and the lost Atlantis. In addition to many illustrations in the text, there is a fine colored cover-design representing a scene on the island with two of the gigantic carven faces projecting from the side of a mound and the caption "There were giants on the earth in those days." The article is evidently written by someone familiar with the subject as treated in Theosophical literature and especially in *The Secret Doctrine*. It is a sign of the times that it should be thus published.

The article begins with the two Easter Island statues standing at the entry of the British Museum. The faces are serene, austere, and disdainful, the heads slightly tilted upwards, the eye-sockets deep, eyebrows massive, nose broad and prominent, ears with long pendant lobes. These features are totally unlike any existing Polynesian type.

Easter Island lies isolated in the Southern Pacific, 2000 miles from the west coast of America. It is 29 miles around, triangular, volcanic in construction, and with vast craters. The fact that such a place should contain 555 statues, ranging from 70ft. high to 3ft., beautifully carved out of hard trachyte, is one of the world's wonders. The vast antiquity of these statues is shown by the fact that though of such indestructible material, many of them are badly weathered. They consist of a head and bust almost to the hips, and rested on large platforms, of which more than a hundred were found, some over 500ft. long and 10ft. high and wide, of immense stones, uncemented but admirably dressed and fitted. Many of the stones weigh over five tons each, and many are triangular or pyramidal.

The platforms contain tombs, thus making this island seem like a vast cemetery with memorials of the dead. The writer dwells on the symbolical meaning of the triangular shape and of the circles found carved on the back of one of the British Museum statues, and then passes to Peru, quoting E. G. Squire as follows:

> They . . . built enormous reservoirs high up among the mountains . . . to retain the surplus water of the season when the snows melted and the rains fell in the interior. One of these reservoirs in the valley of the Nepeña is three-fourths of a mile long by more than half a mile broad, and consists of a massive dam of stone 80ft. thick at the base, carried across a gorge between two lofty rocky hills. It is a testimony to these irrigation works that they are still used in many cases. Some of them wind for hundreds of miles, here sustained by high walls of masonry, there cut into the living rock, in some cases conducted in tunnels through sharp spurs of the obstructing mountain, and sometimes erected on embankments fifty or sixty feet high.

And Reginald Enoch, F. R. G. S. is quoted as follows:

> The remarkable features about them are the enormous monoliths . . . the extraordinary system of masonry by which the stones of the wall are irregular polygons — not cubes — often with numerous angles, and, in spite of this, the exact adjustment of one stone to its fellows, no space being left between them. . . . One of these stones at Cuzco is 38ft. long, 18ft. wide, and 6ft. deep.

Were the Peruvian builders the same people as the Easter Island builders? asks the writer, and was not the race brought to an end by a great cataclysm; and then goes on to speak of the Deluge story, the *Genesis* account, and Atlantis; working in, however, some theory about the Jews. He quotes a good deal of authority in support of the existence of gigantic races of great power.

The student will find the key to this question of the Third (Lemurian) Race, and the Fourth (Atlantean) Race, in *The Secret Doctrine*. Easter Island is a relic of Lemuria, the continent of the Third Race. It was at one time taken possession of by some Atlantean refugees. The sensual type of feature denotes the sorcerers rather than the wise Atlanteans who are responsible for some other works, such as the Bamian statues. It is well that these incontrovertible witnesses of the existence of great prehistoric civilizations, giants, and magicians, on continents now submerged — proofs so conveniently ignored by the devotees of modern fads as to human origins — should be given their due evidential value. The greatness of the human Soul, and Man's Divine Ancestry, must be demonstrated so that Man may grow in the Divine likeness rather than the bestial likeness. STUDENT

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The Trend of Twentieth Century Science

The Pineal Eyes

THE "pineal gland," a little knot of nerve matter in the middle of the brain and out of sight even when the skull and membranes are removed, thought by Descartes (because of this central position) to be the seat of the soul, is really an old and forgotten eye. We used it once, but for long ages it has been resting, waiting till its time comes again. When it functioned it had of course a retina, lens, and all the rest of the necessary apparatus. In man these have become so rudimentary as to be difficult to detect, but in some of the lower animals its anatomy is very clear and occasionally it functions still. Why its work should be done by the later developed lateral eyes, science does not know. In the ordinary case, when the position of an organ is inconvenient for the new habits of a creature, it is rather nature's way to change that position than to develop a new organ. Evidently she intends to use this one again. The man of the future may look *up* with his pineal eye as well as forward with his lateral ones. According to Theosophy it will be the recipient of a far higher order of perceptions than the others. Descartes' guess will turn out to have been in the right direction.

Professor Dendy, communicating his results in a paper recently read before the Royal Society, has made a careful study of this organ in a certain lizard, *Sphenodon Punctatus*. The "gland" (it was long thought to be that) appears to be double; there are, he says, two of these eyes, "the right and left members of a primitive pair of sense organs," in regular series with the ordinary lateral eyes. In this lizard the "gland" contains several items. One of them is the regular pineal eye. Another, the new eye, has heretofore been known as the pineal *sac*, supposed to have glandular function. But its walls turn out to be a retina, identical with that of its fellow, the pineal eye proper, and with an optic nerve of its own. The nerves, however, do not come from right and left sides of the brain respectively. Whilst the nerve of the pineal eye comes from the left, that of the "sac" (to give it its usual name) is median. Could the eye have been a triple?

To the layman the anatomy of the brain is naturally a profound mystery. But it need not be quite so profound if he will consider its development.

In early stages there is a long hollow tube of nerve matter which is to become both spinal cord and brain. That end of it which is to undergo evolution into the brain, the front end, bends at a right angle with the rest, running along what will be the floor of the skull. It remains a tube, throwing out a series of pairs of processes or fingers, also hollow. The thickened walls of these fingers make up the substance of the brain, the original hollows being (according to anatomists) obliterated. But there is no knowing the state of the case during life and whilst the skull is intact.

There are probably ten pairs of fingers, some remaining worm-like and thin-walled, some becoming immensely thick-walled. Among the former are the olfactory, optic, and auditory nerves, the optic nerves, cupping at the end to make the retinas; among the latter the cerebral and cerebellar hemispheres. So thick become the walls of the two latter pairs of fingers that together they fill most of the brain's chamber. A double finger dips downward into the floor of the skull to form the pituitary body; others upward to form the pineal eye, the optic thalamus, and various small bodies (corpora quadrigemina and corpora geniculata).

So the rudiments are not so very difficult to understand. STUDENT

The Dew-Pond

THAT the dew-pond problem is still unsettled is attested by the continuance of investigation. The use of the name is said to be begging the question. But equally so up to now is the use of the alternative names, fog-pond and mist-pond.

One student, writing in *Symons' Meteorological Magazine*, thinks that rain, merely, suffices for an explanation. But if he wants his theory accepted he must produce a pit whose fullness varies precisely with the varying rainfall. Mr. Martin, an English geologist, making a long series of observations with the aid of a Royal Society grant, urges the claims of drifting sea-mists.

Everyone acquainted with the Sussex Downs must be familiar with the sea-fogs that sweep in from the South. One's clothing quickly becomes covered with a deposit of dew-like beads, and it seems to me that the warmth of pond-water will in no way act against the deposition of mist. I am informed that on some of the Downs of West Sussex the highest parts are chosen now for pond construction, as being more exposed to the south-west moisture-laden winds. Dew would not be deposited, of course, if the air were in rapid motion, but fog brought in from the sea would remain in spite of the wind, provided the temperature were sufficiently low, the seemingly stationary fog being in reality continued condensation of moisture.

There is a certain variety of cactus, growing in absolutely arid deserts, which manages to maintain, high up in the air, a reservoir of some gallons of cold water. Has this plant the dew-pond secret, or some other? Either way it would be worth study. STUDENT

The "Age of Our Mother"

THERE is a geological just as there is a historical craze for foreshortening time and dwindling the past. It went so far in the former field as to bring the earth's age — at any rate as far as sedimentary deposits go — down to twenty million years.

But recent chemistry seems to have put such figures altogether out of date. Thorium, radium and some other elements, slowly changing, generate minute quantities of a gas known as helium. The rate at which they do so is known. Ores such as thorite and pitch-blend, containing one or more of these radio-active elements, therefore gradually come to contain (included in their substance) more or less helium. A gramme of thorianite, for example, contains nine cubic centimeters of it. If therefore a given weight of thorite from which the helium has been withdrawn is allowed to stand for a given length of time and the resulting helium measured, this latter, divided into the nine cubic centimeters, may be considered to give something like the age of the thorite and consequently something like the age of the crust.

Working along these lines Strutt and Rutherford reach the figure (as a lower limit) of 240 million years. Those geologists who are inclined to claim 300 and more millions may therefore consider they are supported by chemistry.

But though the longer estimate will have to stand, it does not follow that its data will. They even contain something of their own corrective, for they show that change and evolution are proceeding among the elements of the chemist as among the species of the biologist. We cannot reason from those of today straight back to those of twenty million years ago. Both radium and helium may be new evolutions, whilst uranium may be gradually dying out in favor of these its children. C.

Pressure Chambers in Surgery

DIFFERENTIAL pressure chambers have effected a very real advance in surgery.

As most people know, the lung is not *stuck* to the inner face of the ribs and chest wall. It is merely kept closely applied by the pressure of the air within it. The moment that the chest wall is perforated the lung surface gets the pressure of the external air, balancing that of the air within. The lung's contractile elasticity consequently causes its immediate collapse. Operations on these organs have therefore been nearly impossible.

This difficulty is now met by what is called the differential chamber. An operating cabinet is set up within the larger operating room. The patient's body is within the cabinet, along with the surgeon, whilst his head projects through a collared hole into the room. He can therefore breathe air at the ordinary atmospheric pressure. But as the cabinet air pressure is lowered by means of a pump to a degree sufficient to balance the lung's elasticity, no contraction occurs.

By a further device, operations on the *brain* can be rendered relatively bloodless. Two chambers are used, one within the other. The patient's body is in the inner one, his head projecting through a hole into the outer. In the latter the air pressure is reduced; in the former, increased. The expansion of the lung under respiration is consequently much reduced; the walls of the air-cells, no longer stretched, can fill with blood, less being delivered to the brain.

Artificial respiration becomes very easy. At intervals of four or five seconds the air pressure about the mouth and head is increased whilst that about the body and chest is diminished. An in-breath necessarily occurs. After another second the pressures are reversed and the inspired air expelled. M. D.

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Nature Studies



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CHEROKEE ROSES IN LOMALAND

Seed-Broadcasting in Forestry

THE U. S. Department of Agriculture is using this year on the National Forests over ten tons of tree seed. The largeness of the quantity is due to the fact that the Department is experimenting in sowing the seeds broadcast on the land, as an alternative to planting them in nurseries and then transferring the seedlings. There are so many old burns requiring to be restocked that it was felt desirable to find some quicker method than that of transplanting young trees from nurseries. So the seeds are being sown either broadcast or in seed spots or with a corn-planter, in the place where the trees are to stand.

This method has already been found to give good results in some regions; it was first tried in the Black Hills of South Dakota. But a serious drawback is found in the depredations of rodents and birds, especially in seasons when their usual food happens to be scarce. These "younger brothers" of ours, regarded from this point of view, seem to merit the designation of "pests" which the Department applies to them. But as it is *we* who are invading *their* territory, it would perhaps be more logical to speak of them simply as animals.

But even when nursery stock is raised, a liberal allowance for loss must be made. Seeds are infertile, plants die in the nursery or after transplanting, and rabbits chew off the young trees level with the ground. The Department considers it has done well if it has reared from 10,000 Western yellow pine seeds 4000 three-year-old transplants; and this ratio does not include the loss after transplanting.

Jack pine, for the Nebraska sand hills, averages about 125,000 seeds to the pound; Western yellow pine, the tree most extensively used in the national forests, runs to 10,000 seeds in the pound. The ten tons will represent about 300 million seeds. To broad-cast an acre with yellow pine seed, 8 pounds is used. Most of the seed is gathered by the Service itself, the cones being taken from felled trees or from standing ones. The extraction of the seeds from the cones is tedious. In some cases the cones are dried in the sun, in other cases they are artificially heated. The cones open, the seeds fall out, and the seeds are separated from their wings and dirt by a fanning mill. E.

Cherokee Roses

ALL over the southern Atlantic and Gulf States of North America, the beautiful Cherokee rose extends it delicate sprays of glossy, green foliage. and covers the hedges, the cabins and fences with masses of snow-white blossom. It is not found wild there and its origin is as much a mystery as that of the Cherokee Indians who once occupied the same region and after whom the rose was called "Cherokee." In China it is found running wild in great luxuriance, and from this fact it has been suggested that Chinese settlers or voyagers introduced it far back in the mists of antiquity.

In Georgia, at the tops of high trees, you may often see a dazzling mantle of the snowy flowers and be puzzled to account for it until you discover the slender stems running up the tree-trunks which sustain the white glory overhead. Milton describes the rose of Eden as being thornless — a great convenience no doubt for Adam and Eve when making bouquets; but a serious embarrassment for the roses which use the sharp recurved spines for clinging to rough surfaces and retaining their hold as they wander over rocks and boughs and grassy banks. STUDENT

Wasps that Protect Birds

IN the swamps of Venezuela there is a species of birds called caciques, which build their nests close to those of a formidable kind of wasps, presumably in order to enjoy the protection from predatory beasts and birds which these wasps afford. The sting of the wasps is sufficient to kill a bird, and several stings will throw a man into a fever; but they do not attack the caciques. H.

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From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives as I know, pre-eminently in yours.

"DO YOU NOT HEAR THE SEA?"

IT keeps eternal whispering around
Desolate shores, and with its mighty swell
Gluts twice ten thousand caverns, till the spell
Of Hecate leaves them their old shadowy sound.
Often 'tis in such gentle temper found,
That scarcely will the very smallest shell
Be moved for days from whence it sometime fell,
When last the winds of heaven were unbound.
Oh ye who have your eye-balls vexed and tired,
Feast them upon the wideness of the Sea;
Oh ye! whose ears are dimmed with uproar rude,
Or fed too much with cloying melody —
Sit ye near some old cavern's mouth, and brood
Until ye start, as if the sea-nymphs quired!

Keats

William Quan Judge, a Leader of Men

THE world will presently awake to the fact that this man is a great historical character. He has left the marks of his work for all time.

William Q. Judge was a luminary and benefactor to all mankind. He was an ideal man not only as a living human being, but he was also the type of what all human beings might be, should be, in the course of their evolutionary progress.

If humanity were left alone to evolve without the aid of those who have trodden the Path of progress, there would be a sad plight awaiting it. Before it could reach the goal of perfection it would be overtaken by time and swept away out of existence, for the great law in its onward wave of progress shows no mercy to the laggards who refuse to move on in the appointed course. We well know that in the relentless march of progress more than one unbrotherly, so-called civilization has been swept away, and now again Humanity is at the threshold of a critical period. Believe me, there are highly evolved human beings who, out of compassion for suffering Humanity, voluntarily select a life of sacrifice and forsake well-earned reward of bliss and felicity. If it were not for these there would be little hope for mankind to enter safely and speedily upon a better time; the promised Golden Age might never come.

You will recognize the failure of existing creeds to establish the paradise of love and happiness among men. In spite of all the great show and professions, the teachings of Jesus and other great Teachers, the doctrine of the Brotherhood of the whole human race, has been side-tracked and obscured. It took a mighty wave of energy to rehabilitate these ideas in the public mind. If you look back over the movements of thought that have taken place during the last thirty-five years you will acknowledge that a great change has come. To produce a change so vital, one that affects the happiness of the whole human race, takes a real reformer. Among such reformers must be classed that great man, William Q. Judge, his predecessor, H. P. Blavatsky, and his successor, Katherine Tingley. They have not come for any selfish interest — indeed the wonder is that they have stepped at all into the arena of human effort, knowing, as they must have known, with what ingratitude they would be received and how shamefully they would be abused.

The aim of their work is to light up the dark and gloomy life of mankind with the hope and knowledge that every man is a god, that each has the possibility of becoming perfect, free from anxiety and sorrow, that all are real and integral parts of the Universe itself, and can be actual co-workers with Nature.

How many millions of people had lost hope altogether in divine destiny during the last fifty years! I have met people of all classes, some quite superior in intelligence, who had no more hope than an oyster of being anything else than sensuous machines. Some of them said, "What is the good of living, anyhow, or being moral or honest?" "Let us eat, drink, and be merry, for tomorrow we die." Such sentiments are the outcome of ultra-materialistic religion, and of education which makes of man only a human animal, and which ends in utter hopelessness. In our very Souls no one believed we were merely beasts that perish, but the people had no Teachers who could enlighten them on the high purposes of life on earth.

I tell you, friends, we owe everlasting gratitude to that heroic man, William Quan Judge, who was able with a mighty hand to stay the further degradation of man, ignorant of his divine faculties. He possibly prevented the downfall of the entire human race in this cycle of evolution. As time goes on and men begin to open their eyes, it will be fully recognized what service he has done for Humanity; it will be owned by some who decry him now.

William Q. Judge was not the originator of this doctrine of Brotherhood, nor of the great keynote of man's Perfectibility, nor were these doctrines the invention of his preceptor, H. P. Blavatsky, nor does Katherine Tingley lay claim to such invention, but it was these three who knew how to stem the tide of materialistic thought and turn the hearts of men once more to the truths of Brotherhood and Immortality, in such a practical and convincing way that much of the despairing picture which hung over the world is now changing into hopefulness. Men once more look with trust and confidence into their future destiny and turn their minds to problems of morality in place of senseless, wasteful displays of energy on chimeras.

William Q. Judge was the intermediate Leader between H. P. Blavatsky and Katherine Tingley. It is owing to his powerful mind, great wisdom, and indomitable will that the cause of true Theosophy did not vanish off the face of the earth. He commenced by preaching to empty benches, with no audience at all to hear these sublime truths, and even though absolutely alone, he would make a speech with the same fervor and enthusiasm as if thousands were present. He was a wonderfully magnetic speaker, and in after years when he spoke on the platform he would often answer the unspoken queries of an earnest inquirer. Many incidents at the commencement of his Theosophical work show how sublime must have been his faith in the great Law. By this glowing trust did he not prove that if man will but do his smallest duty with his whole heart, his whole mind, he will be led and supported all along his journey of life? Well he knew that the force he was expending would be carried on the wings of the Higher Law, that what he was saying would find its way into the hearts of those who were hungry for these truths. He was right. His work was not in vain; no, not even the simplest effort was lost. His every endeavor told a thousandfold more than the work of any other man, and now we see some of the results. Almost every nation of the world is represented in the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY; members come in ever-increasing numbers, and every month and year adds more strength. Look on the Hill at Point Loma, the world's center of Theosophy and Universal Brotherhood. There are gathered a number of trained minds, the kindest hearts, the most compassionate people on earth, working with might and main to spread the truths of Theosophy for the good of all. Think you now that William Q. Judge's work was well done? Surely it was. Thus far it has touched in one way or another millions of people and the glory of the Truth still travels ceaselessly on until every man, woman, and child shall have seen it and shall have had the chance to decide which Path they will follow.

E. A. NERESHEIMER

How unphilosophical therefore it is to quarrel with our surroundings, and to desire to escape them. We only escape one kind to immediately fall into another. . . .

Thus we see that it is a mistake to say — as we often hear it said — "If he only had a fair chance; if his surroundings were more favorable he would do better," since he really could not be in any other circumstances at that time, for if he were it would not be he but someone else. It must be necessary for him to pass through those identical trials and disadvantages to perfect the Self, and it is only because we see but an infinitesimal part of the long series that any apparent confusion or difficulty arises.—*William Q. Judge*

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INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA
VIEW FROM THE MAIN ROAD

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question If the doctrine of rebirth is true I should like to be able to choose the family into which I shall come next time. Can this be done?

Answer III. Let us for a moment analyse this wish and ask from what part of the nature it arises. Does it come from the soul, or is it simply the expression of a desire based upon limited experience and very incomplete knowledge of earth life, its duties and its purposes? Does it not show lack of trust in the divine order of things?

Let us take an illustration, incomplete certainly, but nevertheless having points that will help us to understand the matter under discussion. A child, and as children are today as a rule, more or less spoilt, thinks that it can only be happy if it has its toys or has this or another thing that it wishes. The wise parent or teacher know that such wishes arise from the lower nature of the child, that the child is unable to judge what is best for it, and will not hesitate to turn the child's mind to those things which are best for it permitting it to have its toys in due season, and other things which it may wish for, as and when they are right and proper for the child to have, but not being governed by the wishes or whims of the child. Furthermore the wise parent or teacher will act in such way that the child comes to like those things which are right and good for it and very soon realizes that all that the wise parent or teacher is doing is for its good.

What are we but children in the hands of the Higher Law? We have our personal wishes, the imperious demands that arise from the lower nature unless controlled, and the no less imperious and more subtle demands arising from the mind unless there is a reliance on the spiritual nature. Who that has lived a life of effort and has had to meet with sorrow and overcome many obstacles cannot look back and see that many if not all of the trials of life and the sorrows that have been passed through have been in part if not wholly blessings and steps by which a greater height has been gained and a greater strength of character developed? Yet when the sorrows and the trials come how many are there who do not cry out against them and would escape them if possible; some people in these modern days being even so afraid of sorrow and sickness and death as to seek to deny their existence altogether, cowards that they are.

A further study of Theosophy than it is evident the questioner has made will remove all fear as to the future, and while the student may not fully understand, yet the teaching of Theosophy is that at the moment of death when the whole past life is reviewed, the Ego or spiritual soul sees the justice of all the events that have occurred, and that at the moment of birth the Ego again sees all the past and sees the future, and of its own volition accepts that future. What kind of world would we have if everyone was able to choose from his or her present standpoint the family or kind of life into which to be reborn? It would indeed be chaos. Either the whole universe, not alone the movements of the stars and planets, but the universe of living things, of thought and feelings, is governed by law or it is not. There is no halfway between the two. If it be governed by law as Theosophy teaches and our reason must accept; if it be true that we reap as we sow, which has been the teaching of all the great teachers and sages of the past, then all we are concerned with is the sowing and not the reaping. If we sow good seed the law takes care of the harvests as it does too if we sow bad seed, and therefore while we cannot, and from our present standpoint it would be most unjust if we could, select our next incarnation, we can sow those seeds of motive and thought and act that will make the whole of our future a blessing and not a curse, that will give us strength willingly to go into the battle of life and fight in its hardest places, to meet sorrow and trial if it be our lot, and with it all to dispense joy and blessing wherever we may go.

Why should we shrink or wince at the thought of fighting life's battles? Are we not men and women, and are we not willing to take part in the world's life? Shall we be exempt from these and so cut ourselves off and selfishly hold aloof from the toiling and sorrowing millions and seek to deny our relationship with the great human family? Or, if we are blessed with health and strength of mind and body and with material wealth, as it is so regarded by the people of today, shall we not pray in our hearts that we may have the wisdom to use all these things for the benefit of those who suffer and are in despair? And looking to the future have we not sufficient trust and the strength and the wisdom to say, "Thy will not mine be done," leaving our next incarnation to the Law? STUDENT

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

The Axle and the Rim

Great men and little have the same accidents, the same tempers, the same passions, but one is on the rim of the wheel, the other near the axle, and so less agitated by the same revolutions. — *Pascal*

THIS is one of the meanings of that celebrated and universal sign the Syastika. It is intended to represent a wheel in motion, the four arms rotating around a central stable pivot. Life has often been compared to a wheel, and readers of *The Light of Asia* will recognize the frequent use of that simile by the Buddhists.

Some deluded philosophers have tried to stop the revolution of the wheel, and by entombing themselves in a cave to reduce the motion of life to the smallest possible amount. By this the whole purpose of life is thwarted; nor can this device be successful in its object, for the Law must restore the balance in another incarnation.

To seek the asylum of the Soul while dwelling in the world is the true aim. As the *Voice of the Silence* so well puts it:

> Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake.

We can reach varying degrees of approach to the center of the wheel. Some people live very much on the surface; others find a refuge elsewhere. But all things merely human are subject to times and tides. It is said that the surest rest lies in devotion to an impersonal cause.

People get so bewildered with the stress of life that they wonder whether it is worth while going on living, and perhaps resort to some desperate expedient. If they only knew of that quiet stable deep center within, they would be enabled to tide over the stormy weather. But their upbringing has not habituated them to resort to that quiet place, and so the power fails them when they need it. They have perhaps been taught about the personal God of religion, but these teachings have been mingled with so many things that mock intelligence that faith fails in the crisis. And probably the idea of Deity thus attained is too vague and remote to have any force.

But if they had been brought up to regard the changing moods as merely transitory manifestations, they would be able to resort to the peace in time of stress. They would have power to throw off the conflicts and doubts for awhile, as a child who falls asleep, and rest on their faith in the reality of the Soul-life within, until the outer nature had quieted down and they could once more view life through sane eyes.

Even disciples of the Path are liable to get switched off if they do not mind, for their temptations may be greater in proportion to their greater aims. What they need is more faith in themselves — surely a very manly quality. Its opposite is not an admirable characteristic; and, however they may seem to themselves, to other people they look merely sick. Occupied too exclusively with their own case, they are unwittingly guilty of a selfishness they would quickly repudiate if they were aware of it. Valetudinarians, in fact, they are coddling a personal weakness, when their loyal services are so much valued by those comrades who think so highly of them. A quiet time and a sense of humor would carry them through.

STUDENT

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Notes on the "World's Missionary Conference"

The Commission added that if the Christian Church were possessed, mastered, and dominated by the faith which it professed, it could easily convert the world.

BUT we beg leave to suggest that it must possess knowledge also. Otherwise the faith is fanaticism and will only convert a percentage of the world. And the need for knowledge was recognized in the Conference. The Conference admits that Christianity must mean something much broader and deeper than it means at present, if it is to convert the world. And their difficulty is to accommodate their universalism to their obvious exclusiveness and desire to dominate. One clergyman stated that —

> In round numbers 1,000,000,000 of the human race had yet to accept the message of salvation.

This takes no account of the fact that every minute one of those human beings dies and another is born. It is not easy to see just where the urgency lies. Those numberless hordes that have departed, and so can *never* (according to Christian belief) receive the message, are either doomed or else reprieved by God; and either alternative seems to make nonsense of the evangelization scheme. The Bishop of Birmingham declared amid loud applause that the Thirty-Nine Articles and the Westminster Confession were totally unsuited for the training of native Oriental Christians. (This introduces a dangerous precedent.) We must study Oriental literature, added the Bishop, and teach people Christianity in their own tongue and ideas. Another speaker said —

> We are far too prone to the presupposition that Europe and America have the final educational message to the world.

And he added that we cannot build up our theory of education on a partial view, but must take a world-view. This Conference is truly a most valuable education for Christians. Too long have English-speaking folk discussed education and most other questions from the Anglo-Saxon point of view, sometimes enlarging the view a little by the inclusion of one or two European nations. But the work of the missionaries is professedly with Oriental nations. For missionaries, then, education is a world-problem, not an Anglo-Saxon, or even an Occidental problem. "They went forth to teach; they stayed to learn," might be said of the missionaries.

But what is all the to-do about, anyhow? Why must they missionize at all? And what is it they are trying to do?

Anxiety about the condition of Hindûs, Chinese, Negroes, etc., begins to seem strange in these days, when our consciousness is so aroused both as to our own great need of reform and to the superiority of these other peoples in different respects. When Jesus Christ told his disciples to go forth, we understood him to mean that we were to be the teachers; and now we but thinly disguise our growing conviction that we are going forth as learners. The fact is, there is a wave of spiritual aspiration everywhere now, and this is the form it has taken in evangelical circles.

Evangelism grows into education, then into the suggestion of an organization for studying how to educate "native" races. This may expand into an Occidental conference to con-

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sider our relations with older races. But we must expand the idea still further by taking those nations into the conference. And so we come to a Parliament of Nations, a human Parliament with national representatives. The Missionary Conference may surely be regarded as a step towards this end. H. T. E.

A Curious Report from King Arthur's Country

THE ruined abbey of Glastonbury in Somersetshire, England, and the neighborhood thereof have recently been the scene of some curious reports, which are significant from their association with that pre-Christian center of mystery and romance, about which so many beautiful Celtic legends cluster.

According to a correspondent of the London *Daily Chronicle,* many persons, including himself, have lately been mystified by the perception of an exquisite but unaccountable fragrance at various places in Glastonbury and neighborhood, particularly within the precincts of the ruined abbey, and in an ancient Manor House, called Ivythorne, formerly the property of one of the last of the abbots in the 15th century. It has also been observed in other houses in Glastonbury, and in a few places in the open air, in the streets of the town. The odor is said to come in whiffs or puffs, sometimes very powerfully; but it only lasts a short time, seldom more than a few minutes. Its curiously elusive character is noteworthy, as this feature has been observed in other similar cases. One investigator has made a series of careful experiments with various kinds of balms, gums, and fragrant woods, and he discovered that the nearest approach to the true scent was made by moderately heating a certain balsam on a metallic plate. He declares that the odor cannot be regarded as that of any incense used in the Western Church, but that it has a strong resemblance to Oriental perfumes.

Two things are brought to mind by the accounts of this curious and not unbeautiful phenomenon. The first is that mysterious, delicate, aromatic fragrances and incense or sandal-wood odors have always been associated with holy places and persons, irrespective of any forms of belief. In the Middle ages a perfume observed in the neighborhood of the persons of various Christian saints, both while living and for a while after death, was called the "odor of sanctity." This was not a mere figure of speech. Its existence, strange and unaccountable as it may seem at first, is not really improbable when we recollect the tremendous potency of the emotions of the mind in modifying the bodily states and the secretions. Who would not dread a bite from a person infuriated by extreme passion? Modern scientific researches have proved that not only can dogs, but even human beings whose sensitivity is abnormally heightened by hypnotism or other means, detect the characteristic scent of every different person. The presence of a hidden cat in a room is perfectly clear and most unpleasant to certain individuals. Persons of high spiritual development who lead unusually pure and impersonal lives must necessarily be surrounded by quite a different atmosphere from others, and, according to the condition of those who are near them, a sweet odor, a radiant light, or musical sounds, may be perceived.

Furthermore, that the reports of the sweet odor of a self-sacrificing and compassionate life are not mere fabrications of monkish chroniclers is rendered more likely by the wide diffusion of similar accounts in the Orient, among non-Christian peoples. In the purely mystical and occult work, the *Revelation* or *Apocalypse,* which has somehow got bound up with the more exoteric Jewish and Christian scriptures, there is a significant reference to the subject:

> having golden vials full of odors, which are the prayers of saints. (*Rev.* v, 8)

The second matter referred to above is the significance of the locality where the phenomenal manifestation of balsamic odors is said to be taking place. The town of Glastonbury is built upon a peninsula nearly surrounded by a stream, and was one of the greatest centers of the ancient Celtic religious life of the Britons. It was named Inys yr Avalon, the "Isle" of Avalon, the hallowed spot where the sacred apple-tree groves were cultivated. The Christian monks, in establishing their foundation there, carried out the general policy of the church of diverting the influence of the sacred associations connected with the seats of the older forms of worship by appropriating the sites of the ancient temples and erecting their churches thereon. The name of Avalon was changed, but the abbey inherited the traditional sacredness, and hence, doubtless, became a famous place of pilgrimage from foreign countries. The well-known Glastonbury Thorn, said to have been "grown from the staff of Joseph of Arimathaea," was brought from the East. It was quaintly believed to have "miraculously" blossomed at Christmas time. The plant has disappeared.

According to tradition, King Arthur and his wife Gwenhwyvar were buried in the cemetery of the Abbey; and Giraldus Cambrensis (1146-1220) states that a leaden cross, bearing the following inscription, *His jacet sepultus inclytus Rex Arthurus in insula Avallonia,* was found under a stone 7ft. below the surface; and 9ft. below this was found an oaken coffin, containing dust and bones. Layamon in his *Brut* (1204), makes Arthur say:

> I will fare to Avalon, to the fairest of all maidens, to Argante the queen, and elf most fair, and she shall make my wounds all sound; make me whole with healing draughts. And afterwards I will come again to my kingdom and dwell with Britons with mickle joy. Even with the words, there approached from the sea that was a short boat, floating with the waves; and two women therein, wondrously formed; and they took Arthur anon, and bare him quickly, and laid him softly down, and forth gan depart. Then it was accomplished that Merlin whilom said, that mickle care should be of Arthur's departure. The Britons believe that he is alive, and dwelleth in Avalon with the fairest of all elves; and the Britons even yet expect that Arthur shall return.

While the Glastonbury district was held very sacred by the pre-Christian Celtic people, it is nevertheless plain that the mystic Isle of Avalon to which King Arthur went in a faery ship to be healed after his last "dim battle in the West," is no earthly region. Careful research has recently been made by scholars into the meaning of the Celtic legends of Faery Lands, joyous sunlit places where heroes pass a hundred years as if they were but one day, where beautiful, godlike beings welcome them, and to which access cannot be gained during life except by special favor, the passport generally being the possession of a golden or silver branch of the sacred apple-tree bearing fruit, given by some queen from the Land of the Ever-young. In many particulars the Celtic legends of the heaven- or Faery-world closely resemble those of the classical writers, such as the stories about Proserpine and Aeneas, each of whom had to get a magic bough before entering the underworld. When the almost universal belief in Reincarnation held by the ancients is considered, it becomes quite clear that the spiritual realm to which the dead return and which can occasionally be visited by specially qualified beings, is the Devachan of Theosophy, the heaven-world of rest and recuperation between the trials of physical life on earth.

The narrowness of view and the materialistic bias which characterize so large a part of the world today, have been curiously displayed in some of the explanations advanced to avoid the necessity of admitting anything but known causes for such happenings as those, whether genuine or not, reported from Glastonbury. One wiseacre, apparently ignoring the fact that the odor is said to be rarely perceived, that it comes in sudden puffs, and that at times it has been noticed at considerable distances from the ancient stonework, propounds the theory that the stones and cement of the abbey must have been impregnated with perfumed substances by the builders! Another learned person, an eminent French chemist, admits the objective reality of the sweet odors, but tries to save the situation from the materialistic standpoint by claiming that they arose from the extremely diseased state of their bodies; he even gives the chemical formula of the perfume, $C_6 H_{12} O_2$

While, as students of Theosophy, we need not take much account of supposed psychic phenomena such as those at Glastonbury, it is of some consequence to watch the impression they make both on biased and unbiased minds.

C. J. RYAN

Modern Biological Fears

WE note that a writer compares our present fascination with biological fads to the medieval fascination with astrological fads. Then people were always bemoaning their planets; now they bemoan the "germ-plasm," or some such thing that is supposed to have got their fate in its malign clutches. It is astonishing how fond people are of thus fooling themselves. Some are hypnotized by religious fads; others by scientific fads. And the purport of these fads is to discourage independent effort by representing oneself as being in the grip of some overmastering power.

Let us attack neither religion nor science, but the spirit of dogmatism and superstition wherever it appears.

Whatever gods there be, we still retain the power of our Soul; we have our will and our intelligence. If our path is limited and conditioned, be it so; we do not need to trouble about that. People should realize that many of these so-called teachings about heredity and so forth are the merest superstitions; as can easily be seen by observing the confusions and contradictions among them. What we have to do is to ACT. Do not let yourself be frightened.

E.

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Ancient Astronomy

SIMPLICIUS in the sixth century of the Christian era wrote that he had always heard that the Egyptians had kept astronomical observations and records for 600,000 years; while Diogenes Laertius (*Proem*, 2) said their calculations were carried back to 48,863 years before the time of Alexander the Great. This is corroborated by Martianus Capella, who said they had secretly studied astronomy for over 40,000 years (see *Astronomy of the Ancients*, Lewis p. 264). Iamblichus (Proclus, *In Timaeum*, Bk. I) says the Assyrians had the records for 270,000 years. The Great Pyramid with its manifold astronomical hints, was almost certainly built not less than about 78,000 years ago. And yet the ancient astronomy of Egypt came from Âryâ-varta, and there are records and traditions to show they in turn had their astronomical (and other) knowledge from the Atlantean Asuramaya (see *The Secret Doctrine*, ii, 47). This takes us back about a million years.

Now if these statements are reliable, and we believe they are, they go far to explain the fact proved by Bailly (*Astronomie Indienne et Orientale*) that ancient astronomers had for ages a correct knowledge of the mean motions of celestial bodies, and indeed any one can verify this by reading the *Sûrya-Siddhânta* for himself. It was proved regarding the moon's mean motion, for one thing. But there are many other problems regarding which western astronomy is still in ignorance, the solution of which has nevertheless been known for ages — partly from continued observations over immense cycles of time, and partly by methods unknown to modern research. Many of these questions are touched upon in *The Secret Doctrine*.

To take one instance — the laws governing the variation in the inclination of the ecliptic. The radical element, the real mean movement, is unknown to western astronomy, which has however calculated a "limit of variation" based on the supposed action of the planets on the oblate shape of the earth. There are other more potent influences at work, however, some of which were hinted at in vol, xii, no. 52 of this review. Thus the mean recession of the tropic from the pole is stated in *The Secret Doctrine* to be 4° in 25,900 years, at present, while of course there would be (excluding nutation) a secular variation within narrow limits, plus or minus.

It would be an interesting field of inquiry to trace the combined effect of these, backwards (as was attempted in no. 2 of this volume). Still, we are confronted by the woful inadequacy of data. If people had more respect for the attainments of the "pre-historic" Aryan race, possibly more data would be in our possession. Any crumb of information regarding phenomena of older times is, therefore, naturally worth looking into. In a statement by Dr. Kenealy (*Book of God*, p. 118), this rather eccentric writer notes that the water in a well at Syene reflected the whole disc of the sun at the summer solstice, "5400 years ago" — about 3550 B. C. According to the Egyptian exploration maps the latitude of this well must be 24° 5′ 33″, and allowing for the probable slight change of latitude since that period of time, it may then have been about 24° 5′ 37″. The above mean rate of recession of the tropic was preserved between 1689 and 1800 A. D. and in 1755 Bradley's data as revised subsequently by Bessel gave the ecliptic angle as 23° 28′ 15″. At the time of Ptolemy the tropic was some 8 minutes north of the mean position calculated as above, while in 1100 B. C. at Tcheou-Kong in China (Laplace) it was about 39 seconds south. In 3550 B. C. the inclination would be 24° 17′ 22″, so that the secular variation brought the sun (still excluding nutation) 11′ 45″ south, if Kenealy's information is reliable. The maximum secular variation either way, according to Stockwell, is 1° 18′ 41″, but no observation during these 5400 years comes at all near this estimate. The calculation of the actual obliquity at a remote epoch, with our imperfect knowledge, would of course be practically out of the question. Actual observations extended back into the past for a sufficient period would reveal many unsuspected laws, no doubt. Certain researches on the theory of the tides show how comparatively easy it is to make mathematics fit facts — *after you know the facts!*

STUDENT

Scientific Oddments

THE Department of Agriculture confiscated 25,000 lbs. of frozen egg products in one city. Each gram of the stuff contained 300,000,000 organisms. There are 453.493 grams in a pound. How many organisms were there altogether? But perhaps it was only one big organism, having all those different parts.

LAKE Magadi in British East Africa is a great soda lake discovered in 1903. It is 50 square miles and is estimated to contain forty-million tons of soda, enough to supply the world at the present rate of consumption for 100 years. A tramway will be laid over the lake, communicating with the Uganda Railway.

A NEW method of making ammonia synthetically from its constituent gases, nitrogen and hydrogen, is said to have been made commercially practicable. There is sufficient margin between the cost of the gases and the price of ammonia to render such a method practicable, provided no expensive process is required. The new discovery uses a high pressure, about 200 atmospheres, which is a novelty in large-scale commercial manufactures, but doubtless not an insuperable obstacle; and no high temperature is required. The method of obtaining nitrogen compounds from the air by electric discharges is practicable only where power is cheap.

THE best determination of the age of the Cambrian period, says a scientific writer, is one which places it at 27,640,000 years ago. It is considered reasonable to add a similar period for pre-Cambrian strata, making the age of the sedimentary rocks from 50 to 65 million years.

Let us bear this in mind when we feel disposed to criticise the figures given by *The Secret Doctrine* for the duration of the various ages. For the figures just quoted are those of modern science itself.

The conventional scientific view of evolution looks strange when we try to imagine these vast stretches of time, with human history occupying an insignificant place at the end. The world a great empty stage, as it were, given over to slow tedious processes of evolution, tenanted only by animals and vegetables. We feel the need of some responsible intelligence. If man was not there, where was *that* which was to become man?

THE discovery of a statue of the Roman emperor Augustus in which the head and neck are not of a piece with the bust and made of a slightly different kind of marble, illustrates the existence of a practice which might be commended to modern sculptors if the age should ever get so utilitarian and commercial that the enthusiasm of artistic creation should die out. A stock body in a heroic attitude might be kept for the mounting of successive presidential heads, or perhaps it would be better to have two or three sizes. The clothes however, would be a difficulty. This suggests the idea of stocking statues on a large wholesale ready-made plan, so that anyone could be measured for a statue and get it straight from the stock, adding a few touches to suit his individual case.

THE radio-activity of a substance may be measured, and a value assigned to it, by causing its emanations to discharge a charged electrometer, and comparing the time which it takes to effect this discharge with the time taken by a standard radio-active substance to do the same thing under the same conditions. The standard substance is black oxide of uranium, so spread on a disk whose surface is 50 square centimeters that the radiation per square centimeter corresponds to that of a centigram of oxide. The substance to be tested is spread on another disk, 50 grams of it being used. Three observations are taken: first the electrometer is charged, and the time which it takes to discharge itself is noted. Then the electrometer is charged again, the standard disk introduced beneath the needle, and the time taken to discharge is noted again. Then the same process with the substance to be tested; and from the three results the value is obtained by a formula. AN OBSERVER

Forests and Floods

A REGULAR series of observations, extending over a period of fifteen to twenty years, has just been inaugurated in the Rio Grande National Forest district, having for its object the determination of the real influence of forests upon stream-flow. The recent literature on this subject reminds one of that connected with the interior constitution of the earth. A slender basis of observed fact has served as foundation for mountains of theory, in both cases. Accordingly, two districts of similar features near Wagon Wheel Gap, Colorado, have been selected for experiment, and the meteorological observations, together with those on stream-flow, will be carried on regularly for eight or more years. Then one of the two districts will be cleared of trees, and the observations continued for another eight or more years. This will result in a mass of data of the greatest value and importance, on a basis for which there is no known precedent, so far as exact information is concerned. The observations will include of course the effect of forests upon erosion, deposition of silt, and cognate matters. STUDENT

Special Subscription Offer

THE attention of our Readers is called to the Special Subscription Offer. See page 20.

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Art Music Literature *and the* Drama

The Dance—An Epitome of Tradition

A CORRESPONDENT of the London *Globe* gives the following picture of one of the native Bedouin dances. There is in it the Oriental touch, but also a suggestion of something mystical, as if the present were but thinly veiled from the panorama of an almost immemorial past.

The nearest approach to general social intercourse between men and women (among the Bedouins of the Arabian Desert) takes place during the Rubia. At this season of the year—the only one when many collect together in one place—the Dahieh is danced, or rather sung, in the evening. The chorus, which is composed of as many men of the tribe as choose to join in, stand in a long row. It is their business to beat time, and as they stand they step simultaneously forward, bending as they clap their hands rhythmically. A deep guttural sound marks the first cadence.

When they have thus given the time and rhythm, one of their number begins a chant in honor of heroes of the past, or improvises verses in which he celebrates the deed of valor of someone present, perhaps. At the end of each verse the chorus repeats a kind of refrain. Every allusion is greeted by the women, gathered by themselves in a tent close by, with the shrill, tremulous "zaghareet," which, with them is equally a sign of mourning or rejoicing.

Suddenly a girl (the Hashi) appears on the scene. She is closely veiled and stands perhaps thirty yards away in front of the men. She pauses an instant, sword in hand, just time enough to feel the rhythm of words and beat of hands. The men are gradually approaching her, and when they reach her the chant becomes louder and her movements more decided.

She now retreats slowly, repelling them with her sword, sometimes bending to the right, sometimes to the left, but always following the rhythm in every movement. When thus she has been driven back to the limits of the ground there is a short lull, while the men walk backward to their original starting point, and the whole thing begins again. The Hashi will sometimes dance longer than her audience desires, or her performance may not satisfy them; in either case, one of the men, kneeling down, goes through the motion of shooting at her, pointing at her with the forefinger of the left hand and snapping the thumb and third finger of the right, while the forefinger of the right hand pulls the thumb of the left as an imaginary trigger.

The Hashi then retires and another takes her place. Sometimes a different dance is chosen; it is called the Harbi. The Hashi in this takes very short, quick steps, the time is much faster and she runs round and round very much in the same manner as a mechanical toy. These songs and dances will sometimes last the whole night through. The Bedouins will sleep merely an hour before they go off into the hills with their flocks at daybreak; once there they sleep through the heat of the day, and come back ready for another night of singing and dancing. The Hashi can never be a married woman. I have heard that in the Ababda she is not veiled, and that instead of a sword she holds out her own long hair to its full length.

These dances and amusements are only indulged in at the time of the Rubia, or on such a special occasion as a marriage. At other times the natives are scattered here and there, and such things are impossible. Some are tending their flocks, others traveling to the towns nearest to them—but often many days' journey off—in search of corn, flour, coffee, as well as stuffs and the guns and swords they require.



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"THE DANCE"

FROM SCULPTURAL DECORATION OF THE BOSTON OPERA HOUSE. BELA L. PRATT, SCULPT.
(For appreciation of Mr. Pratt's work see CENTURY PATH of July 17 last, p. 13)

Perhaps a wider knowledge than we dream of will be ours when we cease to settle into the customary hypnotic acquiescence to conventional ideas before those two rather ambiguous words, "savage" and "civilized," and before the current pseudo-scientific hypothesis that primitive man was necessarily savage man and that we today are on the wave-crest of all evolution.

The past, uncovered, is something quite other than a catalog of more or less brutal exploits by peoples who lived in trees or caves and had a facial angle of 60°. Archaeology is demonstrating what H. P. Blavatsky asserted a generation ago in her monumental writings, that behind us, beyond that veil of ignorance which still hides from our view the larger part of prehistoric conditions, were majestic and mighty civilizations, greater than our own in material achievements and many of them far higher in spirituality.

The dances not alone of the Bedouins but of all so-called primitive peoples of today become a mine of study to those who know something of the cyclic course of civilization after civilization, and who have some knowledge of that evolutionary Law by which races rise from obscurity, live gloriously for a time in the sunlight of achievement and power, then droop, wither, decay, giving place to others. In this light many of the dances of our North American Indians become an epitome of misread historical truth, one yet living expression of the Voice of Tradition.

In Tahiti are native dances which, combined with song, have for their object the preservation of tribal traditions. This is the case, also, among the Samoans, the Maoris, the natives of Java. Among the Natal Kaffirs is a dance which refers to the departure of warriors for battle. The women with great dignity call upon the warrior-spirit of the men and utter an invocation to the Great Spirit of the tribe. The men, as if in answer, repeat the invocation and then slowly withdraw, rhythmically darting towards the sky (the Sun-god?) their assegais or spears. It is not difficult for the student to see the mythic significance of this.

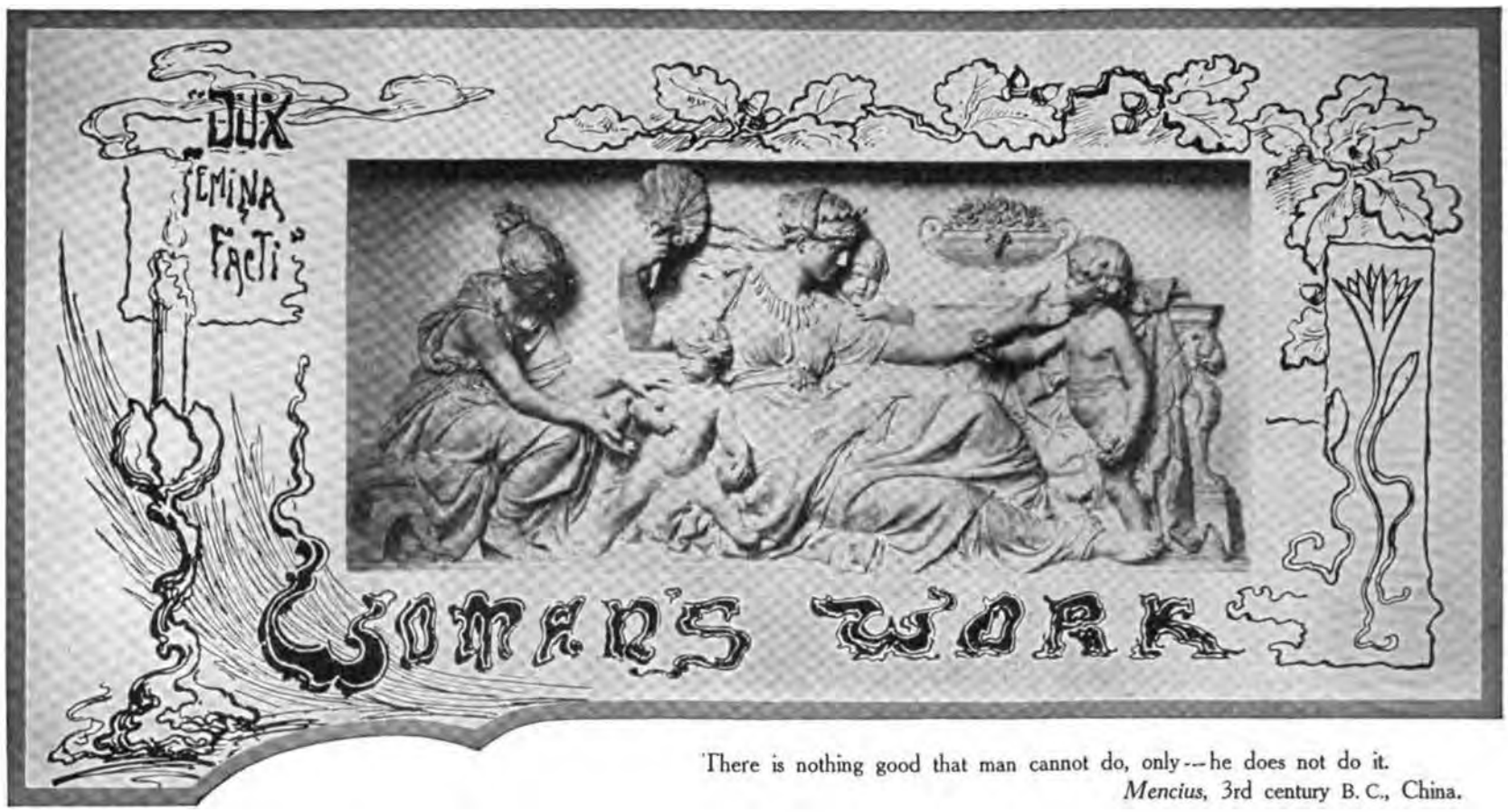
STUDENT

From a Recent Treatise on Vocal Physiology

WHEN we consider that a bank lock key with ten fingers is capable of 3,628,800 different combinations, or that one of fifteen fingers could be arranged in 1,307,674,368,000 different ways, we can hardly wonder that different individuals, with voice molds varying somewhat in size and shape and having so many different divisions or parts in the resonant chambers with which to vary the combinations, should have voices that sound entirely unlike.

It is well that it is so, for every character has its own individuality and should have its own reporter. Voice is the volume through which we stand revealed. Whatever we are mentally, morally, and physically, that the voice reports. . . . Would you have beauty and purity of voice? Cultivate beauty and purity of mind and soul, . . . a deeper love for humanity.

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There is nothing good that man cannot do, only — he does not do it.
Mencius, 3rd century B. C., China.

CAN one doubt the wisdom of H. P. Blavatsky, who sees in every journal and on all sides in social life, signs — often faint, but to one who can read "the signs of the times," unmistakable — of the fulfilment of many of her prophecies? In *The Key to Theosophy* she wrote that if the Society founded by her lived and fulfilled the purposes of its Founders

it will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of religion, duty, and philanthropy. . . . Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal goodwill which will reign in his mind, instead of the discord and strife which are everywhere apparent around us today. . . . Tell me whether I am too sanguine when I say that if the Theosophical Society survives and lives true to its mission, to its original impulses, through the next hundred years — tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now!

Glance at the following (by Ernest Poole in July *Everybody's*), open *The Secret Doctrine* almost at random, and then ask, if you do not already know, whence came the philosophy that declares political and material reforms to be transient at best, that declares the reality of humanity's indissoluble collective life, the greater Life which, being Souls, we verily share, whether our psychologized brains realize it or not. STUDENT

Having gathered these various dreams, it suddenly occurred to me that some of the other sex might have visions too. I betook myself to a woman friend, who was both a mother and an educator of no small repute. To her I set forth my story. *And the woman seemed amused.*

"You think they are not practical, these dreams?" I asked.

"Practical?" she answered. "Fearfully so! Practical and businesslike, plain, hard, common sense! Your great engineer laid down at the start the principle that a city is like an animal body. Your physician, your chemist, your politician — all seem to agree with the engineer. A city is only a body, they say.

The Greater Reform

Give it proper bones and flesh and arteries and veins, keep out disease, give it plenty of sleep and food and drink, parks in which to exercise, aeroplanes in which to soar — and the vision is complete.

"But is it only a body? In this beautiful, wholesome *shell* of a city, with its noble public buildings, its boulevards, its parks and playgrounds, gardens studded with homes, homes free from every disease but old age — is there to be no growth inside? No growth of spirit and of mind, no new hopes and longings, no hungry strainings upward to ideals? What of the future city's soul?

"A soul that is fit to dream with doesn't grow. It has to be made. This sounds *impractical,* does it not? If so, I am delighted. How is this living soul of the future city to be made?

HE who does not practice altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery — is no Theosphist.

H. P. Blavatsky

"Mainly, I believe, by the mothers, through their children. Of course, I admit there will be other ways, other powers at work. When the problem of mere physical life is settled for all classes, the haunting dread of poverty left forever behind, and when on the other hand, the community, as it surely will, lays heavy restraints on the men whose one purpose in life is to amass huge fortunes; when Money comes down from its high altar — then other gods will surely arise. But I like to begin at beginnings. And I believe that the beginnings of all this mighty change in men are to come first in the children.

"I believe that as the years go on we mothers are going to change. And still we shall be mothers, and still we shall have homes. I cannot see how I have been weakened as a mother by going out into the world of schools and there learning the most intelligent ways of educating my child. I feel sure that women are to go more and more into the world outside the home, receive from the world some real knowledge of its vital growth, themselves take part in that vital growth, and perhaps give more than they receive — recall the needed memories of a forgotten Christ, gather other inspirations out of the living past, crowd bitterness and greed out of this fierce battle for life and bring in higher motives. But first of all and foremost, their work is to be the old one, the task of molding the children who are to make the men and the women of our future city. Mothers have done noble work in the past. But I feel sure that their power in this service is to be multiplied tenfold.

"Your engineer has discovered that each city has needs and possibilities of its own, and so must be studied by itself. In the schools, too, we are beginning to see that each of the different immigrant races has its needs and possibilities demanding special treatment.

"'Throw them together at once,' you may say, 'and so hasten the welding process.' But may we not waste much in too swift a welding fire? Have not these immigrant children, deep-bred in their souls, traditions and hungers and talents of incalculable value to the future American race — and should not these be carefully developed?

"You see, I am working back to my starting point — the soul of this city of our dreams. We would have it a union of all the best ideals and aspirations of the world behind us, with the added hopes and powers that only the union here can bring. There are folk songs, there are legends, there are all the great achievements of these people of the Old World in literature, in painting, in sculpture, and in music — in all forms of the Ideal. There are descendants of Goethe and Beethoven here, of Pushkin and Tschaikowsky, of Milton and of Shakespeare. . . .

"What of the union of all these? When your doctor and your engineer, your chemist, your inventor, your leader of the masses, have at last freed the physical life of the city from the terriffic industrial strain, what will the citizens do?

"I see a great awakening, through the generations ahead, to all the higher things in life. I see a new citizenship that shall take pride in the city, its purity and its honor as well as its beautiful homes and streets. I see among all the men and women a risen intelligence, new hungers, new ideals.

"And out of these I see great men arising — not only men of power in wresting the riches out of the earth, but men — and women, too — who will give expression to the riches of our spiritual life. The city of the future must indeed be strong in body. But my dream of the city that is to be *is its mighty living soul.*"

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To the Women of the Confederacy

SOME time ago representatives of the various southern States were chosen as a committee to select a monument to the Women of the Confederacy. After duly considering the sketches submitted by eighty competitors, the contract has been awarded to Miss Belle Kinney, a young artist from Nashville, Tennessee, and her design is to be used in every southern capital except that of South Carolina, each monument to cost at least $10,000. This is said to be the largest contract for sculpture ever awarded to a woman.

Evidently this daughter of the South has given mind, hands, and heart to the making of a fit tribute to the women of the older generation, and the result is a subtle interpretation of the best in her heritage.

The monument is to be a group of three figures on the battlefield—Fame, the dying soldier, and the Confederate woman. He, the color-bearer, with his last strength tries to raise the battle-flag. The woman's earnest, unselfish effort is to place the palm of victory on his breast —all unconscious of Fame who is crowning her for her devotion. The woman's figure of delicate beauty is typical of the old South, refined and gentle, yet with the loving, courageous strength of womanhood.

Unlike many symbolic designs there is something, even in the rough clay sketch herewith shown, that is warmly sympathetic and appealing. Its character is nobly impersonal and yet it is familiar and intimately human. No wonder its charm and nearness has reached the hearts of the old soldiers as no Amazon could do with flaunting flag and unsheathed sword. Here is the beauty so satisfying to the inner sense that finds a natural kinship in any perfection and instinctively claims the ideal for its own. The group breathes the fine air of immortality that sustains the soul through the victories and defeats of many lives in the struggle to win greater consciousness and freedom. The loyal effort of the dying soldier to raise his colors has something in it beyond the power of death to stay. There is no sting of death in such a passing of the spirit, but glimpses of the largeness of the human drama illumines the pathos of the scene with ultimate hopefulness and fulfilment. The woman, unselfish in her desire to bring the palm of victory to the other warrior-soul, is living in the universal sense of fellowship as she draws upon the riches of her higher nature for the gift. Fame, herself a symbol of immortality, is a great bond of unity that supports and overshadows both. L. R.

IT is said that woman loves courage in man, that he may protect her. No, the courage she loves is that which is capable of making sacrifices. . . . It is the heroism, the virtue, not her own safety, that she loves.

William Ellery Channing



Lomaland Photo. and Engraving Dept.

PRELIMINARY CLAY SKETCH FOR A MONUMENT TO THE "WOMEN OF THE CONFEDERACY." BY MISS BELLE KINNEY

Woman and the Ceremonial Dance

IN Madagascar there is current among native tribes a belief that when the men are away at war, the women, by means of certain dances, can keep them heartened and inspirited. They believe distance has no power to diminish the efficacy of this ceremony—for with such a motive it would be worthy the name; and it is evidently, in common with many curious tribal customs and beliefs, the degenerate remnant of some phase of the ancient Mysteries.

For the dance itself is of mystic origin. The Japanese declare it to have been the ancient gift to them of revered Amaterasu, the Sun-goddess herself. Many of the old Incan ceremonial dances bore a startling resemblance to certain rhythmic ceremonials connected with the ancient mysteries of Eleusis, of Thebes and Luxor, of the cave-temples of India and Ceylon. Pythagoras found in the figures of the true dance a mystic resemblance to the courses of the stars, and all the great teachers of antiquity made use of rhythmic motion as a factor in the training of the soul-powers.

But always when ecclesiasticism took under its wing this branch of expression it began to degenerate. This was true in Greece and Rome, in Egypt, and later in Christendom. Strange as it may seem to us the Fathers of the early Christian Church looked upon the dance as sacred. Records disclose that the bishops were called *praesules* "because they led the dance on feast days," and in some of the earlier churches "special provision was made for dancing in the choir."

Something must have happened or crept in, however, for we find nearly every religious reform that arose within the Church raging fiercely against the "wicked and degenerate art of dancing," from the Albigenses of Languedoc, who called it "the devil's procession," to the Calvinists, Lutherans, Puritans, and even the present day Methodists!

The illustration of "The Dance" on page 13 suggests very mystically the pristine purity of the ancient rhythmic interpretation of joy in life. The use of the lithe young unformed model gives a mystical hint of the earlier, unformed, evolving and more elastic age in which the dance had not yet lost its purity nor departed from its purpose. The Greek touch in the accessories gives just the classic emphasis needed to balance the extremely unconventional, almost barbaric treatment of the figure itself. Beyond it the vista opens and we see again the Delian Dances of the Labyrinth with the blue Aegean beyond, the Italic dances of Augustinian Rome, the abandon of the primitive dance joined with the personified free grace of *courante* or *sarabande*. In both conception and treatment the sculptor has afforded a refreshing change from the conventional Greek maiden and lad with Pandean pipes, so much seen in modern design, but of which we have tired because, though *chiton* and *chlamys*, garland and myrtle, be in evidence, we too often feel no breath of the old Greek spirit, no touch of the inherently beautiful. STUDENT

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OUR YOUNG FOLK

The Honey Plant (Echium Simplex)

FOR two years the inconspicuous seedling of the Honey-plant merely keeps itself alive and vegetates. It shows but little sign of growth and no promise of flower. But all the time its fleshy roots below the soil are storing concentrated nourishment. During its third spring it shoots up a green spire that twists and curls and sprawls abroad in the strangest manner; but finally straightens out as shown. And now week after week it opens in orderly succession its innumerable buds of purest white. The nectar every flower secretes flows all the day, and bees, birds, and butterflies, in crowds, frequent the graceful spires as long as daylight lasts. The Arizona Hooded Oriole and the Golden Oriole may here be seen each day clinging to the stalk and feasting on the nectar and the insects which assemble there. The house-finch also "on pleasure bent" feels the attraction and sits with rosy breast against the snowy column. The flashing ruby-colored gorget of the humming-bird darts to and fro in the bright sunshine.

The Honey-plant is native to the Canary Islands and was brought to this country in 1683. If you want to ruin this plant put it in a rich soil and water it copiously, and it will produce rank, coarse leaves, luxuriant growth, but hardly any flowers. It blossoms most abundantly in poor, dry, sandy soil. The reflective mind might draw the moral from this circumstance, that easy surroundings do not always favor the production of gracious characters.

The black, spiky, little seeds resemble viper's heads, hence Dioscorides called the genus "Echium." These plants belong to the Borage family whose members all rejoice in the common appellation of Viper's Bugloss. The latter part of the name is Greek for ox-tongue, and bears reference to the shape of the leaves.

If a plant were shrouded in muslin to keep out the insect guests, there is no doubt that it would drip nectar all day. When finally the plant has flowered out and the little black seeds have been gathered, you may chop it off at the roots, but even then for months the roots continue to draw up water from below, so that the stump is surrounded by a circle of damp earth. Hard by the Honey-plants which figure in the illustration dwells a community of honey-ants; but of these, more, anon.

P. L.



Lomaland Photo. and Engraving Dept.

HONEY PLANTS IN THE GROUNDS OF THE RĀJA YOGA ACADEMY, POINT LOMA

To lose the false is gain.—*Victor Hugo*

WE ought to acquaint ourselves with the beautiful; we ought to contemplate it with rapture and attempt to raise ourselves up to its height. And in order to gain strength for that, we must keep ourselves thoroughly unselfish — we must not make it our own, but rather seek to communicate it, indeed to make a sacrifice of it to those who are dear and precious to us. — *Goethe*

NATURE'S LESSONS

LET us be much with nature; not as they
That labor without seeing, that employ
Her unloved forces, blindly, without joy;
Nor those whose hands and crude delights obey
The old brute passion to hunt down and slay;
But rather as children of one common birth,
Discerning in each natural fruit of earth
Kinship and bond with this diviner clay.
Let us be with her wholly at all hours,
With the fond lover's zest who is content
If his ear hears, and if his eye but sees;
So shall we grow like her in mold and bent,
Our bodies stately as the blessed trees,
Our thoughts as sweet and sumptuous as her flowers.

Archibald Lampman

Caverns at Luray

UNDER a hill in northwestern Virginia, lies an underground wonderland, caverns whose stalactites and stalagmites make it a sight to behold. Many thousands of years ago these caverns were formed, perhaps by an earthquake; perhaps a flood helped to hollow them out; however it was, it is the seeping of the water through the limestone rock, together with other minerals, since the hollows were formed, which has made the beautiful forms in the rocks, draped the walls with fringes of stone, and carved and ornamented each spacious hall with the same hard substance.

You know how icicles are formed from the snow melting on the roof of a house and the melting water freezing again as it slowly drops from the roof until it forms the icy pendants along the eaves. This is a good illustration of the way the stalactites are formed. The stalagmites are made by the drops of water which have dropped faster than they could be absorbed by the stalactites and have formed upward pointing ones on the ground.

It is the lime and other minerals which the drops of water have taken with them on their journey through the earth which have turned into stone as they evaporated; but the wonderful part of it is that it takes 120 years for one cubic inch of stone to form and as some of the columns of stalactites are at least 60 feet high and 20 feet thick it must be that the cavern decorations have been growing for 86,000 years at least.

The part of the cavern which is open to visitors is lighted by electricity and one can take a walk of about three miles; but so like a maze are the passages that one is liable to get lost, for there are many other halls and passages which are still unlighted and little lakes and pools which one might fall into. So it is necessary to have guides. Where these dark passages lead and what other halls open into, is yet to be discovered, for a limestone country has many a fairy palace under its hills.

E. P.

MORALITY is truth in full bloom.

CONTEMPLATION leads to action.

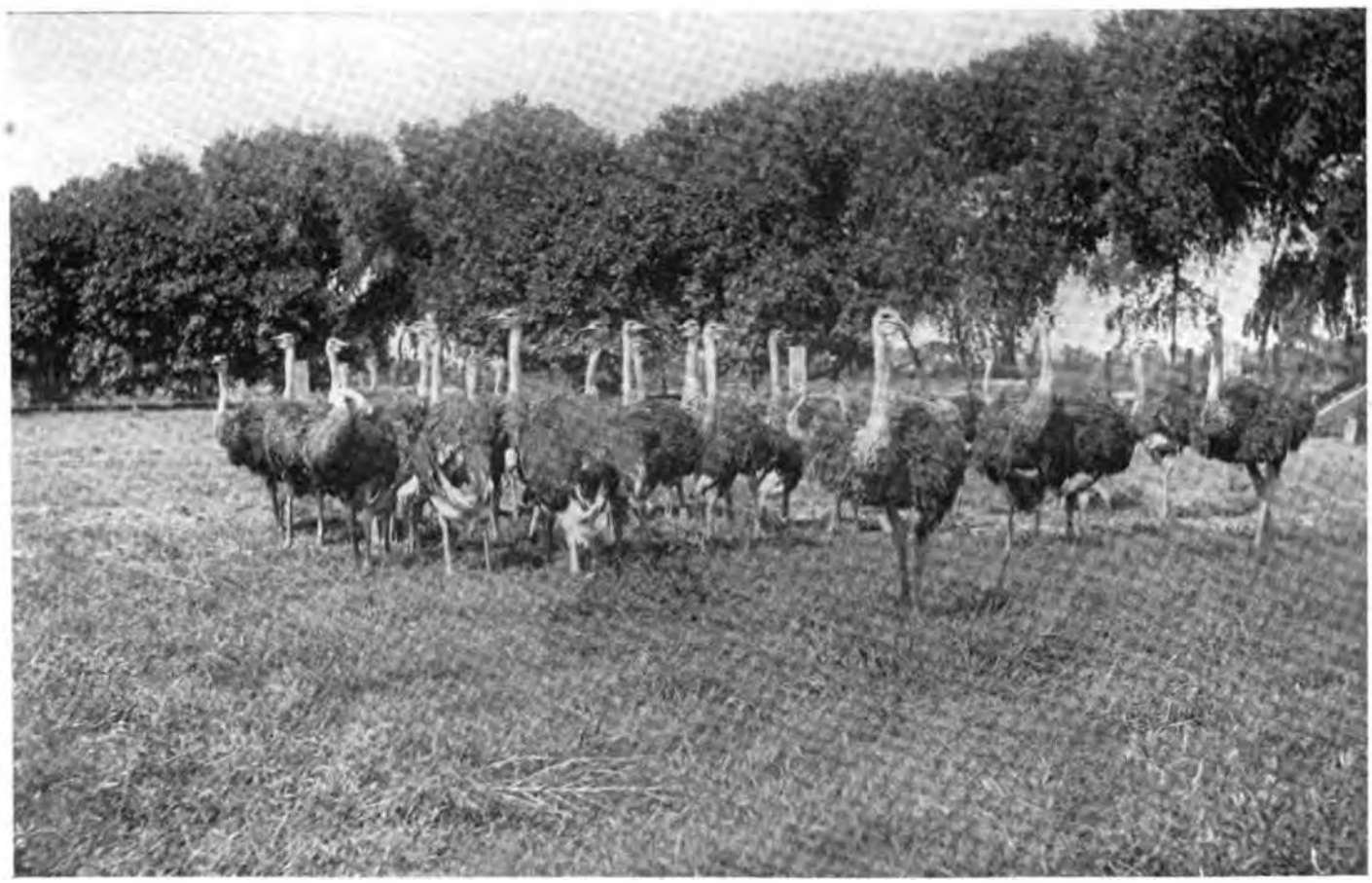
PROGRESS is the aim, the ideal is the model.

THE souls of the upright in sleep have vision of a mysterious heaven.—*Victor Hugo*

OUR strength grows out of our weakness. Not until we are pricked and stung and sorely shot at, awakens the indignation which arms itself with secret forces. A great man is always willing to be little. Whilst he sits on the cushion of advantage he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something, he has been put to his wits, to his manhood, he has gained facts, learned his ignorance, is cured of his conceit, has learned moderation.—*Emerson*

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THE CHILDREN'S HOUR



Lomaland Photo. and Engraving Dept.

AN OSTRICH FARM IN ARIZONA

Ostrich Farming

THERE was a time, not so very many years ago, when most of our knowledge concerning ostriches was derived from what we read of them in our geography; but now ostrich farming is growing to be an important industry in Southern California and Arizona. Several cities now have their outlying ostrich farms, a few of which have been in existence a number of years already and are becoming quite profitable.

It is interesting to visit one of these farms and stand looking up at a bird taller than you, and have it look down at you with apparently equal curiosity and interest; though I dare say its main object in looking you over is to see if you have not an orange for it.

You will notice that the feathers are on the body of the bird, the longest on the tail and wings, the legs being entirely bare even up to where they join the body, and the neck having very small feathers and down. The male bird has the beautiful black and white plumes; the female has only the grayish brown feathers.

Great care must be taken in handling these birds as they are naturally of a quarrelsome disposition and often kick and seriously injure those who are not watchful. Otherwise they are not hard to rear.

It is good to know that the birds suffer very little inconvenience and are no way injured in parting from the feathers which Nature would very soon rid them of during their regular moulting season. They are taken from the bird twice a year and even then only those feathers that show a greenish tinge about the root, which indicates that a new feather is ready to take the place of the old one.

Now that these feather farms are proving successful, we hope that in time the ostrich plumes will take the place of the wild birds' plumes and end the cruel slaughter of the wild birds for their plumage, simply to adorn hats.

E. P.

DAYBREAK

A WIND came up out of the sea
And said, "O mists, make room for me."

It hailed the ships, and cried, "Sail on,
Ye mariners, the night is gone."

And hurried landward far away,
Crying, "Awake! it is the day."

It said unto the forest, "Shout!
Hang all your leafy banners out!"

It touched the wood-bird's folded wing,
And said, "O bird, awake and sing."

And o'er the farms, "O chanticler,
Your clarion blow; the day is near."

It whispered to the fields of corn,
"Bow down, and hail the coming morn."

It shouted through the belfry tower,
"Awake, O bell! proclaim the hour."

Henry W. Longfellow

MODERN majesty consists in work. What a man can do is his greatest armament and he always consults his dignity by doing it.—*Carlyle*

The Reason Why

QUIET, thoughtful little Alice Mayer was playing with her new playmate on the lawn. Suddenly she glanced up and instantly sprang to her feet.

Eva, her new friend, followed her glance and saw coming towards them along the street a person very quietly dressed but very alert and graceful as she walked. Eva had noticed her passing before and had seen Alice jump up more than once and watch her earnestly until she was out of sight.

"Why do you always watch her so, when she passes?" said Eva. "Anyone would think, to see you, that she was some very great person. Who is she?"

"I do not know who she is," answered Alice. "I love to look at her because she is a lady."

"A grand lady indeed!" said Eva. "I do not think she looks like a very fine one. Her dress was not very pretty and she had not the air of a very grand person. If you do not know her, how do you know she is a lady? I should never call her one."

"But she is," said Alice firmly. "I know it."

"How do you know it? Tell me," urged Eva.

"I know it because whenever I see her *I feel like being a lady myself,*" said Alice.

Eva started to laugh but when she saw the earnest look on Alice's face she stopped. Perhaps, after all, this was a very good reason that Alice had given. She grew quiet, thinking about it.

R. O. M.

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WEEKLY ILLUSTRATED

CENTURY PATH

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A MAGAZINE

devoted to

THE BROTHERHOOD OF HUMANITY

the promulgation of

THEOSOPHY

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

Vol. XIII SEPTEMBER 11, 1910 No. 45

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CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 45

CONTENTS

Pages 2 & 3 — EDITORIAL
New Sayings of Solomon
A Patchwork for the Church
Crawling *versus* Flying
Can Kinetic Energy Push a Train?
Terra Nova South Pole Expedition
Monkey Language
"Diabolo" in Liberia
From Kashmir to Siberia

Page 4 — TWENTIETH CENTURY PROBLEMS
The Living World
Multiple Personality

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Origin of Fairies
Dolmen at Emmen, Holland (*illustration*)
Jupiter Ammon and Ethiopia

Page 6 — TWENTIETH CENTURY SCIENCE
The Frozen Nucleus
Another "Subconscious"
Immunity

Page 7 — NATURE STUDIES
Saving Wood-Waste
Killiecrankie, Where Claverhouse was Killed, 1689 (*illustration*)
Laboratory Nature-Study
The Men of Old (*verse*)
Bee Stings Cure Rheumatism

Pages 8 & 9 — STUDENTS' PATH, ETC.
What Shall our Boys and Girls Read?
Ross Campbell '10 (*portrait*)
Theosophical Forum
A Lomaland Hillside (*illustration*)

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Teachers, Real and Counterfeit
Compassion — a Sentiment or a Spiritual Power?

Page 11 — GENERAL
Loss of Faith in the Bible's Infallibility
God as a "Loving Father"
Decay of Sunday Worship
On "Swâmin"-Worship

Page 12 — GENERAL
Halley's Comet and Theosophy
The Suez Canal

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Tolerance in Art
The Forum of Trajan, Rome (*illustration*)

Pages 14 & 15 — WOMAN'S WORK
Woman's Work in Music
Be Bolde, be Bolde (*verse*)
Members of the Graduating Class of the Râja Yoga Academy and Students in the Isis Conservatory of Music, Point Loma, California (*illustration*)

Page 16 — OUR YOUNG FOLK
The Whirl-Blast (*verse*)
Words
Milner Rapids, Snake River, Idaho (*illustration*)

Page 17 — CHILDREN'S HOUR
Any Place is Best
Morning Exercises, Râja Yoga Academy, Santa Clara, Cuba (*illustration*)
Some of the Tots at Arts and Crafts, Râja Yoga Academy, Santa Clara, Cuba (*illustration*)
Pet and Mac

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

New Sayings of Solomon

SOME "Odes and Psalms of Solomon" have been unearthed in the neighborhood of the Tigris. The document is supposed to belong to the first century of our era and to be a specimen of Judaic or early Christian hymnology. It matters not for present purposes who wrote these odes or when. The truths they contain are what is important. Two of these, quoted in a magazine, are as follows:

> The dwelling-place of the Word is man, and its truth is Love.
>
> No way is hard, where the heart is simple. Nor is there any wound where the thoughts are upright. Nor is there any storm in the depth of illuminated thought.

In the first we recognize the ancient teaching that the Word or Logos is the divine manifestation *in Man*, the Higher Self, the God within. This is the original Christian teaching. At some time after the Christian era — whether in the first or second century or when will one day be known — writings were gotten together to form a set of doctrines of church scriptures for the church. Thus we have the curious patchwork which so puzzles scholars. It contains fragments of the well-known teachings of the Secret Doctrine and ancient Mysteries, and many wise aphorisms and maxims, mingled with what looks very like narrative invented for the purpose of welding the whole into a historical form. In the beginning of John's Gospel we find a fragment of ancient Mysticism, about the Word being flesh and dwelling among us. Then follows something about the coming of Jesus, who is evidently intended to be identified with the Word made flesh. And some of the sayings put into the mouth of Jesus himself support the ancient teaching that the Word is incarnate in *every* man. Solomon, at any rate, could not have meant anything else in the above quotation.

A Patchwork for the Church

The second quotation will be useful to bear in mind. Our difficulties in leading the Life arise chiefly from our desire to compromise between what is right and what we desire. The difficulty is not one of inability to see, but of unwillingness to do. The truth is really obvious; only we try to avoid it. Also, when we feel wounded by the conduct of anybody, we can truly always find redress by self-adjustment — the well-known theme of the noble-souled Marcus Aurelius.

The Dwelling Place of the Word

The teaching that the Word has its dwelling-place in man is of the greatest importance. If it is a fact, as Theosophy says it is, it means that man is capable of a vastly higher evolution. He has to make the effort himself; the Power will not manifest itself unless invoked; it is no use waiting for it. These wise Teachers can but tell us that we have this power of evolution, they cannot act for us.

Now what has been the effect of dogmatic religious teaching? The effect has been to divert man's attention from the fact that the Word has its dwelling-place in him, and to make him think that there is no Word in him but only in a certain Jesus of Nazareth; and this in spite of the plain alleged teachings of that same Jesus. In short, this kind of teaching emasculates humanity, by taking away his reliance on his own Spiritual powers and substituting therefor reliance on a church or imaginary savior. When man rebels and insists on exercising his free-will, he thinks he is very wicked; for the churches have put a ban upon free-will. And the rebel rushes into atheism and materialism, because he imagines that is the only alternative.

Modern Denials of the Teaching

"How long, O Lord! How long!"

STUDENT

Crawling versus Flying

A SCIENTIFIC writer on "The Art of Discovery" propounds the theory that it consists in mapping out the whole field of possibilities into definite sections and then examining each section separately until the discovery is made by a process of exhaustion. And he says that the discovery cannot be made in any other way, such as an instinct directing the discoverer immediately to the correct selection, or lucky chance; the only way is by this patient method. He thus reduces all discovery to a matter of methodical procedure.

In this we believe that we see superficiality of thought and incomplete examination of the subject. If we study a great intellectual process and are fascinated by its importance, that is no reason why we should say it is the only mental process there is, and rush into print about it. Edgar Poe has written enthusiastically about this methodical way of proceeding, but he does not imply that it is the only way. He has some biting things to say about "the method of crawling and the method of creeping," terms which he applies to the abuses of the Baconian and Aristotelian methods.

The most obvious criticism of the above is that the writer has left out of account all those cases in which we do *not* have before us the entire field of possibilities — surely a very numerous class of cases. We shall never dis-

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cover Sirius by looking on the ground, no matter if we divide the entire terrestrial surface into inch squares and scrutinize each with a microscope. Consequently, unless we happen to be aware of the existence of the sky, we shall miss that star. Similarly, an inventor may discover a great deal by methodically examining a region which he chooses to define as "the entire field of posibilities"; but, if it does not happen to be the entire field, he will miss all those things which are not in it. We might give instances innumerable to show how very limited man would be if he relied entirely upon such a method. With an incomplete stock of data and a fallible outfit of logic, he would be like some crawling creature limited to certain movements and to a restricted area. He would find his way to the door by feeling around the walls, and recognize his friends by exhaustively examining his entire stock of acquaintances and gradually eliminating all but the one sought.

There is, we honestly think, a good deal too much of this kind of philosophy in print, and it makes one think the world of speculation must be going mad. This particular form appears to come from a desire to represent all attainable truth as being within easy reach. The opposite, of course, is to represent the attainment of truth as evolving much self-sacrifice and aspiration. The case might be illustrated by some fable of a caterpillar denying the possibility of flight, to save himself the trouble of turning into a butterfly.

Are there not faculties in us which hit the mark direct, compared with which our logical faculties are like groping compared with seeing? Daily experience proves that this is so, and the man who denies it can only be called, we fear, a dogmatist of the old "Thus Far and No Further" school. STUDENT

Can Kinetic Energy Push a Train?

"KINETIC energy is the power stored in a moving object which keeps it in motion." A train will continue to rush along after the steam is shut off; and this, we are told, is due to the kinetic energy in the train, which drives it along until the kinetic energy is exhausted.

Now suppose we wanted to find out more about this "kinetic energy," to discover what it is, whether it is a form of matter, or etheric, or atomic, and so forth. We should have to perform our experiments on the body while it was in motion; because, if we stopped it, the energy would be no longer there.

It is very interesting to think that a moving train should have this mysterious thing stored up in it, pushing it along. If we could only find a way of storing kinetic energy in accumulators, we could keep the train on the move indefinitely without steam.

The reaction of language upon thought is responsible for many strange notions. A plain man would say there was just nothing whatever stored up in that train. But the scientific writer has done himself up in a tangle from lack of a due study of the science of language. He says the energy *moves the train*. We can choose to speak of a moving body as a still body acted upon by motion, and thereby to create an abstraction; but we must guard against mistaking the abstraction for a reality.

Yet this is often done, and science has been charged with "reifying concepts" — that is, converting logical abstractions into realities. "Force" is one of these; and this "kinetic energy" is in danger of becoming another. Another is "life," something which is supposed to act on "dead" matter or, (alternatively) to be secreted by it. What is stored up in the train is evidently only a mathematical quantity. The moving train can produce effects, such as would ensue from a collision or from applying the brakes; but the kinetic energy, considered apart from the moving body, is a mere abstraction.

Such loose definitions, of course, form no part of true scientific teaching. Energy, whether potential or kinetic, is capacity for doing work. When kinetic, its amount is invariably proportional to the product of the mass and some function of the velocity, both expressed in terms depending upon the assumed law of action, per units of time and distance, of either attraction or repulsion. STUDENT

"Terra Nova" South Pole Expedition

CAPTAIN Scott's *Terra Nova* left the Thames for its winter quarters on the South Polar continent on June 1st. The schedule provides for a voyage by Cape Town and Melbourne, reaching New Zealand on Oct. 13 and leaving it at the end of November, arriving at McMurdo Sound about the end of December and leaving a winter hut and provisions for the "western party" of twenty-two or twenty-five persons, which starts off about January 21 next year. King Edward's Land to be reached early in February and a second hut and equipment for a traveling party of six men established. Caches of provisions to be left on edge of Great Ice Barrier to form connexion between the eastern and western parties; *Terra Nova* to turn northwards about February 21; investigation of pack-ice in the region of the Balleny Islands and more depots laid. Start for South Pole to be made during October 1911; barrier to be crossed and Beardmore Glacier ascended during October and November, and Pole to be reached on December 22.

Captain Scott is confident that his instruments will enable him to fix the locality of the Pole within a mile; he has chosen Midsummer Day so that the sun's altitude will be at a maximum and the angle to be measured by his sextants and theodolite will be as large as possible. It is stated that he may not be able to use a mercury artificial horizon on account of the freezing of the mercury; but it is not said whether there is any other kind of artificial horizon that can be used. It is not considered likely that transport will be possible in the later stages of the journey, so that the effort here would have to be made by men alone; but attempts are to be made with motor sledges, dogs, and ponies. Photographic apparatus and instruments for marine biology are being carried, as well as apparatus for studying ocean currents and balloons for studying atmospheric currents. H.

Monkey Language

A NATURALIST who has spent two long periods, of many years each, alone with the monkeys in African forests, studying their language, claims to have recognized 28 distinct sounds in the language. He knows the meaning of nine of these, relating to pain, hunger, and joy, but is ignorant of the others. Perhaps we may regard the nine as representing ideas common to both man and monkey, and the nineteen as denoting ideas peculiar to the monkey.

In the matter of the evolution of language, some biologists are at variance with the philologists. This circumstance illustrates a logical point that is quite important. A provisional hypothesis is one that seems best to explain the facts; very well, but what facts? Haeckel's hypothesis may or may not explain his biological facts, but it certainly does not explain Max Müller's philological facts. Has humanity one plan of evolution, or is there one kind of evolution in biology and another in philology?

Max Müller says languages are formed from roots and asks: How did the roots come into existence? He argues that the existence of these materials of speech is a proof that man cannot be the crown of a long animal series only. A human brain was necessary.

Speech is one of the results of the development of the reasoning faculties, a development produced in the "mindless" races by the incarnation of the "Sons of Mind." Purely spiritual races need no speech; mindless ones cannot develop it; in Man, the composite being, the thought becomes clothed in form. E.

"Diabolo" in Liberia

WHAT is called a "primitive gyroscope," in use among the natives of Liberia, is described in the *National Geographical Magazine*. It is rather like the toy known as "diabolo," but requires far more skill to work. A fruit which may be described as a hard-shelled orange is scooped so as to make a hard hollow ball. As axis a round stick half an inch thick and eight inches long is stuck through the ball projecting on one side only. In the side of the ball is a hole to make the top hum. The native is furnished with a whip, and he winds the lash, in a little more than one turn, around the ball. Then he jerks his whip, and the top leaps spinning into the air. As it falls again, he whips it just where the spindle enters the ball and thus keeps it aloft and whirling, repeating the process indefinitely. Or he will catch the top on the end of his whip handle and set it down upon the ground where it spins on end. Very few natives have the skill to perform all this difficult feat; and they are much in demand, as the humming of the top drives away the destructive ground-hogs from the tilled fields. H.

From Kashmir to Siberia

ON March 15, 1909, Lieutenant Etherton set out on a journey from Lansdowne, in Northern India, across Central Asia to the Trans-Siberian Railway, taking eleven and a half months. Much of the country had never been explored by the white man, and the 3500-mile journey involved hardships of every kind, such as a blizzard at 46° below zero and the surmounting of a pass near Kulan Urgu 17,400 feet high. The journey was performed on horseback and on foot, and the faithful orderly, Giyan Sing, was the only one to stay by his master throughout. The route led from Kashmir, through Gilgit, over the Pamirs, via Yarkand River, into Kulan Urgu Valley, to Yarkand, and thence to Chinese Turkestan, across the Thian Shan Mountains, through Turkestan and Mongolia into Siberia. H.

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Some Views on XXth Century Problems

The Living World

AS people are asking more and more frequently about the philosophy of Henri Bergson, it is just as well they should know that they cannot be told, that they cannot even find out by reading it. They must *do* it, realize it. It is the doctrine of illusion, but also of reality. Its true student devotes himself to dissipating the one that he may get the other.

The visible illusion, the sense-world, is treated quite respectfully. The study of it leads to science. Science is systemized sensations. But the sensations do not give the real facts of the world. They take the real thing and mentally *hold it still* for a moment that it may be looked at and dealt with. This is practical life and thought.

But the real thing *is never still* and in that sense has no form and obeys no law. Yet the universe is not a wild anarchic chaos.

The visible form is, however, only a convention of sight and touch. Its outline, for us, is merely where the matter of it becomes dense enough to affect the sense of touch. We see only such radiations as fall within our octave of vision. But the blind man might touch it a yard away and the ant see it under quite other vibratory conditions. Nor is the form or state ever this or that; it is in *continuous* change, not change by a succession of jerks, however rapid. And the very laws under which we consider these jerks to go on, are themselves under equally continuous change. They are only considered permanent for practical and scientific reasons.

So the intellect has to make the universe still in order to come to any understanding of it; still laws; still motion — for motion, to intellect, consists of a succession of stillnesses, each different from the last; the intervening *living* motion and differentiation, the active process, necessarily playing no part in the sensuous view. Intellect can only look at the two ends of the moment of motion or differentiation, has to neglect the *continuum* and picture it by jerks. And not even then can it make a true picture.

Zeno, of course, saw this in his famous problems of Achilles and the Tortoise, and the flying arrow. At each instant of its flight an arrow occupies a linear length of space exactly equal to its own length. Does it, at any one of such instants, *move* in the linear length of space it is occupying, or is it still? Clearly it cannot move *while therein,* for that length of space is the exact equal of its own length. Neither can it be motionless therein, for that would be motionlessness all along.

For Bergson, then, the intellect, left to itself or taken as the only faculty, must create a jerkily dead universe or see the universe as dead.

But to the entire man, who does not live by his sense-resting mind alone, the universe is felt and *known* as alive. He knows that he so feels it in respect of animals and perhaps plants and trees—though even here he may let the intellect fool him with its death pictures, its jerks and stillnesses. Nevertheless beyond the intellect or deeper than it another faculty is constantly at work, feeling all things as alive, as life, as living change and living time and consciousness, ever bringing the wholly new to birth.

And it is this region of his being that Bergson urges him to develop and live in more and more. He calls upon him not so much to *study* philosophy as to *be a philosopher* and learn to know the living subjectivity in its exhaustless wealth and parturience and joy. Study science, study the "fixed" molecule, the "changeless" law — but remember that the molecule is only an artificially fixed appearance of a life which is really in incessant change, utterly imperceptible to the senses as the change may be; and that the law itself is only a shorthand expression of sense observations, also changing.

In this effort our own life becomes one with exhaustlessly full life, the reality, and the universe is transformed. STUDENT

Multiple Personality

NOW that a branch of the newer science has a working theory of the subconscious, and from that, of multiple personality, the step to reincarnation should not be difficult to take.

Psychology has found that outside the field of ordinary work-a-day consciousness, and containing it, is a much larger field, full of knowledges and tendencies and activities to which the former has usually no access or only by flashes. This larger field is the "subconscious," more or less confused by psychology with what might correspondingly be called the superconscious.

But taking the current statements as they stand, a fuller presentation of the reported findings and theories is this:

A man's personality, as he and we see it and know it, is a blend of many tendencies, some good, some bad, some in one direction, some in another. The same man may have a liking for botany, for business, for poetry, for chemistry; he may at various times be selfish, compassionate, morose, genial, gluttonous, mystical, matter-of-fact — a thousand things in various proportions and ruling concurrently or successively from day to day and hour to hour.

If you strung together end to end all the moments in which he was for example poetical, somehow wiping out the intervening moments, you would have made up or extracted from his blend a poetic personality, perhaps a real poet.

So with each of the other groups of tendency, or with many of them. Each of us has the elements of several distinct personalities. We have more of them than we imagine, for in the depths of the subconscious lurk many tendencies which in any one incarnation do not manifest at all.

In each incarnation we pass through, some one or few groups manifest especially; some one set of tendencies predominate. That is the keynote of the incarnation. This group is aggregated about the soul, the real man, whose task it is to deal with it according to certain laws of spiritual evolution.

In some cases of disease or of hypnotism — which is an artificially produced disease more or less incurable—a whole marked group, either among those already manifesting, or among those buried in the subconscious, gets out of control of the soul, ceases to be aggregated about that regulating center and gets a sort of independent and separate life.

This group takes possession of the field of active life and becomes for the time the entire manifesting personality, causing for the time a more or less entire change of character. If there are several of these, succeeding one another at a longer or shorter interval, we have a case of "multiple personality." Each one of these may develop and hold its own special set of memories, knowing nothing of the rest or of the former healthy years of life, or there may be various sharings and degrees of memory.

It is something like this, only according to law and not lawlessly, which occurs in successive incarnations of the individual. The tendencies latent in the subconscious, or manifest in the present incarnation, are the creations (in former lives) of the individual himself, some of them bad, some good. It is the task of the soul, the real man, to tend this great garden, little by little killing the weeds, watering the flowers. In successive lives his attention passes over all of it.

Theosophy reverses the statement that environment creates character. The higher law of the world, one with the will of the soul, arranges that environment shall correspond with — seeming to evoke — that group of tendencies which are to come under the soul's surveillance during the life about to begin. The "multiple personalities" which in disease manifest totally irregularly, normally manifest in the most fitting sequence for the work to be done upon them.

It rests with each of us to determine whether in this present life he shall continue to seem to himself — and to behave as — merely a personality, or find himself to be what he really is, the soul, or rather, an immediate essentially identical ray of it with the potentiality of rebecoming the entire original light. The ray need never be ignorant of its real nature, need never be absorbed by the matter energies it has to deal with. He can reduce them back from passions to forces, conscious as they are. That is "tending the vineyard."

Most people are quite passive to the mood or tendency that happens to be uppermost that day or moment. They have never been trained to stand back from a mood, hold themselves distinct, watch the thoughts, sayings and deeds that that mood is trying to select from the armory of brain and memory — and determine whether or not it shall be permitted access there. If permitted, it may say or do things that the long years to come may be spent in repenting. It is this standing back and watching moods and thoughts, encouraging here, refusing there, that in time opens the way inward to the soul. STUDENT

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Archaeology Palaeontology Ethnology

Origin of Fairies

HE sketched the typical three early races of the Old World which came into touch with each other in very early times, and held that the early populations of Britain were a mixture of the three. The first came to be good hunters, agriculturists, rough potters and weavers, and lived in half underground huts. Thus the Celtic races got their fairy tales, and the stories about the "little people," jovial, prankish, malicious at times. These were the fairies and their descendants — the long-headed, dark Mediterranean race of alien tongue — etc.

THE above, from the report of a lecture recently delivered before the Cymrodorion Caerdydd, does but voice a theory of the origin of fairy lore that is often advanced; but not, as one would suppose, advanced as a joke. By no means are you to laugh at it; any more than the good captain expected you to laugh at Isaac's petroleum trick which he played upon the prophets of Baal, in Mark Twain's story. The artist, literary or otherwise, shows the bright or gloomy life that lies behind his materials; so Mark Twain handled that story in such a way as to make it screamingly funny; perhaps Peters on the other hand, when the captain doled it out to him, was merely bored. Some great artist devoted to humor ought to rewrite the theories dubbed orthodox so that we might realize them, and that the gaiety of nations might expand, might "swell wisibly."

Fairies have been in the popular belief of, I suppose, every people on earth. Did the Lapps, the Redskins, the Hottentots, and the Mediterranean peoples themselves, all derive their fairies, fauns, goblins, and bogies of all sorts from that same "long-headed dark Mediterranean race of alien tongue"?

And why, among the Welsh, should they have been called the Tylwyth Teg, the Beautiful Family or Children of Beauty? And why did the old women, and the fiddlers who had danced in the rings — maybe it was years and years they were dancing there — why should these have told us of the flaxen hair, the fair skin, the blue, gleaming eyes, and rosy cheeks? Why should the twenty or eighty or maybe a hundred or two of years that they were listening to the music of the fairies, have seemed to the listeners as if it were an afternoon, from noon to sunset at the longest? Why is there that unforgetable harping on the note of beauty — wild, haunting, unattainable beauty — of the sunset islands, and the waning of the thorn, and the grassy hills that you suddenly saw anew, and they became palaces of glimmering light?

Welsh tradition is quite clear on those three races, or a certain three, at any rate, the Cymry, Brythons, and Lloegrwys. But it tells of their amalgamation, and confounds neither with the Tylwyth Teg. The long-headed, dark race is there yet, in the north, and in the southern valleys; but they do not mistake themselves for fairy people. And again, so far from being "jovial, prankish," and so on, they are probably the most melancholy of the Celts. Is it to be supposed that until recent times at any rate, perhaps until the present time, these people were addicted to coming out by night with appropriate limelight apparatus, music, etc., to feed the beliefs of their neighbors?

Among the Maoris, fairies are also spoken of as fair-skinned and flaxen-haired.

May it not be after all that all nature is alive, and that all her processes need their agents, conscious and semi-conscious agents, all kinds of agents (about which the time has perhaps not arrived for profitable speculation), for carrying them out? STUDENT



Lomaland Photo. and Engraving Dept.

DOLMEN AT EMMEN, PROVINCE OF DRENTHE, HOLLAND

In Holland dolmens are almost exclusively confined to the province of Drenthe, where they occur abundantly. This picture represents what is called a *grafkelder* or sepulchral vault

---

Jupiter Ammon and Ethiopia

EXCAVATIONS in new regions always bring to light confirmation of the teaching that there have been numerous high civilizations preceding those with which our as yet limited knowledge of history has made us familiar.

Now that an improvement in the attitude of the natives has made the exploration of the Sudan easier, such discoveries have been made at Meroe, the ancient capital of Ethiopia. From here there have been taken and placed on exhibition in London, statuary, pottery, and other objects, from the "Temple of the Sun," which is supposed to be identical with one of ancient fame. Objects have also been taken from the Temple of Ammon, a mile distant.

These discoveries show, as usual, that "the people had reached a high state of civilization." The words "had reached," however, imply a previous idea in the mind of somebody, rather than a necessary inference from the discovery: they imply a reaching up from barbarism. Carvings of the lion were found, executed with "extraordinary skill." But why extraordinary? May not the skill have been ordinary for those days? The lion is described as the "totem" of the Ethiopians; but the same emblem occurs pretty frequently among the modern English, only in that case we call it a heraldic device. But evidently the same sign can be either an emblem of superstition or a mark of one's noble lineage, according to whether the people using it are one's own people or some other people. The architecture is described as partly Egyptian and partly Greek, those two designating two classes into which we have divided architectural styles. When we find anyone building in the same style as the Egyptians built, we say that they "must have learned it" from the Egyptians; and so with the Greeks.

A language called the Ethiopian has been investigated, and it is anticipated that the inscriptions will not offer much difficulty, as the language is based on an alphabet.

Tradition is confirmed, and scholars who have aspersed it are confuted, by the discovery in Ethiopia of the remains of a culture frequently mentioned by ancient writers. Homer speaks of Zeus and his council celebrating an annual festival of twelve days among the blameless Ethiopians, though of course Homer meant the great "Eastern Aethiopians"; and Cambyses and Alexander made expeditions into this region in quest of a high civilization. The great Races of remote antiquity, who long passed the epoch of culmination, left behind them numerous sub-races and branches, each of which ran through its cycle of rise, culmination, and decline, as did the later Greeks and later Romans of our own ancient history. This explains why there are everywhere to be found the remains of these various civilizations, which archaeologists vainly try to fit into their conventional and contracted schemes of human history.

No doubt Jupiter Ammon and the Sun were "idols," and Jesus Christ and the Cross sacred and divine; but that again is a matter of the personal equation and historical perspective. We are not told whether the ancient Ethiopians sent boxes containing chips of the bones of a Thomas à Becket to people desirous of inaugurating new church buildings.

Africa has been the home of real empires, and some of them, for example the Hausa and the Songhay, lasted till quite recent times. There are signs that a regeneration is in progress in that continent; look at Abyssinia, for instance, in the very locality we have been considering. H. T. E.

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The Trend of Twentieth Century Science

The Frozen Nucleus

IN more than one respect the geological pendulum has swung to its other limit. From a white-hot molten center the earth now has one at the absolute zero, minus 273 C.

The change is due to the renunciation of the Laplacian theory and the acceptance of the planetesimal. According to the former the earth developed by condensation from a primordial mist with the consequent development of intense heat. According to the latter it grew from a small nucleus by the accretion of fragments which drifted or whirled in from space, fragments and dust of old ruptured planets and cooled suns. Space is supposed to be at the absolute zero of temperature; so therefore were the fragments drifting in and dropping on the young earth, at first very small. They got heated in her atmosphere and the immediate collision with her developed more heat. But as she was so small and grew so gradually, she lost the heat nearly as fast as she got it.

The crust is supposed to be thirty miles thick. If we take two points on the surface a thousand miles apart and connect them with a straight string running through the mass, that string will be the chord of an arc such that its middle point will be thirty miles from the surface. If an earthquake happens at one of the two terminal points and there is an observatory at the other, waves will be received whose rate of propagation corresponds with that which rock permits. But if the recording station is more than a thousand miles distant, the waves run along a line whose center is deeper than thirty miles. They consequently pass through more or less of the nucleus, and are found to have been accelerated. The acceleration is such as would occur if the nucleus were steel. Upon this and other facts it is assumed that the nucleus *is* steel, surrounded by a rocky crust of thirty miles in thickness.

Why, then, if we live upon a ball of cold steel, is the crust hot? Why does it get hotter at a uniform rate the deeper we go? This increase is about one degree F. for every 60 feet. But this is an *average*. Discussing the whole matter in the *Scientific American*, Professor Schwarz says:

> It is obtained by massing all the figures from the various rock systems and dividing through. If now we take the older and younger rock systems, we shall find that the former, nearer the earth's centro-sphere, have a temperature increment of only 1 degree F. in every 200 feet, whereas the latter may have as rapid an increment as 1 degree F. in every 28 feet.

Taking all the evidence into account, he says, there is enough of it to bear out the contention

> that the nearer the interior of the globe the less is the temperature increase for equal distances. This has long been recognized and regarded as an insoluble enigma, but in the light of modern geological thought it is not only not an enigma but a necessary consequence.

To come to the other question, the cause of the hotness of the crust over this supposedly cold nucleus of supposed cold steel.

First, the chemical changes productive of heat, going on in the rocks and set up by percolating water somewhat as it would be set up in a bed of slaked lime. Second, the presence of radium, whose constant disintegration generates heat. Third, deep movements in the crust, generating heat by the mighty friction.

This "steel nucleus" is a difficulty in the planetesimal hypothesis. Why steel? Stony meteorites are about ten times as numerous as iron ones, and if the earth were so built up its stony crust should be far thicker than it is, even ten times the mass of the nucleus. Why, then, in the formation days of the *nucleus*, were the falls iron only? The nucleus question is evidently not settled yet. The ascribed structure is too suspiciously simple. The earth may turn out to be a living cell with a set of hidden organs adapted to her environment in space, to nutrition from the sun, to respiration of some sort, to a regular circulation, to excretion.

STUDENT

Another "Subconscious"

IF, in their domain, the psychologists have found a "subconscious," so at last have the doctors in theirs. The two have points of difference and of identity, and before long the psychologist will have to talk of *planes* in *their* subconscious.

The doctors' subconscious is the *Archeus* of Paracelsus. Professor Rogers of Yale, writing in *The Popular Science Monthly*, thus reinstates our old friend:

> Disease is, then, a life-saving effort of the body, *directed by its inner consciousness*, in ridding itself of harmful substances within, or of compensating for injured or overworked organs.

Further on he refers again to

> that wise inner body-directing intelligence which the higher mind cannot know nor — but to a slight extent — influence.

It is this which builds the body; it is this which in the whole field of organic nature effects variations, guiding the directions in which they should occur in order to bring the animal into closer touch with its environment, making new combinations of unit characters, dissolving old ones, and through it all pressing upward. It is intelligent nature, nature on the subjective side. The "subconscious" of the psychologist is sometimes so described as to make it evident that it includes this other, but in that case the psychologist is mixing two distinct things. On the one side he refers to the highly intelligent nature consciousness of the *body;* on the other to the innumerable deposits in the field of *human mind,* the mind of the human tenant of the body. Psychology will never do much until it recognizes incarnation, resulting in some little contact of — but not blending of — the human and the nature mind. Not recognizing this, Professor Rogers makes both of them the product of the body, leaving the almost unbridged gulf between them, though admitted, unexplained. He says:

> The higher conscious mind is intimately a part of, or a manifestation of, the body, and is affected by bodily conditions of well or ill being. While it can take little part in directing the defense against foes which have gained an entrance into the body, the mental conditions — the emotions of hope or discouragement — indirectly support or depress the whole of the bodily fighting machinery, for the organ through which the mind works [namely that "wise inner body-directing intelligence" elsewhere referred to] is closely connected with every other organ of the body and so influences digestion, circulation and all other functions.

Surely the very fact that one mind "can take little part in directing the defense" against bacterial foes, whilst the other thoroughly understands that and a million other like duties —demonstrates their radical difference of nature and origin. One mind understands Plato and Hegel, the other how to make a liver cell secrete bile; and both are manifestations of and parts of the same—body! The professor seems to be still in the process of educating himself out of materialism, though he has taken a good step.

STUDENT

Immunity

THOSE who have seen a cutting of some such plant as oleander strike out roots in water, or of some other plant in a clear nutrient solution, must have noted that while it is living no green algae or fungi cloak the stem. It remains quite clean. But as soon as it begins to die or is dead the coating gathers, and when it is lifted out of the water a brown-green trail of fungus hangs from the cut end.

What is the power which the living stem possesses repelling the touch and inhibiting the growth of the ever present fungus spores? If we ascertained that we might have made another step to the full understanding of our own immunity against disease.

Excluding this one, the blood manifests four powers of self-defense:

The first is by the production of "alexins," chemical bodies very toxic to bacteria.

The next is by the production of "agglutins" which cause the bacteria to quiet down and stick together in masses, the easy prey of the white blood cells.

The third is by the production of "opsonins," which either stimulate the white cells directly, or indirectly by making the bacteria attractive and tasty to them.

The fourth method is rather obscure. The white cells, or the lining cells of the blood vessels, or some other cells, act directly upon the poisonous chemical toxins secreted by the invading bacteria; not only making them non-poisonous but conferring upon them the power to combine with a further quantity of toxin and render it also innocuous. A blood cell is the subtlest chemist on earth.

Returning to the power possessed by the oleander stem, one wonders whether it works by way of the production of an anti-fungus chemical substance, or whether an absolutely healthy living tissue does not naturally repel invading life of a lower kind in a way not incomparable to that in which a charged pith ball repels another with an electric charge of the same sign. In other words absolutely healthy life may retain itself against disintegrating live forces by some more immediate power than by the fabrication of chemicals. C.

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Nature Studies

Saving Wood-Waste

IN the United States, waste in the woods, in the mills, and in the factories is so great that two-thirds of what was in the tree is lost on the way to the consumer. The heaviest part of this loss takes place in the sawmills, in the form of sawdust, slabs, and trimmings, which go to the burner. Most of this mill waste is unavoidable under present conditions.

Our per capita consumption of lumber is from three to ten times as much as that of the leading nations of Europe. (From an Agricultural Department bulletin.)

It is however stated in a Forest Service bulletin that a "Forest Products Laboratory" is being started at Madison, Wis., as a co-operative undertaking by the Department of Agriculture and the University of Wisconsin. It will make tests on the strength and other properties of wood, the processes for treating lumber to prevent decay, the saving of wood refuse by distillation, the different kinds of fiber for paper, and other questions.

H.

Laboratory Nature-Study

JOHN BURROUGHS, the naturalist, takes to task the new school of animal psychologists for catching the animal, putting him in a coop, plotting his curve on co-ordinate paper, and so on. You cannot learn about animals in that way, he says, because they do not behave naturally. One gathers that the psychologists have a commission to upset the conventional ideas as to instinct in animals, and replace instinct by impulse — acting on the spur of the moment instead of by long-acquired habit. But we can make nothing out of the verbal distinctions made between the two. The psychologists explain away several familiar beliefs about instinct, and Burroughs quotes a few cases which they have not explained away and which could not be explained by their theories. Animals have an acquired mind, which they have transmitted by long heredity. The sympathies of nature-lovers must be with the old school, who study nature in her haunts, rather than with the laboratory school, whose object seems to be to place nature in such a quandary that she is forced to do things favorable to their theories — to put nature through a "third degree" police examination, in fact. Other things besides nature have been placed in Canada balsam, suitably dyed, and mounted under a cover-slip, for microscopic examination — history, for instance. The art of pulling things all to pieces to see what they are really made of is one we have inherited from our childhood; and we usually find that there is nothing left after all the pieces have been pulled off. Take an animal, carefully remove all "sources of error," such as natural surroundings, congenial circumstances, and tranquillity of mind, and then see what you have left. The residue is not an animal at all, but a distracted organism. Or take a child and see how hard it can grip or how long it takes to answer a foolish question — and you have a laboratory basis for legislation.

If we want facts as a basis of our philosophy, let us study them. The artificial conditions provided in the laboratory for the examination of facts presuppose a good deal of foregone theory.

STUDENT



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KILLIECRANKIE, WHERE CLAVERHOUSE WAS KILLED, 1689

THE MEN OF OLD

I KNOW not that the men of old
  Were better than men now,
Of heart more kind, of hand more bold,
  Of more ingenuous brow:
I heed not those who pine for force
  A ghost of time to raise,
As if they thus could check the course
  Of these appointed days.

Still is it true, and over-true,
  That I delight to close
This book of life self-wise and new,
  And let my thoughts repose
On all that humble happiness
  The world has since forgone —
The daylight of contentedness
  That on those faces shone!

With rights, though not too closely scanned,
  Enjoyed, as far as known —
With will, by no reverse unmanned —
  With pulse of even tone —
They from today and from tonight
  Expected nothing more,
Than yesterday and yesternight
  Had proffered them before.

A man's best things are nearest him,
  Lie close about his feet,
It is the distant and the dim
  That we are sick to greet:
For flowers that grow beneath our hands
  We struggle and aspire —
Our hearts must die, except they breathe
  The air of fresh desire.

Monckton Milnes

Bee Stings Cure Rheumatism

THE *Lancet* gives some evidence of the efficacy of bee-stings for rheumatism.

A doctor cites the case of a man who was pensioned off at 55 years of age on account of chronic rheumatic arthritis. He became a cripple, stooped, chin on chest. Eighteen stings a week were applied, and in two months he could hold up his head, and the pains in his joints had almost disappeared. Another man who had attacks lasting six or seven months at a time, found the stings cured him absolutely. We need a new version of "How doth the little."

H.

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Students' THE PATH Path

From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives as I know, pre-eminently in yours.

What Shall our Boys and Girls Read?

THE problem of literature for our boys and girls is a very serious one and it is very interesting to see it so intelligently discussed by Mr. Ross Campbell who has recently graduated from the Newburyport High School, Newburyport, Mass. His well-written and intelligent article "Yellow and Near Yellow Literature," was published in the Graduation number of the *High School Record* of which during the past year he has been Editor-in-Chief.

We congratulate him and his fellow editors and school-mates on their excellent Graduation Number, and send them our good wishes as they go to their wider fields of labor in the world's life. STUDENT

YELLOW AND NEAR YELLOW LITERATURE

THE word "literature" as used in the subject "Yellow and Near-Yellow Literature" is a misnomer, as the reading matter under consideration is hardly literature in any sense of the word. "Yellow Literature" may be defined as sensational, demoralizing, and debasing reading matter. "Near-Yellow Literature" includes those publications having the faults of true yellow literature in a somewhat milder degree.

Before stating the faults of such publications it must be admitted that they do have one good effect. They increase the reading public. They are not ideal instruments with which to effect this end, it is true, yet they are capable of such reformation as would increase their good influence immeasurably. That is, however, about all the good that can be said of them, and their many evil effects must now be considered. For convenience in considering the whole subject, it is best to divide the various publications into groups.

The style of reading matter falls naturally into four classes, according to the degree of undesirability which each represents. The first division contains the Henty Books, the Alger books, and other works of similar character. These are the least bad of any. Then come the paper covered novels of the 10 and 15 cent variety, written by no one who was ever heard of before, and who will not, in all probability, ever be heard of again. Next come the weeklies of the type of those dealing with the adventures of Tom, Dick, or Harry, the bold bad man, who, when armed with a revolver, was sure death at 40 yards, who held up stage coaches for amusement, and who was bullet-proof. These are probably the most harmful kind so far as the youngest class of readers is concerned. Last and worst, are the true yellow journals, which, as a rule, affect older readers more than the preceding classes.

Let us begin by considering the first class. Until quite recently, specimens were to be found in every public library in the country, and these institutions found such books were very widely read by boys old enough to be in the grammar school as well as by those who were younger. At present, however, many libraries have perceived their mistake, and have removed these and similar works from their shelves.

The literary style of these books is very poor. Their plots are slender, their characters are weak and not lifelike, and their situations are strained and



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ROSS CAMPBELL '10
NEWBURYPORT HIGH SCHOOL, MASS.

unreal. In a word they seek to make the abnormal appear normal. Thus they give their readers a false picture of life and cause them to expect or desire such things, as are described, to take place in real life. A large majority of the novels are exceedingly emotional and sentimental. Much of the excessive romanticism of the public schools is due to the influence of such works. Some of them pretend to treat historical subjects, and yet ignore important historical facts which they should take into account. Thus, while assuming a historical foundation, they so warp the facts as to give the reader a false impression. Another objection is that much time, which might be far more profitably and just as enjoyably spent, is wasted by reading such books. And then again, the money spent for them would purchase books just as interesting and far more attractive.

The second class, as has been stated, is composed of paper covered novels of the 10 and 15 cent variety, written by unknown authors. These are one step worse than the books of the first class. They have all the faults of the latter in an aggravated form. They do not even pretend to describe anything which may prove instructive to the reader. Their only purpose is to amuse him. This they do in a detrimental manner. As an illustration of this, they are all more or less sensational in tone, and so arouse a sort of feverish interest, which they sustain by a series of startling events. They usually deal with crime, generally of a violent nature. Frequently such vices as gambling and indulgence in intoxicating liquors are painted so enticingly and in such rosy colors that the ignorant reader is tempted to follow in the footsteps of the so-called hero. Herein lies the chief fault of such publications; they tend to arouse criminal instincts. They also so affect the reader's taste, that he cannot enjoy good literature, as it does not furnish the sensational stuff which his depraved taste demands.

Then comes the third class, the weeklies. Their style is on a par with that of the poorest newspapers, which is about as bad as it can be. As a rule, they contain no instructive contents and present life under unusual and well-nigh impossible conditions. As for elevating morals, they are conspicuous by their absence. These weeklies might almost be called immoral. Without much doubt they are, with the exception of the yellow journal, the most degrading and crime-encouraging stuff now published in America. They create a taste for the paper covered novel, which, in turn, adds its quota to the reader's knowledge of crime. They are read by a younger class of readers than those who indulge in publications of the preceding classes, and doubtless furnish inspiration for many of the petty thefts and much of the wilful setting of fires, now so common.

Last, and worst of all, are the true yellow journals. Of such newspapers, Mr. Charles Whibley, writing in the *Bookman*, says:

> No civilized country in the world has been content with newspapers so grossly contemptible as those which are read from New York to the Pacific Coast. The journals which are known as yellow would be a disgrace to the Black Republic, and it is difficult to understand the state of mind which can tolerate them. Divorced completely from the world of truth and intelligence, they present nothing which an educated man would desire to read.

An editorial in the *Nation* says that the chief fault of the yellow journal is not that it slanders public men, but that its pervading spirit is one of vulgarity, indecency, and reckless sensationalism; that it steadily violates the canons alike of good taste and sound morals; that it cultivates false standards of life and demoralizes its readers; that it recklessly uses language which may incite the crack-brained to lawlessness; that its influence makes the world worse.

One method by which the yellow journal shows this "spirit of reckless sensationalism" is by its headlines. These are printed in scarlet with type from three to six inches. As a side issue, it is interesting to conjecture what sort of headlines will be used when something really important occurs. A brighter scarlet than that now used cannot be found, nor can the size of the letters be increased very much. The so-called news which these papers contain is seldom concerned with the important events of the world. Their articles deal chiefly with the petty follies and scandals of well known people. These papers especially delight in murder and sudden death. Most of the articles are of this stamp. Such journals, containing such accounts, are usually responsible for the craving for the sensational, which, in turn, causes the sensation seekers, to read many copies of the weeklies, and, after these are exhausted, many volumes of the paper covered novels. At last, as a result of being too familiar with crime in all its phases, the reader frequently commits some crime or other and lands in the penitentiary.

Such are the beauties, such the elevating and ennobling characteristics of much of the so-called literature read by the young people of this country. Reading matter of this variety, especially the yellow journals and the weeklies, might almost be called the literary food and drink of a large proportion of our present and future voters. The evil and demoralizing effect of such an influence can readily be seen. A crusade against these publications is now going on throughout the length and breadth of the land. Such books, magazines and newspapers can be published with profit only with the support of the people. Therefore the American people should take a firm stand against such stuff, and do their best to free this country from a national disgrace.

ROSS CAMPBELL, '10

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THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question How can people whose only object in life is success, be expected to tolerate the idea of self-sacrifice and renunciation that seems to be the ideal of the Theosophist? Is it practical?

Answer To a man who has no other object in life than success the world may be a battlefield on which fame, honor, and glory are to be won; or a market in which wealth is to be got by the means most suited or available to each; or it may be an unexplored territory in an unknown region with unknown possibilities of fame and wealth and dominion; or it may be composed wholly of people to be ruled or preyed upon, from whom honor and power are to be exacted; or again it may be but an obstacle on the path of his progress to a promised land of eternal bliss; while to a few it is seen as a school wherein the soul of man may learn to know its own nature, and so find the key to the whole problem in the realization of Brotherhood, or the "one in the many and the many in the one."

Thus it must be seen that all who live at all with any aim in life live for success. It is scarcely possible to have any other aim, for no matter how mean and poor a man's ideal may be, he still wants success in that, even if it be but the ideal of living idly and comfortably without responsibility or sense of duty, or even if there seems to be nothing possible to him but the gaining of a mere subsistence, he works towards that.

It is not very wise therefore to speak contemptuously of successful men. There is no particular virtue in failure that should entitle a man to air his pride in this way; yet we all do it, or else we indulge the more simple kind of pride which is the glory of the successful man. It should be a wise man's joy to share the triumph of the humblest success, and to sympathize with the failure that may crown another's effort; it is the effort and the aspiration that we should honor.

To rest on a success is as disgraceful as to sink under a failure; each is a stepping-stone on the path. There are no resting-places for the noblest minds while the power to work remains, because to them failure and success are incidental to effort, and in no way final. Yet such sublime self-forgetfulness is not the character of man's lower nature, which must be led on with the hope of success from step to step. The blindness that shuts out the wider horizon is the shield that protects a man from defeat by making him concentrate his efforts upon some easily reached success, whereby he may gain confidence in his own resources. Few would dare to go forward if they saw the whole path revealed.

But the way in which the question is put seems to suggest that there was in the mind of the querent the idea that success only came to self-seekers. But this is only limiting the meaning of the term to success in certain personal aims and blinding oneself perhaps to one's own hope of attainment in the higher and more spiritual aims that constitute our own ideal. Without an ideal of some kind life is inconceivable; the animal, the plant, the stone, are expressions of ideas, the visible manifestations of inherent qualities that are their purpose in life or their ideal. The kind of mind that a creature or being or state of nature may possess will of course affect the degree to which that ideal may become conscious, and it may be said that an "unconscious ideal" is a contradiction in terms, but it expresses an idea all the same.

To attain success in any effort, however low may be the ideal, some degree of sacrifice is needed. In the general ignorance of man's nature that is so common today we find the cause of much of the suffering inflicted upon the people by those who recognize that success is bought with sacrifice, and who try to make others do the sacrificing while they themselves take the crown of success.

This is, as is well known, largely the practice in all walks of life today; but the student of Theosophy says this is a short-sighted policy which would not be followed if people knew more of the true nature of man. If they knew the truth of Reincarnation, of Karma, and the Brotherhood of humanity, they would see that the temporary success was just that which they would have been willing to sacrifice if they had seen the larger reward that would crown the struggle for a higher ideal.

Selfishness is held to be ignorance of the Law of nature, but in the world at large the idea is common that "self-defense is nature's eldest law," and self-aggrandizement the natural duty of man.

The Theosophist says that Brotherhood is a law in nature and the self of man is dual; the lower or false self is the cause of selfishness and of all sin, sorrow, and suffering, while the Higher Self is the soul of all humanity and calls for the sacrifice of the false to the true, for the renunciation of the cause of sorrow. This is the only practical ideal; the others are due to a misunderstanding of our own nature.

And if in seeking to realize our ideal we fall short of it; if we have striven and have seemingly not attained, Theosophy gives the great hope of other lives in which we may strive again. In *The Book of the Golden Precepts*, it is said:

> Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time.

And in the *Bhagavad-Gîtâ*,

> Let, then, the motive for action be in the action itself, and not in the event. Do not be incited to actions by the hope of their reward, nor let thy life be spent in inaction. . . . Perform thy duty, and laying aside all desire for any benefit to thyself from action, make the event equal to thee, whether it be success or failure.

Does this demand self-sacrifice and renunciation? Perhaps, from the standpoint of the selfish, personal, nature. But from that of the Higher Nature — no! for it is in this way that the Higher Nature, the divine soul of man, asserts its supremacy and can look beyond the temporary loss or temporary gain to the fulfilment of its own high destiny. STUDENT



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A LOMALAND HILLSIDE

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Teachers, Real and Counterfeit

OUR present civilization is the latest in time and consequently stands further along the line of evolution in this Manvantara (cycle of 4,320,000,000 years). But other races, preceding our own, have passed through the whole of their cycles of evolution and disappeared from the earth; whereas our civilization is only on its upward arc. Hence we stand at present at a lower level of knowledge than these preceding races had attained, though we shall eventually reach a higher level than they reached.

But though these earlier races have disappeared as such, they have not altogether disappeared in effect; for it is a universal law that whenever an organism passes away, its seed shall be preserved. And this law applies to races as well as to plants. The fact, as applying to races, is recorded allegorically in the world-wide legends of the preservation of the human seed and of the sacred knowledge in an "Ark," or by other similar means, during the destruction of continent or of world by flood. So there are always conditions which provide for the passing on of the knowledge. There exists a definite body of teachings; known as the Secret Doctrine, the outcome (considered as a system) of the work of the greatest minds throughout long ages, which sums up and preserves the wisdom attained by the great races of the far past. And this Secret Doctrine is known to, and guarded by, that Order of Sages which has never been suffered to die out but has always been preserved in an unbroken chain. From this source inspiration has been derived all through history, as we can see by our records; and it was the source of inspiration of the present Theosophical Society, whose three Leaders have been H. P. Blavatsky, W. Q. Judge, and Katherine Tingley.

The knowledge thus preserved relates to the deepest concerns and interests of human life. To help on the evolution of humanity as a whole towards the heights of a Spiritual civilization, to guard it against grave dangers from animalism and selfishness, to show forth the path of Spiritual knowledge and emancipation — these are its objects. And the world is calling out for such real knowledge; it is thirsting for the waters of life, for something real and effectual. It is the work of the Universal Brotherhood and Theosophical Society to do its utmost to diffuse the Light it has received through its Leaders and to water the seeds which were planted by H. P. Blavatsky.

Some have wondered why the work of diffusing Theosophy should be hedged about with any precautions at all, and why the teachings are not scattered broadcast indifferently, as is the case with scientific teachings. But the fact that knowledge is so frequently abused is sufficient answer. We have the daily example of the abuse of scientific knowledge, which brings trouble on the race and traduces the name of science. And we have daily instances of the abuse of Theosophical ideas. As such abuse is calculated to lead the race into great danger, as well as to divert people from the true teachings, it is obviously the interest and the duty of Theosophists to obviate it as much as possible. And this is done by the good old rule of making knowledge conditional on service. The Leaders of the Theosophical Society have always insisted upon the importance of the primary objects of the Theosophical Society — to form the nucleus of a universal brotherhood and to help on the true evolution of man; and have ever refused to gratify merely selfish curiosity or ambition by the imparting of the priceless treasures of occult knowledge.

Everybody is sufficiently familiar with the weird and wonderful cults of "Metaphysics," "New Thought," etc., and how they advertise personalities and generally frankly hunt the dollar. Their appeal is usually to curiosity and cupidity. The subjects they announce are not of profound importance to humanity, and nothing will be heard of them in times of real stress. Had the work of the Universal Brotherhood and Theosophical Society not been protected as it has been, it would long ere this have degenerated into a lot of useless cults, and the Secret Doctrine would not have been transmitted to our civilization. But, as it is, Theosophy has a safe home and anchorage, and the fads are isolated from it, to pursue their own course. The public will be able to distinguish which is the real helper in time of stress and sorrow. And in times of peace there are none who need real help more than the children of the race. Such work is one of the principal activities in the Organization. Student

Compassion --- a Sentiment or a Spiritual Power?

BIRDS are killed wholesale and their nestlings consequently left to starve, in order that ladies may adorn themselves with the plumes. These ladies are not cruel; many of them are tender and compassionate; yet the cruelties are perpetrated to satisfy their desires. How can we solve this dilemma?

When compassion is deepened from a sentiment to a working power, it takes on quite a new aspect. For we see that it must include perpetual vigilance. It must include both knowledge and power. The people wearing the plumes may be compassionate, but their compassion has been over-ruled by circumstances; they were ignorant, or powerless.

This gives us an idea of what a deep incentive compassion must be, if it intends to achieve anything.

It is not just to pick out for special blame the wearers of feathers, nor any other particular class of the community; for we are all involved in this complex tangle. It seems as though the chief moral were that all who feel compassion should remember that it is not a mere soul-ache, which must be soothed, but *an incentive to action.* This does not mean explosions of righteous indignation, or attempts to fix the blame in other quarters. It means that we will let our compassion express itself in our daily opportunities.

People undervalue their opportunities, because people are lacking in individuality. They do not estimate the importance of their own individual acts high enough. They are waiting for the crowd to move, so that they can move with it. But it is their individual acts which count on the deficit side. To say that your single individual act will not count for anything is to enunciate a dogma; you cannot tell till you have tried. It will strengthen your character and make you an influence among others.

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The way to lessen the amount of cruelty in the world is to create more pity; and the best sphere of operations is that which immediately surrounds you; do not say it is too narrow — it will soon grow wide enough!

To a Theosophist the above is not mere moralizing and sermonizing. For a Theosophist believes in the power of the human Will when it is linked with the wisdom of the Inner Man. This helps him to realize the value of his every act, word, and thought. Those who feel compassion should send out a Soul-prayer for wisdom; this kind of prayer, that desires no personal blessing, but only seeks guidance for its compassionate aspirations, is powerful; for it involves the powers of the Spiritual nature. STUDENT

Loss of Faith in the Bible's Infallibility

SOME people are afraid that the loss of conviction of the Judaeo-Christian Bible's infallibility will mean the destruction of our civilization; our civilization, with all its moral structure, being founded (so they say) on a belief in that Bible's infallibility. We find a clerical writer, with the above as his text, trying hard to make out a case for the Bible on the ground that parts of it are excellent — an achievement which is both impossible and unnecessary; impossible because the Bible, if not infallible, must be fallible; there is no such thing as partly infallible; unnecessary because our moral fabric is not dependent on a belief in the Bible's infallibility.

This latter point is indicated by a subsequent remark of the writer, to the effect that we find in the Bible things, said to be the utterances of God, which shock our *conscience*. Is not our moral stability based on our conscience rather than on a belief in the Bible's infallibility?

If the Bible had been infallible, we should not have had occasion to call it in question on conscientious grounds.

One cannot but feel sympathetically the condition of those who fear that a loss of faith in the Bible's infallibility means a loss of all moral resources. But it must be admitted that this condition is a crisis which they will have to pass through. The religious world has to learn that the foundations of morality are far, far deeper than creeds and scriptures. These foundations rest upon the inner Divinity of Man, which is *fact* and independent of any scriptural or ecclesiastical authority. We all have conscience, the conception of perfectibility, and the aspiration towards perfection. These constitute the bulwark of our integrity.

What we need is greater faith in ourselves; not in our *lower* selves, but in our Higher Selves; and this is, in fact, faith in God. And perhaps this is just what the Divine Wisdom has been trying to make us do all the time. Man was put here to *be* something, to prove by his actions that he *is* inspired with the Divine Breath; to assert his conscience and his knowledge of what is right, instead of everlastingly exploring the heavens for a divine message.

The truths contained in scriptures should be accepted *because they are true,* not because somebody is supposed to have said them. And above all they are meant to be practised. There is a certain *path* which leads to tranquillity of soul and to interior illumination. All sacred scriptures are intended to help man to find this path; and all great Teachers have striven to help him find it. But man has to walk it himself, he must use his own Will and Intelligence. Teachers may point the way and help and encourage, but they cannot perform the pilgrimage for the pilgrim.

STUDENT

God as a "Loving Father"

UNITARIAN clergymen of broad views often put forward a conception of Deity, of the Universe, and of Man, which may be described as pantheism in the better sense of the term. The universe is a living whole, of which God is the soul. Man communes with Deity through kinship of the part with the whole.

Yet this view, fine as it is, can lend itself to the assumption of an attitude of complacent inaction. The familiar notion of God as a "loving father" may be unduly prominent, and we may endow this God with our own ideas as to what constitutes loving care — ideas often grounded on weak indulgence. The theology of a passing generation endowed the Deity with human petty cruelty and petulance, and now he is clothed with a rather weak and mawkish tenderness. In the same way we can point out two schools of procedure in the training of children — the rough and the weakly indulgent. We imagine a weakly indulgent God. Yet either God or some power which God permits sends us experiences which hurt us, but toughen our character.

We are apt to leap too abruptly in imagination from the terrestrial to the supernal, forgetting the worlds and worlds of experience and attainment that must lie between. Is man to be an ignorant impotent creature, trusting in the goodness of this All-Father, but never progressing? Nay, there must be many stages of self-realization and gradually unfolding knowledge.

Knowledge involves obligation; otherwise we have, in place of knowledge, mental self-indulgence — the kind of wisdom that is all vanity and vexation of spirit. If we say that the essence of man's being is a spark of the universal divine fire, let us not stop short at the mere statement, but try to realize what it means. One thing it means is that such trifles as vanity on the one hand and self-distrust on the other have no rightful place in our heart, where true dignity and *true* humility (not humiliation) should reign. In short, should we not seek to adapt our inner attitude to the size of our philosophical views? STUDENT

Decay of Sunday Worship

The habit of Sunday worship in church is slowly and surely dying out in England. . . . Not more than one-thirteenth of the population of London attend church. Sir Henry Burdett . . . deplored the growing tendency to treat Sunday just as any ordinary day. — *Daily Paper*

PEOPLE go into the country for the week-end or enjoy themselves with motoring and bicycling. There seems to be a dearth of spiritual food in the churches, so people imbibe what they can from Nature. The parsons sometimes upbraid the people with being indifferent to things spiritual; but just let the church produce a little of the genuine article, and then see if the people are indifferent! But the church does not have the genuine article, it merely *says* it has — and the people *say* they believe these claims.

People have been pestered with the vendors of nostrums for centuries, until they have grown suspicious of the very name of medicine; for most of it is without effect, and much of the rest consists of heavy sedatives and coarse alteratives which bring speedy reaction. It will take a great deal — nothing short of actual demonstration — to arouse any real concern about the churches. The churches are getting left behind, and they know it.

Jesus Christ inveighs against the Jewish sabbatical rigor, as ministers know but often forget. He does not seem to have ordained any sabbath himself, so there is no particular reason why we should go on celebrating our notion of an ancient Hebrew institution. Christ's idea was that we should always be in touch with the Supreme — every day and all day.

Yet the division of time into seven-day weeks with six secular days and one sacred, is an archaic mystical institution with a mythical significance. One day in seven, set apart specially for devotion or meditation on things spiritual, is quite in order. STUDENT

On "Swâmin"-Worship

WE have chanced upon a leaflet issued by the secretary of a society with an Oriental name, to his friends, urging them to co-operate with him in securing a house so that they can revive this society, which appears to have dropped into abeyance. There is to be library, lecture-room, etc., and —

> The first floor, the permanent home of a Swâmi, for we *must* always have one with us; and as all this teaching comes from the East, we must have an Oriental — an Indian.

The writer deplores the fact that while there are four centers in Australia, three in New Zealand, and six in America, there is not one in England. He says:

> We ought to be *ashamed* of ourselves! I know I am *very much* ashamed of *my*self!

The study of Eastern literature, religion, and philosophy, is indeed a worthy object; but it is possible to place too much faith in Swâmins. Some of the individuals who have gone about lecturing under that title certainly do not merit the confidence which a certain section of the public seems eager to repose in them. The fatuity of the inexperienced Occidental rushes from one extreme to another in first despising all Orientals as "heathen," and then putting faith in *any* man simply *because* he is an Oriental.

We can unreservedly recommend an attitude of mutual dignity and self-respect between pupil and teacher as being a suitable one for the occasion of attaining instruction. We feel sure that no worthy teacher would tolerate any other kind of relations or be willing to pose as a "guru" to a crowd of humble worshipers. The proposal here seems to be to *hire* a Swâmin and keep him on the premises; so his position would be a mixture of dependence and honor that probably would not be very gratifying to a refined scholar; while the idea of engaging a resident teacher clashes rather with that of "sitting at the feet of a sage." E.

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Halley's Comet and Theosophy

IN a very important article by one of H. P. Blavatsky's Teachers, published in 1883, dealing with the relationship between Theosophy and Science, the statement is made that "The next best thing to learning what is true is to ascertain what is *not* true."

During the recent appearances of Halley's comet, students have had a good opportunity of learning that hardly anything is really known about comets, notwithstanding the perfection of modern telescopes and spectroscopes, and the skill in observation and deduction of scores of eminent astronomers. So little is known that some of the beliefs of pre-Christian times, such as the possibility of comets causing floods, etc., have been seriously considered by responsible scientists. Before quoting some of the striking admissions which have lately appeared in the scientific press and which show the magnitude of the apparently insoluble problem, let us consider why it is of importance to Theosophists to observe the places where nature seems to say "Thus far and no further." It is sometimes said we should concentrate only on the lines where distinct progress is being made, but a proper understanding of the difference between the spirit of Theosophy and that of Materialism will make it clear why not.

The entire trend of H. P. Blavatsky's teachings — which are those of the true Occultism —leads us to a higher appreciation of the dignity of man; i. e., that man's real self, the immortal inner Entity, possesses vastly greater powers and means of understanding the secrets of nature, than the ordinary brain-mind personality is aware of. To penetrate behind the veil, man has to be illuminated by Initiation, or, as we may say, baptized into a new life by the mystic union with the higher self.

Theosophy holds firmly to the archaic Eastern teaching that the whole Universe, visible and invisible, is, in reality, but a vast aggregation of various states of consciousness, manifesting through appropriate vehicles. Ages ago, when most of Europe was barbarous, the great philosophers of ancient India, Egypt, and Babylonia, had thoroughly explored the manifold capabilities of the complex nature of man, and the relationship between his states of consciousness and those of the Cosmos. They learned, which is as true today as then, that the ability to penetrate safely and with accurate comprehension into the deeper planes of nature, and to get behind the outer manifestations of matter, comes only by self-discipline, by purification of the sheaths of the Self, by the gaining of that splendid impersonality which makes an unworthy thought or an unbrotherly act impossible. To obtain such purity of heart may take many life-times even from the vantage ground of the ordinary well-conducted person who has not yet conquered the lower self, who has not yet begun to realize the magnitude of the problem nor how terribly hard the "snake of self" will fight when it is aroused to the life-and-death struggle. No mortal can draw back the veil of Isis, but when a man has gained the victory he is more than mortal.

Great though the gulf may be between the good man and the sinner, it is greater between the good man and the man who has attained knowledge; it is immeasurable between the good man and the one on the threshold of divinity. (*Light on the Path*).

The future of the human race when the spiritual awakening comes will be a glory of knowledge, wisdom, and joy, which will infinitely transcend the rather prosaic guesses of the Utopia-builders of popular literature. Modern knowledge, which deals entirely with the facts presented by the five senses, is *ipso facto,* compelled to have its progress arrested at a certain stage. The principal interest we have, as Theosophists, in noting the appearance of apparent barriers to investigation on physical lines, arises, then, from the opportunity they give for a higher science founded on the bedrock of Universal Kinship, to get a hearing.

Returning to Halley's comet and the problems which have not been solved by its recent apparition, it will be of interest to many to quote another sentence from the Theosophical article published by H. P. Blavtsky in 1883. The article is a temperate but searching examination into the claims of the science of that time, which was far more dogmatic than that of today. The writer says:

The essence of cometary matter is totally different from any of the chemical or physical characteristics with which the greatest Chemists or Physicists of the earth are familiar.

It is of a higher order than even the rarest gases. In *The Secret Doctrine* H. P. Blavatsky points out that beyond a certain limit of visible matter no microscope, no telescope, and even no spectroscope, is of any use in analysing conditions.

The pages of the scientific papers have recently contained many surprisingly contradictory articles and reports of observations, and much variegated correspondence about Halley's comet and about comets in general, which prove that of certain knowledge concerning those mysterious "visitors" there is practically none. Sir David Gill, late astronomer in charge of the Cape Observatory, speaking at a recent meeting of the Royal Society of Edinburgh, is reported in the *English Mechanic* to have freely admitted that nobody knows what the tail of a comet is. At the same meeting Professor Dyson of the Scottish Royal Observatory said it was generally believed that the earth had not passed through the tail of Halley's comet at all, owing to a bend in it. Then Professor Forbes, the well-known authority on comets, spoke up and said there could not be the slightest doubt that the earth *had* passed through the tail! He also assured the scientific audience that there was *no* "sag" in the tail; it was perfectly straight, a remarkable feature which had characterized its previous appearance. Upon the same page of the *English Mechanic* there is an article by Dr. H. N. Russell taken from the *Scientific American,* giving a full geometric explanation of the reason why the earth did not pass through the tail of Halley's comet on May 18-19, upon the ground that it was so much curved as to lag considerably behind the projection of the straight line joining the sun, the comet's head, and the earth! The same writer claims that all comets' tails must curve backwards to a greater or less degree, according to the intensity of the repulsive forces acting upon them.

Many other authoritative utterances could be quoted to show how wide is the disagreement upon this as well as many other questions in astronomy, such as the mystery of the canals of Mars, the speed of rotation of most of the planets, their composition, etc., but one more may be mentioned to prove that the anomalies in cometary behavior are by no means insignificant, and that even such an apparently natural geometric principle as that which Dr. Russell advances in explanation of the curvature of comets' tails is by no means established.

The tail of Halley's comet has conducted itself in a most whimsical fashion. In the middle of February it was some 15,000,000 miles long, in April it seemed to have vanished entirely. Then it grew again, until it finally attained a length that has been variously placed at 20 to 40 million miles. It seems to have split longitudinally into three more or less well defined parts. When we consider that Morehouse's comet of 1908 (comet C. 1908) exhibited some extraordinary changes; that it repeatedly formed tails, which were discarded to drift out bodily into space until they finally melted away; that in several cases tails were twisted or corkscrew shaped as if they had gone out in a more or less spiral form; that areas of material connected with the tail would become visible at some distance from the head, where apparently no supply had reached it from the nucleus; that several times the matter of the tail was accelerated perpendicularly to its length; and that at one time the entire tail was thrown forward and violently curved perpendicularly to the radius vector in the general direction of the tail's sweep through space (a peculiarity opposed to the law of gravitation) it is evident that a comet presents important problems for the future astronomer to solve. (*Scientific American*)

Morehouse's comet, then, calmly ignored the rules and boldly twisted its tail in the "impossible" direction, *towards* the direction of motion!

In mentioning a few of the differences of opinion among skilled observers we do not wish to be understood to hold an unduly critical attitude. Theosophical students have a great admiration for the single-minded devotion to truth, the large amount of self-sacrifice, and the brilliant intellectual ability and mathematical genius which have lifted the physical sciences, such as astronomy, to their present position, and which have helped to break the fetters of theological dogma holding mankind in superstitious fear. But it is sometimes necessary to point out, as in the present connexion, that there are certain differences of opinion about the same facts which are caused by the impossibility of arriving at final conclusions while depending alone upon physical and physiological means at the disposal of science today. The failure to decide anything positively about the origin, destiny, object of existence, or physical constitution of Halley's or any other comet will be a factor in leading liberal-minded thinkers to study the literature of the Theosophical Movement, in which they will find clues to unsuspected wonders and beauties in the inexhaustible storehouse of Nature.

ASTRONOMUS

The Suez Canal

THIS canal, 105 miles in length, has now a depth of 32 feet 9 inches, with a bottom width of 98 feet. In 1908, nearly 3800 vessels, averaging 5000 tons, passed through. The average time of passage was 17½ hours, or at the rate of six miles per hour.

J.

Special Subscription Offer

THE attention of our Readers is called to the Special Subscription Offer. See page 20.

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Art Music Literature and the Drama

Tolerance in Art

APPRECIATION of beauty is often hindered and hampered by some rather unfortunate misconceptions as to what is the highest form of art or the most refined kind of beauty. The root of these misconceptions is a combination of self-distrust and self-assertion, or a knowledge of one's lack of training and education, and a desire to hide the lack and if possible to impose upon others by a display of superficial familiarity with the terminology or "cant" of art.

Unfortunately, writers on the subject most unintentionally supply material for such shallow opinions; but that is unavoidable. The principal trouble is that people do not understand that there are many ways of looking at Nature and at works of art, and an artist is often limited to one of these modes of vision and thus fails to appeal to those who have adopted some other limitation as their standard of taste; for we are all apt to exalt our limitations into standards of merit whereby we may judge the works of others.

To mention only two of these ways of seeing, let us take the flat, decorative view, and the spatial or atmospheric or realistic view, and at once we find we have two ways of looking at things, ways that are so different as to make the devotees of one almost unable to see any artistic merit in a work conceived in terms of the other mode of vision. In dealing with this Professor Hildebrand has some very lucid arguments and observations in his book entitled *The Problem of Form,* a problem which he does not approach at all, however, except as limited to expression in sculpture related to architecture. He is apparently a German materialist, but extremely careful and precise. He introduces some new but useful terms such as "kinesthetic," to express the optical function of measuring distance as distinct from the visual reception of a flat or surface impression, and points out that while the flat impression is seen with the eyes fixed at one focus, the distance impression is got by a series of muscular movements changing the focus of the eyes so as to concentrate the attention upon different more or less distant planes, and by the mental changes that co-ordinate these various visual or flat impressions and deduce from them the idea of space.

Now this is the way that we generally look at things, but some acquire the ability to concentrate their attention upon some one flat impression which is sufficiently comprehensive to include in its focus the essential features of the picture and to eliminate all else; when this impression is painted even with the strictest accuracy, it will appear as a flat or decorative arrangement, and perhaps will be called an "impressionist daub" by one who values only spatial effects or those which express distance. These critics are not necessarily inartistic, though the impressionist will say so. But the downright realist is all wrong because he wants what he cannot get: he wants a picture, which, on the one single plane of the canvas or paper, shall give him a composite of a vast number of impressions or visual images received by his eyes when the focus is changed from the objects in the foreground to the most extreme distance.



Lomaland Photo. and Engraving Dept.

THE FORUM OF TRAJAN, ROME

Everyone knows by experience that when focussing the sight upon near objects those at a distance become obscure or are lost altogether, and so it is all through the scene; thus each object in turn becomes vividly distinct and again completely obscured. When the realist asks for all this to be expressed within the limits of a small canvas and on one flat plane which the spectator can see all at once without changing the focus of his eyes, he asks what is impossible. When he tries to supply such a demand he arrives at a result which is neither a map nor a plan nor a work of art, but a jumble of incongruous impressions, all falsified to conform to an impossible demand.

But there are other ways of seeing things. One may get the impression of a scene as masses of color harmoniously blended, and may see nothing else; another may concentrate his attention upon the whole scene as an arrangement of masses of light and shade; while a third will see forms in combination, producing lines that attract and charm his fancy by their interplay, by their free flow, their violent opposition, or by other qualities; still another may be held by another characteristic such as repetition of form or number of recurrent forms which give a kind of geometric quality to the picture. And these are but a few of the ways in which the scene may be considered from the merely visual or decorative point of view.

There are also all the various mental and moral and psychological modes of feeling and of vision. One may be interested in the symbological aspect, in the descriptive or narrative quality, in the historic, or in the ethical and moral, and these may be either openly expressed as moral actions are expressed, or suggested by inference only. Then, too, there is the sculptural and the pictorial, there is the architectural and the illustrative, there is the decoration of a wall or a floor, and there is the decoration of a book, as to cover design and interior illumination and illustration, and so on; and all may be artistic or otherwise according to the degree of conviction and sincerity and depth of feeling involved, in fact, in just such degree as they may be used to give outward expression to the emotion of the Soul within.

If people would but realize that they probably have some limitations, and are not really called upon to display omniscience, they might be content to say "this pleases me" or "this does not" and stop there, without assuming to say that this or that is not good art because it does not supply what they demand.

Dogmatism is out of place in art, and that is why academic principles fail to inspire great work, and to provide true standards of taste, and it is also the explanation of the fact that most of the great artists have arisen elsewhere than in the Academies. This is no reason to wholly condemn these institutions, for they serve the purpose of maintaining the traditions of past masters, and thus holding up a standard of technical work that otherwise would be liable to fall continually in the intervals that often intervene between the appearances of great teachers. Their chief crime is their almost inevitable tendency to dogmatize and to tyrannize, and thus to strangle aspiration. But this is an enemy that is to be met everywhere and we should only be careful not to be infected by the poison of dogmatism ourselves. In that way we may effectually serve.

R. MACHELL

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A true Theosophist must put in practice the loftiest moral ideal.
Helena Petrovna Blavatsky

Woman's Work in Music

THE following excerpts from a most interesting article by Mr. Ernest Newman, the distinguished London music critic, sound quite a militant and altogether protective note. That woman's work in music has been limited to the efforts of a very few, and that really Olympian efforts have been still fewer, the most partisan advocate of justice for womankind cannot deny; but Mr. Newman appears to find a number of reasons outside of the threadbare one that "woman's musical work is that of inspirer only, the inspirer of immortal works produced by men." To quote:

Many people accept contentedly the absurd argument that because women have not done any great creative work in music in the past they will never do it in the future. They do, it is true, try to give a semblance of science to the wild deduction. One of them will point to the differences, or supposed differences, between the brains of men and those of women—as if any of us knew what it was in the brain, or out of it, that made genius! Another will tell women, kindly but firmly, as befits one of the superior sex, that she is much too excitable to have the necessary control over her ideas and emotions that highly original work in art or science requires. The theory conveniently ignores the fact that hundreds of thousands of women are superior to the average man in bodily and in mental health and in self-control, and that many masculine geniuses have been weaklings, invalids, or unmistakably unbalanced, if not, at times, actually insane.

We have the spectacle, for example, of Herbert Spencer solemnly using the early death of Miss Constance Naden as a warning to women against prolonged scientific study, while he himself was a chronic valetudinarian, compelled to restrict his hours of mental labor, and only able to carry on his work by means of private funds that spared him the necessity of fighting the battle of life at the same time that he pursued his literary recreations, as so many women have to do.

No one who looks into the matter can doubt that women, until quite lately, have not had the same social and economic advantages in the study of art men have had. They have found difficulty, in some countries, in being admitted to the conservatories. In 1856 Miss Elizabeth Stirling was refused the degree of Mus. Bac. at Oxford, not because her composition was not good enough, but because the statutes did not authorize the conferring of the degree on a woman. Even today the more successful of them are handicapped in a way that men are not. Many publishers look askance at women's scores, so that the composers have either to adopt masculine pseudonyms or to dupe the publishers or the public by suppressing their Christian names — Miss Ethel Smyth's *Mass*, for example, having to bear on its title-page simply "By E. M. Smyth."

But the worst obstacle to them has been the fact that women composers have been drawn from a much more limited field than men composers.

Suppose, for instance, that in the eighteenth century the daughter of humble parents had been born with a real gift for composition. What earthly chance would it have had to develop? How many fathers, even supposing they had the means, would spend money on the education of the girl in the technique of composition? Even supposing the paternal sympathy to be there, how many poor men could afford to deny themselves the profit of their daughter's labor in order to keep her at home studying counterpoint? And how many girls of this class, even if by some good fortune they could have gained all the necessary knowledge, could afterwards find the leisure to apply it? Economic necessities would drive them into either marriage or work of some kind that would make the steady pursuit of musical composition impossible.

The result of the constant pressure of all these forces would be to restrict the necessary education to (1) young ladies of wealth and position — as shown by the large number of titled female composers; (2) the daughters of musicians. . . .

If space permitted, the problem could be followed up along another line — that of economics. The histories of art and literature and science show how dependent we have been for the greater part of our best work during the last 2500 years upon the chance of genius happening to coincide in the same individual with (1) inherited income, or (2) the favor of a patron, or (3) the possession of an official or academic post, or (4) a business that provided means and leisure, or (5) some similar economic surety. In art, good work can now and then be done, for a short time, under conditions of poverty, but not often and not for long.

A composer must either live by his work, or have some other means of livelihood that will leave him free to compose. Most of them have either had to support themselves during their earlier years of work by undertaking some official duties, or by the funds of a patron. No such opportunities were open to women. What aristocratic patron ever did for women what was done for Gluck, Beethoven, and others? What friend, or group of friends, ever drew upon his or their purse to provide a woman with leisure for composition, as was done for Wagner and Wolf? What posts were open to women? They could not be organists, like Bach and César Franck, nor opera conductors like Wagner (in his earlier days) and Weber, nor directors of a nobleman's music, like Haydn. They could not even live . . . like Schubert. A man may be poor and awkward and still be received in good artistic society, but a woman who was as poor as Schubert, and lived his kind of life, would be cold-shouldered everywhere.

Let no one suppose, however, that Theosophy advocates for either man or woman the life of starvation, cruel injustice and constant temptation amid coarse surroundings that was the lot of the genius Schubert. That the immortal *Hark, Hark, the Lark*, and *Who is Sylvia* were written on discarded scraps and in the precincts of a beer-garden constitutes no argument against refined environment and proper facilities for work. Schubert's immortal songs and his ten symphonies merely show what genius sometimes ***cannot be prevented***

BE BOLDE, BE BOLDE

AND as she looked about, she did behold
How over that same dore was likewise writ,
Be bolde, Be bolde, and everywhere, *Be bolde*;
That much she muz'd, yet could not construe it
By any riddling skill or commune wit.
At last she spyde at that rowmes upper end
Another dore, on which was writ,
Be not too bolde; whereto though she did bend
Her earnest minde, yet wis not what it might intend.
Spenser, "The Faerie Queene."

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from doing. Systematic "cold-shouldering" in addition might have put even that flame out, and Mr. Newman's inference, as touching woman's position, is clear. To continue:

> Again let us ask ourselves: How much male genius in music would have come to maturity had all these avenues been closed to it? And even if, by some miracle, a woman had come to the front in spite of all these obstacles, would she then have had the same advantages as a man in attaining publicity? By no means. Men have been as reluctant to perform a woman's music as to publish it. Carlotta Ferrari (1837) found that no impresario would produce her opera *Ugo* (1857), simply because she was a woman. She finally had to bear the cost of production at Milan herself. "The opera," we read, "achieved a complete success, and from that moment the theatrical directors contended with each other to secure her works." Well and good, as it happened; but how many women can afford to pay for performances of an opera, in the hope that a success may be won and the doors henceforth flung open to them?
>
> All things considered, then, the wonder is not that women should have produced so few good composers, but that they should have produced any, hampered as they have been in their musical education, in the means of supporting themselves during their early years, and in gaining a public hearing. Women have done excellent work in literature and acting during the past two centuries —work quite equal to that of men in several departments. Why is this? Because here natural aptitude — observation, thought, expression — can find an outlet without the necessity for a long course of technical study, which calls for sympathy from parents and considerable expenditure. Moreover, the author and the actor have more chances of appealing directly to the public than the composer has.

We have not seen the facts more clearly stated, nor more modestly withal. But there is every sign that times are changing. Young women are carrying off prizes for composition and in technical mastery of instruments in conservatories all over the world. There may still exist a certain prejudice in the public mind against new or unknown compositions by women, but as performers, particularly upon piano, violin, or cello, their position is unimpeachable and wholly unassailed.

Today, thanks to broad-minded conductors, the works of women are being given a place upon concert programs that did not exist for them, practically, even so late as ten years ago. We have nothing among modern compositions, according to the best critics, finer than Mrs. H. H. A. Beach's *Mass* in E♭, for soli, chorus, orchestra and organ, first presented by the Handel and Haydn Society of Boston; or than the same composer's *Gaelic Symphony*, introduced to the public by the Boston Symphony Orchestra. The names of Chaminade, Auguste Holmés, and Liza Lehmann are frequently seen upon programs, and also, though less frequently, those of Agathe Backer-Gröndahl, Clara Schumann, and Agnes Tschetschulin. But the symphonies and large works of Backer-Gröndahl are still little known, and the more serious compositions of Clara Schumann are of course obscured by the greater works of her husband. In the case of Mme. Schumann her compositions represent but the few leisure hours of a life unselfishly devoted to furthering the fame of Robert Schumann, whose compositions no other living pianist was, in Mme. Schumann's day at least, so rarely qualified to interpret.

A suggestion: While we are reviving interest in the long obscured compositions of Corelli, Tenaglia, etc., were it not worth while to renew acquaintance with some of the forgotten compositions of Therese von Paradis for example, whose work was so greatly admired by Mozart and who, though blind, dictated, note by note, compositions that the critics tell us are "among the classics"? The larger works of Emilie Mayer; those of Madeline Renaud-Maury, who as a student carried off the first prize in fugue in the Paris Conservatory; those of Louise Lebeau (most successful in chamber music although her works embrace all forms and have been heard both in Europe and America) — these are tentatively appearing here and there on European programs. And would the grand "unities" and sacred traditions be forever violated if some conductor, with a trace of humor in his make-up, should boldly write upon his program some fine day:

> Nos. 2, 3, 12, of Mendelssohn's *opus* 8; (or) Nos. 7, 10, and 12 of Mendelssohn's *opus* 9— *Fanny* Mendelssohn (!)

We do not believe so. We have Mendelssohn's own statement that not only are the above the compositions of his sister, but that it was his custom to submit his own work to her criticism and that he not infrequently followed her suggestions as well as used themes and passages of her composing, unacknowledged, in the body of many of his works. Yet so psychologized was Felix Mendelssohn by the German hereditary notion of woman's position that when his sister thought of publishing her works and devoting herself to composition he not only discouraged but positively opposed her, to the usual result. And yet Mendelssohn was the reverse of jealous or selfish, as the world defines those terms. He loved his sister so devotedly that her death was the direct cause of his own, but *something in his nature must have loved tradition and convention more.*



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And yet, after all, so be it true music is written, so be it waiting hearts are quickened, so be it hungering souls are fed while the great unvoiced deepening Urge at the heart of life is swept into pure and tender expression — what matters it whether man or woman be the channel through which it flows out to the world? *Does* it matter? Yes, but only in so far as an obscuring of the real facts serves to strengthen the grip that a wrong psychological influence already has upon the majority of mankind today. The time will come, in the future, when that grip is loosed and its influence become only a memory, and then it will not matter at all. That time is not so very near, perhaps, but every fact revealed, every truth unveiled, or wisely accentuated, has the office to bring it nearer. STUDENT

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OUR YOUNG FOLK

THE WHIRL-BLAST

A WHIRL-BLAST from behind the hill
Rush'd o'er the woods with startling sound;
Then — all at once the air was still,
And showers of hailstones pattered round.
Where leafless oaks tower'd high above,
I sat within an undergrove
Of tallest hollies, tall and green;
A fairer bower was never seen.
From year to year the spacious floor
With wither'd leaves is covered o'er,
And all the year the bower is green;
But see! where'er the hailstones drop
The wither'd leaves all skip and hop;
There is not a breeze — no breath of air —
Yet here, and there, and everywhere
Along the floor, beneath the shade
By those embowering hollies made,
The leaves in myriads jump and spring,
As if with pipes and music rare
Some Robin Goodfellow were there,
And all those leaves in festive glee
Were dancing to the minstrelsy.

William Wordsworth



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MILNER RAPIDS, SNAKE RIVER, IDAHO. SHOWING LAVA WALLS

Words

WILLIAM Q. JUDGE calls words "living messengers" and bids us be careful how we use them. We utter words with the very breath of life and as we are fair and strong, evil or weak, do we create our "messengers." This dual aspect of words is quaintly pictured in the familiar fairy tale of the worthy and unworthy sisters. From the mouth of the one as she spoke, hopped loathsome toads, but from the lips of the other fell diamonds and roses. But our words are even more than the life which we breathe into them for their very forms are the living epitome of the past. If we really understood all the meaning of the words which we use every day, we should indeed be both careful and choice in our use of them. Such knowledge would react upon our characters for we should come to know the true dignity of language, and should feel that we must be worthy of so noble a birthright.

The study of words, their lineage and derivation, is a subject of lively and fascinating interest. To embark, via a dictionary, upon the known sea of everyday, and then suddenly find that we are aboard a sea-king's galley, with all sails set, upon a well-nigh trackless main, is a more thrilling adventure than to sail on a pirate ship to a treasure island. For even the commonest word of daily usage, if we examine it well, may become the cryptogram chart to mysterious islands where treasures of life and thought lie hidden.

What word is more in use among schoolchildren than "spelling"? Learning to spell is dry-as-dust drudgery to many of them. Yet "to spell" looks back to a time when only very wise men and women, priests and priestesses, knew how to use the simple written signs, the vowels and consonants, to spell a word. In those days each letter had a meaning and the wise ones carved these signs upon bits of wood. This "spelling" was a magical power, and those who spelled were magicians or Magi. Not only did these Magi spell their words upon wood, but they recited them aloud in a kind of sing-song chant; hence we have the word "enchanter." Every lover of fairy tales knows that a magician could cause an enchantment by spelling. As he spelled or enchanted he waved his magic wand.

Now staff is also an interesting word. The staff of the magician was a rod or bar of wood, just the same kind of wood that he wrote his "spells" upon. We speak also of a staff of music, and our plural of this word still retains somewhat of the old Anglo-Saxon form which was *staef*, from which we derive both stave and staves. Words, or we might say "spells," were written upon staves. These written staves were chanted, as we have seen. Language, written in (or may it not once have been *upon?*) measured staves, we call verse or poetry. We speak of a verse-measure as a foot, a foot consisting of a given number of accented or unaccented syllables or verse units. Just at this point we see the identity of music and language. We speak of a bar of music and the musical staff, but of a verse-foot. Why? Is it because not only was "the spell" written and chanted, but it was accompanied by the rhythmic swaying of the whole body and the measured cadences of the feet in the sacred dance?

From all this we can see what an important part the wooden staff has played in human life. Among the forest dwellers of northern Europe it was a sacred symbol as we can learn from the very language itself and from the fairy tales that are so precious a part of the folklore.

Another word whose ancestry we can trace to this close relation between man and the tree is "book." Nearly all the languages of Europe derive their word "book" from the words that mean beech or bark. It is easy to see how "book," a spell inscribed upon a beechen staff, came to mean a collection of writings.

Another tree has left in our language a trace of its special virtue and power. This is the "witch-hazel." To this day among simple country folk a divining-rod of hazel switches is used to determine the spot for digging a well. We still use a decoction of witch-hazel as a balm for our wounds although we no longer "pronounce a spell" or magic word as we use it. Then, too, was it not a hazel-twig that Cinderella begged her father to bring her from his journey? Later, in its branches, dwelt the turtle-doves that threw down to her the robes of gossamer and starlight that she wore at the ball. Learned men now tell us that Cinderella was known in Egypt!

Both the hazel and the beech are fruit-bearing trees, the fruit of the beech consisting of tiny triangular three-sided nuts, which are in fact miniature pyramids. The ancient runes or secret written characters of the forest-dwellers bear a haunting likeness to the tiny triangular beech-nuts.

Our viking bark has borne us far on the trackless main, almost to the land where the pyramid is the sacred symbol. Who knows, if we sail on, deciphering our little chart daily, but that we may some day reach a fabled island that is the mountain-top of some long lost and prehistoric continent! ASTRID

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THE CHILDREN'S HOUR

Any Place is Best

SAID the little Blue Bead to the little Red Bead,

"Why are you hiding behind the thimble?"

"Because I don't want to be picked up yet," was the answer.

"Why not?"

"I am going to wait until the daisy is being made, so that I can get up close to the beautiful yellow bead."

"Don't you know that nearly every bead in this dish is trying to get that post of honor?"

"Well, I'm trying, too. It will be so nice to lie beside the yellow bead, for then I shall be more apt to be noticed than I would be if I am put in any place of no importance."

"But only a few can have that honor, and surely all the others that make the rest of the design are just as important."

"What! Don't you want to be placed there yourself?" asked the Red Bead sharply.

"Of course I should like it; but I think it is a selfish wish."

"Why?"

"Because if we were all thinking about the beauty of the purse that we are being made into, we should not care where we were put."

The Red Bead looked at the Blue Bead for a moment in mute surprise, then he crept close up to the edge of the thimble where he could catch a glimpse of the purse as it was growing little by little. Somehow he did not feel quite right. He felt uneasy for fear he would not be picked up for the longed-for place. He could not forget what little Blue Bead had said about the selfish wish.

The needle came close to him several times, picking up this one and that one of his neighbors. Dainty green ones went to make leaves, silver ones went to make dewdrops, golden ones went to make sunshine.

"What will red ones be used for?" thought he.

At last the great moment came. The stem, the leaves, and now the flower grew; the yellow bead was placed to make the center. Which should go next?

There was a flutter among many of those vain little beads, so pretty, yet so thoughtless. Of course the plain little white beads must go next, the plain little white beads which nobody had admired and which had never cared where they were placed. And the little Red Bead was left in the dish, for he was not needed in this design.

"Good-bye, little Red Bead," said little Blue Bead who was happily lying high above the daisy to help to make blue sky.

Little Red Bead looked up and said, "Good-bye, little Blue Bead." And the purse was finished and taken away.

A long time after another bag was made, with a pretty holly-berry design on it. But little Red Bead knew better than to make any plan about his future place. One day, however, the needle said to him, "Just wait. I know the best place for you, where your lovely color will make the bag very beautiful."

Then he was happy.

ELVA



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When Pet and Mac get their food Pet is always the more hungry and Mac will leave a bone on the plate, stepping aside with a grand air, as if he would say, "Pray take it. What do *I* care for a bone!" But if Mac is sitting on his mistress' lap and Pet approaches, wagging his tail and wanting a share of the petting, Mac shows all his teeth and growls and Pet has to wait for his turn to come.

One morning their master and mistress, walking to town, met Pet with a breakfast as big as himself in his mouth. Pet turned to walk with them, but he was told that he could not come with such a load in his mouth. Then Pet was in a dilemma. His greatest pleasure was walking with them, but what about the breakfast? He soon decided, and hiding it as best he could in the long grass by the roadside, he ran to join them.

Sometimes when they did not want Pet to go with them to town, the dog was locked up till after they had gone. This happened several times; but one morning Pet was not to be found and could not be locked up. Some distance from the house, however, who should come up very slowly and beseechingly, but Pet! He had run ahead, hidden under a bush, and waited for them to come.

R. B.

LOVE makes the only myness. . . . It is only by loving a thing that you can make it yours.

IT is not fine things that make home a nice place, but your father and your mother.

EVERYBODY can't be done to all the same. Everybody is not ready for the same thing.

— *George MacDonald*

LET cheerfulness abound with industry.—*R. L. Stevenson*

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31	29.639	73	65	71	67	0.00	NW	4
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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 46

CONTENTS

Pages 2 & 3 — EDITORIAL
Initiation
The Force of the Self
A Greater Pattern Weaving
Renewal of Olden Ideals
A Sacred Place
Universal Conscious Life
The Racial Task of Men
The Death of Narrow Personality
Death and Rebirth — a Universal Law
The New Testament

Page 4 — TWENTIETH CENTURY PROBLEMS
The Jukes Family
Theories of Punishment
The Decay of Civilization

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
The Zimbabwe Ruins
Dolmen "Hunebed," Emmen, Holland (*ill.*)
Carved Monoliths of Guatemala
Cave-Dwellings near Trieste

Page 6 — TWENTIETH CENTURY SCIENCE
Crazes of the Past
Eighty-two Pounds of Sugar
Fruit Life

Page 7 — NATURE STUDIES
Bird Conservation
On the Grounds of the Cuban International Theosophical Headquarters (*illustration*)

Pages 8 & 9 — STUDENTS' PATH, ETC.
Roads and Road-Makers
The Rising of the Sun (*verse*)
Theosophical Forum
Road Making on San Juan, Cuba (*illustration*)

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
"Justification by Faith"
Murdering the English Language

Page 11 — GENERAL
Ecclesiastical Hypnotism

Page 12 — GENERAL
The Chinese Mastering our Science and Mathematics
Scientific Oddments
Avatâras

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Charles Dickens (*with portrait*)

Pages 14 & 15 — WOMAN'S WORK
San Juan Hill, Cuba (*with illustration*)
The Woman's League in Cuba
Echoes of Today

Page 16 — OUR YOUNG FOLK
On the Grounds of the Cuban International Theosophical Headquarters (*illustration*)
The God of Music (*verse*)
Skansen
Peace Tree, San Juan Hill, Cuba (*illustration*)

Page 17 — CHILDREN'S HOUR
"Cast Thy Bread Upon the Waters"
I Love the Râja Yoga School (*illustration*)
September (*verse*)
The Eagle

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

Initiation

IS not the world passing through some kind of initiation? There seems to be a stronger impression of the purpose and dignity of life stirring in human hearts — even a certain note of eternalness. And with this a deeper courage, bolder advances into the unknown, and, to some, an unaccountable and spacious undercurrent of joy.

Not visible perhaps upon the surface. Magazines and newspapers show little sign of it. On the contrary, the shouting and fatuity, the horror and misery, appear to clamor and thunder louder than ever. People are forced, as it were, to take sides on every question. Those who do so from motives of policy are unable to sustain the rôle. So strenuous is the pace that masks are thrown off. Somehow they have to be thrown off.

If money be the god, whether in senate or market-place, all know it. There is no longer any serious attempt to hide where one — be it man, woman, tribe, or nation — really stands. Or if the attempt is made, it immediately fails.

The Force of the Self

Statesmen, demagogs, financiers, socialists, the good, bad, and indifferent of all classes, actually seem to have sincerity forced upon them, so that all the world can read. Surely this is an unprecedented state of affairs.

Students of Theosophy would say these are some of the signs of cyclic change.

But if we look at what people and nations are really doing, rather than at what they say or think they are doing, some new aspects may emerge.

There is much great action; yet if we look closely we shall find that the greatest builders of enterprise hardly feel themselves to be doing anything, unless they find themselves adding something to the beauty of life. It may take the form of providing beneficial conditions among employees, establishing co-operation, industrial garden-cities, recreation halls, etc.; or of the patronage in some effective manner of science and art; or in practical philanthropy of one kind or another. Only then do the great organizers feel they have done anything.

A Greater Pattern Weaving

They care not — we speak of the men who do the world's work — for wealth, *per se*. Their money-acquiring faculties are but a kind of garment, or dogma perhaps.

In the same way nations who believe themselves equipping for war are in reality doing many other things among which the actual episode of war would in the long run form an insignificant fraction. It is neither the acquisition of new territory, nor of new commercial outlets, and so on, that gives a nation the sense that it is really doing something.

For no matter what the outer activities, and what the minds engaged think of them, behind the individual, community, or nation, is the soul. And the soul, as W. Q. Judge said, is aware of what it requires.

And so when we look at nations or "family-races," we find them striving now as never before to rise and realize their place in the human family in new and significant ways. Conventions are being shattered while new ideals, which are ancient ideals, are being ef-

Renewal of Olden Ideals

fectively re-kindled, as we all know, in Europe and Asia especially.

It is a sloughing of the outer, to make way for the inner. It justifies the beautiful ancient symbol of cyclic and evolutionary law — the serpent, circular-wise biting its tail. For the circle typifies the law of cycles, and the serpent was chosen because by sloughing the skin is its life renewed.

Yet we can hardly hope to understand either the sweep of these subtle yet powerful laws among communities and nations, or what is meant by initiation, unless we come down to the small family — the home.

If we know the home, and the grandeur of its possibilities, we know the nation, and the world. Home has more than a restricted meaning. Where there is perfect unity and harmony a whole nation might be truly — home. But even then the word may have a restricted, a personal meaning; and just in so far as this narrower meaning is applicable does any family, small or great, fall short of

A Sacred Place

realizing the true significance of home.

Home, in truth, is a mystic word; and when its mystery is felt, there is initiation. Its meaning and mystery are rooted in the infinities. Standing in presence of the mysteries of life we learn to know, love, and comprehend the earthly home, the young-old souls just re-entering it, and the comrades around us. "Heaven is our home" — is not the idea at all. That is but one of the rooms in the real edifice.

Suppose we accept for a moment the conception that within and around us there are other real states of matter and consciousness, the keys to which are not in the grasp of our present physical senses. That in fact there are real, actual, worlds of subtler orders of matter within and around, with which, nevertheless, our inner senses are in organic and co-

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ordinate relation. That in the solar system certain centers, from the sun outwards, have these actual inner sheaths, and realms peopled with principalities and powers, gigantic, beneficent and otherwise, all in co-ordinate relation to, and essentially bound up with the inner life of the humanity on this globe. That children come, as to their inner selves and natures, fresh from some such realms, where the soul has drunk deeply of refreshing waters ere renewing its battle for the attainment of full self-consciousness through many lives in the lower material worlds.

Universal Conscious Life

We should then probably regard the solar system, in the full inner significance of the term, as our home; and the outer appearances and duties of life here as part of the greater sweep of racial achievement, in which we propose to take conscious part throughout the almost endless cycles to come, as we have in the past. Nothing could daunt us, for we know perfectly well that veil upon veil will lift, until we have the strength, and can bear to look upon the tremendous scope and meaning of our past panoramas of thousands of lives, and on those to come. From identification with groups, family races, sub-races, and larger units, we should rise to still greater conceptions of the human race, and learn to discriminate between those portions who are of other and older cosmic races, and those who are only commencing the ascent of certain world-realms.

The Racial Task of Men

Home, then, is a word of infinite expansion in meaning and when this is realized, there is initiation.

Realization in however slight a degree of these larger meanings and mighty issues, comes from persistent and long-sustained effort to slough off the outer vestures — our coats of skin. These coats are composed of what science would call a subtle kind of matter, but of what esoteric philosophy also calls the grossest of all. For the inner desire-body, whose behests we have regarded with so tender a solicitude, while the foundation in a sense of our physical vesture is yet more material (unspiritual) in essence than anything in the physical world. This desire-body had fulfilled, thousands of years ago, its aeonian mission of building our wondrous form; and now it should be relegated to its true place, a "coat of skin" to be eliminated from being a controlling factor in our make-up. When dominated and controlled, relegated to its true place as servant, and its demands opposed and even ignored altogether, the path grows clearer for the awakening of the inner senses and faculties; and the capacity of discerning our true place in nature develops.

The Death of Narrow Personality

Now there are human beings who have wrestled and studied and fought with these problems for many years, and who are transmitting the knowledge and insight gained, to others. And their impersonal and altruistic life has so melted away these subtle material sheaths, these dark garments that veil perception, that there are times, more and more frequent as the years roll on, when such comrades recognize with a growing sense of awe and joy, that instead of being merely so many personalities, they form part of a wondrous Being now descending into human life; that they are eternal souls who have found the path of Truth; and that the light of divinity stirs deeply within, and shines in their eyes.

And this, too, is initiation.

F. J. DICK, M. INST. C. E.

Death and Rebirth — a Universal Law

A WRITER in a newspaper says that scientific men have given up the idea that the universe is a kind of clock which has been wound up and is running down. They see in the nebulae those mysterious sub-atoms or electrons of which the atoms are made. These nebulae are worlds in process of formation, the electrons building themselves into atoms of physical matter. But on our earth, he says, the reverse process is taking place; it is slowly crumbling, the atoms disintegrating into electrons, which will go to make new worlds. So there is a perpetual cycle, life creating life, and world begetting world, eternally.

We do not know whether the ideas which this writer gives forth entered his brain as ready-formed ideas communicated from another brain by one of the recognized channels of such communication; or whether they entered his brain in a subtler form and were there built up into ideas. But at any rate, so far as above set forth, the ideas are splendidly in line with what is taught in H. P. Blavatsky's *Secret Doctrine* and in the CENTURY PATH. Modern science is indeed justifying the prophecy made in *The Secret Doctrine,* that it would in this century confirm many of the teachings therein given. This is one of them. Physical matter is not an end, not an ultimate; it is only a link in a chain. The electrons show us that physical matter is built up of something finer — something alive; also that when the atom gives up the ghost the atom dies but the ghost does not. And the nebulae are just as much as we can manage to descry of the attenuated sub-matter that is slowly coagulating into physical matter for new worlds. And, generally speaking, as life breeds death, so death breeds life.

The generalizations of the Secret Doctrine are much broader than those upon which science (perhaps justly) so mightily plumes itself. The technical words applied to life and death, considered as mutually succeeding periods, are *Manvantara* and *Pralaya.* Manvantara is the period of activity of a world or set of worlds; Pralaya is the period of rest which follows it. Science has lately been trying to find some mathematical expression for the idea that perfect quiescence may be the one requisite condition of a renewal of activity: that when the world has quite run down, so that it can not run down any more, it will be in prime condition for getting up again. And indeed, mathematical expression or not, it is a fact that no man can get up unless he first lies down, or awake without falling into sleep first.

This law of successive death and rebirth is perhaps the greatest of all generalizations, and we ought to apply it to the solution of problems. In the life of the Soul — the essential man — death and life are alternate phases; and there is a continuity of the Individuality throughout these alternate phases. But we need to be careful in applying the principle; for rebirth does not mean a mere repetition of exactly the same conditions; it involves regeneration, repetition on a higher scale. Hence the *personality* of man, after it has been through the melting-pot, is not recast, but a new mold is formed; just as the new world formed from the disintegrated atoms of the old is not the same world. In considering human reincarnation, we must bear in mind that man's complex nature includes both permanent and impermanent factors, his Individuality being preserved, while his personality changes. This is indeed the case to a considerable extent during a single life, and death is merely a greater change. Also it is in prospect for man that he will, in the due course of his evolution, live more in the depths of his nature and thus become fully conscious of the permanent Individuality.

Life is a sorry farce if we assume that a single earth-life constitutes the whole range of the experience of an Individual. But fortunately we do not live up to (or down to) our philosophical speculations; and the universal life of which we form a part bears us unconsciously on so that we act and think as if we knew not death. Our higher instincts are in this the truer guide. We ought no more to abandon life in old age than we do when we go to sleep at night. An action performed before going to rest may form an essential part of our duties and link itself to the continuance of our work the next day; and so with life and death.

STUDENT

The New Testament

. . . A THICK film of allegory and *blinds,* the "dark sayings" of fiction and parable, thus covers the original esoteric texts from which the New Testament — *as now known* — was compiled. Whence, then, the Gospels, the life of Jesus of Nazareth? Has it not been repeatedly stated that no human, *mortal* brain could have invented the life of the Jewish Reformer, followed by the awful drama on Calvary? We say, on the authority of the esoteric Eastern School, that all this came from the Gnostics, as far as the name Christos and the astronomico-mystical allegories are concerned, and from the writings of the ancient *Tanaîm* as regards the Kabalistic connexion of Jesus or Joshua, with the Biblical personifications. One of these is the mystic esoteric name of Jehovah — not the present fanciful God of the profane Jews igorant of their own mysteries, the God accepted by the still more ignorant Christians — but the compound Jehovah of the pagan Initiation. This is proven very plainly by the glyphs or mystic combinations of various signs which have survived to this day in the Roman Catholic hieroglyphics.

The Gnostic Records contained the epitome of the chief scenes enacted during the mysteries of Initiation, since the memory of man; though even that was given out invariably under the garb of semi-allegory, whenever entrusted to parchment or paper. But the ancient Tanaîm, the Initiates from whom the wisdom of the Kabala (*oral tradition*) was obtained by the later Talmudists, had in their possession the secrets of the mystery language, and it is *in this language that the Gospels* were written. (H. P. Blavatsky, *Stud. in Occ.* V, pp. 298-9)

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Some Views on XXth Century Problems

The Jukes Family

THE story of the famous Jukes family, now being made to do very hard work as argument for the sterilization of criminals, "vasectomy," is this:

Max Jukes, the founder, looms up somewhere about 1720. He was a drunken do-nothing. What brought his name under the cognizance of Mr. Dugdale, working a hundred and fifty years later in connexion with the New York Prison Association, we do not know. But this gentleman traced his descendants down through that considerable period, finding:

That 310 of them had spent 2300 years in poorhouses; 300 had died in childhood; 440 had had a vice-contracted disease; 400 had been degenerate wrecks; 50 had been prostitutes; 7 had committed murder; 60 had spent 720 years in prison for theft; 130 had been criminals of various kinds. Altogether, 1200 of them had been criminals or paupers or both, and inmates of penal or charitable institutions.

The argument is that if Jukes could have somehow been deleted, those 1200 criminals and paupers would never have existed.

But what influences produce the Jukes type?

We know the drink bill of the American nation, to take it alone, and that its bill is increasing. Suppose that all the people not now of the Jukes type, suddenly recognizing that alcohol is a moral and physical poison, were to drop it. They constitute of course the vast majority; but under their usually moderate use of alcohol, one of them here and there is constantly exceeding and then dropping through into and recruiting the Jukes stratum. It is too much to suggest that the Jukes stratum is *wholly* produced and sustained by these contributions and their progeny. But try to imagine how exceedingly thin that stratum would have worn by the end of the next one hundred and fifty years unless so recruited. In other words subtract alcohol from the Jukes record and what would remain to report of that 1200?

Is there anything else that might be subtracted?

We know that the pressure to live is exceedingly great. Whilst at one pole of society immense fortunes are amassed, at the other there is starvation. In a general hustle some will get front places, some, perhaps angrily enough, go the wall. We know that there are large numbers of people who are not thieves because they never come under or near starvation pressure. The Jukes stratum, which is on the whole the thief stratum, is in that aspect of it the direct outcome of the pressure.

Is not that stratum, and the gradual evolution of Jukeses, thus pretty well accounted for? And since the causes persist and are increasing, to what profit the proposed remedy? Have we, moreover, yet exhausted or even tapped the possibilities of a wiser, humaner prison system and penal method?

Against that remedy this is but the negative argument. On the positive side it could easily be shown that when in general adoption it will fill the atmosphere with vice as it has never been filled before. It gives a free permit, more, an invitation, to the act of vice, in the assumption that blockage of the *visible* line of consequences means the blockage of *all* consequences. It does not; it is the opening of new ones. Every act of vice is a pollution of that atmosphere of feeling and impulsion which every mind must contact and respire and from which it is impossible to isolate the nascent minds of the children. STUDENT

Theories of Punishment

MOST people's idea of judicial punishment, if demanded and given suddenly, would turn out to be exceedingly simple and elementary, resting on quite unanalysed feeling. "He deserves it," would usually express the amount of thought that had been given to the question.

No one maintains that in his punishment the criminal precisely repays to society a something which in his crime he took from it. A comprehensive repayment theory is hardly advanced, could hardly even be stated.

Punishment is held, therefore, to be properly reformatory; or retributive; or deterrent to others; — one or more of these.

A moment's thought will show that *deterrent* punishment is purely unjust. When we have allotted to man a punishment which we rightly or wrongly believe to be fully adequate to his crime, as pairing off against it, we have no more right then to *add* anything than to seize and imprison for a few weeks some guiltless citizen in order to deter the thieves' quarter. I have no right to take fifteen dollars from a man who owes me ten in order that the extra five may deter others from getting into debt. If the allotted punishment be *incidentally* deterrent, well and good. But nothing may be added; deterrence of others may not be considered as warranting increase in a sentence regarded as already fully meeting the crime.

Then *retributive* theory is that a certain amount of pain following, belongs naturally to a crime. We will administer that pain or discomfort in order to satisfy that sense of justice which we derive from our innate constitution.

Examine this theory in the light of Theosophy. A certain amount of pain *is* involved in every transgression, coming soon or late.

But in the operation of this Law of Karma, every kind and amount of pain *teaches* something, causes some sort of evolution in character, or lays the basis of it, however difficult be this evolution for us to see. And it ceases when its lesson has been learned. Moreover, it exactly fits the individual and is only incidentally deterrent to others, at no step passing beyond the needs of its receiver, at no step having anything in common with *vengeance*. Man's desire for vengeance is a purely evil characteristic, however nicely it may be painted to look like sense of justice. It has no cosmic counterpart. It is not in the "nature of things."

A wise direction of criminal punishment will therefore try to imitate nature or Karma, to work according to that divine nature of things which is the universal upward-strive and whose human counterpart and product is compassion, the desire for others' good and upcome. *The betterment of the criminal, whilst we protect society from him till he is bettered, must be the sole aim.* Deterrence of others must come purely incidentally, *and it will then come in the best and strongest way.* The idea of vengeance must not be tolerated, nor of any sort of mere retribution. The reformatory theory of punishment is the only one that can be admitted. And as soon as we whole-heartedly try to practise it, our ideas of punishment will begin to change.

In the light of that, test capital punishment. Test a system which degrades men and embitters them; a system which, having no eye to the criminal's welfare when the sentence is over, often involves his continuance in crime; and which, in its methods of subsequent surveillance, often ties him publicly to his prison record. STUDENT

The Decay of Civilization

MAN is failing to domesticate himself, says President Hall, of Clark University, using an analogy from the domestication of wild animals.

We call an animal not domesticable when it will not breed in captivity. Man has as it were domesticated, tamed, civilized himself, and the everywhere falling birthrate indicates resulting sterility. The waning vitality thus indicated may, he suggests, one day bring our civilization to its downfall before one of far lower culture but of unimpaired vitality.

If Professor Hall's data were sound he would not need to *suggest* his conclusion; it would be foregone. But the data are uncertain. When animals become sterile in captivity it is because the reproductive apparatus does not work, either it or the impulse or both failing.

But our case is not parallel. There is no evidence that the falling birthrates are due to failure of apparatus, whilst the increasing "White Slave" business excludes the hypothesis of failing impulse. So far as we know, the fall is of artificial production entirely, with the license of impulse for its concomitant. There is race *suicide*, rather than decay.

Some decay, however, there is: witness the increasing disposition to cancer, insanity, tubercle, and some other diseases. Medical science may prevent the increase of tubercle but it does not prevent the increase of the tendency to it or to some replacing equivalent.

In the higher sense we here are not yet a nation. In a real nation the individuals would habitually feel themselves a part of it. The feeling would run on to a very practical outcome. The men habitually would sacrifice and stand ready to sacrifice themselves for their nation; they would place its interests before their own; the unit would live and think in the collective life before he lived his own.

Is that our case? STUDENT

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Archaeology Palaeontology Ethnology

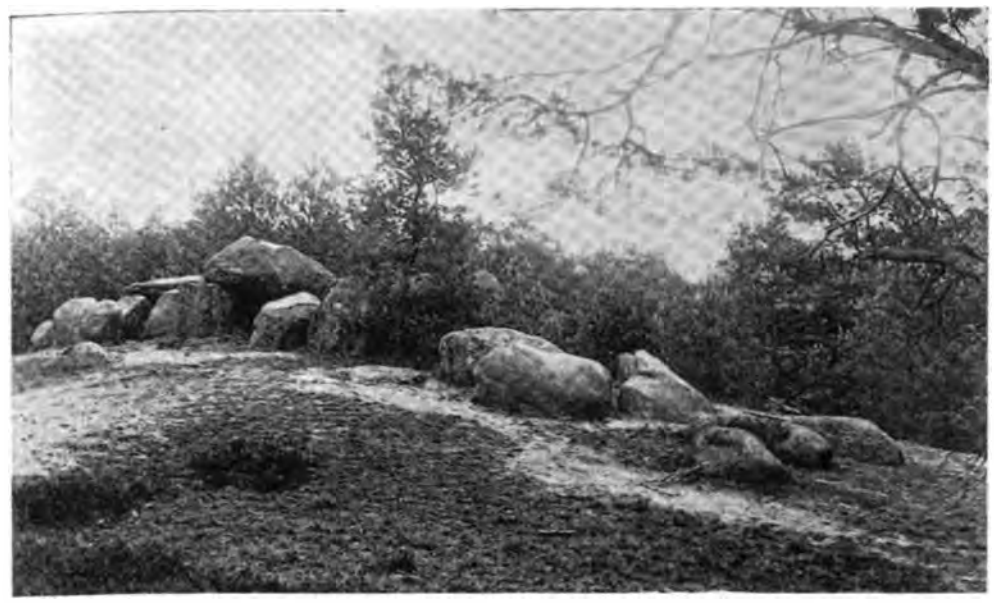
The Zimbabwe Ruins

IN the territory extending from the Zambesi to the Limpopo numerous and authentic records have been found of the existence of an old and mysterious civilization. Over 500 ruins of "temples and forts" lie scattered among the hollows and granite hills. Dr. Schlichter and Mr. Swan have estimated that they were erected between 1100 and 2000 B. C., even before the advent of the Phoenicians. Three distinct periods have been traced, and a fourth period when it is supposed that the local tribes began to imitate the architecture of their predecessors. From the researches of such men as Baines, Mauch, Moffat, Bent, Wilmot, and in recent years Messrs. Hall and Neal, it would appear that a similar style of architecture is common to all the different ruins, and there is evidence enough to show that the same race erected them all. The main features of the ruins are those of massive strength, enormous solidity, plainness, and excellent workmanship. In places the walls are 16 feet 2 inches thick at base.

The great Zimbabwe, on a plateau 3300 feet above sea-level, appears to have been the capital of a series stretching the whole length of the western side of the Sabi River. It consists of a large circular ruin and round tower on the edge of a gentle slope, a mass of ruins in the valley beneath, and a kind of fortress on the granite hill, its greatest length being 280 feet and its greatest height above the ground 35 feet.

The great fortress of the Zimbabwe is the most mysterious and complex structure that it has ever been my fate to look upon. Vainly we try to realize what it must have been like in the days before ruin fell upon it, with its tortuous and well-guarded approaches, its walls bristling with monoliths, and round towers, its temples decked with tall weird-looking birds, its huge decorated bowls, and in the enormous recesses its busy gold-producing furnace. One cannot fail to recognize the vastness and power of its ancient race, their great constructive ingenuity and strategic skill. (*Bent*)

The explorers came across Persian ware, Chinese pottery, Arabian glass, and beads of Egyptian pattern, proving the world-wide commerce. The presence of bronze and iron implements and weapons "of supposed Kaffir workmanship" should help to convince archaeologists that there was a contemporary Bronze Age, as also an Iron Age, and that such "ages" are rather local than chronological. Birds like hawks or vultures seemed akin to Astarte or Venus and represented the female element in creation. This points to the diffusion of the Secret Doctrine, the common parent of modern religions. In attempting to surmise the use of the buildings, conjecture suggests the usual hypotheses of defence, worship, and burial, all of which functions doubtless played their part. "Stone-worship" is also alluded to; many ancient races seem to have had reasons for setting up huge stones, to which were attributed properties which we can now only vaguely indicate, and in a disparaging sense, by the word "magical." But perhaps their reasons were not so much part of their ignorant superstition as of their mysterious knowledge; but we shall be readier to admit this when science has discovered a little more about mineral life.



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DOLMEN "HUNEBED" (HUN'S BED), EMMEN, HOLLAND

It is now known that ere the Phoenicians had established themselves as a great commercial people, their precursors, the Sabaeo-Arabians or Himyarites of Southern Arabia held undisputed sway in Eastern waters. . . . It is estimated that at least 75 millions worth of the precious metal was shipped to Arabia and the then civilized world. . . .

There are many points of resemblance between the later, erected ruins and the Sardinian nauraghes, which are attributed to the Phoenicians. In the essay "Round Towers of Ireland," by Thomas Davis, there is mention of Mr. Windee, of Cork, who, in trying to prove the Pagan origin of the round towers, cites their resemblance to those same Sardinian nauraghes.

The above account, the particulars of which are from an excellent article in *Sinn Fein* (Ireland), illustrate well the position taken by H. P. Blavatsky and her students as upholders of Theosophy and the Secret Doctrine of Antiquity. This view demands the existence of civilizations of mighty power, skill, and knowledge, in times regarded as belonging to the dawn of history or even prehistoric. Such civilizations were widespread and manifold, and were united by a common Science which in most respects was more far-reaching and profound than our own. All the discoveries of archaeology fit in with this view, but not with the favorite hypotheses of anthropologists. We find the rude weapons of the supposed primitive ages side by side with the skilled work of civilized peoples, even as they are side by side today. STUDENT

Carved Monoliths of Guatemala

THERE is a vast field for research in Central America, where little is known of the races who were its first inhabitants. But that the ancient American civilization was highly developed is a fact beyond doubt, for the remains of numerous prehistoric cities have been discovered throughout Central America.

Among the most remarkable are the ruins of Quiriguá, in Guatemala. Situated in the valley of the Motagua River, some 60 miles from its mouth, they are completely hidden in a thick tropical jungle, and consist of square and oblong mounds and terraces.

The chief interest, however, centers in several carved monoliths, three to four feet square and standing from 14 to 25 feet in height. The as yet untranslated hieroglyphics on these bear some resemblance to the Egyptian, although curiously enough the Greek cross can also be traced.

Many theories have been advanced as to the origin of the people whose wonderful works still stand amid the silence of the primeval forests, shrouded in the mystery of ages. . . . No traditions have been found among the Spaniards or the Indians to shed any light upon the subject. The people who built them seem to have had a distinct, independent, and separate existence. (Edine Frances Tisdel, in the *National Geographical Magazine*.)

The writer speaks of America's *first* inhabitants, a term of vague import but seeming to imply a tacit consent to the usual theory that man began to appear on earth at a certain theoretic time. She also says *the* ancient civilization of America. Civilizations are periodic phenomena, succeeding each other as race after race, and sub-race after sub-race, rises, culminates, and declines. The monuments in question were erected and engraved by *one of* the past civilizations in America. The Egyptian analogy does not imply a connexion with the Egyptians particularly, but merely shows that the culture which both peoples exhibit was from the same source.

The Secret Doctrine teaches that our own civilization belongs to the fourth sub-race of the Fifth Root-Race, and that the preceding sub-races of the Fifth Root-Race are responsible for many of these stupendous monuments and for their evidences of a profound lore. The changes in the earth's surface which mark the divisions of racial evolution cause dispersals of races, and so the same culture is carried to different lands. STUDENT

Cave-Dwellings Near Trieste

IN a depression of the valley extending from the Karst plateau, Trieste, to the Volnik Mountains, are found many caves, which have recently been investigated by an archaeologist. They show signs of long habitation. In the layers of ashes inter-stratified with clay, are found finely worked tools of bone. A fair degree of development is shown by the pottery; it is manifold in form and decoration. H.

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The Trend of Twentieth Century Science

Crazes of the Past

WE need to be a little careful before we laugh at the past, at least remembering that the future may laugh at the present; taking note also that the present may be even now justifying the past.

An electrical contemporary laughs at a number of old beliefs and legends about magnetism, some of them certainly reading absurdly enough, some of them not so much so. Thus:

Another and evidently popular myth which we find seriously reported in several books issued as late even as the sixteenth century tells us with all seriousness how the ancient temple of Serapis in Alexandria had a lodestone fixed in its roof so that an iron statue was suspended in mid-air, touching neither floor nor ceiling.

Well, in some of our great factory yards as much as eleven tons of steel rails are now readily lifted by electro-magnets and transported to any required spot. Are we precisely acquainted with the knowledge of the ancient Egyptians? Have our absurd theories about their use of inclined planes and what not really solved the problem of the building of the pyramids, one of them more than 400 feet in height?

Another series of myths, apparently originating in Sweden, sought to explain the fact that the compass needle does not point to the geographical north pole of the earth by telling of a strongly magnetic island to which it pointed.

Do we know the cause of the continuous movement of the magnetic poles? May there not actually be movement of a subcrustal mass, "island," to which the polar magnetic movements are due? Modern science has had to *re*-discover the sphericity of the earth and the centricity of the sun; perhaps there are other *re*discoveries it must make.

Coming nearer to our own time we find one English writer telling of magnetic cures for wounds.

Is that so very absurd? Professor Thompson has just shown the English Royal Society (what Reichenbach showed long ago) that alternations in the polarity of a powerful electro-magnet near the head produce effect enough on the brain cells to be visible objectively as flashes. Is it impossible that such an instrument, allowed to affect the nerves in the neighborhood of a wound, might accelerate the healing? Might not Paracelsus have known something after all?

At Amsterdam one of the seventeenth-century authors held that everything in the world had the magnetic power of attracting or repelling and that the sun was the most magnetic of all bodies.

In other words gravitation! The law that every particle of matter attracts every other in the proportion of the mass and the inverse proportion of the distance-square. Why may not gravitation be a "magnetic power"?

To turn to medicine. Those absurd mediæval doctors used all kinds of queer Macbeth-witch animal products, venom of toad, eye of spider, and all the rest.

A Connecticut Medical Association recently received an address from a distinguished member. It was on "Some Occasional Remedies" — which were as follows, mostly triturated according to homeopathic principles:

Morbid tubercular matter, including the bacilli.
Rattlesnake virus.
Scorpion extract.
Dog's Milk, diluted.
Another serpent extract, Lachesis.
A spider extract.
Cobra extract.
Extract of the membrane of the hen's egg.
Extract of the lungs of the wolf.
Extract of the cuttlefish.

The uses of all these were indicated and the occasions of administration. They may have the values claimed for them by the doctor and expounded in the books of thereapeutics — but can we laugh any longer at the Greco-Roman prescriptions borrowed by the mediæval practitioners?

STUDENT

Eighty-two Pounds of Sugar

IT appears that for every man, woman, child, and infant, in the United States, 82 pounds of sugar are provided annually.

An article in any popular monthly magazine which shall have some such heading as *How I cured my dyspepsia* will get first attention from nine out of ten of the readers. Two or three out of the ten are ready to try any new system of diet therein indicated — for it is sure to contain a system of diet. Medicines will not be mentioned; writers and readers have long ago exhausted what they can offer. Perhaps one out of the ten would be ready to try a total starvation spell.

Is there any connexion between the universal dyspepsia and that 82 pounds of sugar? The sugar represents, be it remembered, more than itself. In addition it represents another course to the meal—always an unnecessary and therefore harmful course. We cannot finish the most hurried lunch or dinner without the "sweet." And the "sweet" is not only the sugar but the vehicle of pie-crust, corn-starch, or what not through which it is diffused.

Rheumatism and various catarrhs constitute the most usual national maladies. When they reach a certain point they provoke a visit to the doctor. He alters the diet a little, the first and most invariable of the alterations being the temporary omission of the sugar, the sweets of all kinds. The man on the verge of an attack of rheumatism or gout can provoke the storm by a good extra dose of sugar. Does it not seem possible that the condition upon which rheumatism, gout, and catarrhs rest, rather makes the *invariable* objectionableness of sugar *visible*, than makes it temporarily objectionable?

Some of the magazine articles point out that the main poisons developed in the body are nitrogenous and that sugar contains no nitrogen. It may therefore fatten, or do other minor harms; but it cannot greatly poison, cannot transform itself into uric acid.

It can however transform itself in the stomach into other acids, acetic, for example: and it can provoke the transformation of starches and fats there into acids, butyric, oleic, and so on. And these, absorbed, can provoke the transformation of nitrogenous matters on their way to excretion, so that instead of appearing as the almost harmless urea they take the path to the very harmful uric acid.

Nature gave us the taste for sweet things. Yes, she did: for sweet *things;* that is, fruit juices, and grains in the course of digestion by the saliva of the mouth, not for *sweet* apart from the things. Sugar is an isolated artificiality, separated from the salts and digestive enzymes which belong to every natural juice.

If that 82 pounds came down to the 2 we should hear little more of the American catarrh and those magazine articles would have fewer readers.

M. D.

Fruit Life

ACCORDING to a recent experiment, easily repeated by anyone whose enthusiasm for science is warm enough to keep him out of bed on a cold night, an orange has its own cycle of temperature not corresponding with that of the external air.

Civil Engineer Merriweather, a Florida orange grower, possessed of the degree of enthusiasm we have indicated, one night at the end of last year inserted a thermometer into an orange hanging on a tree. At midnight the external temperature was 32; that of the fruit 3 degrees higher. Both temperatures fell steadily till 5:30 in the morning, the fruit reaching and keeping itself at 2 degrees warmer than the air. At 5:30 the external air was 24, the orange 26.

From that point there was divergence. The air continued to get colder for another hour, at 6:30 being at the temperature of 23. But the orange took a leap, by 6:30 reaching the temperature of 30. At that it remained till ten o'clock, notwithstanding that the air rose steadily, by ten o'clock reaching 35 and by eleven o'clock 38. At eleven o'clock the orange was 32, six degrees behind the air. But during the next hour it rose 8 degrees, it and the air reaching at noon the temperature of 40.

Some more experiments are necessary, both upon fruits and the trees that bear them. It may turn out that there is a 24-hour cycle of vital heat differing considerably from that of the air and earth; and fruits may have a cycle not corresponding with that of the tree. It must be remembered that a fruit is not a part of its tree in the same sense that a leaf or twig is.

Some time ago the *British Medical Journal* reopened the question of the most usual hour of death, that is, the hour of lowest vitality. Those whose statistics are the largest, Finlayson of Scotland, Schneider of Berlin, and Berens of Philadelphia, agree that this hour is between 5 and 6 in the morning — when the temperature of the orange was lowest. From then human vitality rises, and so, it would seem, does that of fruit.

But of course it will not do to generalize much from one case.

STUDENT

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Nature Studies

Bird Conservation. Importance of Maintaining Undergrowth in Forestry

A WRITER in the *Outlook* (August) discourses interestingly of bird conservation as practised in Germany, from which land he hopes the United States may learn important lessons in the art. We are only in the initial agitating stage of what in Germany has matured into a science.

It is not only wanton slaughter, fictitious "sport," the plume market, and the dinner table that decimate the bird population; but the ruthless march of civilization, the same that has reduced the Indian; and even conservation itself, good cause though it be, is responsible. Titmice are on the decrease, for they lodge in hollow trees, such as forestry does not allow. The modern farmer clears away shrubs, the home of many non-migrants. It is thus evident that conservation is a large and inclusive process and cannot be practised piecemeal without sacrificing one thing to the interests (or supposed interests) of another.

The Federal States of Germany protect 152 species of birds by law, and provide board, lodging, and protection for birds in the public parks and woods. They grow nesting hedges and bushes, provide hollow stumps and boxes, build winter feeding-houses, and afford protection from natural enemies.

Baron von Berlepsch is described as the father of modern scientific bird-conservation, who, on his estate at Seebach, has equipped an experiment station. The protection of plant-life forms an integral part of the scheme, special attention being given to the maintenance of undergrowth, even where trees are thickest.

There are 2000 nesting-boxes, traps for predatory animals, and food-houses. As an instance of the degree to which the science has been carried, it may be mentioned that the Baron devoted years to the invention of an artificial woodpecker's nest, that a factory now makes these by machinery, and that the nests have had to be patented as a guard against spurious imitations. What with bogus artificial nests, and organizations for the suppression thereof, we may say that science and protection have been carried to the *n*th degree!

It has been found that this experiment station escaped from the ravages of insect pests which harassed other regions; and the importance of preserving birds as destroyers of insects was thereby demonstrated. The preservation of the just and the destruction of the wicked are always intimately associated. It is not necessary to quote statistics on this point, but it is interesting to know that, if the operations of the Illinois birds were stopped for seven years, the whole of that State would be carpeted with insects to the extent of one per square inch.

The German Government has ordered the old trees to be left standing in the Crown forests, and the Grand Duchy of Hesse installed 9300 nesting-boxes; while factories supply the apparatus for these enterprises. For further details as to the many and ingenious devices resorted to, the inquirer must be referred to the source quoted herein.

The chief lesson to be learnt is that civilization, where it upsets by artificial means the balance of nature, must by artificial means restore it; and, as for birds, supply them with adequate substitutes for that of which it has deprived them. In short, conservation must be studied as a whole, and not piecemeal; when it will most certainly be found that the details of human conduct are inseparably bound up with the problem. And what of the distinction between our principles and our interests? An individual follows principle when he consults the interests of the many.

Conservation of human energy, human lives, human souls, is of paramount importance, where selfishness and indifference make such a sacrifice of these. TRAVERS



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ON THE GROUNDS OF THE CUBAN INTERNATIONAL THEOSOPHICAL HEADQUARTERS, SAN JUAN HILL, CUBA

Animal that Lives Without Water

MANY animals can exist with very little water, but the most extraordinary case, says a contemporary is the pocket-mouse, a rodent of the desert, so-called on account of its having a pocket on the outside of its cheek, from which it takes food with its paw. One of these was kept in captivity for three years with no other food than the mixed bird-seed of commerce. It had not a taste of either water or green food, and seemed not to know that water was good to drink. It suffered neither in health nor spirits. The seed contains only about 10 per cent of water, less than is required for digestion, and needing to be moistened with saliva before it can be swallowed. It is seriously questioned whether this animal has a means of condensing aqueous vapor from the air. But perhaps the explanation would be simple if we only knew what it was! H.

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From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To William Q. Judge, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives as I know, pre-eminently in yours.

Roads and Road-Makers

THERE is a way to make things easy and there are many ways of making things hard; the first is to get into harmony with the idea of that which is to be done, and then do the first thing that appears necessary and follow on in the same manner; not looking too far ahead, but aiming rather at keeping one's balance in the narrow path; not trying to see round the next corner, nor to climb a hill before one reaches it. The success or failure of this plan depends upon the ability to reach and to maintain the right attitude of mind. This is equivalent to getting on to the right path and staying on it, and this would be impossible unless there were a path to be followed.

The man of violence loves to break a path through obstacles and is not much concerned about getting anywhere so long as he can be busy making a path. Mere road-making is so amusing that people sometimes care more for the fun of the work than the utility of the road when made.

When a man has lost his way in a wood, he may force a path by great labor and when at last he comes out of the wood, he may find that he has been cutting his difficult path alongside an open way, but, as he was lost and could not feel the presence of a path, he did what he could and reached his destination, somehow. Now most people will follow an open road, no matter where it leads, and fear to lose themselves in the wood; and others will leave the open road as often as possible just from curiosity. But of the wise, who know where they want to go and set themselves in the right path and follow it, whether it be open or overgrown, much frequented, or quite neglected, of these there are few. These are the true pioneers, the road finders and road makers. These are guided by a positive purpose and a conviction of the possibility of their undertaking. In fact they are following a path, even when no path is visible and when the obstacles seem unsurmountable; others may come later and with more appliances may be able to shorten the road by artificial constructions to overcome barriers; but even so it is curious to see how often a modern railway will follow an old coach road or wagon track, that was the development of some hunter's or trader's mule-track, which in turn was laid along the path of some animals' migration.

In choosing the right direction the pioneer will be led by his own inherent intuition as to the general direction, but the details, the detours, etc., must be all determined by circumstances and the means available. He is liable to be misled by old roads that look as if they would lead him where he wants to go, and in fact the opportunities for going wrong are so many that if he has not his own clear intuition actively guiding him in his choice and decision, he may perish by the way or return a failure.

One of the difficulties of following the path is that frequently one sees a path that the intuition knows is wrong, but, knowing no more, may fail to persuade the mind of that fact; for the intuition is not good at giving reasons or explanations of its conduct. So there may be a constant conflict between the chief guide, the intuition, and the executive faculty; and the pilgrim must continually choose between them until they are united in harmonious relation, in the perfect man.

There is of course a vast difference between the methods necessary for the pioneer who simply aims at reaching a certain place, and the surveyor who is choosing a line for the good road for the general public to use, though they may frequently coincide; this illustration may help one to understand the different methods of different pioneers in the higher planes of moral and spiritual evolution. Sometimes it may be necessary to make a new road, as when the old one has been destroyed, and at others it may be most important to bring people back to the well beaten track, when they have wandered off and are straying into dangerous places and not traveling along the road, or perhaps settling down in comfortable places and disposing themselves to give up the necessary journey. The people do not know where they are going, nor why they should go forward at all, but the teachers and leaders know, and will lead them. The people can know just as soon as they begin to want to know; for they must in time stand where their teachers stand today; and the people have in themselves the power to know, and to choose the right path and the right leader, if they will trust their intuitive sense of right and wrong, and mistrust their feelings and brain-minds when they supply them with good reasons for doing what they know to be wrong.

The difficulties of the leaders of the people are shared by the people, who must also constantly choose between good and bad leaders and between true and false teachers; and their intuition alone is the safe guide as to the general question of right and wrong, for the brain-mind and other faculties not infrequently supply the best of reasons for the worst of actions if called upon to do so.

So the "royal road" is the unseen path that is known rather than seen, and it may follow a clear road of ancient date or lead through waste lands, but the one who dares to follow that unseen path, step by step, will find that there is a royal road all the same.

Student

THE RISING OF THE SUN

Welsh Air — *Codiad yr Haul*

FAR-THROWN, blaze on the rim
Of the mountains of morning, empurpled and dim,
Squadron on squadron and choir upon choir
Of aeonian, aerial spirits of fire
To awaken the world with their wonder-hymn.
O Sun, dragon of excellence,
Burning-plumaged Bird of the Deep,
Thee, thee praising and heralding,
There their flame-bright hosting they keep!
Girt in thy glory they gleam in the skies,
And the world is a-quiver, and darkness dies,
And the godhood at heart in us stirs from sleep.

Bloom bright, high o'er the hills,
Lilac and iris and sky daffodils,
Roses, such roses as never were shown
But the whole earth hath suddenly glamorous grown,
And hath turned from her dreaming of agelong ills.
Dawn-blooms wondrous, to welcome thee
Flaunt their glory over the vast,
Thrill, bloom, tremble to victory,
Hail thee, hail thee, pale and are passed.
Out of the heart of the heaven for the earth
They have bloomed for a moment of rapture and mirth,
And wane with thy rising, and fall o'ercast.

Rise, rise, flame o'er the sea!
For our souls are athirst for thy largesses free;
Kindle the minds that are weary and tame
With the magic and might of thine unknown flame,
Till the least of us burn up, akin to thee!
Rise, rise, quickener of loveliness
Wakening diamond souls in the dew;
Shake forth round thee thy splendidness
Till the night-sky pale into blue!
E'en till the hearts of thy children, made one
With the God in the heart of thee, thou lone Sun,
Shall shine as thou shinest the whole day through.

Kenneth Morris

Who injures others regards not himself.

It is easier to resist in the beginning than in the end.

Whoever would see in what state the soul dwells within the body, let him mark how this body uses its daily habitation; for if this be confused and without order, then will the body be kept in disorder and confusion by the soul.

Good literature proceeds from men of natural probity, and since one ought rather to praise the inception than the result, you should give greater praise to a man of probity unskilled in letters than to one skilled in letters but devoid of probity.

O marvelous Necessity, thou with supreme reason constrainest all effects to be the direct result of their cause, and by a supreme and irrevocable law every natural action obeys thee by the shortest possible process!

Falsehood is so utterly vile that though it should praise the great works of God it offends against his divinity; truth is of such excellence that if it praise the meanest things they become ennobled.—*Leonardo da Vinci*

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THEOSOPHICAL FORUM

Conducted by J. H. Fussell

INQUIRER. But what is Karma?

THEOSOPHIST. As I have said, we consider it as the *Ultimate Law* of the Universe, the source, origin and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, *Karma* is that unseen and unknown law which *adjusts wisely, intelligently and equitably* each effect to its cause, tracing the latter back to its producer. Though itself *unknowable,* its action is perceivable.

INQ. Then it is the "Absolute," the "Unknowable," again, and is not of much value as an explanation of the problems of life.

THEO. On the contrary. For though we do not know what Karma is *per se* and in its essence, we *do* know *how* it works, and we can define and describe its mode of action with accuracy. We only do *not* know its ultimate *Cause,* just as modern philosophy universally admits that the *ultimate* cause of a thing is "unknowable."

INQ. And what has Theosophy to say in regard to the solution of the more practical needs of humanity? What is the explanation which it offers of the awful suffering and dire necessity prevalent among the so-called "lower classes"?

THEO. To be pointed: according to our teaching, all these great social evils — the distinction of classes in society, and of the sexes in the affairs of life, the unequal distribution of capital and of labor — all are due to what we tersely but truly denominate KARMA.

INQ. But surely all these evils which seem to fall upon the masses somewhat indiscriminately are not actual merited and INDIVIDUAL Karma?

THEO. No, they cannot be so strictly defined in their effects as to show that each individual environment and the particular conditions of life in which each person finds himself, are nothing more than the retributive Karma which the individual has generated in a previous life. We must not lose sight of the fact that every atom is subject to the general law governing the whole body to which it belongs, and here we come upon the wider track of the karmic law. Do you not perceive that the aggregate of individual Karma becomes that of the nation to which those individuals belong and, further, that the sum total of National Karma is that of the World? The evils that you speak of are not peculiar to the individual or even to the Nation; they are more or less universal; and it is upon this broad line of Human interdependence that the law of Karma finds its legitimate and equable issue.

INQ. Do I, then, understand that the law of Karma is not necessarily an individual law?

THEO. That is just what I mean. It is impossible that Karma could readjust the balance of power in the world's life and progress unless it had a broad and general line of action. It is held as a truth among Theosophists that the interdependence of Humanity is the cause of what is called Distributive Karma, and it is this law which affords the solution to the great question of collective suffering and its relief. It is an occult law, moreover, that no man can rise superior to his individual failings without lifting, be it ever so little, the whole body of which he is an integral part. In the same way no one can sin nor suffer the effects of sin, alone. In reality there is no such thing as "Separateness"; and the nearest approach to that selfish state which the laws of life permit is in the intent or motive.

INQ. And are there no means by which the distributive or national Karma might be concentrated or collected, so to speak, and brought to its natural and legitimate fulfilment without all this protracted suffering?

THEO. As a general rule, and within certain limits which define the age to which we belong, the law of Karma can not be hastened or retarded in its fulfilment. But of this I am certain: the point of possibility in either of these directions has never yet been touched.

INQ. There seems then no immediate hope of any relief short of an earthquake, or some such general engulfment.

THEO. What right have we to think so while one half of humanity is in a position to effect an immediate relief of the privations which are suffered by their fellows? When every individual has contributed to the general good what he can of money, of labor and of ennobling thought, then, and only then, will the balance of national Karma be struck, and until then we have no right, nor any reasons, for saying that there is more life on the earth than Nature can support. It is reserved for the heroic souls, the Saviors of our Race and Nation, to find out the cause of this unequal pressure of retributive Karma, and by a supreme effort to readjust the balance of power, and save the people from a moral engulfment a thousand times more disastrous and more permanently evil than the like physical catastrophe, in which you seem to see the only possible outlet for this accumulated misery.

INQ. Well, then, tell me generally how you describe this law of Karma.

THEO. We describe Karma as that Law of readjustment which ever tends to restore disturbed equilibrium in the physical, and broken harmony in the moral world. We say that Karma does not act in this or that particular way always, but that it always *does* act so as to restore Harmony and preserve the balance of equilibrium, in virtue of which the Universe exists.—*The Key to Theosophy* pp. 198-201



Lomaland Photo. and Engraving Dept.

ROAD MAKING ON SAN JUAN, CUBA
ON THE GROUNDS OF THE CUBAN INTERNATIONAL THEOSOPHICAL HEADQUARTERS

One of the road-making gangs at work. This road crosses the valley, skirting the lake and joins Kettle Hill to the main part of the grounds. Length of this section of road is one kilometer (about 7/10 miles).

I HOLD myself indebted to anyone from whose enlightened understanding another ray of knowledge communicates to mine. Really to inform the mind, is to correct and enlarge the heart.—*Junius*

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

'Justification by Faith'

IN a pamphlet issued in defense of what the publishers deem the fundamentals of Christianity, we find a sermon by a learned Bishop on "Justification by Faith." In the course of a minute analysis of this phrase, word by word, including the preposition, he succeeds in expounding all of it. One is left with the impression that by dint of a skilful use of the English language, it is possible to show that this phrase is perfectly harmless and not fraught with any danger to unsettle the minds of pious churchfolk.

The Bishop is at pains to show that in his opinion, the word "justification" does *not* mean "a process by which wrong is corrected, and bad is made good, and good better, in the way of actual improvement of the person justified." What it does mean, he thinks, is "establishment of position as before a judge or jury . . . the winning of a favorable verdict."

> In regard of "us men and our salvation" it stands related not so much, not so directly, to our need of spiritual revolution, amendment, purification, holiness, as to our need of getting, somehow — in spite of our guilt, our liability, our debt, our deserved condemnation — a sentence of acquittal, a sentence of acceptance, at the judgment seat of a holy God.

In the Middle Ages, the bishop tells us, the word "justification" was *misused* by being employed as equivalent to "regeneration," the great internal change in the state of our nature wrought by grace; and as meaning "not the mere remission of sins but also the sanctification and renovation of the inner man."

In the same way with the word "faith." Faith is *not*, he says, what many religious thinkers have held, "a mysterious spiritual sense, a subtle power of touching and feeling the eternal, a 'vision and a faculty divine,' almost a 'second-sight' in the soul." Faith is reliance, trust, in the saving power of Jesus Christ.

He concludes by quoting another Bishop to the effect that:

> Faith is the marriage-bond between Christ and a believer; and therefore all the debts of the believer are chargeable upon Christ, and the righteousness of Christ is instated upon the believer.

It will thus be seen that this pillar of the church, while admitting the existence of other Christian interpretations of these words, is laboring to convince us that the interpretations he gives are the right ones. And we fancy that it will be equally evident to many people that his interpretations are the lifeless ones, while those which he combats are more like the positive vital ones. Is this Christianity or ecclesiasticism?

Judging by the evidence weighed by the bishop, and by his most cautious and skilful choice of language, we should say that a case could just as easily have been made out for the other side. The Christian doctrine discussed is plainly not a definite or settled one. God and his apostles, one would surmise, have left the question to be decided by man; they have not definitely declared that justification by faith means what the bishop thinks; he has had to laboriously dig out that meaning.

And we find this bishop arguing *against* the idea that justification means betterment, and *against* the idea that faith means interior illumination. Such is the teaching of a hierarchical church, apparently.

Do we not need a bishop to take his Bible and find in its words a message of spiritual emancipation for man? How easy it would be, with half the present bishop's eloquence, to find that message, for Man is to be saved, not by weakly trusting in a God's indulgence, but by acquitting himself in a manly and worthy way and grappling manfully with his weaknesses by virtue of the Divine grace and faith with which, *as Man*, he is endowed.

And this Apology for "Christianity" evidently attempts to gain converts by holding out for man's acceptance this attitude of supplication, in place of the free dignity and self-respect which a true and bona fide man or woman should have. It is small wonder that people are deserting the churches and seeking light anywhere and everywhere rather than in those Gothic tombs of moldering medievalism, where they are taught that they are all sinners, that *it is wicked to rely on their own divinity*, that they must assume a suppliant attitude before Deity and expect at his hands a blessing which they have not earned. What an attitude! If we had not had it dinned into our ears for centuries, how it would move our indignation, as it would if we found the Hottentots believing it.

And to make up for having all our natural spiritual hope and might and worth thus taken away from us, we are offered a sort of inward self-satisfaction, centering around a mental "Jesus" whom we have created, indulgent and not exacting, to suit our deplorable inertia and flaccid helplessness.

It is time the world rose in protest against this doctrine, wherever found, however clothed, the doctrine of *man's eternal ineptitude*. There is only one power that can save man, and that is Man's inner Spiritual Self — his real Self; and perchance the God of the Christians has been waiting, waiting, with his infinite long-suffering, for the Christian man to get up off his knees and get to work.

As for the bishop, whose silk and broadcloth and lawn perfume the fragrant air, we are happy to be able to agree with him and his theology on this one point — that he is a miserable sinner!

HENRY T. EDGE, B. A. (*Cantab.*)

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Murdering the English Language

THE American people are murdering their mother tongue, says President Faunce of Brown University, and one of the great opportunities of the present time is to teach them to reverence and prize the English language and to speak and write it decently. The colleges of this country are sending out illiterates; large numbers of graduates cannot express themselves in writing so as to be understood. We Americans should prize our language and do our best to preserve it. One student had never heard of Huxley, and another thought the word "Chimeras" referred to a group of islands in the Mediterranean. A special visiting committee found that the proportion of students able to write English correctly was very low. This state of affairs, described as deplorable, is exciting earnest attention; the President was asked how the college could feel justified in conferring degrees on such ignoramuses, and he replied frankly that it could not. As to blame, there is a tendency to place it on inefficient instruction—which does not strike us as a particularly sapient discovery.

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Thus far the President and his committee.

Commenting on the above, one might say that there are two reasons indicated for proficiency in English: to preserve the language and literature, and to be able to make oneself understood. But it may well be that these two objects can be rolled into one. Certainly a person cannot be said to have a knowledge of literature or a due reverence for the language if he is unable to use it correctly; nor is it easy to see how an ability to use the language correctly could be acquired apart from a study of its literature, or how it could fail to promote the preservation of the literature.

But there is a great deal of faulty English in print. As to periodical matter, especially daily papers, we cannot be surprised that the writing in them should be slipshod; but the fact is to be deplored, as they are so much read. The evil, however, extends to books — and even to school books. People do not seem to realize that the writing of a book is a fine art and must be acquired by patient study and practice. To write a book you must not only know your subject but be a practised writer as well. If these qualities are not combined in one person, as they should be, then two persons should write the book. Even books on English literature itself exhibit plentiful examples of faulty style; surely an extraordinary state of affairs, leading one to ask what profit the writers can have derived from their alleged study of the English classics, and how they have managed to enjoy the great masters of English without imbibing any of their style.

The study of the dead languages was a most invaluable means of acquiring a mastery of the mechanism of language and the relation of ideas to the verbal forms in which ideas are clothed. Those languages were not studied with a view to speaking them; and the absence of immediate utilitarian motives probably made the study more valuable for its real purpose. It was like the goose-step or scales and exercises—not needed in public performance, and possibly to be valued on that account.

Probably the agitation against illiteracy will lead to some mistaken methods of cure, methods as artificial as (too often is) the education they are designed to remedy. Machinery will be designed and employed; but machinery is itself the evil and the disease cannot be cured by the employment of more machinery. The inability to use English is only a particular phase of a general evil that afflicts education. We suffer from superficiality all through; other things are taught in the same slipshod fashion and produce the same inefficient results. Our present state of society compels us to educate by machinery. Instead of private enterprises, with personal relations between teacher and taught, we have great organizations and systems. The teachers may be excellent people; but they get no chance, bound down by syllabuses, official control, and parental interference.

It seems useless to discuss the causes of educational deficiency and the remedies, apart from the general question of inefficiency which affects civilization. We are ignoring the essential values in life and cultivating superficialities; and these deplorable results in education are but one out of many symptoms. They will be remedied when the general evil is remedied. The problem must be attacked indirectly. Such things as discipline, concentration, attention, memory, and accuracy, must be instilled into the pupil, independently of any particular study. The teaching must be a labor of love, emolument being a secondary consideration, not the main object; the teacher must not have his hands tied in any essential way. Then there comes the all-important question of the character of the teacher. Must he not be himself endowed with the qualities he proposes to instil?

Still, even under existing conditions, much can be done by determined effort in the right direction; and it is well that we are beginning to realize the primary importance of the study of language and the art of expression. Nothing will be lost by curtailing the syllabus in other directions; for a thorough grounding in English will speed the traveler half-way along the roads leading to all the other heights. Let the pupils be taught to speak clearly, write neatly, read audibly, and compose essays that can be understood. Let them analyse, paraphrase, memorize, take down from dictation. Thus, besides acquiring a mastery of the language, they will train their mental faculties in a way that will render them proficient in any subject they may afterward take up.

A RÂJA YOGA TEACHER

Ecclesiastical Hypnotism

IT is argued by some apologists for dogmatic and sectarian religion that their opponents attach too much importance to intellect; the intellectual aspect of religion is only one aspect; religion is largely, if not principally, an affair of the "heart."

It must be admitted that men embrace religions for reasons other than intellectual. But to describe these other reasons as coming from the "heart" may be misleading. Many religious organizations often exercise a kind of hypnotic influence over people. The promoters of such organizations recognize this fact, whether consciously or instinctively. They endeavor to create an *atmosphere*. This atmosphere, once created, exerts a marvelous hypnotic power over people, sometimes "converting" them against their will and judgment, over-ruling their will, capturing it. We all know the process of having our will influenced by an emotional or devotional force. A stronger will can subject a weaker will by utilizing that mysterious desire-force which arouses a blind devotion in its victim, causing him to set aside his judgment; and so-called "reason" readily accommodates itself to desire. The victim finds arguments for his new "views"; or, failing arguments, takes refuge in the reflection that our finite intellects cannot understand God's ways.

So let it be conceded that a powerful and long-established church may exercise a vast hypnotic power over men's wills and judgments, and that such a church would be bent on maintaining and promoting that influence. But let us recognize the power for what it is, and not call it the "heart."

The establishment of such an "atmosphere" constitutes the great danger of such religion. We may attack the dogmatic system intellectually and show up its absurdities, but that is not enough. For the religion has certain *facts* to show, these facts being the atmosphere which it creates and by means of which it is enabled to perform phenomena of influence over human temperaments.

Many of the races with which our missionaries come in contact seem frankly to regard all religion as being of this nature; they do not consider the intellectual aspect at all. Religion is a kind of tribal magic, a means of establishing an atmosphere which can be used as a force in molding the influences of nature to favorable issues or directing the unseen wires that actuate our fortune in life. By this power hostile tribes are overcome, if one's own magic happens to be stronger than theirs; the "gods" or "saints," as the case may be — are propitiated; the pious obtain benefits and immunities.

Working in with all this attempt to establish a hypnotic influence, we see various attempts to undermine intellect. New philosophies appear, whose purport seems to convey the impression that there is no such thing as Truth, truth being local and personal, largely a matter of convenience; and that nothing very much matters so long as we are happy. And there are cults of "new thought," whose great object seems to be the attainment of a state of mere "personal equanimity" — or is it a kind of release from responsibility?

The most precious possession of man is his independence. The physical and political independence on which we profess to set so much store is a mere trifle compared with our mental and moral independence. It is the latter which is the great enemy to those forces that are trying to deprive us of it.

Let us cherish the simple, the natural, the human; cherish them in our hearts, whatever be our external surroundings. Let us avoid all psychic influences, everything weird and emotional.

And as the shadow of the vast incense-laden cathedral, with its stained windows and gloom, rises before us, let us remember that outside there is the glorious warm sun and free air of the blue heaven. In all ages the Wise and the true lovers of the human race have constituted the great *Brotherhood of Light*, whose unseen influence helps humanity against subtle foes.

E.

THE following anecdote has been often quoted but will easily bear repetition. It is usually related of Babbage, the inventor of the calculating machine, but is the kind of story that might be tacked on to various personalities. Babbage, or whoever it was, wrote to Tennyson:

DEAR SIR: I find in a recent poem of yours entitled *The Vision of Sin*, the following unwarranted statement, "Every moment dies a man, and every moment one is born." I need hardly point out that this calculation, if correct, would tend to keep the sum total of the world's population in a state of perpetual equipoise, whereas, it is an established fact that the said population is constantly on the increase. I would, therefore, suggest that in the next edition of this poem the erroneous calculation to which I refer should be corrected as follows, "Every moment dies a man, and one and a sixteenth is born." I may add that the exact figures are 1.161, but something must, of course, be conceded to the laws of rhythm.

H.

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The Chinese Mastering our Science and Mathematics

THE Chinese seem to be able to walk alone, without Occidental aid, even sooner than the Japanese did, says the *Literary Digest*, reviewing an article in the *Revue Scientifique*. They are building railroads, with all the complicated details of bridge-construction and tunnel-boring, without outside help.

> Each day brings new confirmation of the persevering and, all things considered, rapid manner in which the Chinese are assimilating and utilizing modern science. The Chinese engineers, in particular, are undertaking the most delicate technical work without assistance, even in the way of advice, from Europeans and Americans.
>
> The railroad line connecting Peking and Kalgan . . . has been built entirely by Chinese workmen under the exclusive direction of Chinese engineers.

Speaking of the remarkable way in which the Chinese assimilate modern sciences, the *Revue* continues:

> They have translated works written in various languages, among them the *Physics* of Ganot. In doing this they have recast them in a way that is perfect from the standpoint of clearness and method.
>
> As for mathematics, they have not only elementary works on arithmetic, algebra, and geometry, but also the differential and integral calculus, analytical geometry, etc.

This deprives vainglory of its last crumb of comfort. We had consoled ourselves with the idea that our science and our mathematics at any rate were something peculiarly western, and now we find that that which we have so laboriously built up is assimilated by these easterners without an effort, treated as a mere incident in the age-long life of their civilizations.

Fancy one of us translating from the Chinese into English a work on Chinese Differential Calculus or the Physics of some Chinese Ganot!

The truth is borne in upon us that our civilization is, after all is said, still very young and inexperienced. But its greatest mental deficiency consists in not recognizing its *real* merits, but pluming itself instead on accomplishments that are not. It is like somebody who has lived out in the bush in ignorance of other people, and prides himself on his notions.

Our false pride is likely to get many blows later on, but that will be all the better for our genuine self-respect. TRAVERS

Scientific Oddments

THE highest kite flight on record was made at the Mount Weather Observatory of the U. S. Weather Bureau last May, an altitude of 23,826ft. above sea-level and 22,104ft. above the observatory was reached.

A MUSICAL speed-indicator, applicable to any rotating machine, has recently been adapted to practical use, though its principle is not new. It depends upon the fact that a tuning-fork will start vibrating if subjected to the influence of any vibratory motion or sound having the same frequency as the fork. Now every revolving wheel has a hum or rhythmic jar, or can readily be made to have one. The indicator has a set of tuning-forks, each provided with an appropriate resonator, and the speed of the machine is indicated by the particular tone which it evokes from this set of forks and resonators. So now the zealous policeman will be able to *hear* how many miles an hour we are making, and the only dispute will be as to his ear for music.

PROFESSOR SEE, the astronomer, is reported as concluding that the planets revolving about fixed stars are all inhabited by some kind of intelligent beings, so that life is a general phenomenon of the universe. Otherwise we must argue that life and intelligence are peculiar to this one planet of one system — an unwarrantable assumption if we admit that our planet is only one of a crowd. Life on other spheres is an age-old Theosophical teaching, but the life on each is subordinate to the varied conditions prevailing there. Hence, it would be wrong to assume or infer that the life on the other planets of our system — still less on the planets of other systems — is just like that on our globe. We can form little conception of the conditions as regards intelligent beings on other globes.

The interesting question arises as to what concern we have with these multitudinous hosts of living intelligent beings. The answer would seem to be that we should co-ordinate our speculations with our performances a little better than we do — not walk with head in the sky and feet in the mire.

THE usual method of sound-proofing partitions has been to interpose a substance which does not transmit sound-waves well, such as felt or a layer of air. But there is another way, dependent on another principle; and, by accounts, it has been discovered in the usual manner — more or less "fortuitously." It consists in interposing a sheet of tinplate or aluminium. As these metals are very good conductors of sound, their efficacy as sound-deadeners must be due to their absorbing the vibrations; the effect being analogous to the effect of a sheet of metal in screening off magnetism. On the strength of this discovery we are promised a cheap remedy against the assaults of piano-playing, baby-screaming, and "other vocal music," of which the people in the next apartment are so fond.

KITES are being used as means of elevating men into the air for purposes of military observation. Box-kites are used, and one set of them is employed in holding up a kind of aerial railway of cord, while another set of kites drags the aeronaut in his basket up this railway.

THE introduction of electric operation in place of steam operation on railroads has effected great economies in fuel consumption and other expenses. It seems as though the right principle to be adopted on railroads is to generate the power at stations and to convey it as electricity to the locomotives. In this we have an analogy from anatomy. While lowly organisms often consist of an aggregate of segments, each segment with its own independent vital system and able to live alone if cut off from the rest; higher organisms have one large central vital system, from which power is transmitted by nerves to the various functional organs. The higher evolution of locomotives dispenses with their being traveling factories, just as higher organisms avoid carrying their food and shelter about with them. The electric power may be transmitted by wires or carried in accumulators: and the principle enables natural power, such as water and wind, to be used. The ubiquitous automobile, however, seems at present to be tending the other way; though the same kind of evolution may be noted in the substitution of petrol for the combination of coal and water.

Speaking of portable power reminds us of "Blaugas," so-called not because it is blue, which it isn't, but because its inventor *is*. Hermann Blau, of Augsburg, invented it in 1901, and it is liquified illuminating gas supplied in stout iron cylinders like those used for oxygen. The gas is made from the residue of petroleum after kerosene, gasoline, naphtha, etc., have been distilled off. This residue, on being further distilled, yields the gas, which is "scrubbed" and otherwise purified and condensed into the cylinders. The tarry residuum is used as a fuel for the retorts, while the incondensible gases are used as petrol to furnish power for the machinery. The cylinders are equipped with chambers for expanding the gas so that it may be used under suitable pressure; and the rest is only a matter of connecting the cylinder with your gas-pipes.

This principle of making commodities at a stationary factory and sending them ready-made wherever wanted, may be applied hypothetically to other cases. For instance, let us imagine that instead of gas, it was *advice* that was to be manufactured and distributed. We have all heard of advice being "on tap," and a great deal of this valuable commodity is wasted by leakage and seepage from over-charged vehicles, thus slopping into places where it is not needed and merely clogs the machinery. But if local manufactories were set up, the natural flow might be utilized. It could be distilled and rectified and then bottled under pressure; so that people needing advice could obtain it as desired.

We already have canned music, and no doubt canned political orations in red and green cylinders will soon follow. Sermons, of course, can be bought at so much a thousand words; but a gramophone in the pulpit would dispense with the parson and permit the occupant of the pew to hear "his master's voice" without the unnecessary disillusionment of the parsonic presence.

Eventually our cycle may swallow its tail and land us at the stage where we began life — dependent upon the bottle for all sustenance and occupation. We will sit on a fence-rail and the Germans will make all we want, from sausages to salvation, and ship it over in iron tubes. AN OBSERVER

Avatâras

THE cycle of Avatâras includes several smaller ones. The greater are those marked by the appearance of Râma and Krishna among the Hindûs, of Menes among the Egyptians, of Zoroaster among the Persians, and of Buddha to the Hindûs and other nations of the East. Buddha is the last of the great Avatâras and is in a larger cycle than is Jesus of the Jews, for the teachings of the latter are the same as those of Buddha and tinctured with what Buddha had taught to those who instructed Jesus. Another great Avatâra is yet to come, corresponding to Buddha and Krishna combined.—*W. Q. Judge*

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Art Music Literature *and the* Drama

Charles Dickens

OTHER writers one considers from the literary standpoint; one analyses them, searches for their message; dwells on the place they held in literature and the history of human thought and motive, and so forth. Dickens we have to treat in a manner different. His place would be unique, were it not for Shakespeare. To criticise him as one would another, would be an act of cannibalism; it would be as much as to vivisect a personal friend. Our latchstrings are always out for him; he has his own chair by our firesides, the most comfortable we have. He is among the greatest of the great, and the dearest of the dear. He was a maker of worlds, and yet hobnobs familiarly with the least of us. Except Shakespeare there is none like him in English literature; none. His people, like Hamlet and Falstaff and "sweet bully Bottom," are much more real to us than our next door neighbors; we know them better, can more easily picture their faces and hear their voices.

Like Shakespeare again, we can only think of him as a kind of vortex of the world consciousness. Immortal voices spoke through both, resonant against evil. Whether we take the word *Poet*, as meaning a creator, or whether we take the word *Bard*, as meaning a teacher, Dickens was entitled to either name. A great clear heart with a passion for humanity; a man full of the *sana mediocritas*, for whom no stratum of life was too humble; a *human being*, touching humanity on all sides—no one else could have done so well the peculiar work that Dickens did. Who shall say that he did not speak for the Soul? Always the burden of his song was compassion, and compassion is the very keynote of the Soul.

Theosophy is the message of compassion to the world, the great effort for human brotherhood, the Doctrine of the Heart. Dickens was a Knight Errant of Theosophy, a warrior of the heart doctrine, a missioner of brotherhood. Certainly he was a great Theosophist, by virtue of this strongest and most insistent note in his teaching. True, he never departed from the common ways of men. When he touched upon religion, it was of the purely orthodox kind; he preached no asceticism, and was very far from practising it. But we have to take him in perspective here; and remember that he preached to the orthodox, to the ordinary, to gluttonous men and wine-bibbers. He spoke the language of his audience, and infused into it the insistent teaching of compassion. He is accused of being a sentimentalist: to do his work that was the safest side on which he might err. Such a one is not a mere chain to be judged on the demerits of its weakest link. You may compare him rather to an army; in every army there will be some few stragglers and undesirables, probably. We can afford not to consider them, but only the plumed and shining warrior riding in the van. He is a tornado against evil, an incalculable force for good; a compassionate Don Quixote, every one of whose "windmills," however, is a very real dragon or demon.

He believed in the soul, and loved to show it shining forth from the most miserable surroundings; cruelty and hypocrisy he showed to be absolute bars against it, and lashed them without mercy; otherwise he always pleaded for it, always loved to drag it forth triumphant over frailty, commonplaceness, squalor. There



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CHARLES DICKENS

were Nance, and Sidney Carton, fallen angels, but angels still; there was Georgiana Podsnap, lifted out of her thin, starved mediocrity by compassion, and ready to give everything for her dear Lammles. Even there was a soul of goodness and generosity behind that meager, cheap cockney, Richard Swiveller; his poor Marchioness becomes a heroine in return for a little human kindness from him, and in her turn makes of him a kind of man, calling forth the hidden best that was in him. And there were Mr. Brownlow and the Cheerybles, never more than completely *bourgeois*, never less than sweeteners of life, and the salt of the earth; and Aunt Betsy Trotwood, aunt to the world in general; *bourgeoise* again, quaint to the verge of ridiculousness and beyond it, but one still with a touch of the old heroic chieftainess in her. Dickens proclaimed that common, commonplace humanity was not commonplace at all, and not by any means alien to the grandeur and beauty of the human soul.

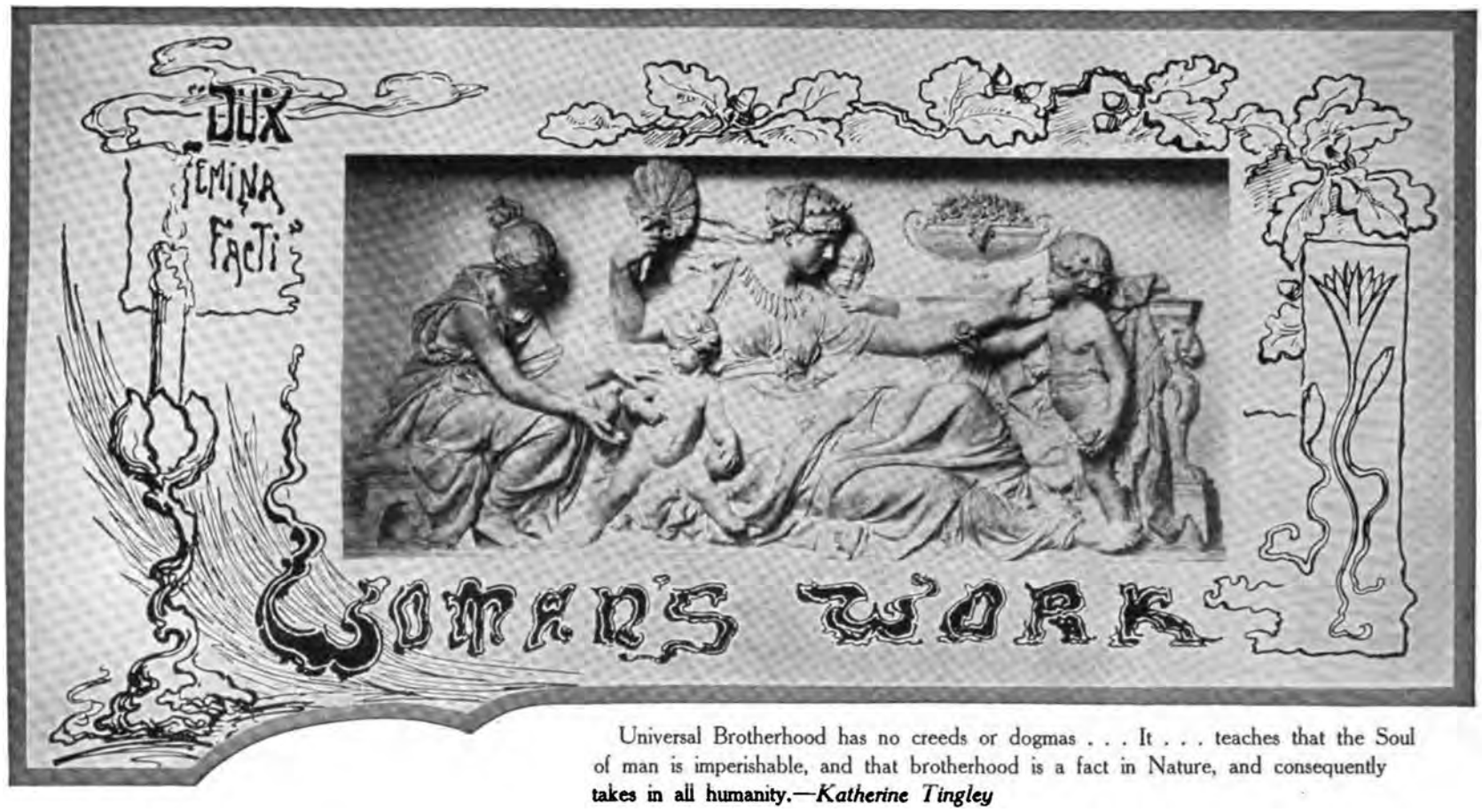
And then he was the glorious iconoclast, the man with the whip of by no means small cords. Humanity was the Temple for him, the Temple of the Soul; and he never spared the money-changers that made it a den of thieves. He will not be merely contented to inveigh against capital punishment, although he does that too; he shows it the great breeder of baseness, gives us samples of the atmosphere it engenders, in such characters as Dennis. We could desire that that Bench of Bishops in England, who are said to be almost unanimously in favor of capital punishment, might go through a course of Dickens; if their brain-minds held out afterwards, it would be certainly in the face of their inner convictions. He does not trouble to go behind the scenes in this matter; he knew nothing, perhaps, of the vengeful demon let loose by the executioner to prey everywhere upon the weak. But he spreads the infection of his own heart-knowledge about it; he puts up Dennis for our inspection — the cruel, coarse, coward, vulgar and detestable beyond expression: *These be the fruits of your doctrine*, in effect he cries to us; and we see that it is so, and that everyone who is concerned in upholding such things is in actuality, a little Dennisized.

He did not use what we may call modern and brain-mind methods, but followed broad and antique lines in his story-telling. We see the human entity at grips with circumstance; he was not of your realists, that are so triflingly actual, and really unreal. He will have the old backbone to his books; the soul and its initiations at the hands of events, circumstance, suffering, the Law. See how the universe used Mr. Dombey, for example; fashioning him with stern blows into human semblance at last. There is always that archetypal purpose, that spiritual architectonice about his books; but it moves amid such a commotion and robustness of moving, tangled, multitudinous life, that we absorb the sermon without realizing that we are being preached to. He lets life play before us; and because it is *life*, seen with the naked vision of the heart, and not sections and dissections of life, it does not fail to fall into the old grand structural designs.

It is complained sometimes that Dickens' characters are not characters but characteristics; the fact is that in very large part they are, whether he knew it or not, what Shakespeare's characters are to a great, and Aeschylus' characters to a greater degree — what the characters in the old legends and fairy-tales are — symbols; and his books, in their bounty and magnificence of design, come very near to the old ideal.

KENNETH MORRIS

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Universal Brotherhood has no creeds or dogmas . . . It . . . teaches that the Soul of man is imperishable, and that brotherhood is a fact in Nature, and consequently takes in all humanity.—*Katherine Tingley*

San Juan Hill, Cuba

TWELVE years ago, on July first, the hills around Santiago de Cuba echoed with the sounds of deadly strife. Man's crowning inhumanity to man — the ruthless slaughter of his kind — was in full progress. The placid calm of a tropical day, the gorgeous beauty of a tropical landscape, were marred by the sounds of coarse human conflict, the cries and shrieks of the wounded, the shouts of exultation from the victors.

Never was the setting for a drama so out of place; for the tragedy enacted that day was dramatic in its intensity; dramatic in its purpose and dramatic in the results obtained.

Looking over the hills of San Juan today, absorbing its atmosphere, admiring its peaceful beauty and solemn grandeur, it is hard to believe that a great battle was fought and won on that spot. Were it not for the remains of the trenches, embankments and bomb-proofs that still are to be seen on every hand one would have to resort to historical records in order to believe it.



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VISITORS AT THE GATE OF THE THEOSOPHICAL HEADQUARTERS
SAN JUAN HILL, SANTIAGO DE CUBA

San Juan that day passed through one of its many historical periods — one of the saddest. It was a desolate scene. The hills and the large valley that form the estate were stripped of their former covering of beautiful trees, groves of cocoanut palms, royal palms, coffee, and cacao, and the ever graceful, waving leaves of the sugar-cane. The sugar mill that stood on the place was in ruins, the palatial residence of the former owners, that had crowned the summit of San Juan, was destroyed that a fort might take its place. The beautiful garden consisting of plants which had been brought from France, together with an expert to care for them, was no more.

These were military measures, but none the less deplorable; for not only is war itself a terrible thing in its ruthlessness, but its after effects are long felt and irreparable damage is often done. Wanton destruction took place during the war of 1868, one of the many Cuban Revolutions. A part of the damage then done had been remedied, many trees had grown of their own accord and the place had begun to resume some of its former beauty when its complete destruction was again decreed on the outbreak of the hostilities of the Spanish-American War.

In the early Spanish days of the fifteenth century, when the Island was first settled, San Juan was a peaceful settlement belonging to the Siboney Indians, one of their many centers and a principal one. These Indians were peaceful; they did not know how to fight, had no word in their language to express the meaning of war, no arms or weapons of war, and they devoted their time to peaceful agricultural pursuits. Naturally they fell easy victims and were soon ousted from the center and virtually exterminated. The former history of the place was destroyed with them or was forgotten, though possibly it yet exists somewhere in glyph or hidden scripts.

After the Spanish-American War the estate remained as it was left on the day of the battle, abandoned. It was given over to tragic memories, impassable tropic jungle, and general unkemptness, until Katherine Tingley bought the place in the year 1907, thus rescuing it from threatened oblivion, restoring it to its former grandeur and giving a promise of once more making a great educational center of the place now know by its modern name, San Juan Hill.

Since the place came into Mrs. Tingley's possession great changes have been made, changes that can only be made in the tropics, where sun, temperature and moisture, together with extreme richness of soil, are such willing aids to those who know how to work with nature and paint with her tools — plants, trees, and flowers. The damage done in the former days of strife has disappeared, trees are being planted by hundreds. The cocoanut palms are springing up again, the royal palms once more wave their graceful plumes in the refreshing

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sea-breeze, the coffee and cacao are again planted, roses bloom by the thousands, plants from many climes vie with each other to see which can produce the most luxuriant growth, and the peaceful atmosphere of the old Indian days which had been destroyed by strife, is once more felt, let us hope never more to disappear.

When the majestic buildings, soon to be commenced, are raised and Katherine Tingley has her International Râja Yoga Center, with its University and allied College buildings, open on the heights of San Juan, a most fitting change will have taken place. Instead of strife, peace; instead of ignorance, education; and where once men battled life for life, battles will be fought for reason and spiritual understanding; where formerly the battle cry of "Remember the Maine" and "Viva España" were heard, the new battle cry of "Truth, Light, and Liberation for Discouraged Humanity" will make itself felt. H. S. TURNER

The Woman's League in Cuba Closing Report of the Season

IN a recent issue of the CENTURY PATH (August 28, 1910), an account was given of the successful work of the Woman's League in Cuba, but we had not then received the League report for the season just closed, and as it has since come to hand we give a brief synopsis here. As stated, there are two Woman's Leagues at Santiago de Cuba, one composed of "Las Señoras," and one of "Las Señoritas."

In the month of May only three regular meetings were held as both the time and the rooms at the Râja Yoga Academy were needed for the fiestas and reunions of the pupils.

On May 14th a large and very successful reception was given by the Râja Yoga Academy to which the members of the two Leagues invited their friends. Over one hundred and fifty guests were present.

On June 1st the two Leagues met for the last time before vacation in an informal reception to which a few intimate friends were invited, about sixty being present.

On June 5th, a benefit performance was given in the Heredia Theater for the victims of the disastrous dynamite explosion at Pinar del Río. In this the pupils of the Râja Yoga Academy were asked to take part and their military drill, cymbal dance, and orchestral music (Haydn's Fifth Symphony), were received with great enthusiasm and applause. The members of the two Leagues made one hundred and fifty fancy boxes and filled them with home-made candies which they sold. They also sold flowers from San Juan. A handsome sum was thus realized which was turned over to the Relief Committee.

On June 6th and 7th an exhibition of the year's work in Arts and Crafts was held in the Râja Yoga Academy, calling forth unstinted praise from the public.

On June 9th a delightful picnic was given in the afternoon to the members of the two Leagues and their friends at San Juan. About sixty guests attended. The weather was lovely and the picnic was a tremendous success. When it grew dark the guests tore themselves away with very evident regret having made a promise, however, to repeat the picnic next year. RECORDER

The following cuttings are taken from Santiago papers of June 6th, 1910:



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ON THE GROUNDS OF THE CUBAN INTERNATIONAL THEOSOPHICAL HEADQUARTERS
SAN JUAN HILL, CUBA

A CORNER OF THE GARDENS. SIERRA MAESTRA MOUNTAINS IN BACKGROUND

Three years ago this spot was an impenetrable jungle of undergrowth. Today the paths are all graveled and there are cement retaining walls. Most of the plants shown are less than three years old, trees and all planting being done within three years. Over 1000 roses were planted and baskets of blossoms are picked daily. Hundreds of palms, pines, shrubs, lilies, and numerous other plants have been set out in addition.

From *La Independencia*

THE Râja Yoga School gave three numbers: a Greek Dance, an Orchestra number and a Military Drill, all of which received hearty applause.

The altruistic and humanitarian Râja Yoga Society, which offers such good services daily to the country, was not satisfied with giving only three numbers on behalf of the victims of Pinar del Rio; but they also sold a great quantity of candy and flowers.

All praise is too little and I send my deepest thanks to the competent Director of this beneficent Institution — Mr. Turner. Cortadillo

From *El Liberal*

THE Râja Yoga Orchestra played selected concert pieces.

The Ladies of the League sold candy in artistic hand-made boxes, and also flowers, for the benefit of the sufferers from the recent disaster in Pinar del Río.

This humanitarian act raises that noble Institution to a very high standard. José R. Villalón

Echoes of Today

A NEW priestess, or rather the newly-discovered mummy of one, has just been presented to the Egyptian Department of the British Museum. The following description is taken from the Museum Blue Book:

Mummy and coffin of a priestess of Amen-Ra, the king of gods, at Thebes, who flourished about B. C. 850-750.

The name of the priestess is not found on the coffin, but it is probably written on one of the inner swathings of the mummy. The mummy is in a perfect state of preservation, and the swathing has been carefully done.

The coffin is painted inside and out, in bright colors, with the figures of the gods who were specially selected by the Brotherhood of Amen-Ra to be the protectors of the dead, and with the funerary symbols characteristic of the period. Found at Deir-el-Bahari.

Readers of the CENTURY PATH will recall mention recently made in its columns of the mummy (of a woman) whose influence was so unquestionably baleful that it was finally removed by the Museum authorities. It was suggested that such might easily be the legacy of a life wholly dedicated to conscious malignity, providing the physical envelop were preserved to act as an agent or link — and this even though the spark of that life had departed ages ago. Inversely, is it impossible that one whose life embodied strongly-willed devotion should bequeath an opposite influence? H. H.

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OUR YOUNG FOLK

THE GOD OF MUSIC

THE God of Music dwelleth out of doors.
All seasons through his minstrelsy we meet,
Breathing by field and covert haunting-sweet.
From organ-lofts in forests old he pours
A solemn harmony: on leafy floors
To smooth autumnal pipes he moves his feet,
Or with the tingling plectrum of the sleet
In winter keen beats out his thrilling scores.
Leave me the reed unplucked beside the stream,
And he will stoop and fill it with the breeze;
Leave me the viol's frame in secret trees,
Unwrought, and it shall wake a druid theme;
Leave me the whispering shell on Nereid shores.
The God of Music dwelleth out of doors.

Edith M. Thomas

Skansen

NOWADAYS some of the nations commence to realize how important it is to take care of their ancient treasures, such as buildings, costumes, folk-songs, dances etc., and not let them die or be lost among all the new things arising.

In Sweden lived a man, Dr. Arthur Hazelius, who deeply loved his country and who saw how rapidly all ancient costumes were disappearing. He made it his life work to establish a place where the old treasures belonging to his land and folk would receive the attention and loving care necessary to preserve them.

On a high hill overlooking the whole city of Stockholm and surrounded by forests and bays, lies Skansen, which means "the fort," the place, which is dear to all Swedish hearts, because here one finds a bit of every province. Here are old cottages, many of them hundreds of years old, brought from all different corners of the kingdom, and placed so that the person who sees them thinks that he is back in that part of the country where they once stood. If one enters these small buildings one finds all the furniture there too, pottery, tins, and fire-places, and generally a woman in the costume of the same province greets one when entering.

Very interesting are also the belfries. They are all of the most ancient shape. For centuries they stood in some hidden country-place, letting their deep bells ring out over land and sea, till they were discovered and brought to Skansen.

Among the most interesting things at Skansen are the animals. In large ponds surrounded by trees, which droop their branches down to the water-mirror, hundreds of the northern water-fowl live, and here are always gathered little boys and girls who watch them when they swim proudly around or dive after fish.

Even the reindeer lives at Skansen, guarded by the Laplanders who came from the far north and live here in their tents. If one peeps in at the door to one of these tents, one sees an interesting sight. On a chain in the middle of the tent hangs a coffee-pot over a fire, and on the floor sit the members of the family, working with different things. They are all dressed in their handsome, bright costumes. Evidently they enjoy their life here, although they have not the chance to glide over the snowy fields on their snow-shoes, the sport in which they are very skilled and which is the chief pleasure of their lives.

Many an evening youths gather on the open places and dance their old folk-dances, while the fiddlers play their cheerful or melancholy tunes.

And the inhabitants of Stockholm love Skansen. Every Sunday and holiday they go out there on the electric cars, and one can count in hundreds and thousands those who wander around among the animals and the old buildings. The spirit of old Sweden speaks here to its children. It is the silent language that the old cottages, the belfries and the rustling pines have, which makes one feel at home. Skansen is a place where every person feels unity with all the rest and here a deep love for one's country is awakened, carrying with it out into the world mighty inspirations to a noble work for all that lives.

SVANHILD



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PEACE TREE, SAN JUAN HILL, CUBA. JUST OUTSIDE THE GROUNDS OF THE CUBAN INTERNATIONAL THEOSOPHICAL HEADQUARTERS

Bronze tablets shown inside fence around the tree bear names of killed and wounded in battle. The grounds around the tree have recently been improved, and the life of the tree, threatened by loss of earth around the roots has been saved by filling in earth.

You will confer the greatest benefits on your city, not by raising its roofs, but by exalting its souls. For it is better that great souls should live in small habitations, than that abject slaves should burrow in great houses.

Epictetus

BRIEFLY — the constant duty of every man to his fellows is to ascertain his own powers and special gifts and strengthen them for the help of others.—*Ruskin*

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THE CHILDREN'S HOUR

"Cast Thy Bread Upon the Waters"

THERE once lived two old widows in a house divided in two parts. Both were poor; but through the kindness of good neighbors they never lacked food but lived comfortably on the whole.

They were very unlike in character, one being kind and liberal, though she had little to give; the other was selfish and covetous.

One night during a terrible thunder storm the covetous old lady, while eating her supper, heard a knock at the door. Before answering, she hastily put away the remainder of her meal, for fear she would have to invite whoever it was to supper. Then she opened the door, and in walked a tall, strange man with the most noble countenance the old woman had ever seen.

Thinking he might be charitable, she was very polite and begged him to sit by the fire and dry his clothes, which he did, saying: "Such a terrible night makes one grateful for the shelter of a home and a fire to keep one warm; but how hard it is for the poor and destitute, lacking such comforts."

"Aye, indeed!" sniffed the old woman, "if it were not for the charity of kind neighbors what would a poor body do for comfort on such an evening as this?"

"That very thought, mother, brought me to your cottage," said the man, earnestly.

"Heaven reward you!" cried the widow. "What a blessed thing it must be to be able to do good!"

She felt sure of a fine present, maybe a gold piece; but the stranger said: "Good mother, that blessing is not denied you. I came to see if you could not spare me one or two things for the night for two strangers whose house has been struck by lightning and everything in it burned; and now, aged and homeless, their only shelter is an empty shed to protect them from the storm."

Vexed and disappointed the old woman cried: "Surely, is there not a rich body in the place that you come for charity to a poor old widow like me!"

"Can you not spare me a blanket? I will return it tomorrow. These poor people have been out in the storm, remember."

Very reluctantly the widow went into her bedroom. Only a short time before a countess had given both widows fine new blankets.

"They 'll not get my new blanket," muttered the widow to herself. "Who knows if they 're decent folk?"

When she looked at her older blankets she was loth to part with them also, and at last she carried an old ragged shawl to the stranger, saying: "It is not as it was when new, and it cost a pretty penny then; but there is warmth in it yet."

"And is this all you can spare two homeless strangers?" asked the man.

"Aye, indeed, my good man, and it will cost me many a twinge of rheumatics. Folk at my age can't be cold at night for nothing."

"But these poor strangers have lost their all and are as aged as yourself," said he, trying to move her to compassion; but to no avail. She bade him good-night very ungraciously, grumbling that it had come to a pretty pass when the poor were expected to give away their little.

The strange man then knocked at the neighbor's door, who opened it quickly so as not to keep anyone waiting outside in the storm, and gave him a hearty welcome. When he told her of the destitute strangers, she exclaimed: "Thank God, I have a fine new blanket that will keep them warm!" and she gave him not only her new, but every blanket she had, saying: "I have a fire and can keep warm with my shawl." And she wished to know what else she could offer them.

When the man departed he had taken nearly everything she possessed, food as well, promising to restore everything on the morrow.

After his departure, the storm raged worse than ever. At last a terrible flash of lightning struck the widows' house, setting fire to the roof, and soon it was all aflame.

Terrified, the old women hobbled out in the storm and met the strange man, who seized each by the arm, and said: "Come with me to the shed."

So well did he help them along that before they could realize it he had them in the shed, where was all that the generous widow had given him.

Turning to her he cried: "Now are you rewarded for your charity, mother."

"But where are the two strangers?" asked the perplexed old woman.

"You are the strangers, and what you offered in your pity to the unfortunate, has been spared to you."

Handing the old shawl to the covetous widow he said: "Surely you are grateful that this has escaped the flames. Though not new, there is warmth in it yet."

Bursting into tears the old woman exclaimed: "Alas, had I but known it was us you meant!"

"Aye, no doubt it would have been different," said he, "but accept the lesson. When next you have an opportunity to help the unfortunate think that it is your own need that speaks and perhaps you will be able to judge better what you can spare."

As he spoke a great flash of lightning lit up his countenance, and the old women were awe-stricken at the stern beauty of it. When the flash had passed he had disappeared. The next morning when they sought the neighbor, whose shed had sheltered them, no one knew anything of the stranger. J.



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I LOVE THE RAJA YOGA SCHOOL

SEPTEMBER

HO, lads and lasses, should you peep at Elfland just at present,
You'd find the tiny folk at work which they consider pleasant;
For some are sharpening pencils, and others stirring ink,
And some are piling copybooks as quick as you can wink;
For when vacation's over, it is an Elfland rule
To have your books and things quite neat when you go back to school.

S. Virginia Lewis in *St. Nicholas*

The Eagle

HIGH up on the crest of some inaccessible cliff or in a tree-top the eagle builds his nest. From there he has a wide view over his dominions, this king of the birds, and from there he flies in large, majestic circles up into the blue sky, sometimes ascending so high that the eye cannot follow him. Apparently without making the slightest motion with his large widespread wings, he shoots through the air like a wind. Magnanimity, fortitude, ambition, power, and courage have in him found a fitting symbol. The Etruscans were the first to adapt the eagle as a symbol of royal power. The eagle was the principal emblem of the Roman Republic and swayed on the banner of its victorious legions. By the Byzantine emperors the double-headed eagle was used to indicate their claim to the empire of both the East and the West. It was later adopted by both Prussia and Russia. The eagle in its natural form with the thunderbolts of Jupiter, was the emblem of imperial France, and the white-headed eagle is the emblematic device of the United States of America.

This large, majestic bird has also a place in the mythology of many of the ancient peoples. It was the sacred bird of the Hindû Vishnu and of the Greek Zeus, as well as among the ancient Romans. BIRGIT

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SEPT.	BARO-METER	THERMOMETERS MAX	MIN	DRY	WET	RAIN FALL	WIND DIR	VEL
5	29.613	67	62	63	62	0.01	NW	6
6	29.621	68	62	63	60	0.00	NW	4
7	29.629	69	61	63	59	0.00	NW	4
8	29.659	70	61	61	59	0.00	NW	10
9	29.640	68	61	68	65	0.00	NW	4
10	29.564	77	66	75	67	0.00	SW	1
11	29.533	78	65	66	64	0.00	SE	8

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Edited by KATHERINE TINGLEY

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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 47

CONTENTS

Pages 2 & 3 — EDITORIAL
Oracles and Inspiration
The False Trading on the Real
Denying the Light, but —
Chasing the Distorted Reflection
The Test is Purity and Unselfishness
The Dual Ancestry of Man
A Revolution in Physics

Page 4 — TWENTIETH CENTURY PROBLEMS
Salvation by Echoes
Philosophical Theology
The Journalist's "Suggestion"

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
White Indians
Standing Stones of Callernish (*with illustration*)

Page 6 — TWENTIETH CENTURY SCIENCE
The Last Word About Heat
The Weight and Smell of Space
The Structure of Water

Page 7 — NATURE STUDIES
Blunders of Instinct in Birds
Smoke Cloud from Forest Fire (*illustration*)

Pages 8 & 9 — STUDENTS' PATH, ETC.
Master or Servant?
Reincarnation
Theosophical Forum
A Lomaland Cañon (*illustration*)

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Did Christianity Invent Compassion?
A Symbolical Language

Page 11 — GENERAL
Were the Ancient Oracles Frauds?
Mineral Life, Vegetable Life, etc.

Page 12 — GENERAL
White, Yellow, and Black
Effect of Earth's Rotation on Projectiles
Stellar Aberration

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
The Portrait
Portrait (*illustration*)

Pages 14 & 15 — WOMAN'S WORK
The Eradication of Criminal Tendencies in the Young
The Amazon Not a Myth
Katherine Tingley and Party (*illustration*)
An American Heroine

Page 16 — OUR YOUNG FOLK
King Gylfe
Princess Wild-Rose (*verse*)
Interesting Facts
A Lotus Group Picnic (*illustration*)

Page 17 — CHILDREN'S HOUR
Dosy and Dot
Sorry First
Râja Yogas in an Entçrtainment in Santiago de Cuba (*with two illustrations*)

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

Oracles and Inspiration

A WRITER learnedly opines that the oracles, like those of Delphi and Dodona, arose because men, living in a world of which they knew little and tossed about by mighty forces they did not understand, sought the advice of the gods. He thinks the oracles grew out of a belief that drugged or hysterical persons were possessed by a god. He goes over a good deal of ground — the Vedas, the Zend-Avesta, Egyptians, Hebrews, ancient Americans, etc. — and represents the universal and eternal belief in inspiration and prophecy as a groundless superstition.

This sort of talk may be regarded as the swan-song of a dying faith. It was founded on an insular culture which is now becoming widened in the light of better acquaintance. The ancient oracles acquired a fame quite incompatible with the theory that they were frauds or delusions. The fact that in later times they lost their virtue and resorted to fraud proves that they must formerly have been genuine, or they could not thus have traded on their reputation.

The False Trading on the Real

In comparing the sorcery and superstition of tribesmen with the oracles, auguries, and divinations of cultured peoples, our author inverts the position. The superstitions are a degraded survival of a genuine knowledge. Exorcism, witchcraft, tribal "medicine," etc. are the bastard progeny of the Mysteries, not the begetter; as the anthropoid is the bastard descendant of an early humanity; not an ancestor or cousin of man.

Of course the true is everywhere mixed with the false, and the student has to distinguish them. Those endowed with judgment and the will to employ it will neither swallow everything indiscriminately nor reject all food because some is bad. A "medicine-man" may drug or torture himself into a frenzy, a whirling dervish dance till delirium sets in, a "holy roller" may roll, and a revivalist speak with tongues; a trance-medium may vapor, or a "clairvoyant" hold forth; these, generally speaking, are counterfeits such as must always flourish wherever ignorance reigns uncontrolled. But no such universal and undying belief could exist without a basis of truth. There is such a thing as inspiration, though it is not all of one quality. Because there are mud-puddles, should we argue that all water is impure?

Denying the Light, but ——

But enough of these familiar arguments. With all our boasted enlightenment we ourselves are so crazy for inspiration that we will swallow superstitions that would choke a self-respecting heathen.

Ancient civilizations, led by sages and administrators whose lives and deeds still form our model, did not set aside the wisest deliberations of senate and royal council in order to seek the guidance of a hysterical girl and a fraudulent priest. It was not by such arts that the oracles acquired a world-wide fame and were sought by strangers from afar.

The nations of the West today are fast reaching a stage where councils seem futile, philosophies, sciences, and religions at nought. Soon they may find themselves sorely in need of effectual advice. Would not a reliable oracle come in handy? So long as the oracle could show us the way out, we would be satisfied; that alone would be test enough of its authenticity — "pragmatism" indeed, and quite fashionable!

Chasing the Distorted Reflection

Whether the inspiration is true, the oracle a real guide, the divination a source of knowledge — this is what counts in the crisis and in the long run.

It will suit the present age better to look at the question of divination and inspiration from a standpoint other than the phenomenal one. Wisdom and discernment is reached when the mind is cleared from sources of error due to our subjection to the senses and desires. If we can attain tranquillity, independence of desires, mastery of the imagination and the moods, our mind will reflect the wisdom from the Light within, as a calm lake reflects the sun. Such is the old teaching. A person with such qualifications would be a true Seer, able to give helpful advice.

The Test is Purity and Unselfishness

But we live in an age of *claims;* and there are both individuals and organizations *claiming* to be inspired. By their fruits shall ye know them. It is difficult to vindicate the true without danger of encouraging the false, but the touchstone is *purity*. Purity means a sincere devotion to truth and right, an unselfish aspiration to serve, free from the desire of possessions and attainment.

We have among us the relics of many lost arts of divination, which must have had their use in times when conditions allowed their effectual employment. We can trace in history the gradual decay of purity and the degeneration of these arts into abuses and superstitions. Under present conditions they are best let alone. There is so much to be read in the book of daily life that the tea-cup and the star-chart are mere distractions; and

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those who try to open their "astral" eyes but enter on a new world of illusions.

But when we see the field of history strewn with ruins, let us reflect what ruins signify. They were once temples, though not infrequently rebuilt into cathedrals. STUDENT

The Dual Ancestry of Man

THE mystery attached to the highly spiritual ancestors of the *divine* man within the earthly man is very great. His dual creation is hinted at in the Purânas, though its esoteric meaning can be approached only by collating together the many varying accounts, and reading them in their symbolical and allegorical character. So it is in the Bible, both in *Genesis* and even in the *Epistles* of Paul. For that *creator,* who is called in the second chapter of *Genesis* the "Lord God," is in the original the *Elohim* or *Gods* (the Lords), in the plural; and while one of them makes the earthly Adam of dust, the other breathes into him the breath of life, and the third makes of him a *living soul* (ii. 7), all of which readings are implied in the plural number of the Elohim. "The first man is of the Earth, the second [the last, or rather highest] from heaven," says Paul in I *Corinthians* xv, 47.
The Secret Doctrine, vol. II, p. 81.

VERY soon the day will dawn, when the world will have to choose whether it will accept the miraculous creation of man (and Kosmos too) out of *nothing,* according to the dead letter of *Genesis,* or a first man born from a fantastic link — absolutely "missing" so far — the common ancestor of man and of the "true ape." Between these two fallacies, Occult philosophy steps in. It teaches that the first human stock was projected by higher and semi-divine Beings out of their own essences. — *Ibid.* p. 87.

CAN man — a god in the animal form — be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad — seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference, unless man is an animal *plus* a *living god* within his physical shell? — *Ibid.* p. 81.

From the above passages it is clear that theology and modern science have each gotten hold of a separate fragment of the truth. We feel the lack in the scientific conceptions in the evolution of man; but theology does not fill the gap. It has nothing to tell us about the evolution of the Soul. Rationalistic criticism points out the absurdities of the dead-letter interpretation of *Genesis;* but theology still clings to that dead letter. Theology complains over the materialism of scientific views; but cannot withstand it, because theology itself is materialistic in its own way.

So humanity has to choose between an irrational theological teaching and an animalistic scientific teaching. When it finds that neither of these can save it from being engulfed in threatened disaster, it will have to turn to the Occult philosophy for the truth that saves.

The dual creation of man is the key to the problem. It would be more complete to speak of man's nature as *triple* —

As being of spiritual and psychic essence *within,* and of a material fabric without. — *Ibid.* p. 27.

All evolution is accomplished by intelligent beings. For, where theology attributes all to the direct agency of a single god, and science tries to think that "blind forces" can accomplish the miracle of creation, Occult philosophy postulates living Intelligences as being the agents.

In nature we see the working of one set of intelligences, accomplishing the evolution of the various kingdoms. Each successive kingdom, as we rise in the scale, is distinguished by the addition of a higher type of life. But material Nature cannot produce man. To produce that composite being, higher powers have to step in. The animal has to be "informed."

The Intelligences who endowed man with his divine gift were "Gods" — that is, perfected beings who in a previous cycle of evolution had been themselves men. The *passing on of the Light* is a mystic symbol well known to many. That ceremony typifies the manner in which the divine gift was and is communicated. It has been communicated from race to race since the dawn of human history.

STUDENT

A Revolution in Physics

THE Barnard medal is awarded by Columbia College every five years to men of the highest eminence in science; and it was awarded this year to Professor Ernest Rutherford for his discoveries in radio-activity. This fact is regarded by a large part of the scientific world as a formal recognition of the revolution wrought in physics by these discoveries. What has been demonstrated, it is claimed, is that —

(1) All physical matter is, in its essence or ultimate constituents, the same;

(2) The differences between the so-called elements are differences of arrangement in the structure of the constituent substance;

(3) A continual evolution or change is going on, one element passing into another.

It was the Röntgen rays that led to the discovery of radio-activity. They were found to excite phosphorescence in certain substances, notably uranium salts. Since Röntgen rays produce phosphorescence, Becquerel tried whether phosphorescence would produce Röntgen rays. He took some uranium salts which had been made to phosphoresce by exposure to sunlight, and found that they gave out rays similar to Röntgen rays. But later it was found that it was not necessary to make the uranium phosphoresce; it would give out these rays just as well when it had been kept in the dark. Then came the separation of radium and polonium from the radio-active minerals; and further researches have led to the discovery of a series of radio-active substances passing into one another which have been designated by the letters of the alphabet. The radiation emitted by these substances is of three kinds — alpha, beta, and gamma rays. The alpha rays have been shown by Rutherford to be positively electrified particles of helium, moving with speeds up to one-tenth the velocity of light; the beta rays are negatively electrified corpuscles, moving in some cases with very nearly the velocity of light; and the gamma rays are unelectrified and are analogous to the Röntgen rays. The radiations given off seem to be of the nature of an escape of vitality while one substance is changing into another; and Professor Thomson has compared this to inheritance duties.

This does not seem so much to revolutionize physics as to add a new chapter to it. The atom and molecule serve as useful units and temporary halting-places. We can divide physics into successive departments, such as molar, molecular, and sub-molecular.

We recognize everywhere two aspects of the universal life — the active and the passive — which we indicate by the words *force, energy,* etc., on the one hand, and *matter, substance, mass,* etc., on the other. But we can neither find nor (within the prescribed limits of scientific thought) conceive of either one existing apart from the other. Force and energy are defined in terms of mass, and therefore they cannot logically be considered as acting upon mass and actuating it. This compels us to assume some substance possessing mass, in order that we may have something to form the basis of our forces and energy. The attempt to get an idea of mass without force is equally futile; and some thinkers have tried to define mass as a kinetic function — which is a case of the hen and the egg.

The truth is that the process of splitting up things into two is one that can be carried on — not infinitely, perhaps, but at any rate indefinitely. The engine is analysed into inert iron and active steam; the steam is analysed into inert water and active fire; the fire itself is but hot gas, and thus we formulate the separate ideas of gas and heat. We see life in nature, and we form the two ideas of an inert matter and a living force that actuates it. Subsequently we find that our so-called inert matter is composed of atoms moving under the influence of some force; and again that the atoms themselves are composed of other atoms moved by another force. In the department of infra-atomic physics we are at present a little vague as to definitions; electricity has been spoken of, but there seems much doubt as to whether it is supposed to fill the rôle of the substance or the force; whether the atoms are built *of* electricity or whether they are built *by* electricity out of something else; whether electricity is the bricks or the builders. Undoubtedly the matter will be settled by finding the same old duality. Possibly positive electricity will be the builder, and negative electricity the bricks. Or the material will be called ether and the active agent electricity.

Force and mass, as used by physicists, have been shown by clear thinkers to be abstractions. The reality from which they are abstracted is the living organism. An animal is a thing which we can see and understand; but when we analyse it into a dead body and a life-principle, we have entered upon the region of abstractions. Investigation confirms this; for we find that the animal is made up of other animals, every cell being an animal. Subdivision results in the multiplication of units of the same kind as the whole, but we never get down to a dead atom or a unit of vitality.

We have spoken of the duality of force and matter; but is there still nothing wanting?

One writer on this subject speaks of "the creator of the universe playing a different tune . . . or building with the same bricks a different sort of structure." We are obliged to have a Regent or Evolver of some kind. Mere physics may be able to get along without it by avoiding the question, but when the writer drops into ordinary language he has to introduce a Regent. Granted our force and matter, we need something to instigate and direct the force; and thus we come beyond physics, to the realm of mind. STUDENT

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Some Views on XXth Century Problems

Salvation by Echoes

A WEST COAST paper says:

> Extraordinary paralleling of unusual crimes has recently aroused the attention of criminologists. The coincidence between the murder of —— and —— has prompted Dr. Jacques Bertillon, the famous Frenchman, and Max Nordau, the equally famous German, to formulate a strange theory of the law of the duplicate crime — a not understood sympathy whose working demands the paralleling, sooner or later, of the offense.

The second crime, regarded here as the duplicate, follows the commission of the first but precedes its discovery. It is therefore not a newspaper "suggestion" from the first one, though closely alike in details.

Says Nordau:

> Why is it that practically every strong criminal act will demand a parallel? Yet so I have found it. . . . More and more have I marveled at this strange phenomenon of the parallel crime, and more and more do I come to believe in the essential harmony of one or more minds with another. These minds, like all primitive minds, vibrate more quickly to the waves of evil. They are connected by invisible threads. . . . This explanation, it seems to me, is more adequate than to rest forever on the shoulder of "coincidence" when we know that continued coincidence must point to the existence of a law, even though we do not understand that law.

The law is that any mental pictures, when energized by intense feeling or by much and prolonged elaboration in the mind where they arose, become living and ever suggestive presences in the world of human thought.

It is because of that law that humanity has not become extinct. For it works divinely as well as the other way. Nordau and Bertillon see much less than half the truth. Is not an act of supreme self-sacrifice, one before which all personal interests and hopes are forever laid down in love for humanity, one in which the entire personality is placed on that altar, as fully charged with intense feeling, as much elaborated in a long series of mental pictures — as was ever any crime? The difference is that in its outer consciousness humanity never knows what was there done for it. The self-renunciation never gets into the newspapers, could not by any possibility be made sensational. Yet it is as infective as the crime; begets a parallel; strikes far and wide; echoes down ages.

The world has never been without people who have once and for all done that. And the doing of it was led up to by countless acts day in and out for years and incarnations, acts of more partial sacrifice of self.

Those who have made the final sacrifice belong to a band of which the world knows nothing. One of them may occasionally appear for a life on the open stage, on some special errand, as in the case, for example of Joan of Arc, or in our own time, H. P. Blavatsky. Some of the greatest of them may now and then appear as the founders of religions when faith has gone cold or dogma has killed the spiritual life of older creeds. But more usually they work unknown, in and of that concealed world of thought whence men take so much of their inspiration to good and evil, knowing not whence they take it.

It is these deeds, these sacrifices, living pictures, forces of good in the midst of humanity, imperishable as the generations and nations and civilizations pass — these deeds and their authors that have saved and do now save mankind from the utter dominance of evil. Every act of self-sacrifice, however humble, is a gift to the life of humanity. It will be long yet ere we can endure to know all that has been done for us. STUDENT

Philosophical Theology

THROUGH most of the older and even the present theological writings one looks in vain for any intelligent conception of nature or of man. Nature, "the works of God" in general, were to "show forth the glory of God." It seemed to be God's chief ambition to show man, his little creature, what great things he could do. In turn, man's great duty was to glorify God.

Thus simple was the cosmic scheme. But what a conception of God!

So the ground left vacant by theology had to be taken by philosophy and the philosophy of today is doing its best. This is sometimes a very good best and sometimes a mere pragmatism. In the latter case God is not even "declared by his glory" but just by the general desirability of belief in him.

Professor Borden Bowne in his last (and unfortunately posthumous) paper in the *Hibbert Journal* makes nature not the mere declarator of the glory of God but the incarnation of divine thought and *intelligence*. And the Professor's "nature" included man, thus dowered with divine intelligence capable when developed of entering into cognizance of and co-operation with the greater intelligence. Here is his view of human nature:

> It was formerly held by the empirical school that if we would understand what a thing is, we must see what it has come from, and we must trace its earliest beginnings to get its essential nature and meaning. When this was applied to the higher moral and spiritual conceptions of man, it led to the claim that animal sensations, as being the earliest temporal manifestation in human life, are the raw material out of which all else is built. And then the conclusion was drawn that religion is essentially sublimated animalism. But these good people were the victims of picture-thinking and mistaken physical analogies. In the case of any growing thing, where there is a real evolution, the true nature is never to be sought at the beginning, but at the end. Its later phases and products are the truest revelation of its nature. Not in the seed but in the full grown tree does the nature of the tree find adequate expression. This consideration definitely sets aside all of those supposed deductions of the religious nature from animal selfishness.

All things lead up to man and find in the evolution of his diviner intelligence their true primal reason of being. The universe is not to "show forth" anything but to evolve something.

The mechanicalists want a mechanical chain of physical cause and blind effect from the bottom to the top of the tree. There were variations, and the mechanical pruning knife of natural selection lopped off all but one.

These people perfectly well know the weak point in their line and are concentrating at it. The variations have to be fortuitously in every direction. Unless they can secure that, intelligence must come in as the guide at the variation points. The variations will *not* be fortuitous, all around the clock-face, but slanted *upward*, already making for evolution and leaving the blind pruning knife very much less to do.

Modern biology happens to be declaring at last on this side; and such biological philosophers as Bergson venture to speak of a conscious upward urge in nature.

The true being of God is therefore to be found not by an inspection of nature's external show, nor by considerations of the practical desirability of belief; but by man's divinest intelligence coming to full understanding of itself. We have the right and the power, not to belief only, but to search and *know*. Only — let not the search be for a magnified human personality thrown out upon the sky.

STUDENT

The Journalist's "Suggestion"

"IT is well known that," "it is matter of common knowledge that," — are frequent featherings of misstatements. Almost vainly does denial follow after. Says a contemporary paper:

> *It is matter of common knowledge* that all over the world the common use of alcoholic beverages is in such moderation that no injury to the user can be demonstrated.

Matter of common *belief*, if you like. *Knowledge* is the other way. Here it is, from (among many other places) the Provident Savings Life Assurance Society's third Bulletin, 1910:

> It has been conclusively shown by laboratory experiments that alcohol taken in so-called moderate quantities, (two glasses of beer daily), reduces mental and physical efficiency. Those who are disposed to question this statement would do well to have themselves subjected to a test in some experimental laboratory, where the degree of impairment of mental and physical functions caused by alcohol can be measured quite as accurately as a yard of cloth.

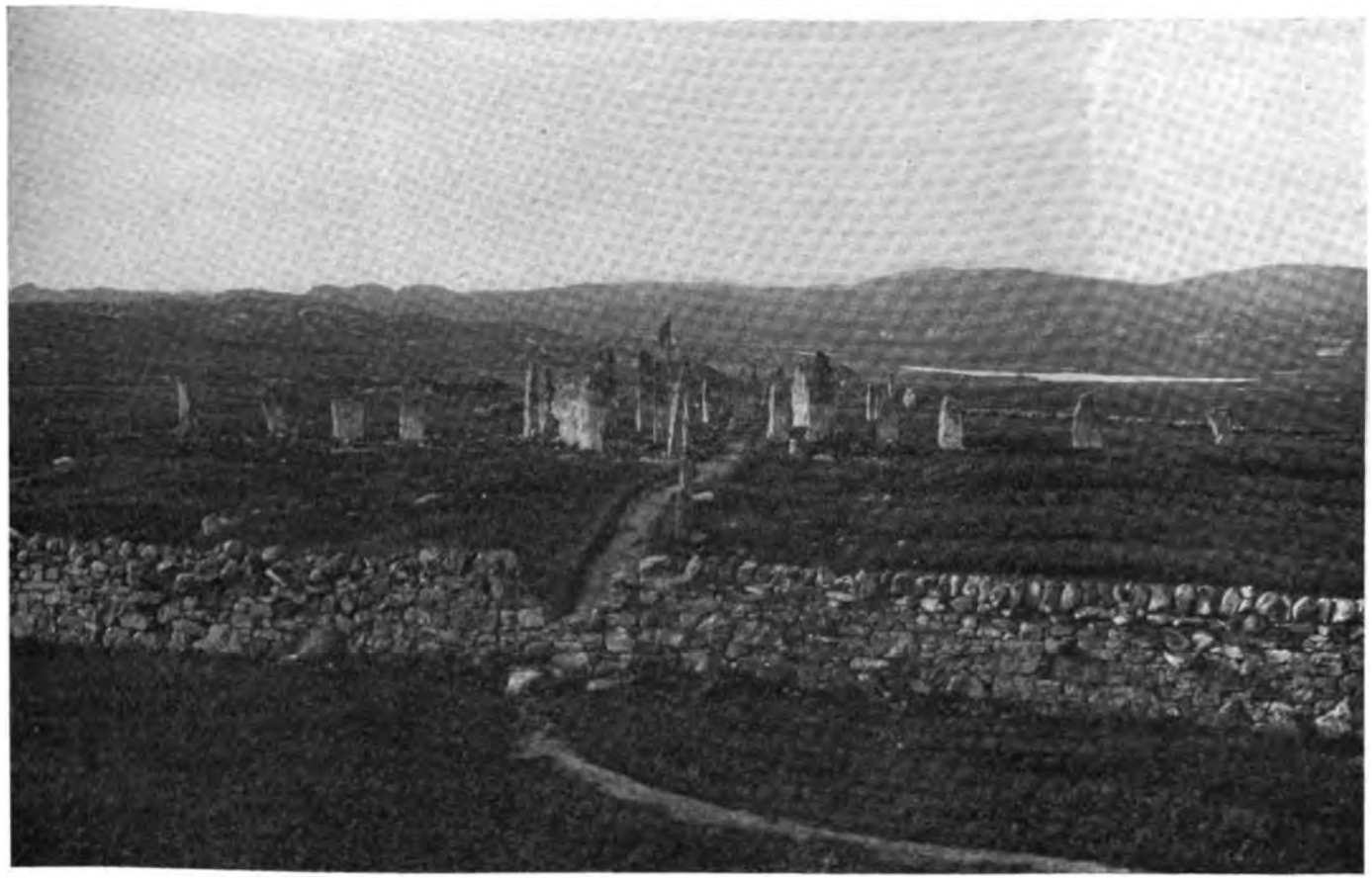
Beside this general impairment there is shortening of life. The United Kingdom Temperance and General Provident Institution of Great Britain takes care to accept none but abstainers and "moderate" drinkers.

> On analysing the experience in these two groups, it was found that for every 100 deaths among the total abstainers, there were 131 deaths among the temperate drinkers, showing a difference of 31% in favor of the abstainers. . . . The experience of the Scepter Life, 1884 to 1905, is of a similar nature. In that company, for every 100 deaths among the total abstainers, there were 146 deaths among the temperate drinkers, showing a difference of 46% in favor of the abstainers.

The story is always and everywhere the same, impairment of function, shortening of life. We should no more talk of the moderate use of alcohol than of the moderate use of strychnine or curare. M. D.

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Archaeology Palaeontology Ethnology



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STANDING STONES OF CALLERNISH, ISLE OF LEWIS, SCOTLAND

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White Indians

A FELLOW of the Royal Geographical Society, writing in the St. Louis *Star*, asks, "Who are the White Indians?" and recalls that in 1540 Gonzalo Pizarro set out over the Cordilleras on a journey to the Amazon after a strange Indian civilization; and that the quest has since been taken up by various bootless expeditions, until the story has passed into the realm of legend; though among the Ecuador Indians still lingers the story of a white race far away to the East, surrounded by cannibal savages whose forests are impenetrable. The writer then gives the narrative of a Peruvian gentlemen of his acquaintance, who had lived for two years with the savages north of the Amazon as a commercial agent, and who frequently heard of white Indians. He never saw any, however, until after he had left the savages; when, one day, as he was following up the River "Tahuamanu, some miles south of the Upper Acre," in company with a force of peons, one of the latter returned to camp with the information that there were "burgis" a little way up the river. Carefully threading the forest, the party obtained a distinct view of six men and two women, fair, and glaringly red-headed, magnificently made, and unclad. But unfortunately the party could think of nothing wiser to do than fire a volley from their Winchesters, wounding one of the natives! These people had the fair warm brown skin of a weathered white man, red hair, and blue eyes. Such people have been reported to have been seen on rare occasions throughout the central region of South America from about latitude 15°S., northward.

Speculating on their origin, the writer thinks they have not the characteristics of albinos, suggests a colonization of early Norsemen or Irish, and asks if they are a relic of the lost Atlantis.

Students of American legend will remember Quetzalcoatl, the deified white man of ancient Mexico, and the periodical visits of bearded white men from the East to the ancient Incan Empire. The white savage is however beardless. The ancient pre-Incan Peruvians are held by Short, in his *North Americans of Antiquity*, to have been an auburn-haired race, while this same hair and blue eyes were not uncommon among the Indians of Dakota and other tribes.

We know that there were prehistoric races of intelligence who constructed the monolithic ruins of Tiahuánaco on Lake Titicaca, the fortress of Sacsahuaman at Cuzco, and various other remains in South America.

At Cuzco, some years ago a young engineer discovered the skeletons of two giants in a rock sepulcher, and unfortunately did not realize their possible interest. . . .

I lean myself to Plato's Poseidonis and the lost Atlantis, with the scattering and subsequent degeneracy incidental to the frightful catastrophes which overwhelmed the ancient continent. Central American and Pacific Island ruins seem unintelligible under any other hypothesis.

Which echoes the teachings of H. P. Blavatsky, so frequently quoted on this archaeology page. The danger is that people will be too narrow in their speculations, for the history of the great races of the past and their dispersal is by no means simple. Poseidonis was the last bit of Atlantis to go down, having long survived the rest.

Writing on "Giants, Civilizations, and Submerged Continents," in *The Secret Doctrine*, (vol. II, pp. 742 *et seq.*) H. P. Blavatsky says that Bailly the French astronomer believed in the lost Atlantis and in prehistoric and civilized nations which had disappeared; and that the learning of the Brâhmans had to be traced to a people still older and more learned. Voltaire, sceptic as he was, thought it likely that long before India and China there had been cultured, learned, and powerful nations, which a deluge of barbarians had overpowered and thus re-plunged into savagery. The nation of which the Egyptian priests were made to speak by Plato was the "latest, seventh, sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock, one that had been gradually spreading over the continent and islands of Europe." Thousands of years later the remnants of the evil or colored Atlanteans began to invade these new settlements, but were defeated and fled to remote parts where their descendants are now found. To the Atlanto-Aryan race are to be ascribed the masonry of Peru and the Pelasgian architecture of Europe; and traditions of white aborigines are found in many parts of the world besides South America. H.

Standing Stones of Callernish

THESE stones are on the Isle of Lewis, in the Hebrides, northwest of Scotland, and are perhaps the most perfect relic of the kind in Scotland. Such relics are often called Druidical, but they were constructed by a great race earlier than the Druids. E.

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The Trend of Twentieth Century Science

The Last Word About Heat

THE word electricity covers two distinct though interdependent phenomena. There is current electricity, the electric current as we find it for instance running along wires; and wave electricity, radiating in every direction through the ether from some starting point. The wave is a wave of *ether;* the current a current or drift of *electrons* — those units of "matter" which in a group of hundreds or thousands constitute an atom, atoms again uniting to constitute molecules. It is therefore obsolete science and something of a confusion of two phenomena — though we notice it in a recent number of the (London) *Spectator* — to define current electricity as ether in continuous motion.

Upon electrons heat too now depends, the molecular motions being secondary. Says Fournier d'Albe:

> The electrons in a metal are probably the sole carriers of heat. The atoms are fixed in position, and if heat is "a mode of motion" that motion is not, as Tyndall believed, a vibration of the atoms, but the darting about of the particles of electricity [electrons] at planetary velocities.

A *hot* molecule is therefore one in which the contained electrons are in motion "at planetary velocities," sending heat waves into the ether as they move, these waves being capable of exciting the electrons in other, cooler, molecules to behave similarly. An *electrically charged* molecule is one in which some of the contained electrons are collected at the surface of the little sphere, anxious to burst away and in so doing setting up waves in the ether that are longer than those of heat. The electrons in a *luminous* molecule are exciting etheric waves shorter and more rapid than those of heat.

The electrons are assumed to be in oscillatory motion as well as in motion along paths, just as a railway train may be swaying and shaking as well as going straight ahead. If, in the case of light emitted from a luminous mass or molecule, each oscillation makes a wave in the ether, then, since we know the number of waves corresponding to each color, we know the rate of the oscillations of the electrons in that molecule. Slower oscillations would produce the slower, longer waves of heat. Still slower oscillations, the still slower and longer oscillations of the electric (or Hertzian) waves. An electron also sends out waves whenever it is suddenly checked — as by striking against another; or whenever it suddenly gets free — as by leaping from the surface of a charged molecule.

This oscillation, an eternal motion, is not peculiar to electrons. It obtains from them up through the atom and molecule to visible particles, which, suspended in a fluid, can be *seen* to move, a motion then called "Brownian." In rate, it tends to be inversely proportional in speed to the size of the particle, whether just visible or, as with molecules and electrons, immeasurably far below visibility. As to *how* far, science offers us the following pictures. Magnify a drop of water to the size of the earth, and the molecules would be the size of tennis balls. Magnify one of these to the size of a large public hall, and the contained electrons would be the size of a printer's full stops. There are even considerations which suggest that the electrons themselves may contain another order of still minuter units. But imagination is here far beyond its depth.

Of the etheric waves known to us, our visible light spectrum constitutes one octave. Above that is an octave of ultra-violet waves, and above that again an octave of Schumann rays in vacuo. Below it are seven octaves of heat waves. Then comes a gap we have not yet studied; then many octaves of electric or Hertzian waves.

The present physicist's elements of the universe are therefore (1) Motion (2) of electrons (3) in the ether. But the electron answers to no definition of matter ever framed, *since its mass or quantity of matter is found to vary with its speed* from nothing to infinity according as the speed approaches nil on the one side or that of a light-wave on the other! Mass being therefore a mere function of speed, an aspect which speed presents to investigation and certain kinds of measurement, "matter" is reduced to *immaterial* speeding points and as such disappears. The elements are therefore motion (of electric points) and ether. And the electricity is really subjective, conscious, actuated by cosmic will and ideation.

STUDENT

The Weight and Smell of Space

AN ordinary person, if asked the weight of a cubic yard of space, would naturally reply that space cannot have weight. If logically trained he would say that space and weight cannot be brought together in the same act of thought. The question is therefore verbal only and cannot be answered because it cannot have any meaning.

The same applies to speculations about the limitation of space and time. Words having ceased to be the counters of ideas, can be argued about to any extent. Is space curved? If so, and if the curve is uniform, it will return into itself from behind. The entirety of space will therefore be comprised by this x-dimensional sphere.

In *Popular Astronomy* Professor Pickering develops this speculation. He says:

> Every one who considers the question of proceeding indefinitely along a straight line must feel the impossibility of coming to a point where there is no space beyond him, and yet at the same time he must feel that infinite space is itself an impossibility. To avoid this difficulty it has been suggested that space is curved, with a definite radius and direction of curvature at every point. . . . Now it is a property of infinite space, of any number of dimensions, that if it be properly curved, and inserted in space of one higher dimension, it will become finite. Thus if infinite space of one dimension, represented by a straight line, be properly curved and inserted in a plane, it will become the periphery of an ellipse; if uniformly curved it will become that of a circle. . . . Similarly if ordinary or three-dimensional space be properly curved, and inserted in space of four dimensions, it will become finite in volume, and represent what would correspond to the surface of a fourth-dimensional solid. Thus if we should go far enough east, we should reach the west. . . .

and so on.

The whole speculation is of course verbal only. We know of curved matter and curved figures *in* space, just as we know of weighty matter and odorous matter. We can no more properly transfer the curves to space itself than we can transfer the weight or the odor.

The same flaw is in the statement that we cannot conceive space as unlimited, as infinite. It is even said that it would take infinite time to do so. Here again a concept derived from matter is introduced. We conceive of a hill 600 feet high by taking some easy conception, such as 100 feet, and adding quickly — which is multiplying. If space were somehow some infinitely large hill it is true that the perfect mental pictures of it, made by additions of 100 feet, would take infinite time. Here again a material quality, that of linear dimension, has been transferred as illegitimately as would be weight or odor, and brought near to a concept with which it cannot blend. *Space is subjective* and any attempt to transfer to it the qualities of the objective leads to foolishness. What the eye — and after it the brain-mind — perceives is not space at all, merely the notness of visual perception. The true idea of space is bare subjectivity, ground of all active and functioning consciousness from the Logos downward, ground of all that *subjective-perceived-as-objective* which we call matter. Apply the real property of space to matter, and we can philosophize; apply the illusion-properties of matter to space, and we are in bottomless confusion. STUDENT

The Structure of Water

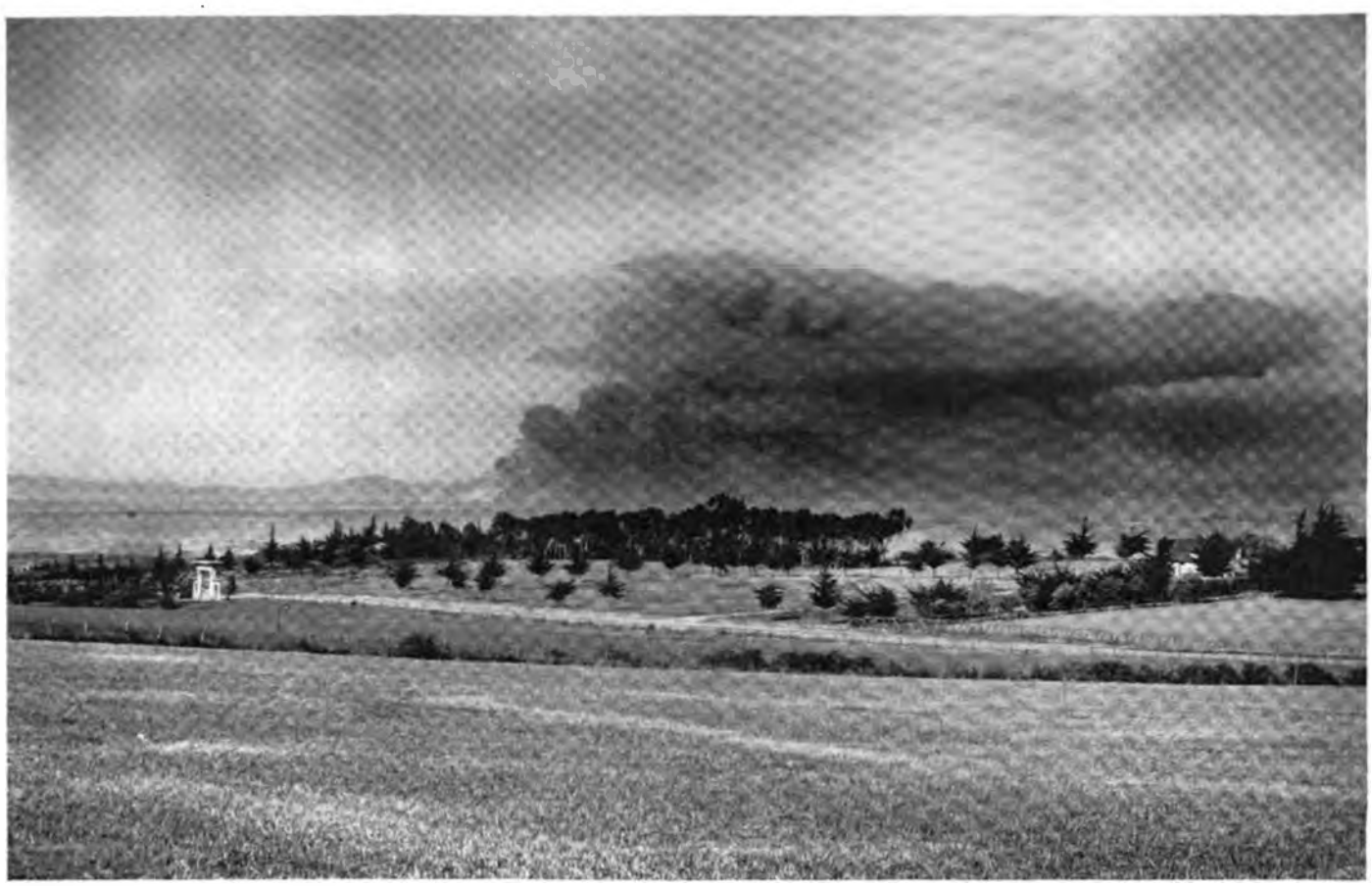
THERE are several bits of evidence that water, which seems to us so absolutely homogeneous, possesses in reality a structure. The last of these was pointed out by Professor Thomson in his recent lectures on light before the Royal Institution.

As is now recognized, there is no essential difference between light waves and electric waves. It is merely that the latter are longer, even miles in length. Their speed through the ether is the same, 186,000 miles per second. Another rule comes into play, however, when they pass through dense mediums — glass, for example. In that case the shorter the wave the slower the passage. Violet waves therefore move more slowly than red; still more slowly than the much longer electric waves.

Nevertheless it is found that in passing through *water* the electric waves have only one-seventh the speed of the luminous ones, thus breaking the rule for dense mediums. Water consequently appears to have a structure, a structure of the ether within or between its molecules. This can no more be pictured with certainty than can the ether itself. But it would seem that it must be, or give rise to, a vibration of a rapidity somewhat that of light, much more rapid therefore than that of electricity and compelling the latter to slow down to a seventh. STUDENT

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Nature Studies



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SMOKE CLOUD FROM FOREST FIRE

On the foot-hills east of San Diego, about 20 miles distant, as seen from the International Theosophical Headquarters, Point Loma, California, July 10, 1910

Blunders of Instinct in Birds

IT was an important stage in the development of our knowledge in this civilization when people became dissatisfied with the dogmatic and summary way in which theology treated the problems of nature, and began to inquire for themselves. They discovered that law reigns everywhere, and thus was reborn the idea of evolution. But it is a pity that so much narrowness of conception and so much of the old dogmatic spirit should have entered into this inquiry.

A recent writer quotes Sydney Smith to the following effect:

> The bee that understands one particular style of architecture so well, once out of his own special line of business, that of making honey, is as stupid as a pebble-stone. . . . The bee now builds just as he built in the days of Homer, the bear is just as ignorant of good manners as he was two thousand years ago, or ages ago; the baboon still as unable to read and write as persons of honor or quality were in the days of Queen Elizabeth.

Taking this in conjunction with the fact that the familiar animal types have remained practically unchanged for thousands of years, we see an awkward difficulty in the way of some of the modern evolutionary theories. But once accept the teaching of Occult Science, that the *living (vital) soul* within the form is what progresses, and the difficulty vanishes. For then we see that it is not necessary that the form itself should be constantly changing; the evolving animal soul may pass through all the different stages of organic life in the course of its evolution, while the stages which it leaves behind remain as they were and afford tenements for animal monads that are further back in their evolution. In fact, what we find on the earth is a set of *types,* which seem to have been temporarily fixed a long time ago, and from which the variations are slight; whereas some of the modern theories would lead us to expect to find an indefinite number of forms imperceptibly passing one into another and continually changing.

The various animal types are endowed with various degrees of mental capacity and exhibit that low class of mentality which we call "instinct." This instinct consists of ingrained ideas and habits, received ages ago when the species belonging to the present cycle of evolution first emerged from the astral world into the physical, and but little modified since. New habits are indeed slowly acquired, to suit altered circumstances; for nothing in nature stagnates; but this mental growth is very slow.

The writer mentioned (in the *Popular Science Monthly*) gives some interesting illustrations of this. He points out that in birds the instinct takes the form of what he calls the "reproductive cycle," a series of acts performed every year during the nesting season with clock-like regularity. So great is the likeness to mechanism that little incidents suffice to throw the wheels out of gear, as it were, and ludicrous mistakes are made. Birds often seem to forget whether they are still building or whether they have already hatched, and to get the businesses mixed. A robin was seen to take a piece of string and fly with it to a tree, as if to build a nest. When she reached the tree, she found a nest full of young birds — her own. The feeding instinct rose up, and she started to cram the string down the throat of one of the nestlings, as though the string were a worm.

No doubt all observers of nature can furnish similar instances of fatuity on the part of our younger brothers; but let us not forget the beam that is in our own eye. Speaking of fatuity, it would be easy to multiply instances of its manifestation in the human kingdom, sufficient to move a tender-hearted angel to a state in which laughter and tears would be strangely jumbled. We may be smarter than the robin in the matter of domestic economy, but in our intellect we are most of us still in the instinctual stage, actuated by ingrained ideas which often become mixed. So we can hardly afford to laugh at the birds.

Animals are neither clock-work mechanisms, as some would have us think, nor perfected in wisdom, as others would have us think. They are beings at a certain stage of their evolution. On the whole their affairs are conducted with admirable wisdom; but, like their elder brothers, they make mistakes. We can educate them to a great extent. STUDENT

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From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives as I know, pre-eminently in yours.

Master or Servant?

The Mind is the great slayer of the real.
The Voice of the Silence

THEOSOPHY teaches that the brain-mind is not the highest faculty of the human being. It shows that the real Man is the immortal Soul who incarnates life after life in an animal body possessing a brain-mind which should be made the instrument of the soul, and through which all the powers of the animal should be made to serve the Soul. It is only when the mind is used in this way that the truth can be seen, and true progress can be made. In fact, degrees of progress really consist in the extent to which the Soul is the dominant factor in action.

When the light of the Soul overshadows man all the powers of the lower animal are wholly at its command, and the whole life is illuminated with Knowledge, Wisdom and Compassion; for the Soul already knows; it has the experience of aeons to draw upon, and "is the Perceiver; is assuredly vision itself pure and simple; unmodified; and looks directly upon ideas" (Patanjali, *Yoga Aphorisms*). The Soul is Divine and makes man a God. The brain is indebted to it for the stray flashes of truth upon which it builds elaborate theories; but without the continuous light of the Soul the brain-mind is sure to wander far into the wilderness of delusion. When it takes complete control, to the exclusion of the Soul, it will land in a sea of absurdity differing but little from sheer insanity; but still its position will appear perfectly plausible to itself, because, without the Soul, it has no means of knowing the truth. It has a marvelous faculty which enables it to prove anything from any hypothesis whatever, if it

WE know the arduous strife, the eternal laws
To which the triumph of all good is given,
High sacrifice, and labor without pause,
Even to the death: — else wherefore should the eye
Of man converse with immortality?

Wordsworth

wants to, and will psychologize itself into believing its conclusion. The fact that it can prove conclusively to its own satisfaction, that the whole universe is built of Force and Matter, and nothing but Force and Matter, is sufficient evidence of what the human mind can do with a hypothesis. The science of the last century, for the most part, exiled the Soul, denied even its existence, and exalted the brain-mind to the place of honor.

Thinking to fortify themselves against error the devotees of modern science adopted as a fundamental axiom, that all phenomena should be explained by the fewest, simplest, and most evident causes; that the basis of a hypothesis should consist of the smallest possible number of well-known and accepted facts, and that these should be neither multiplied nor extended until they could not by any possibility be made to explain the phenomena in question.

Nothing, of course, could have been more evident than the existence of force and matter. Now, it said, let us explain all the phenomena of the whole universe upon the hypothesis that there exists nothing but Force and Matter. We will introduce no other factor into our hypothesis until we find facts that could not have been caused by any combination of these two. This would have been all very well if the ultimate nature of force and matter had been known and understood by the brain-mind. But as force and matter were themselves mysteries to it, as great as any phenomenon that they were expected to solve, they, therefore, *ipso facto*, could explain nothing. Nevertheless, with these two unknown factors the scientific mind proceeded to explain all other unknown phenomena in the universe.

Anyone understanding the *modus operandi* and powers of the human mind could have foretold the result. It would sternly refuse to add another factor to its hypothesis, but would proceed to endow both force and matter with qualities and powers which they do not possess. At last the climax of absurdity would be reached, which would still look like the truth to the mind of the pedantic theorist, although it would be instantly rejected by the intelligence of a child. The inheritors of this colossal Frankenstein, although still worshipers of their god, do not know where they are.

If further evidence were needed as to what this instrument of the Soul, without the Soul to guide it, can do with meager hypotheses, one has but to turn to the archaeology of the last century and find what it has done there. These are some of the hypotheses which all records of the past were forbidden to upset:

1. Man has evolved from primitive Force and Matter.
2. Europeans and Americans are the crown and apex of this evolution.
3. European and American civilization has been evolved during the last millennium or two; this is clear because its short history goes back to its ignorant, even savage, state.
4. All the rest of humanity before the European civilization began must have been ignorant and savage, but little removed from the animal.
5. Any wonderful remains of ancient humanity must be abnormal freaks of savagery.

N. B. Everything we find must conform to these hypotheses.

And prejudice, aided by the psychological influence of a 6000 years' existence for the whole universe, is quite capable of performing the task. It finds in Egypt a pyramid, anywhere from 3000 to 100,000 years old, and of such marvelous workmanship that probably no architect could find workmen anywhere in the world today who could even duplicate it; and who in the world would ever conceive it! Yet the prejudiced brain only says, "Marvelous, indeed, that barbarians could do such a thing!"

Then it turns to Egyptian art, with its majesty of form and sublimity of conception, and colors that have lasted all these thousands of years, and which we would do well to reproduce; yet, forgetting all about the pyramid, prejudice says, "Marvelous that barbarians could have done all this!"

Next it investigates the other scientific attainments of that old people, and finds that their mathematics, astronomy, physics, and even physiology and surgery, were perhaps fully equal to our own. Nevertheless, the brain-mind, forgetting about the pyramid and the art, says, "Wonderful that those old Egyptian barbarians should have known so much science!"

Again, it turns to their government, jurisprudence, and political economy, and finds that in their own way these also were at least equal to our own; yet, ignoring all else, prejudice repeats, "Marvelous that those Egyptian barbarians were so wonderfully developed in these matters!"

Finally, it finds that old Egypt had a literature that would even cast shadows on our own Shakespeare; and, finally, it says, "Marvelous that barbarians should have such a literature!"

What it has done for past Egypt it has done for past Africa, past America, past Australia, past and present Asia, and even its own past Europe. With all the evidence that there existed, thousands of years ago, civilizations both great and extensive, it resolutely refused to extend its hypotheses one iota.

For mind is like a mirror: it gathers dust while it reflects. It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions.— *The Voice of the Silence.*

WILLIAM SCOTT

FOR then you will see that for logic, consistency, profound philosophy, divine mercy, and equity, this doctrine of Reincarnation has not its equal on earth. It is a belief in a perpetual progress for each incarnating Ego, or divine soul, in an evolution from the outward into the inward, from the material to the Spiritual, arriving at the end of each stage at absolute unity with the divine Principle. From strength to strength, from the beauty and perfection of one plane to the greater beauty and perfection of another, with accessions of new glory, of fresh knowledge and power, in each cycle — such is the destiny of every Ego, which thus becomes its own savior in each world and incarnation. — H. P. Blavatsky, in *The Key to Theosophy*, p. 153

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THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Why should Theosophists be so indignant when they are called atheists? Surely that is not a term of reproach which has been accepted by some men of high standing and of undoubted honor. Theosophy repudiates the personal God; why then object to the name of atheist?

Answer How can we say there is no God without putting ourselves in the foolish position of asserting a negative? A positive negative is an absurdity, and so is atheism. When carefully examined all philosophic denials of popular or dogmatic theology are found to be refusals to accept an unreasonable explanation of the unknown. The popular God is just such an unreasonable and indeed impossible, because self-contradictory, theory, put forward as a dogma and rejected as such by intelligent people who believe that there is a rational explanation of man's relation to the unknown heart of the Universe.

The Church offers man a substitute for truth and calls it God; it offers him a substitute for right conduct and calls it salvation, or a scheme of salvation, partly invented and partly copied and imitated from the remains of those ancient "Mysteries" in which men were taught in dramatic symbolism the real nature of the body and soul of man, his position in the world, his duty in life, his origin and also his goal and his next great step in evolution.

There is a certain class of people of small intelligence, with a certain amount of mental acuteness but no wisdom, no power to grasp fundamental propositions, no depth or strength of character or of reason beyond a superficial brilliancy of brain action. Some of these have accepted the title of atheist and made it a term of contempt by their shallowness, vulgarity, and in a few instances by their gross immorality. There have also been men of unquestioned purity of life, of noble aspiration, of honest love of truth and obvious love of humanity, who have also accepted the name of atheist. But of the latter, if we read their own statements about their views, we find that their so-called atheism is a profound reverence for the Unknown and a refusal to accept any theory whatever that makes the great mystery ridiculous, vulgar, unphilosophical, or unreasonable; we find their concept of reason is so lofty as to include all that the religionist professes of faith, worship, and aspiration, and goes beyond it; while in morality they have stood as examples to all that not even their enemies could altogether defame successfully, in spite of persistent slanders. We can only regret that they should have accepted a title flung at them in contempt and so perhaps allowed their own honest inquiries and searching for truth to be easily misrepresented. For if we unconsciously have in our mind the seed of a mental suggestion such as that carried by the term atheist, and if we then try to understand the philosophy of a man who is called an atheist, we shall almost unavoidably and unsuspectingly be guilty of attributing to him motives that are not justified by his actual teachings or speculations.

For this reason it is necessary for Theosophists to repudiate the insinuation of atheism thrown at them by their enemies. Madame Blavatsky frequently fought this charge and clearly defined the position of the Theosophist, not falling into the trap of admitting the ecclesiastical theory of a personal man-god as the Absolute, and as the only alternative to atheism.

Those who allow themselves to be called Theosophists have a serious responsibility towards the Theosophical Movement, and one duty is to defend it against the imputation of false motives and false doctrines such as atheism, anarchy, and immorality, which are so foreign to the Theosophic teaching and so opposed to the Theosophic ideal of life. A man who has a lofty ideal of government, so lofty that he aims at nothing less than the ideal state of universal self-government according to the *divine* law of Nature, should not accept a wrong title and thus only flaunt a fallacy in the eyes of a bewildered public.

No Theosophist should fall into the trap, spread by his own vanity, of a desire to be a marked man, the standard-bearer of a single ideal so lofty as to be wholly out of reach of the masses. Theosophy is for the helping of the world, and people are not happy in its ranks who only seek to flash the light of their knowledge in the eyes of the truth-seekers who are so easily led astray or bewildered before they have seen the real light of true Theosophy.

Purity of life is the very foundation of the Theosophic life, purity both public and private, and without quibble or any reservation, simply purity. So the Theosophist who has at heart the good of the Cause will never allow himself to be falsely accused of holding views contrary to the teachings of Theosophy. STUDENT



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A LOMALAND CAÑON

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

Did Christianity Invent Compassion?

THE incidental mention, in a paper on Oriental art, of the Buddhist Lamaistic picture of Kwanyin, as representing "a mystical conception of Pity at the heart of the world, perfuming with dropped flowers the stony mountains and the barren waters over which this incarnation of a divine tenderness is floating" — may serve as text for some remarks on that preposterous idea, which is maintained in some quarters, that compassion was brought into the world by Jesus Christ or by Christianity.

The CENTURY PATH has had occasion to refer to this on more than one occasion, in connexion with assertions to that effect made by publications which lay claim to erudition. Of course one cannot expect that anybody advocating a variety of different points of view on various standard topics can always make these dovetail exactly at the points of contact; but an indication of error does not necessarily imply censure. Nor do we assign blame in pointing out that the source of error in this case arises from an attempt to combine scholarship with the holding of a brief for established religion. When these two interests conflict, one or the other has to be sacrificed. In this case it is the scholarship that suffers; for what real scholar can seriously maintain such a proposition as that compassion received its first recognition as a working gospel from Jesus Christ or from Christianity?

Nor will it do to try to save the situation by admitting that compassion was known before Jesus, while reserving that it was Jesus Christ who made it a working power. For scholarship can show that compassion was not merely an incident but the essence of pre-Christian religion. What of Buddhism, for instance? Can compassion be said to be a mere incident in Buddhism? Is it not rather the very corner-stone — nay, virtually a synonym for Buddhism? (Of course it is not of any sectarian Buddhism that we speak; but as a mere matter of fact, there is exceedingly little sectarianism in Buddhism; it is against the very principle of that religion.)

The habit of regarding the whole world as indifferent or ruthless before the advent of Christianity, is part and parcel of that insular ignorance which has caused Western culture to mistake its infant footsteps for the vanguard of progress. It is on all fours with the notion that Oriental nations are just naturally barbarous and that they represent a lower stage in a scale of evolution of which we represent the summit. Those ideas are dissipating in the rising dawn of a wider culture. We realize that such races are at least our equals in intellectual and moral power, and even suspect that they may be our superiors in some things.

How absurd, then, to imagine that they should have missed such a truth as that compassion is the keystone of the temple of truth!

But there is no need to argue on *a priori* grounds when the evidence from facts suffices. Christianity simply did *not* introduce compassion, in any sense of the phrase. To maintain it we must do violence to history, and stultify our claims to common-sense and scholarship.

The best we can bring forward in support of such a case, is, that at the time when Christianity gained ground, there was need of a religion of compassion, just as there is today, 1910 *post Jesum*. But such is the case in regard to all religions; they are preached at a time when they are needed. Or, if we choose to regard the word "world" as meaning the decaying Roman empire plus a few relics of Asiatic civilizations, then perhaps (though many eminent thinkers deny it) we might make out a case for Christianity as a civilizing force. But that is to leave out of account all other places and times, and implies that for purposes of religious argument, we step out of our scholarly sphere into a special mouldy corner.

The notion that Christianity introduced compassion rests largely on an idea that our civilization is highly distinguished by the cherishing and cultivation of that virtue, and that preceding or alien civilizations were and are lacking in the same. But there are various ideas abroad as to both the quantity and the quality of the compassion which distinguishes us. It would be only too easy to enumerate a few symptoms of our civilization which seem to indicate that we could do with a little more real Pity.

But we are not denying that there is of course compassion in Christianity. There is plenty in the New Testament, plenty in the pulpit, perhaps. What we need to do, in order to get a just view, is to look at religion in a universal way, not at Christianity alone or at any one religion. We find in other religions the true original teachings overlaid by perversions. Buddhism knows its two opposed schools of the Yellow-Cap and the Red-Cap doctrines; the former standing for knowledge and self-sacrifice, the latter for selfish and dogmatic power. The same thing happens in other religions. Shall we, then, compare the true doctrine of Christianity with the perverted doctrine of Buddhism? Very good; then it is open for a Buddhist to retaliate with the same weapon.

The fact that upholders of ecclesiastical claims should have resorted to the above argument indicates that they relinquish even the pretense of basing the supremacy of their church on any other qualification. And indeed who would think of calling Christianity a specially intellectual or mystical or aesthetic or philosophical religion? Thus the last stone seems to have been kicked from under the feet of ecclesiasticism. The most it can lay claim to is to being a humble follower, a hander-on of the Light of the ages (and what a noble calling it is!); not the originator of that which it is privileged to bestow. STUDENT

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

A Symbolical Language

THERE *was* a universal mystery-language, in which all the World-Scriptures were written, from Vedas to *Revelation*, from the *Book of the Dead* to the *Acts*. One of the keys, at any rate — the numerical and geometrical key — to the Mystery Speech is now rescued; an ancient language, truly, which up to this time remained hidden. . . . If, indeed, the Bible is forced on the acceptance of the world in its dead-letter meaning, in the face of the modern discoveries by Orientalists and the efforts of independent students and kabalists, it is easy to prophesy that even the present new generations of Europe and America will repudiate it, as all the materialists and logicians have done. For, the more one studies ancient religious texts, the more one finds that the ground-work of the New Testament is the same as the ground-work of the Vedas, of the Egyptian theogony, and the Mazdean allegories. (H. P. Blavatsky, *Studies in Occultism*.)

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Were the Ancient Oracles Frauds?

THIS is a most weighty testimony indeed in favor of the antient oracles, and prediction in general. I shall therefore observe, in answer to the followers of Van Dale, Fontenelle, and others who have endeavoured to prove that the oracles of the antients were nothing more than the tricks of fraudulent priests, that to suppose mankind should have been the dupes of such impositions for the space of three thousand years, would exceed the most extravagant fiction in romance. For how is it possible, even if these priests had been a thousand times more cunning and deceitful than they are supposed to have been, that they could have kept such a secret so impenetrable in every city and province where there were any oracles, as never to have given themselves the lie in any particular? Is it possible that there should never have been one man among them of so much worth as to abhor such impostures? that there should never have been any so inconsiderate as unluckily to discover all the mystery for want of some precautions? that no man should ever have explored the sanctuaries, subterraneous passages, and caverns, where it is pretended they kept their machines? that they should never have had occasion for workmen to repair them? that only they should have had the secret of composing drugs proper to create extraordinary dreams? and, lastly, that they should have perpetually succeeded one another, and conveyed their machines and their juggling tricks to all those that were to follow them in the same employments from age to age, and from generation to generation, and yet no man have been ever able to detect the imposition?

Besides, who were these priests, that, as it is pretended, were monsters of cruelty, fraud, and malice? They were the most honourable men among the heathens,* and such as were most esteemed for their piety and probity. They were sometimes magistrates and philosophers. Thus Plutarch † informs us in one of his treatises, that he was himself, to a very old age, the priest of Apollo of Delphi, and that he presided in this character over the oracle, the sacrifices, and all the other ceremonies of this deity for many years. Depraved as the age is, will any one be hardy enough to assert that a man of such probity, of such gravity of manners, of so much penetration, learning, and judgment as Plutarch, was a cheat and an impostor by profession? That he was capable of speaking through a hollow image to counterfeit the voice of Apollo? Or of suborning a female to act the part of one possessed, when she was seated on the Tripos? There is not surely any one so lost to shame, so devoid of common sense, as to make such an assertion.

Again, how could those clear and precise oracles have been produced by fraud, in which what was done in one place was foretold in another, as in that famous oracle which was delivered to the ambassadors of Croesus? This most stupid of kings, and most unfortunate of cooks, as he is justly called by Maximus Tyrius, in order to try the veracity of the oracles, had determined, it seems, in a secret part of his palace to do something to which no one should be privy but himself, and sent to the oracle of Apollo to tell him what he was doing. His messengers returned with the following answer:

Οιδα δ' εγω ψαμμου τ' αριθμον και μετρα θαλασσης
Και κωφου συνιημι, και ου λαλεοντος ακουω.
Οδμη δ' ες φρενας ηλθε κραταιρινοιο χελωνης
Εψομενης εν χαλκῳ αμ' αρνειοισι κρεεσσιν
Η‹ χαλκος μεν υπεστρωται, χαλκον δ' επιεσται.

i. e.:

The sand's amount, the measures of the sea,
Tho' vast the number, are well known to me;
I know the thoughts within the dumb concealed,
And words I hear by language unrevealed.
Even now the odours to my sense that rise
A tortoise boiling, with a lamb, supplies,
Where brass below and brass above it lies.

Croesus it seems was, at the very time when this oracle was delivered, boiling a lamb and tortoise together in a brazen vessel. This story is first related by Herodotus, *Hist.* lib. i, c. 8 [? cc. 47, 48], and after him by various other writers, both heathen and christian, and among the rest by Basil, who, with the rest of the fathers, says that the devil was the author of it. Now the fact is as certain as any in antiquity. Besides, it is not the only one of this nature: Cicero, Valerius Maximus, Dionysius Halicarnasseus, Strabo, Florus, etc., relate several instances of predictions having been verified in one place of what was doing in another. Plutarch in the life of Paulus Aemilius, and in that of Sylla, adds others also; but one especially that happened in the reign of Domitian, and of the truth of which he says no man doubted in his time. The circumstance, as related also by Augustine, lib. ii, *de Civit. Dei*, cap. 24, was, that a servant of one Lucius Pontius prophetically exclaimed, "I come a messenger from Bellona, the victory Sylla is thine." He afterwards added that the capitol would be in flames. Having said this, he immediately left the camp, and the next day returned more rapidly, and exclaimed that the capitol had been burnt. And the capitol it seems had in reality been on fire. Augustine adds that it was easy for the devil to foresee this, and most rapidly to tell it. Indeed, such predictions must have been the effect of inspiration, either from divinity, or from some of the genera between divinity and man; and hence Augustine, very consistently with his religion, ascribed them to an evil daemon. The Platonic reader, however, will easily account for most of them more rationally, as he *scientifically* knows that divination has *deity* for its origin; and that, when the persons inspired are worthy characters, and the predictions beneficial, such inspiration cannot be the offspring of fraudulent spirits.

It is very justly indeed observed by Plutarch, in his treatise concerning the Pythian oracles, that with respect to cursory predictions, some one might foretell that a certain person should be victorious in battle, and he accordingly conquered; that such a city should be subverted, and it was accordingly destroyed; but, says he, *when not only the event is foretold, but how, and when, after what, and by whom, it shall be effected, this is no conjecture of things which may perhaps take place, but a premanifestation of things which will absolutely happen.*

Should it be asked why such inspiration, if it once existed, no longer exists at present, I reply by repeating what I have said . . . that when those circulations take place, mentioned in a note on the eighth book of *The Republic*, during which the parts of the earth subsist according to nature, and this is accompanied with a concurrence of proper *instruments, times, and places*, then divine illumination is abundantly and properly received. But when parts of the earth subsist contrary to nature as at present, and which has been the case ever since the oracles ceased, then as there is no longer an aptitude of *places, instruments, and times*, divine influence can no longer be received, though the illuminations of divine natures continue *immutably* the same; just, says Proclus, as if a face standing in the same position, a mirror should at one time receive a clear image of it, and at another, one obscure and debile, or indeed, no image at all. For, as the same incomparable man further observes, it is no more proper to refer the defect of divine inspiration to the Gods, than to accuse the sun as the cause of the moon being eclipsed, instead of the conical shadow of the earth into which the moon falls. (Thomas Taylor's *Plato*, Vol. iii, pp. 314-317. Note on the *Phaedrus*.)

* The pontiffs and other priests among the Greeks, as well as among the Romans, held the first rank of honour. They were usually taken from noble or patrician families. Plutarch asserts that in some parts of Greece their dignity was equal to that of kings. In the first ages, indeed, kings themselves were often priests, diviners, and augurs. This we may learn from Aristotle in the third book of his *Politics*, c. 10; from Cicero, *de Divin.*, lib. i, and *de Leg.* i, 2 [? lib., i, 1], where he speaks of Romulus and Numa; from Homer, Iliad vi, 1, 76, and Virgil, *Aen.* 3 [? lib. iii, ll. 359-363, *et passim*], when they speak of Helenus, and from the latter also when he speaks of king Anius, *Aen.* iii, 1, 80. *Rex Anius, rex idem hominum, Phoebique sacerdos.* Who can believe that kings, princes, and persons of the first quality were capable of carrying on the trade of jugglers, and amusing the people by delusions and tricks of legerdemain?

† Plutarch, *Lib. an sẽni gerenda sit Respublica.*

Mineral Life, Vegetable Life etc.

THE present epoch in science is described as one in which are being broken down the barriers between the special departments — of chemistry, physics, and biology, mainly. The absence of sharp demarcation between mineral and plant, plant and animal, indicate a uniformity of plan which agrees likewise with our instinctive searching for unity. Research ever tends to prove, in defiance of much predilection for a contrary theory, that the whole universe is alive and intelligent. When we find the same laws ruling in the lower as in the higher kingdoms, we may say either that the plants and animals are automatic machines, or that the minerals are living beings. The difference is that life and intelligence are comprehensible things, since we have them ourselves, whereas automatism and blind force are inconceivable superstitions. Not long ago physical matter, whose unit was supposed to be the atom, was regarded as an irresolvable ultimate; and to it were attributed the characteristic properties of inertia, weight, and inertness. But now we have resolved physical matter and its atom into something which we can only define as electric charges isolated from matter and carried apparently by particles of a finer substance whose atoms go to make up the atoms of the chemical elements. And so far from being inert, matter is seen to consist of something that is always in

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rapid motion. Crystals are seen to reproduce their kind and to be bred by the dropping of crystal germs into solutions. Metals are subject to the action of drugs and to disease. Mixtures of crystalline and colloid liquids produce phenomena resembling the actions of living organisms in search of food, swallowing each other, budding, and reproducing themselves by fission. Everything tends to show that the mineral kingdom is a distinct kingdom of nature, full of animate beings, distinguishable into species.

But things which shade imperceptibly into one another are not necessarily the same, any more than blue is red because the rainbow colors overlap. We can always distinguish things into classes, though the classes may overlap and the borders be indistinct. So the mineral kingdom, the animal, the vegetable, and the human, are all distinct kingdoms.

These distinctions are recognized by science, and there is the attempt to annul them by attributing all natural phenomena to "energy" or "the properties inherent in matter," or some other equally vague expression. This is tantamount to making energy and the properties inherent in matter equivalent to mind and will; in fact, it is merely using other terms to express the same old idea. In every kingdom of nature we see the manifestation of intelligent purpose, desire, perception, etc., which indicate the presence of *beings* of some order or other. In *The Secret Doctrine* these beings are spoken of as the Monads — the mineral Monad, the vegetable Monad, and so on. Other words are Lives, Gods, Atoms (in an older sense of the word). In the mineral kingdom then, we have to recognize that mineral Monads are undergoing a course of evolution, that which is spiritual expressing itself in material form and continually evolving more and more perfect forms. There is an old Kabalistic aphorism which runs:

> A stone becomes a plant; a plant, a beast; the beast, a man; a man, a spirit; and the spirit, a god.

And we are informed that

> "the spark" informs all the kingdoms in turn before it enters into and informs divine man, between whom and its predecessor, animal man, there is all the difference in the world.

There are two primary creations, that of Light or Spirit, and that of Darkness or Matter. These constitute that ever-present duality, the interaction between which makes the phenomena of life. All scientific research endeavors to analyse nature into these two components; we are always searching for an ultimate life, or energy or spirit, and for a basic matter or substance. But we can only separate them partially; no finite mind can grasp the idea of force separate from its vehicle; and when we have analysed matter into a comparatively inert basis and a comparatively immaterial form of energy, we find that the inert basis still has life and movement in it, and the force is still clothed with a finer form of matter.

To conclude: we must see in all nature a process of evolution by which conscious Beings are expressing themselves in material forms; and this process is divided into different stages — mineral evolution, plant evolution, and the others which we know, and some which we do not know. STUDENT

White, Yellow, and Black

IN an article in *Black and White* (London) a writer talks about the "race-problem," showing that the ascendancy of the Whites, until recently unchallenged, was impaired by the victory of Abyssinia over Italy, and of Japan over Russia. The men in great cities should reconsider their attitude toward the elementary forces of food, sex, and religion, if they are to maintain their ascendency; for in fifty years many Blacks and most Yellows may be as well educated and physically stronger. The hundred million pounds spent in missionary effort by Great Britain last century has left the "heathen" no better, but, (as some think) worse. There is more misery, illness, crime, monotony, and failure among a hundred million Russians and English (to specify two Christian nations) than among a hundred million Blacks. The writer gets to the foot of column three without seeming to arrive at any moral or advice; but he has a dig at altruism, which seems to indicate that he blames Occidental religion for our weakness. Islâm teaches the negro convert self-reliance, but Christianity teaches him "humility, subjection, charity, self-sacrifice, and brotherly love." Is it the inference that we must give up these virtues? Are we to maintain our supremacy by becoming even lustier than the negro? Is it our reason for studying the sex question that we may become even more prolific than he?

It is impossible in any case. The White race cannot compete successfully on such grounds with the Yellow or the Black. We must find out in what qualities we (really) are superior. Thus is our course in evolution forced upon us. If we are to continue on materialistic and aggressive lines, we shall have to play second fiddle; that is what it seems to amount to.

The seeming attempt by many to confound self-sacrifice and altruism with self-indulgent sentimentality is scarcely worth notice. It is not the virtues of Christians that weaken their stamina and corrupt other races; it is their vices. The doubtful best that can be said for this argument is that honest violence and greed may be better than violence and greed coated over with a glaze of hypocrisy.

A false issue between altruism and national self-assertion is frequently raised; for Christianism has become associated with weakness, and our force is directed upon materialistic lines. We need to combine the ideas of self-sacrifice and strength, and restore the ancient notion of honor and virtue, which was not weak and sentimental, and did not contemn pity and forbearance.

Nothing can be more unreliable than attempts at prophecy. Why should the prophets be right now when they were so wrong before? The future is always a surprise; races do not behave as expected. What was more popularly unsuspected than the rise of Japan? At any moment a new factor may crop up and totally change the outlook. Conventional observers see nothing in humanity but gravitational force, inertia, momentum — food, lust of acquisition, etc. It is shallow philosophy that sees in the drama of races nothing but the crude familiar types of melodrama — heroes and villains. Is our fellow-man of another color necessarily bent on cutting our throat?

If one may venture at all on prophecy, one might anticipate that the future will witness intelligent conferences of statesmen, engaged in discussing problems calmly and wisely, and quietly ignoring the heated claptrap of the irresponsible public. The essential truths of religion admitted by all races, might form the basis of negotiations, and sectarianism be gently but decidedly over-ruled.

At any rate there is reason to believe that humanity will rise to the occasion and adjust itself to any new conditions that may arise. Prophets who talk about "we" and "what we must do" will discover that they do not speak for the real working forces in humanity and that wheels will roll on regardless of personal views. H. T. EDGE, B. A., (*Cantab.*)

Effect of Earth's Rotation on Projectiles

IS there any appreciable deviation in the flight of a projectile, fired northwards or southwards, due to the difference between the rotatory velocities of the earth's surface at the point of firing and the point of striking? This depends upon the latitude. But a writer in a scientific paper seems unaware of this fact, for he undertakes to find the deviation in a cannon-ball fired from the Equator towards the North Pole and traveling ten miles in 35 seconds. He makes the ball strike 105 feet to one side of its proper destination. This result is reached by the remarkable process of regarding the cosines of angles as proportional to the angles! He argues that, as the length of the ball's flight is about 1/600 of the earth's quadrant, the velocity of the earth's rotation in latitude 9′ will be diminished by 1/600. He takes the velocity at the Equator as being 1000 miles per hour, and makes a further error by making 1/600 of 1000 equal to 2. This makes the velocity at the latter point 2 miles an hour less than at the former, and he calls this 3 feet per second, thus getting 105 feet in the 35 seconds of the ball's flight.

But to find the velocity of the earth's rotation at any given latitude, we must multiply its equatorial velocity by the cosine of the latitude. Taking the equatorial velocity at 1000 miles per hour, the velocity in latitude 9′ is 999.9966 miles per hour, a difference of .0034 miles per hour, or about one-seventeenth of an inch per second, or 2 inches in the 35 seconds, instead of 105 feet. In latitude 30° the deviation would be about 67 feet, in latitude 60° about 117 feet; and if the ball were fired from the Pole, it would start from a place where the velocity is zero and reach a place in latitude 89° 51′ where it is 2.6 miles an hour, making a deviation of 133 feet, which is the maximum. As the earth's velocity at the Equator is more than 1000, these figures required to be increased in the ratio of 83 to 80.

TRAVERS

Stellar Aberration

WE have not seen an explanation of why — if the sun moves 12 miles per second, and the earth therefore 5 times faster through space at one time than it does six months later — the hodograph of the earth's orbit produced by aberration should be a circle. J.

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THE attention of our Readers is called to the Special Subscription Offer. See page 20.

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Art Music Literature and the Drama

The Portrait

TO tell the truth, there is no artistic work that requires more perspicacity than the bust or the portrait. There are many who believe that the work of an artist requires more manual dexterity than intelligence; but it is only necessary to look at a good bust to discover the error of this opinion.

If any artist reproduces only the outlines of the features, as does the photographer, without attempting to express the character of his subject, he deserves no admiration. The resemblance he should strive to express is the resemblance of the soul, which is the only resemblance that really matters. The eye of the painter or sculptor should penetrate beyond the mask, and all the features he shows in his work should be expressive — that is to say, they should help to reveal a soul.

A bust should be a biography. The busts made by Houdon, for instance, are really chapters from memories; they show epoch, race, profession and personal character. Look at his Rousseau and Voltaire. What a wonderful subtlety in the expression, which is the common quality of all the great men of the XVIII century. They are critics — they control all the then known principles, they have searching penetrating eyes. . . .

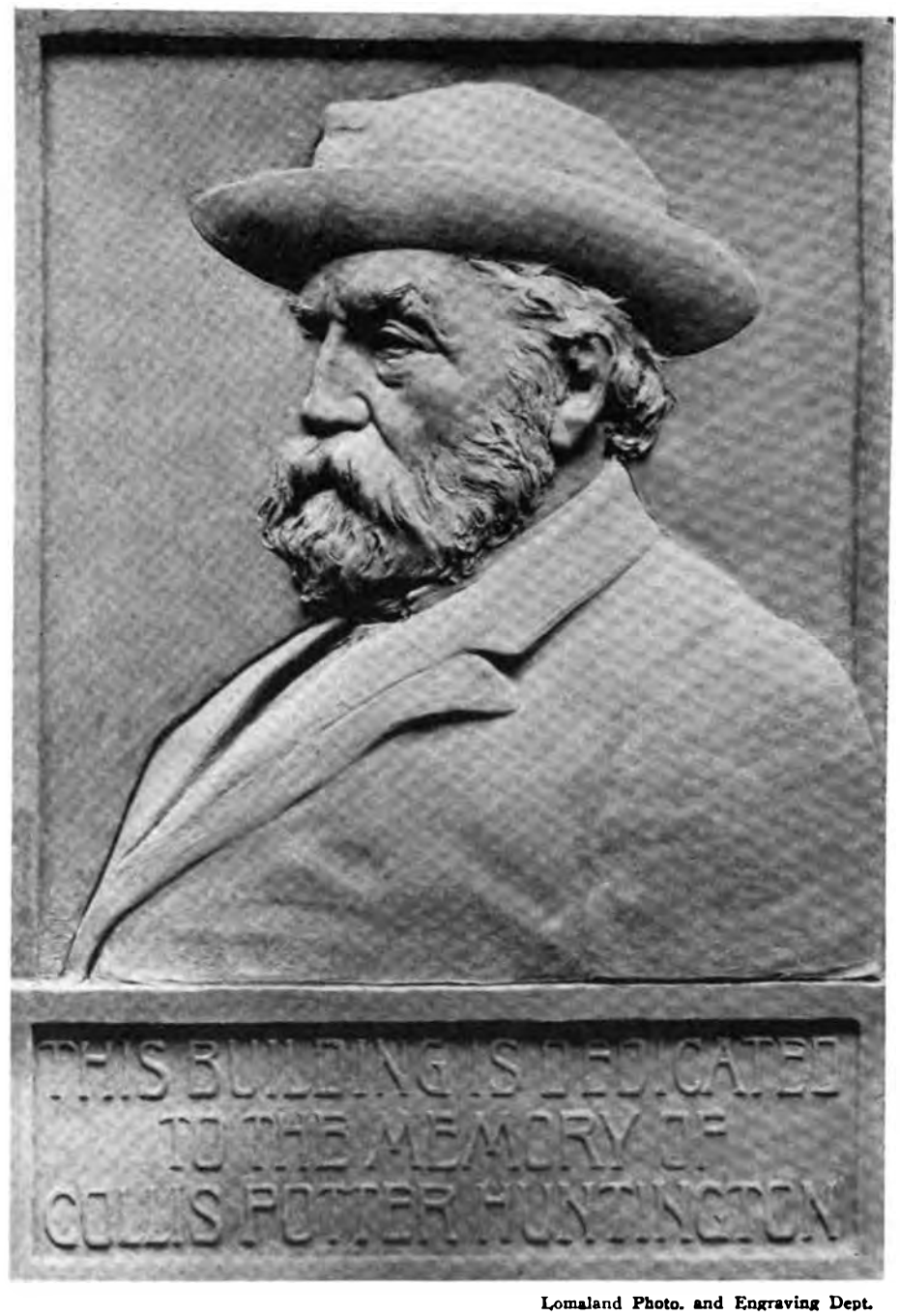
In the busts of Houdon you find, indeed, in fragments, the chronicles of half a century. To the modern artist it is, however, often anything but wise to penetrate too deeply into the character of your subject, and his greatest difficulties are not in the work but in the models — the clients whose orders he executes. By a strange and fatal law the one who orders his portrait in marble or on canvas is always determined to fight the talent of the artist he has engaged.

It is very seldom that a person sees himself such as he really is, and even if he does know himself he dislikes an artist to represent him as he is.

He wants to appear in his most neutral and unexpressive attitude; wants to be an official or society puppet; wants his position or rank to efface completely the man who is in him. A judge wants to be a robe, a general wants to be nothing but a gold-embroidered uniform. They do not care whether anyone sees their soul or not.

The above is from the pen of M. Auguste Rodin, the greatest living sculptor of allegorical subjects. A description of his projected Temple of Peace, the most ethical and withal most elaborate memorial that art has dedicated to the service of universal brotherhood in modern times, was given some months since in the CENTURY PATH.

But, more to the subject, Rodin is undoubtedly the greatest living interpreter of the portrait in plastic work. His portraits are veiled mysteries. The marble becomes, more particularly in those of women and children, fairly etherealized. They positively *are* expressive of the soul and no doubt many an artist has stored away in his inner consciousness somewhere the memory of days spent in galleries of portrait sculpture whereof the blurred impression of numberless "heads" remains only as a sort of kaleidoscopic background for perhaps the one Rodin portrait among them. For Rodin has not done many portraits, as sculptors go, the reason perhaps being hinted at in the paragraphs quoted above.



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PORTRAIT — BELA L. PRATT, SCULPTOR

One to whom art is as an oasis in the desert of material life, to whom it is a passion, a living power, a reality compared with which most of the things the world values are shadows only, cannot approach the subject of portrait art without a feeling of inner pause. The mental attitude becomes at once intuitive and reverential. And in the same way and for the same reason the rightly-schooled and sincere artist cannot stand before one of the world's great portraits without rising, whether his brain-mind recognizes it or not, into the consciousness of one who for the moment touches the hem of that samite robe of the Mysteries.

And just as the great portraits of the world are comparatively few in number, so the number of living artists who are capable of painting or modeling portraits that are truly soul-translations, spiritual glyphs in marble or terms of color — these may be counted today on the fingers of one hand. They are at one pole; at the other swarm the myriad painters and sculptors who make their living by meeting the general demand for technically proper and sufficiently flattering "portraits."

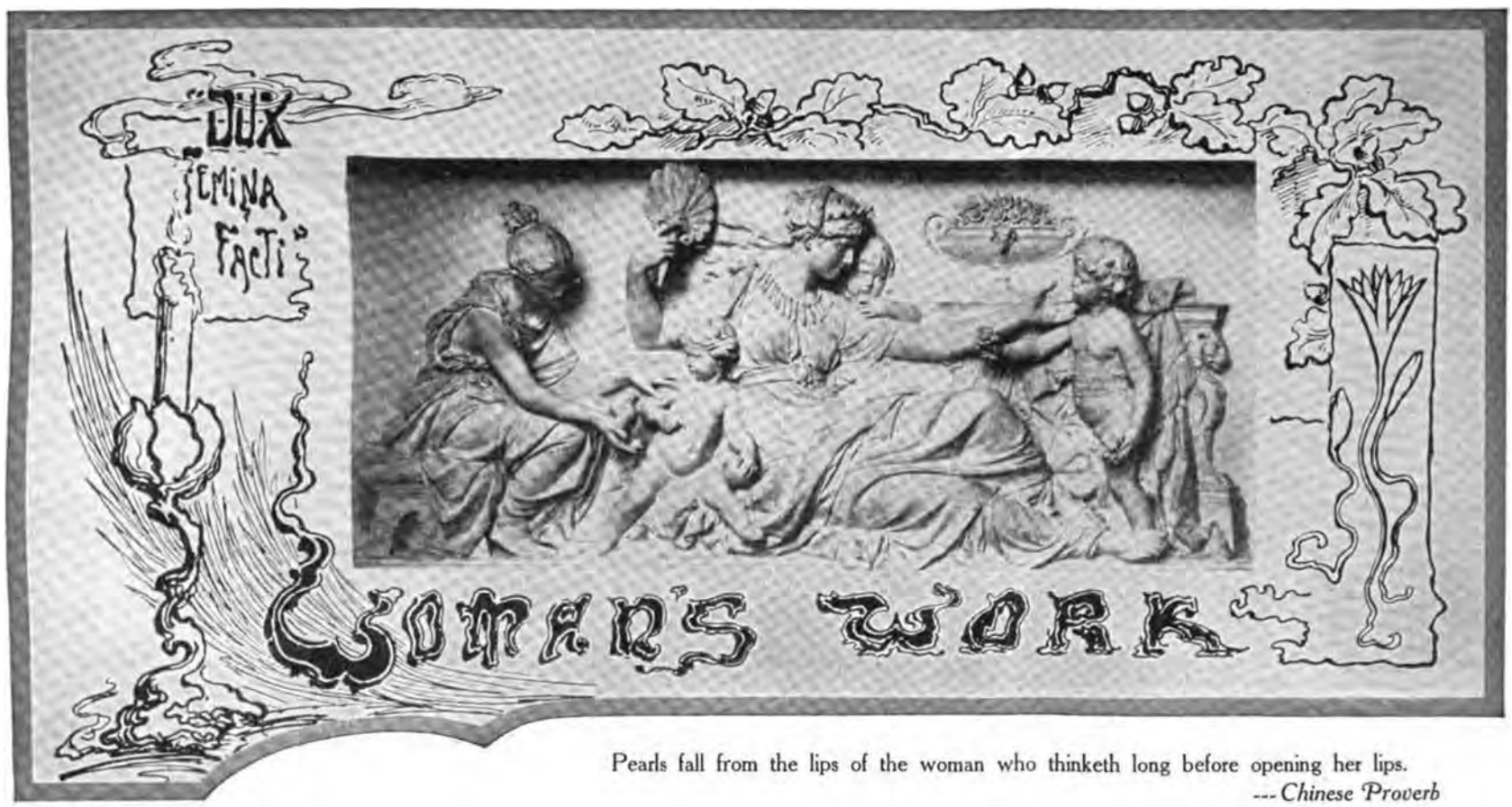
The Art Schools of the world in placing the "portrait-class" last and highest in order in their curricula, not to be entered until after years of work upon "heads" and the figure, tacitly epitomize the general history of art study. The entrance gate is broad but the path itself narrows daily. By which we mean the path of true art-study, not its counterfeit.

Only the very few achieve that union of soul-perception and perfected technique by which they can produce immortal works in portraiture. It is food for thought that while we may number our really notable painters of landscape, *genre, et al,* by the score in this day of sudden blossoming along certain art lines, we look long to find one or two or three who can, in portrait, really clothe canvas or clay with *the imperishable.*

Those who reach the summit are chroniclers of more than values and contour. They are spiritual recorders for the future, great interpreters to whom their technical knowledge is only a missioner, a messenger that knows when to speak—and how and when to remain silent.

The true portraitist is essentially the mystic. Below and beyond the something he is striving to portray he ever perceives that Something greater than form because it fashioned form, that deathless Architect which we call the Soul. High over and above his technical knowledge, however towering and supreme, he must rear an altar to the Inner Truth and upon it sacrifice all that tempts to display, to insincerity, to unthinking facility. And to do all this requires power and humility both. STUDENT

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Pearls fall from the lips of the woman who thinketh long before opening her lips.
---*Chinese Proverb*

The Eradication of Criminal Tendencies in the Young

IT appears that the New York Society for the Prevention of Cruelty to Children, assisted by Dr. M. G. Schlapp of the Cornell Medical School, and financially supported by Mrs. W. K. Vanderbilt, is undertaking to eradicate criminal tendencies in the young. It aims to decrease the number of defective children by producing cures so that these tendencies will not be communicated to posterity, employing surgery as well as medical treatment to effect this purpose.

This is certainly a most worthy object. Nothing could be more desirable than to remove these tendencies from society, and any effort to bring this about should be commended.

It seems, however, a little strange, especially to a Theosophist who has been trained to look beneath the surface, that any body of thinkers should conclude that the removal of bodily deformities would eradicate criminal tendencies. It would no doubt decrease their force, and added to a wholesome, clean thought-atmosphere, with the right moral and mental training, would give these unfortunates a chance impossible without such medical aid. But at best it could only be an accessory to the essential treatment.

Any wrong bodily condition reflects itself back on the inner nature, and establishes for the whole nature something analogous to what is known in medical terms as "a vicious circle" in the body. Marvelous aid is given both mentally and morally by the correction of deformities of the jaw. A removal of pressure on the brain has under certain conditions changed the whole apparent character.

But to conclude that criminal tendencies can in this way be *eradicated* is assuming too much from these premisses. It would be far more reasonable for a doctor to assert that because he had washed out an abscess, he had cured it, ignoring the fact that it would fill up again in a few days, for pus is something superficial and innocent compared with criminal tendencies which are an integral part of the mental make-up. The whole suggestion seems to place the cart before the horse. It seems to imply a belief that the physical deformity is the sole cause of the mental deformity.

Why are there these physical deformities? Are they the result of pure accident, or is the Universe guided by law? Are they thrown without justice or cause upon any victim they may happen to meet, or does rigid justice rule throughout the world and worlds? If the *least* event does not take place under law, there is no reason why we should expect the earth to continue to move in its appointed orbit, or the sun to continue to supply us with light. If Nature's laws fail anywhere, they fail everywhere. If a physical deformity which encourages crime is found in a body, is it not reasonable to suppose that it was produced by tendencies similar to those it encourages? And if so, and the body *only* is relieved, will not the same weaknesses of character which produced it in the first place, under suitable conditions reproduce it in the future, unless those weaknesses are overcome?

The loss to the world of the knowledge of Reincarnation is largely responsible for the superficial and materialistic conclusions at which so many arrive. Without this knowledge, one's thought is rudderless. Nothing can be explained, and nothing is. With it the past is linked to the present and the present is recognized to have a sacred obligation to the future. Law and order rule in the mind, and life has a new meaning.

It is the teaching of Theosophy that the better the instrument, the more perfectly can the soul express itself. The body should therefore be made as nearly normal as possible, and kept normal and healthy by clean, pure, noble thoughts, always with the idea of furnishing the soul with a proper vehicle. But to expect to eradicate mental tendencies by removal of a physical defect, is much like expecting to eradicate a plague by disinfecting the port of entry.

V. P.

NEEDLESS to say, I won't accept a penny for this sort of teaching. "Your silver perish with you, for that you thought to buy the grace of God for money." I repeat to everyone who imagines he can buy the divine wisdom of centuries for pounds and shillings.

From a letter written in the autumn of 1888 by Helena P. Blavatsky to her sister.

The Amazon Not a Myth

A DISCOVERY of importance has just been made by Professor Dall' Ossa, an Italian archaeologist who is now superintending excavations in the necropolis of Belmonte, Italy. This neighborhood is rich in relics of Etruscan and prehistoric civilizations and the latest discovery establishes beyond dispute the fact that the Amazons were no myth but actual, living women. This is not only an event in the archaeological world but of importance to historians of the modern "woman movement," and it cannot fail to interest all who have ever translated their pioneer way — and few that were once school-boys and girls have not — through Vergil's description of the Virgin Camilla, the Amazon Queen of the Volscians. We were taught that Camilla and all of her kind, from the legendary Amazons who fought against Achilles and Theseus, on down the list, were mythic. Professor Dall' Ossa points to two newly excavated graves of women warriors of prehistoric times as proof that the Amazon was a historical reality.

According to the published report the two Amazons were buried exactly like the men

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warriors of their time, in warlike garb with a wealth of rich accoutrements, and with the "biga" or war-chariot placed above them.

The largest of the graves measures fifteen by six feet, with a depth of ten feet. The skeleton was covered from head to foot with objects of war and of feminine luxury, while still attached to the bronze and iron war-chariot which surmounted the whole were the metal yoke and the bronze bits of the horses.

Near the head were found four pairs of earrings, formed of amber, threaded through with metal wire; around the neck were various collars and chains of amber, bronze, and ivory; while a quantity of acorn-shaped drops were found which probably had formed a diadem around the forehead and hung in tassels over the ears. The tomb also contained two massive torques of bronze, one of which is finished with a worked plaque seven inches in diameter, and there are also an immense number of pins in iron and bronze, some of them surmounted by horses' heads, and one, six inches long, in the shape of a dagger.

One of the finest relics found is a great oval of amber, bearing a design of two animals, a lion that seizes a goat by the head, while another pendant is of bronze in the shape of a lion's paw, with six instead of five claws, and with the ring still attached to it with which it was hung upon a chain or collar. The first probably has its origin in the pre-Hellenic sidereal cult, and may refer to the lion and the goat of the signs of the zodiac, while Professor Dall' Ossa connects the second with the primitive religion of Samothrace. The tomb also contains ornamental objects and a quantity of arms — lance heads, daggers, and a javelin, while some of the numerous vases of bronze and terra cotta would suggest a date as early as the eighth century B. C. for the tomb.

The second tomb, close at hand, containing another woman and her war chariot and many interesting symbolic objects, was, however, less magnificent and included a fewer number of objects. The body was evidently covered by a long mantel fastening down the side with *fibulae,* which are still in place.

The Amazons constituted a race of women which Greek "legend" represented as having lived on or near the shore of the Black Sea in Asia Minor, forming an independent state under the rule of their "mythical" Queen. H. Stuart Murray of the British Museum, in an article prepared for the *Encyclopaedia Britannica,* says gravely that

It would follow that the Amazons were mythical illustrations of the dangers which beset the Greeks on the coast of Asia Minor. Their impossibility as actual beings is further recognized in works of art. . . . The belief in the existence of the Amazons, however, having been once accepted and introduced into the national poetry and art, it became necessary to surround them as far as possible with the appearance of not unnatural beings.

Which is somewhat qualified by a succeeding paragraph, stating that

With regard to Ephesus, it was said that a body of Amazons, under a princess named Lampedo, had founded the town and established the worship of Artemis. . . . Several other towns of Asia Minor claimed to have been founded by Amazons; but according to Diodorus (II, 52, 55) the Amazons in this case were a race of women who inhabited the west of Libya and who once, led by their queen, Myrina, advanced through Asia Minor and on to Thrace, where they were defeated by Mopsus and compelled to return. . . . These ancient local traditions derived a strong color of reality afterwards, when inroads of barbarians, under a female leader, occurred, as in the time of Cyrus, or when Thalestris appeared before Alexander the Great, announcing herself as Queen of the Amazons; but chiefly when it was observed that certain characteristics of the Amazons actually existed among the women of Sarmatia.

Mr. Murray also makes mention of battlefields and tumuli of Amazons having been found and recognized as such, in the Troad and at other places in Asia Minor. One would imagine that so much as this would have disposed of the myth theory long ago, but such misconceptions often are deeply-rooted and die hard.

STUDENT



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KATHERINE TINGLEY AND PARTY
VISITING THE PUBLIC GARDEN, HAVANA, CUBA

An American Heroine

IN 1842, Grace Darling, who heroically laid down her life for others and whose name will always be associated with life-saving at sea, died. In the same year was born Ida Lewis upon whom Grace Darling's mantle was destined to fall.

Miss Lewis stands alone among women for her life-saving exploits. She was a girl of fifteen when her father, Hosea Lewis, moved to the Lime Rock Lighthouse, Newport Harbor, and there took up the duties of keeper of the light. In these duties he was from the first assisted by his daughter and some years later, when he became disabled from paralysis, Ida Lewis assumed full charge of the lighthouse duties. After the father's death Congress passed a bill making her keeper of the light.

Over fifty years have passed since Miss Lewis, then a young girl, began her task of looking after the light. In all that time she has never once neglected her duty and not once has the light failed to send its friendly rays far and wide, over storm-lashed or quiet seas, through tempest and through calm.

During this more than half century, Miss Lewis, always on the look-out for accidents at sea, has made some thrilling rescues. When but seventeen she rescued four men whose boat had capsized in the harbor. A little later she rescued from drowning a soldier. In January, 1867, she saved three shepherds and their sheep. In November of the same year two men whose boat had capsized were saved by her. When she was twenty-five years old this heroine had risked death again and again and had saved ten lives; but she was not widely known until her thrilling rescue of two soldiers in March, 1869. Her last rescue occurred in 1906, when she herself was nearly seventy years of age.

Congress voted Miss Lewis a gold medal at the time of the rescue of the two Fort Adams soldiers and the Massachusetts Humane Society bestowed a silver medal. Recently she has been voted a life pension by the Carnegie Hero Fund and has been decorated by the American Cross of Honor Society.

But deep in the heart of this noble woman must live a fulness of joy that no worldly honors have the power either to bestow or take away, for the peace and joy that mark the heart-life and are the inner sign of greatness are the guerdon of the hardest-fought battles in the world, the battles that are fought within the citadel of the soul itself and of which the truly unselfish, in their cheerfulness and strength, often betray no outer sign.

Every duty challenges a thousand inner foes that will, if they can, tempt and overthrow the unwary. It is so easy to slight or hurry, so easy to forget or to say "just this once won't matter"; so easy to think that the insignificant duty at our elbow is of less importance than some heroic, big thing at a distance that is *not* our duty but which we would so like to shine as the doers of! It is the psychological nightmare of the age, this tendency to move away from the homely, simple duty close at hand, and the real hero is he who tears loose the grip of this delusion and frees his mind from its entanglement.

The daily, patient, quiet holding close to duty day after day, year after year, decade after decade — *that* is real heroism for that is what costs the battles. It is that which to Theosophists constitutes the real heroism of Ida Lewis' life. Her brave rescues shine out, but only as jewel-points upon a web of gold that was woven by a life of daily, unflagging *service.* It behooves those who would imitate her heroism to look beyond the brilliance of these jewel-points to the glorious golden web that sustains them and without which they would have had no spot on which to rest the lever of timely action. It is a soul-fabric, truly, unrecognized, unseen, by so many.

STUDENT

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OUR YOUNG FOLK

King Gylfe

FAR back in the olden times there ruled over the Goths, who had settled in the southern part of Sweden, a king whose name was Gylfe. The Goths were a warlike and brave people who fought not only their enemies but the wild beasts in the forests and the giants and trolls of the mountains. But in King Gylfe's time there was peace in the country. Neither hostile armies nor robbers dared to cross the borders and it has been said that even the wild animals did not dare to harm the people while Gylfe was their king.

He was a very wise man. He knew about the stars in the heavens; he learned from the dwarfs how to work metals into household utensils, weapons, and shining ornaments, and he understood how to use the magic runes.

But his longing for wisdom gave him no rest, and one day he set off on a journey. He wanted to try to find Asgard, the home of the Gods, and learn from them about the creation and the end of the world, about the fate of mankind, and many other subjects, so that he might afterwards make them known to his people.

King Gylfe was learned in magic and was able to take any shape he wanted. He now started off as a common traveler, calling himself Gangleri (Weary Wanderer). After long traveling he came to a palace so high that it reached far up in the skies. There were many smaller mansions to the right and left, crowned with turrets that shone like gold in the sunlight. There he also saw an immense tree, the branches of which seemed to spread all over the world.

At the entrance of the palace stood a man playing with seven knives which he threw up in the air and caught again, so that they formed a shining circle. He asked what the stranger wanted. Gangleri answered that he wished to see the lord of the palace. The man then led him up into the hall, which was so large that he could not pierce its length with his eye. There he saw many noble warriors assembled. Three men of venerable aspect were sitting on three thrones, one of which was higher than the other two.

"The first of these men is Har," (High) said the guide; "the second is Jafenhar (Equally High), and the third is Thridi (the Third)." While he was still speaking, Har turned to the newcomer, greeted him, and asked what his errand was. He answered that his name was Gangleri and that he was in search of wisdom: that he was trying to find somebody who could answer his questions. Har told him then to ask whatever he wanted to know and they would answer him. Gangleri asked about the creation and end of the world, and many, many other questions, and Har, Jafenhar, and Thridi answered him by turns. Many wonderful things did they reveal to him and Gangleri kept on asking until suddenly, with a loud noise, the whole palace disappeared and he was standing alone on a wide, desolate plain.

He then turned homeward and at last reached his own realm. Here he told all the wonderful things he had seen and heard. The skalds sang about them and they spread from land to land, from generation to generation, and never quite died out of the memory of the people.

It is old teachings like those brought home by King Gylfe to his countrymen that begin to stir again in their hearts when the Wisdom-Religion is once more brought among them. BIRGIT



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A LOTUS GROUP PICNIC, GOTHENBURG, SWEDEN

PRINCESS WILD-ROSE

AH see yonder princess
Asleep in the meadow,
Reclining neath silken
Wee curtains' green shadow!
She nestles so stilly
And slumbers so sound,
A lullaby's thrilling
Her castle around.

The sunlight is sewing,
In region unseen,
A garment so silken
Of snowy-white sheen,
A ball-dress for Nature's
Most beautiful queen,
A robe for the meadow's
Most beautiful queen.

The seams have a color
The evening sky heightens,
Her crown is made up of
Such tiny gold buttons;
While elfins of morning,
The gay little carls,
Will bring shining dew-drops
For garlands of pearls.

The slumbering princess
Awakes from her cushions,
And draws away softly
The silken green curtains.
Ah see how the network
Low rustling discloses
The sunshine now bathing
A city of roses!

Around in the birches
The finches are singing,
And all the princesses
In wonder are swinging
At fields full of flowers,
And butterflies bold
All glittering and shining
In purple and gold.

From the Swedish

Interesting Facts

IN the marshes near Hankow, in China, are millions of ducks which are tended in flocks of two or three hundred, being driven out to the marshes to feed during the day, and back to the pens of the duck ranches at night. The Chinese are particularly fond of the flavor of these ducks' eggs.

IN Persia transportation is still very slow. The only railway in the country is only ten miles long, so that both passengers and freight are still dependent upon horses and donkeys.

IN the city of Nürnberg, Germany, there are persons using nearly two thousand houses which were built before the United States had a settler, and nearly four thousand which were built before 1800.

THE gipsies have a sign language of their own by which with little bits of wood, or the stones in the road, or the grass growing alongside, they leave their messages to those of the Romany tribe who follow in their tracks. These signs would mean nothing to anyone but a gipsy, but to him they are guide-post enough to point the way taken by his friends who have gone on.

IN Japan firefly hunting is both an industry and a sport. Firefly festivals are held where it is known the fireflies will be swarming, just to see the pretty sight, and grown-up persons, as well as little boys and girls, play at catching fireflies at other times, singing an old folk-song as they glide around in search of them. Those who make a business of supplying fireflies for festivals and garden parties go about among the willow trees and shake the trees where the fireflies are, placing them in a bag of netting as they fall. As many as 3000 have been caught at one time by experts.

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THE CHILDREN'S HOUR

Dosy and Dot

"HURRY up, Dosy," said Dotty Duck impatiently.

"In just a minute," answered Dosy Drake, as he stretched out his wings for one more shake.

"You are always late," went on Dot. "Do hurry," for she heard again for the tenth time the voice of Flora crying, "Come Dosy, come Dot!"

But she could not make Dosy hurry. You see he had just been swimming and he was very anxious to get his feathers dry, for he did not like to stand around all wet.

"It 's all right," said Dosy, "she 'll wait for us. She always does."

"But that doesn't mean that we should always make her wait," insisted Dot, with scorn in her quacky voice.

At last they started.

Dotty often became impatient with Dosy. He was so slow. But this time Flora became impatient too, and determined to teach them both a lesson. So when they were turning the corner of the barn, she threw all the corn she had brought for them on the ground for the chickens and turkeys. And when Dosy and Dot came up they could scarcely find a bit to eat.

They hung around for a long time, hoping that Flora would give them some more. But no, Flora paid no attention to them and soon went away.

"Are you very hungry?" asked Dosy Drake of Dotty Duck, his mate.

Dotty did not answer. She stood there on one foot for a while, feeling very downhearted. Then she went into the pen to go to bed.

Dosy was so uncomfortable that he didn't know what to do. He walked and waddled round and round the yard, quacking as loud as he could, thinking that perhaps he could make Flora relent.

"Oh, Dotty," said he, poking his head in at the door of the pen, "I 'm so sorry you did not get any supper."

No answer from Dotty. She had said enough — all that she was going to say about his tardiness.

For a long time Dosy Drake sat on the fence in the moonlight that night, thinking with all his might, "Next time I am going to try to be on time."

And he did. ELVA

Sorry First

AUNT MATILDA had come to live with her brother and his wife, and their three little children, Florry, Lila, and Baby Ben, thought her the dearest of aunts. She knew so many games and told such lovely stories, all about the Nature Fairies who do such wonderful work. They were very happy together, but there was one thing that made Aunt Matilda feel very sad at times and she and Mother were speaking of it on the veranda one morning while the children played in the garden below.



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A STUDENT OF THE RÂJA YOGA ACADEMY REPRESENTING A NORTH AMERICAN INDIAN AT AN ENTERTAINMENT, SANTIAGO DE CUBA

"She always comes and throws her arms around me and says she is sorry afterwards."

"Yes, Lucy dear, I have noticed that," Aunt Matilda replied, "but it never prevents her doing the same thing again the next time. It is easy to be sorry when the mischief is done, but would it not be better to learn to be sorry first, in the real way, by not repeating the error?"

Shrill little voices arose in the garden, followed by a piercing shriek from Lila. Florry had taken her doll, Aunt Matilda found, when she went to learn the trouble.

"She has had it for ever so long and I want it," said Florry.

"It is my baby," sobbed Lila.

"Give it back to her, dear, since it is her doll."

"I want it, and I often lend her my things," said Florry.

"That is a kind little sister," said Auntie, "but you must give Lila back her doll now, if you want to be a good little girl, for it does not belong to you."

Florry threw the doll on the ground and ran into the house crying. Lila picked up the doll, but alas! its pretty wax face was all scratched and disfigured from the fall. Auntie comforted her as best she could, playing doctor and nurse for the sick baby.

Presently Florry came out again; she was ashamed of letting that naughty little shadow self of her shut out the sunshine fairy and speak so rudely to her dear aunt. She threw her arms around her neck.

"I 'm sorry," she said, and waited for her aunt to kiss her and say "Never mind, you will be better next time, won't you?"

But Aunt Matilda gently put her arms away.

"Show me that you are really sorry, Florry, by being a better girl first. Let me see you sorry first, then I will gladly kiss you."

It was a great shock to Florry, but it helped her to see what a naughty, selfish little girl she was letting herself grow, and soon she wiped the tears from her eyes and began to try to grow good instead. It was wonderful to see how the "Heart-Fairy" that Aunt Matilda said lives in all hearts, to help, helped her when she began to try.

"I love to be good, Auntie," Florry said some time after. "It makes me feel so happy."

"And other folks, too," said Aunty, and she stooped and kissed her warmly. E.



ALBERTO GONZALEZ PALACIOS REPRESENTING A NORTH AMERICAN INDIAN AT AN ENTERTAINMENT AT THE RÂJA YOGA ACADEMY, SANTIAGO, CUBA

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SEPT.	BARO-METER	THERMOMETERS MAX	MIN	DRY	WET	RAIN FALL	WIND DIR	VEL
12	29.589	74	63	66	64	trace	SE	2
13	29.559	75	66	72	66	0.00	NE	3
14	29.546	77	71	77	70	0.00	S	6
15	29.562	83	69	74	69	0.00	S	6
16	29.561	76	66	67	67	0.00	NW	8
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the promulgation of

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and

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Vol. XIII — **Truth Light and Liberation for Discouraged Humanity** — **No. 48**

CONTENTS

Pages 2 & 3 — EDITORIAL
Lucifer, God's Minister
The Distortions of Theology
Respect for "The Cloth"
Christianity and the Guilt of Man
Paying Charon

Page 4 — TWENTIETH CENTURY PROBLEMS
The Anglican Paradox
Anticipations in Creed
Prenatal Influence

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Pyramid of Caius Cestius (*with illustration*)
The West Coast Eskimos

Page 6 — TWENTIETH CENTURY SCIENCE
The Limits of "Wizardry"
Professor Sairey Gamp
The Toxins of Breath

Page 7 — NATURE STUDIES
View of Distant Snow Mountains from Point Loma (*illustration*)
Cows Milked by Snakes
Queer Animals Imported and Exported
Bread from the Cotton Plant
Snake-Killing in England
Antarctic Curiosities
A Wood as Strong as Iron

Pages 8 & 9 — STUDENTS' PATH, ETC.
Scientific Morals
Theosophical Forum
Porthscatho, a few miles from Falmouth, England (*illustration*)

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
A Great Religious Congress in Germany
Mr. J. Th. Heller (*portrait*)

Page 11 — GENERAL
The Proposed Welsh Investiture of the Prince of Wales

Page 12 — GENERAL
Does God Forbid Us to Know?
Scientific Oddments

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
A Celtic Poem
The Travels of a Convention
Jan Kubelik (*portrait*)
What the Folk Songs Tell Us

Pages 14 & 15 — WOMAN'S WORK
Florence Nightingale
Florence Nightingale (*portrait*)

Page 16 — OUR YOUNG FOLK
At Home with the Boys in Lomaland (*with ill.*)
From *Merlin and the Gleam* (*verse*)
A Remarkable Clock

Page 17 — CHILDREN'S HOUR
Fairyland
A Happy Lotus Bud (*portrait*)
The Story of the Hyacinth

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

Lucifer, God's Minister

It is Lucifer,
The Son of Mystery;
And since God suffers him to be,
He, too, is God's minister,
And labors for some good
By us not understood!—*Longfellow*

AS pointed out by H. P. Blavatsky, who named her magazine "Lucifer," theology has sundered the Deity into two halves — "God" and the "Devil." These two aspects of the Deity are as necessary to each other as the day to the night. We all recognize in ourselves two tendencies which alternate and which achieve our evolution and progress between them. They might be designated Law and Liberty. Life is an eternal balancing and adjusting of these two; we witness the process in Nature, where all growth is a resultant of the forces of expansion and crystallization. The theological tendency is to formalize all religion, to crystallize it, to fetter man's soul by fixed rules. Hence the other aspect of our divine nature, the expansive aspect, becomes converted into a devil. The only devil we have to fight is our lower nature, our animal desires and passions. But theology has endeavored to represent the Intellect as a devil. Under the rule of ecclesiasticism we have the twin evils of bigotry and licentiousness, each cramping the soul in its own way.

The Distortions of Theology

Both the theological personal God and the theological personal Devil are mythical figures whose day is departing. Lucifer is the Divine free-will and Intelligence in man. The name means "Light-Bringer" and the planetary symbol is Venus before the Sun — the Morning Star, the name given to Jesus in *Revelations* xxii, 16. Evidently, then, the true and original meaning was very holy and sacred. Yet Lucifer the Light-Bringer is the devil of theology. The church has no use for the messenger of Light. How is this?

The church has made Lucifer into an emblem of our sinful passions — which is a calumny and falsehood that it would be difficult to match. Through the agency of this confusion of the meaning, man has been rendered impotent in the face of his lower nature, and has become its quivering enemy instead of its proud master. For,

> "The glory of Satan is the Shadow of the Lord:" God in the manifested world; "the throne of Satan is the footstool of Adonai" — that footstool being the whole KOSMOS. (*The Secret Doctrine*, ii, 235.)

It is time we got up off our knees and stood upon our feet. Both theology and what is mis-called "science" are trying to belittle man in his own eyes. STUDENT

Respect for "The Cloth"

IN an article entitled "Lack of Reverence for the Cloth," a contemporary deplores the lack of reverence in the young today. The church and the ministry are stripped of the mystery or sanctity that once enshrouded them and to the eyes of the young they are no more than any secular office or personage. The blame is put partly on the ministers and partly on parents; both of which classes disparage the sacred calling before the eyes of the young. The writer speaks of parsons with smoking-room habits and off-color stories, and of parents who dissect the parsonic personality in the presence of children, with all the usual reckless cruelty.

If we may continue the writer's metaphor (which may, however, only be due to an ignorance of language), we would say that the pall which once enshrouded the ministry must be dropping off; and that when a shroud drops off it is not usually a living body that is disclosed. Had we been speaking on behalf of the church, we should have preferred to say "enshrined," thus avoiding the implication that the ministry needed to enshroud itself in anything. The "cloth," by the way, is black, the color of night and death, by universal consent; which, with the other favorite ecclesiastical color red, reveals the blazonry of a certain supposed Personage of enormous power but of an ill repute in the church. To prevent mistakes — we refer to His Satanic Majesty. The aspect of the cleric, thus garbed (or "enshrouded") has also been compared to that of certain black birds, which likewise by general consent have been considered symbolic of nightly raven and omens of ill-fortune.

The writer, himself a minister, thinks that the clergy should manifest influence, and something better than influence — namely "POWER, sacred power."

Is not this the key to the situation? Either the cloth must possess the attributes which command respect, or the young must be carefully educated to respect it in spite of its deficiencies. This latter is the policy adopted in some churches, where the young are taught not to mind what the cleric does but to consider his sacred office and alleged spiritual genealogy.

There have been ministers possessed of influence from their noble characters; but they did not owe much to the cloth; rather they ennobled the cloth, as they would have ennobled the bar or the forum. Such men are the true religious teachers, and the church is by no means the only firmament in which they shine forth. Such individuals, appearing in the cloth, are apt to rend that sacred material,

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like the proverbial new patch. It is not stated that Jesus appeared in the church; but it is stated that a prominent ecclesiarch visited him stealthily for instruction.

But we must not load all the blame on the shoulders of the ministry. The people are parties to the plot. For their satisfaction and by their own act, especially in the more congregational and less hierarchical type of churches, do these institutions exist. If the people demanded something better, the churches would vanish as an echo dies when the sound that created it ceases. There is blame on both sides; it is a case of reciprocity. For what kind of ideals does the people cherish? One needs not enumerate them: the worship of money and luxury, the cult of the sheltered life, the narcotizing of the inconvenient calls of conscience, and so forth. What is the great watchword of our civilization, apparently, to judge by the word that appears on the banners of all public movement? It is "Comfort."

What has become of that watchword "Duty," and that watchword "Honor"?

Where is the politician, the reformer, who has courage to stand up and make an appeal to the people's sense of duty, to their honor, to their self-sacrifice; rather than to their love of ease, comfort, "justice," and petty gain? The "interests" of the various classes of society are discussed till the speakers foam at the mouth and the auditors say: "We do not know what we are out for, but we won't give in until we get it!"

The real values of life are missed; so that we are like Bunyan's Man with the Muckrake, searching for treasures in the refuse heap.

And what does theology offer us instead? In most cases it offers us a facilitated passage by the limited train through life to the eternal city, reminding one of a certain sequel to the *Pilgrim's Progress*, in which a pilgrim, many years after Christian's pilgrimage, sets out armor-clad for the celestial city. But he finds there is now a railway. The engine-driver is Apollyon. The Slough of Despond has been filled up with a mass of blue-books and theological treatises. The Interpreter's House and the House of the Virgins have been done away with, as no longer needed. Vanity Fair is a great stopping-off place. But Engineer Apollyon dumps the pilgrims on the near side of the River of Death, and steams back for a fresh load, his contract fulfilled.

A certain old king in England found his kingdom distracted by two brands of Christianity, each claiming the patronage of one of the apostles. He did not care a rap for religion, and merely wished to have peace, so looked about for an excuse for adopting one or the other brand officially. One of the brands claimed to possess the keys of the kingdom of heaven, so he chose that, to be on the safe side. The Latin church still claims to possess those keys; and in England a party in the established church is also claiming to be in possession of them. But there is only one way to settle the difficulty — *to unlock the door!*

If The Cloth could unlock the door, it would command the respect it covets. But it evidently wishes to command the respect without being able to unlock the door.

But we must not look for individual inspiration; what is needed is a collective effort on the part of the people. At present there is a collective effort in behalf of the above-mentioned low ideals, and the aggregate effect is something fearful; it constitutes a vast black cloud that enshrouds us. But suppose a collective effort made towards higher ideals. Suppose that the real values of life were more widely recognized and sought, as some think they are among Oriental races. Suppose the Spiritual life, the life of the Soul, immortality, were looked upon as an essential part of the present life, instead of as a doubtful heirloom. Suppose the Kingdom of Heaven is a state attainable by humanity while in the flesh, instead of a dim and distant prospect of the great Beyond. We might imagine that the agriculturist would no longer be bent upon forcing the utmost quantity of gold from his soil, but would be seeking to perfect himself in an art and to extract the true joy of life from his occupation. The manual worker would no longer be a cog in a money-making machine. The well-to-do would no longer seek to dissipate the sense of existence in an endeavor to escape from consciousness by distraction. By such a collective effort new faculties might be born in the human race, and the light of a new revolution come. But there is much clearing away of old hypnotic ideas to be done, and much fighting against everything tending to preserve them. STUDENT

Christianity and the Guilt of Man

A MILITANT clerical defender of Christianity, as he defines it, says that it —

> Centers in the person of Christ, who has revealed the holiness of God and the guilt of man, and the redemption that brings God and man together.

This is the ecclesiastical view well defined. It may appeal to people of small power of imagination; but let anyone with a strong imagination try to conceive of the redemption of the whole human race being effected by the obscure life of a man in a small part of the Roman empire less than two millenniums ago. The doctrine is mystical, not historical; the fact that other religions, most of them prior to Christianity, have it also, emphasizes this.

God and man, in this case, stand for the material and the Spiritual factors in human nature; and the union between these is effected by that intermediate principle designated as the Christos. In studying the evolution of man, we find that all evolution is a twofold process, consisting of a downward sweep of Spirit into matter, and an upward growth of matter toward Spirit. In the evolution of the various orders of beings, the one process produces Spiritual beings gradually becoming more manifested, the other produces the lower kingdoms of Nature. When the half-way point in evolution is reached, and there is to be a union between Spirit and matter, the animal man has to be endowed with Mind, to serve as a vehicle for the manifestation of Spirit; for physical Nature unaided cannot produce it. This Mind was supplied in one of the early Races by perfected men from a previous Manvantara, or great cycle of evolution; and the event is spoken of in sacred anthropogonies as the endowment of animal or mindless man with the Divine nature, by the "Gods." Such is the teaching as regards evolution. And man continues to be endowed with these several potentialities. Man *is* guilty in a sense — *if* he identifies himself with his lower nature. But he is also divine — by right of identification with his higher nature.

The theological teaching paralyses our efforts by diverting them in the wrong direction, by teaching us to *expect* help instead of helping ourselves, to await the divine power instead of invoking it by action. And when Theosophists protest against this teaching, which is really "heretical," they are accused of being "antagonistic to religion," i. e. to Christianity. If Christianity is going to convert the world and live up to all its other fine claims, it must purify itself from this virus of false teaching, which is certainly not the original teaching of Jesus Christ but something that has grafted itself upon Christianity during the Dark Ages. And indeed there are very many Christians, both lay and clerical, and an ever-increasing number of them, who realize that the kind of teaching in question cannot continue to act as an inspiration to humanity or a bond of union among religiously-minded people. And so they are getting rid of these doctrines and endeavoring to find their way back to the true teaching. This true teaching we may find in the Christian gospels, as, for instance, in Jesus' instructions to Nicodemus about the "second birth." STUDENT

Paying Charon

A WRITER, speaking of the ancient and widespread custom of placing coins on the eyes, between the lips, or in the hand, of a deceased person, to pay Charon for ferrying him across the river according to the usual explanation, quotes this remark from another writer on the subject:

> Sometimes the coin became a disk with the holy name stamped on it — one more example of the usual evolution.

This "usual evolution" seems to us to be usual in the sense of being upside down. Granted that the two practices are related, which is the elder? The explanation of paying Charon is obviously puerile unless symbolic; but the idea of placing a talisman in the hand or mouth of a deceased person is readily comprehensible. There is a period, just subsequent to what physicians would pronounce as death, when the inner man is dissociating himself from the physical body, and this is a time of danger; for between the physical plane and the place whither the departed must go are regions tenanted by the malefic exuviae of earth — a fact well known to most peoples, but largely ignored in the Occident today. Nevertheless, as we have a religious service performed over the grave, we may be said to preserve some relic of this ancient observance; though our usage is superstitious where the ancient usage was scientific.

Without a doubt the custom of placing the coin arose from an older custom of placing a talisman, and not the other way round. It is easy to understand an ignorant populace continuing the custom without being able to explain its real meaning; and we know that the classical mythology was a system invented for the double purpose of preserving and veiling the Mysteries. Here, then, we find the modern scholar superstitiously taking the exoteric blinds for the actual beliefs of the ancients, and crediting the ancients with a fatuity which is not theirs; while he inverts the order of evolution by making a folklore survival the parent of that whence it sprang. STUDENT

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Some Views on XXth Century Problems

The Anglican Paradox

A STUDY of the Bishop of Birmingham's last year's book, *Orders and Unity,* will land the reader in some few difficulties. He will learn in the first place that for want of time or other reason Jesus Christ never completed the statement of his doctrine. The whole matter is not in the Bible. "It has become evident that the Bible cannot stand alone." And also:

> It will become increasingly evident that in attempting to set up the isolated Bible as the infallible standard of religion, Protestantism [the Bishop is of course an Anglican and consequently himself a Protestant] was attempting the impossible, and violating a fundamental law of the Christian religion, which holds Bible and creed and episcopate indissolubly together.

Christ left "responsible persons in charge of his 'household,'" and the Church was "guided . . . to perpetuate in due succession a pastoral office . . . and such a gift of the Holy Spirit as the Church from the first believed to accompany the laying on of hands."

These "responsible persons," finally represented by the modern (Anglican) episcopate, are therefore the makers of such parts of the "creed" as Christ had not time (as we suppose) to deliver; and with the creed they have made, plus the Bible which "cannot stand alone," and whose infallibility is now "completely undermined," — constitute one whole. God, we learn, is an Anglican; for the Bishop speaks of "the position which God has given to us Anglicans to maintain." The corresponding Roman claim regarding God's theological leanings he rejects.

> The Church was held together from the first, inwardly by the Holy Spirit, and outwardly by a ministry of Divine authority.

One may therefore assume its deliverances to have that infallibility which the Bible is admitted not to possess. It is true that outside the responsible apostolic ranks there were irresponsible prophets and "a wide diffusion of spiritual gifts"; but the Church was guided not to trust in such, "but to perpetuate in due succession a pastoral office such as requires for its exercise only normal human qualities."

But now we learn that these "responsible persons," the episcopate, transmitting their wisdom and creed-making and Bible-supplementing capacity from age to age by the laying on of hands, were continually losing the light and having it restored to them by those very prophets which they were "guided" not to trust to! The Church

> has not been alive to the peril of making the word of God void by the force of one-sided tradition, or to the need in every age of prophets [!] who speak from God, simply because they must, to recall men to some forgotten aspect or element of the word of God. I seem to see in almost every Protestant sect which has split off from the Catholic [meaning the Anglican] body, at the root of the division, not a schismatical desire to establish a separate worship, but the sense of some truth which the Church was neglecting or contradicting, and which God's spirit had put it into the heart of some man or group of men to recognize and revive.

We draw our breath. What, then, does the laying on of hands come to, what does it transmit, if, in spite of its proclaimed efficacy, the receivers of the hands were capable of constantly "neglecting or contradicting" some truth which accordingly had to be forced upon them from without? And this, hundreds of times!

And how in the face of such a confession are the "heathen" to be invited to accept a creed made and sustained by such a body? The "heathen" do not as a rule think much of spiritual instruction handed out by persons of "only normal human qualities." It is only by much *more* than "normal" qualities of aspiration, concentration, self-denial, and will-strength, that the Divine may be finally so neared as to constitute the man a natural instructor of others. So the "heathen" think; and some of them know of or believe in a succession of such men in their midst running back many a long millennium anterior to those years "A. D." when as they are told, Truth was for the first time delivered to the world. And when *their* "apostolic succession" is denied or belittled they will want to know about that "love of God" which could leave the world so many ages in spiritual night and then commit its redemption to such shaky intermediaries.

STUDENT

Anticipations in Creed

FATHER Benson, urging the claims of Romanism to be the creed of the future and predicting for it a new era of popularity, ingeniously deals with certain results of Comparative Religion. It was inconvenient and needed explanation that the essentials of Roman Catholic dogma and ritual were to be found in the older pagan creeds. He thus affords us the explanation:

> "Comparative Religion" has done, in fact, an enormous service to the claims of Catholicism. It has revealed to the world exactly that phenomenon which should be looked for, *ex hypothesi,* in a Divine Revelation, namely, that the creed which embodied that Revelation should contain, correlated and organized into a whole, all those points of faith of which each merely human system of belief can catch and reflect but one or two. For it is inconceivable that, if there is to be at any period of history a revelation from God, many points in that revelation should not have been anticipated, at least partly and fragmentarily, by groups of human minds for which, later, that revelation was intended. In rejecting Catholicism, then, our "modern thinkers" are rejecting not merely one Western creed, but a creed that finds an echo of nearly every clause, under some form or another (from the doctrine of the Blessed Trinity down to the use of holy water), in one or another of all the great world-religions that have ever controlled the eternal hopes of men.

But we recollect another explanation of the same facts, the resemblances, from the same camp. May we choose? Or does this new one supersede the old one? That old one was that it was the *Devil* who inspired both the propagandists of the older creeds *and even stage-managed certain events of their lives.* The former, in order that, the teachings of Christianity being plagiarized by anticipation, they might be weakened and stultified from their birth: the latter in order that, the *events* attending the origin of Christianity having been likewise anticipated, their miraculous character might be likewise diluted.

The Devil! And now we gather from Father Benson that it was God himself, touching minds here and there with fore-echoes!

But it is something to have the anticipation, "from the doctrine of the Blessed Trinity down to the use of holy water," once so strenuously denied (again in the same camp), now so thoroughly admitted.

But, says Father Benson, the older creeds contained more than the entirety of Romanist ritual and dogma; this was admixed with elements of despair, puerility, and brutality. So after all these others may claim no place beside the scheme which has his adherence.

But surely he is forgetting something? Does any creed contain such despair, such pessimism, as is set forth in the Lamentations of Solomon? Does any creed contain such wholesale promises of eternal damnation — even for innocent infants — as the creed of Augustine? Is there anything more puerile in any of the pre-Christian legends than some of the contents of the extra-canonical Gospels? Is there anything more brutal recorded of the older gods than of the Old Testament Jehovah, he who commands the slaughter of conquered men, *women, and children?* he who "hardens hearts" that he may revenge himself for that same hardening? he who on occasion "burns with fierce anger" and admits himself to be in a constant state of jealousy?

Returning to the resemblances, we should not explain them exactly as does Father Benson. And we should add that in the nascence of the old religions the symbolism of the rituals was carefully adopted for the conveyance of a profound philosophy, which the Church, in gradually taking them over, was most careful not to teach and as such has long lost and forgotten. But there are at the center some instructed ones; though such as know, know also that their Church would crumble at once if they spoke. Éliphas Lévi, for example, had more than one warning from headquarters. He used to be sometimes reprehensibly unguarded in his explanations of symbolism.

STUDENT

Prenatal Influence

A WEST COAST journal prints an article, one of a series, on "Modern Superstitions." The "superstition" of the week, or one of them, is the belief in prenatal influences. Science, the readers are assured, has shown that there is no such thing. The mother who tries to keep her thought high and sweet that the atmosphere of it may help the nascent mind and body of her unborn infant is harmlessly deluding herself.

"Science" may have *asserted* this; shown it and proved it against the universal testimony of all ages and peoples, it most certainly has not.

The belief is valid. If parents (both) would act upon it in the way we have said, two or three generations would change the world and heredity be re-interpreted.

STUDENT

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Archaeology Palaeontology Ethnology



PYRAMID OF CAIUS CESTIUS, AND GATE OF SAN PAOLO, ROME

Pyramid of Caius Cestius

SOME of the Roman grandees built their tombs in the form of a pyramid, and this specimen still exists in the Aurelian Wall near the Gate of San Paolo (Porta Ostiensis), south of the city. It is 118 feet high, of stucco faced with blocks of white marble, and contains a small chamber. An inscription records that it was designed for the mortal remains of one Caius Cestius in the time of Augustus, in accordance with the terms of his will. Perched on the apex we see the symbol of matter, as it might be some sated vulture surveying the remnants below. H. E.

The West Coast Eskimos

WHAT Peary says about the Eskimos of the West Coast of Greenland from Cape York to Etah, is well worthy the attention both of ecclesiastics and ethnologists. In the February *Hampton's Magazine* he describes them as in many ways quite different from the Eskimos of Danish Greenland or those of any other Arctic territory. They number between 220 and 230. They are savages, but not savage; without government, but not lawless; utterly uneducated, yet exhibiting a remarkable degree of intelligence. Does not this read like a description of the adepts in the Tao philosophy? In temperament like children, they are nevertheless enduring as the most matured of civilized men and women. Without religion and having no idea of Deity, they will share their last meal with anyone who is hungry. They are healthy, pure-blooded, and have no vices.

Where did they come from? One theory says from Siberia, the remnants of ancient tribes called the Onkilon, driven thither by Mongol invasions. Some of them are of Mongolian type, and they display many Oriental characteristics. An Eskimo girl was mistaken by Chinamen for one of their own people. Again we are reminded of the Tao philosophy. Are not the Taoists people who are orderly without being governed, good without religion, intelligent without education, and so on? What if we have here a practical demonstration of this apparently upside-down philosophy?

The practical moral of course is that we should not disturb this amiable and self-governed people in any way; a moral that Peary himself has drawn, as noticed in a former issue of the CENTURY PATH. Our particular combination of missionary, rum-trader, land-grabber, etc., is too well known to need a description of its effects on peoples. It may perhaps be said that the purity of this people should protect them; but a villain may spoil a child, and besides we greatly outnumber these Eskimos.

The fact that many native races are survivals from civilizations, and not specimens of mankind in the process of making, is well illustrated here; for these people are clearly a survival, whose greatness lies mainly behind them. And here it is necessary to distinguish carefully between the race and the human Souls incarnated in that race; for the one may be dying while the others are developing. A race is a temporary aggregate, and obeys the usual laws of birth, growth, maturity, decline, and extinction; but the Souls may pass on into another race.

As to the proper behavior of the white man towards natives, it is at first sight a difficult question. The trouble arises from the fact that the white man (considered collectively) is double-faced. Part of him wants to do the decent thing, but the other part wants to grind its own ax regardless of justice. It is precisely the same difficulty which we all have when we want to get our own way without appearing selfish or injuring our self-respect. So we go among the natives with our selfish desires lurking concealed but hungry, and our good intentions in a thin crust on the top; and the result is similar to that produced by a well-disposed man with a pack of savage and uncontrollable dogs. Is not the lesson, therefore, to let the native alone until we know how to behave? But if we consider it our solemn duty to spread our civilization among him, we must take the consequences of that very doubtful policy. But the public conscience is all the time developing, though it may yet be some time before the white man acquires a power of corporate action commensurate with his own best ideals. TRAVERS

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The Trend of Twentieth Century Science

The Limits of "Wizardry"

MOST people have very mistaken and exaggerated ideas about the possibilities of plant breeding. Given time enough, the breeder can, they think, do anything. To increase the size of a flower without limit he has but to watch the beds, note the accidentally larger blooms, and sow from these the following year. The average of size will have risen; again there will be some that surpass the rest, and to the seed of these he will confine himself. Thus in time he will have whatever size he desires.

The matter is not so simple. The process sketched above, though it will often do something, will do very little. For the seeds of the large flower are not its progeny only. The bees or the wind may have carried to it the pollen of the very smallest flower in the bed.

Nor is the difficulty fully surmounted by protecting the flower with a muslin or paper bag and pollenating it yourself from one equally large. You do not know the strain of either plant. Though they happen to be *manifesting* large flowers they may contain latent lines of very small ones and it is these that their *seed* may happen to manifest.

This appearance of small flowers would not be a true variation, the appearance of something new. It would be merely the recession of the quality of largeness, the old quality of smallness being thus allowed to *re*appear. Nearly all variations so-called are of this nature.

But by continued care and selection you can at last eliminate all these small-flower strains, leaving the large-flower strain only. Having reached that degree of largeness the breeder has done all he can. The magazines may poetically call him a wizard, a plant-creator, or whatever other honorable names they like. His magic powers have done their all. He has in truth created nothing. He has merely separated out strains that interfere with the already present strain he wanted. What can he do if he wishes a still larger flower?

Only two things — and one of those two is waiting.

He can try to pollenate his separated and filtered large flower from a plant of another *species* with a still larger flower. The experiment may fail. If it succeeds he has added to the germ plasm of his own species the quality of extra largeness in the germ plasm of the other species. The doubt now is as to the permanency of the mixture. Will the seed in successive generations prove true? Usually the mixture separates; some of the seed produce his own original flower with no added size; some of it merely produces the species he crossed in with it. The blend exists no more. It is probable that in time all such blends will thus separate. To be certain of their continuance for horticultural purposes they must be propagated from cuttings. A cutting is a part of the body of the plant from whence it came, and the plant into which it develops is simply an extension of the same.

But a seed is not in this full sense a part of the parental body. It is developed on the line of germ plasm that passed *through* the parent into it, will supervise the growth of a new plant from that seed, and will then be handed on to a third generation. It is the bearer of the lines of heredity, not necessarily manifesting all of these in each generation, often holding some of them latent. It is for this reason that one never knows exactly what sort of plant will appear from sown seed.

The other plan, as we said, is to wait. What will waiting do?

Once in a while nature produces a variation of her own, the "mutants" of de Vries. Once they appear they are permanent and breed true — if allowed. If the breeder is on the watch, has kept his large-flower strain pure, and in one of his protected plants a natural mutation is effected by nature in the direction of a still larger flower — he has what he wants and has only to protect it. But he never knows when this may happen, nor how to help it to happen again. From time to time nature will surely make variations, mutants, but they may be henceforth such as are of no use to him. If he does not protect his desired mutant from cross-pollination it will certainly get overlaid. So far as we know it will not go out of being but it might get buried out of sight in the germ plasm for twenty years.

Nature is ever producing and advancing, selection balancing the whole. STUDENT

Professor Sairey Gamp

SAIREY GAMP turned at last, perhaps exhausted in the attempt to conceive Mrs. Harris, and announced her scepticism as to the existence of any such person.

The physicist's Mrs. Harris appears to be the ether, and he has at last turned. Is there, after all, any such thing? I don't believe there is!

He is exhausted by his attempts to render to himself a mechanical account of a body with such contradictory properties. He used to laugh at himself for having hypothesized several ethers, one for each of the things which he found the collective ether to be doing. The no-ether theory is a manifest reaction.

Had he not better have adhered to the severality of ethers? If there are several states of ordinary matter: solid, liquid, gaseous, and dissociated into corpuscles, why may not there be the same of ether — itself matter, but on the next *plane?* The only trouble was his insistence that ether should conform itself to conceptions which he had derived from the study of *this-plane* matter.

Another school of physicists is getting on better. They have two ethers, one of which is diffused in space, the other existing as a sphere round the globes and accompanying them on their revolutions.

The reality of this latter was ascertained in the following manner. Consider the passage of a ray of light from some point on the equator to another point east of it. Supposing the ether to be fixed, *not* carried with the globe, then this ray will have to travel through it not only the distance between the two points, but, in order to reach that second point, the further distance which that second point will have been carried by the earth's rotation (from west to east) since the ray left the first point. A little extra time must therefore be allowed.

But if the earth carries the ether with it, then it will be also carrying the ray, and that extra time will not be needed.

Extraordinarily delicate experiment — for the extra is only one part in a hundred millions — showed that it did not exist; the inference being that the earth carries its own aura.

The opposing theorists have risen to the occasion with hypotheses reminding one of the suggestion in geometry that two parallel straight lines may after all meet and inclose a space and that the three angles of a triangle may after all *not* be equal to two right angles. These hypotheses are that all bodies in motion are not of the same length in the direction of their motion as they were before beginning to move; and also that absolute time is in some inconceivable way different for different points of the same moving system at the same moment. Putting it mathematically (in Professor Webster's terms) we get this:

> If instead of the distance x measured in the direction of the motion of the system, and of the time t measured by a clock standing still, we substitute a quantity x^1 denoting a new length, and t^1 a new time, then all the equations of electro-dynamics and presumably all those of physics admit of a so-called linear transformation of the variables x and t to the variables x^1 and t^1. Under this transformation, the equations remain therefore absolutely unchanged. It is accordingly impossible by any observations to determine whether the time measured by the clock is t or t^1 or whether the distance measured by the scale is x or x^1.

In other words the forms of time and space are here confused exactly as the new geometry confuses the notion of parallelism and those grouped under the word triangle. H. C.

The Toxins of Breath

EXPERIMENT has yielded some interesting results concerning the amount of carbonic acid gas which it is safe to breathe. Under the expert supervision of some officials of the Department of Agriculture, a number of volunteers were immured in closed chambers. Without their knowing it the proportion of this gas (which in normal air is about 3 parts in 10,000) was raised to 226. No distress, no sensation of any kind, resulted.

This proportion is higher than in the worst of ballrooms, the most vitiated of sitting-rooms. Yet the latter will cause languor and even syncope. Where is the difference?

In two points. First that the lighting of the rooms, unless electric, and the heating. if by stoves, are likely to involve the production of carbon *mon*oxide, a very poisonous gas, the normal compound of the air being *di*oxide. And secondly — a more usual reason — that the carbon dioxide expired by the inmates is accompanied by gaseous organic products of the nature of excretions, which, like other excretions, are poisonous. STUDENT

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Nature Studies



Lomaland Photo. and Engraving Dept.

VIEW OF THE DISTANT SNOW MOUNTAINS FROM POINT LOMA

A photograph taken some years ago

Cows Milked by Snakes

ACCOUNTS of cows being milked by snakes come up from time to time, and the latest is from an English newspaper. A woman living near a village on the borders of Oxfordshire and Gloucestershire keeps two cows, and it was discovered that though in perfect condition, they were not giving their usual supply of milk. One day the cowman visited the cows in the meadow and found one of them lying down contentedly, while two large grass snakes were sucking at the udders. Each snake was 3ft. 7in. in length, and over 7in. round the thickest part of the body. T. H.

Queer Animals Imported and Exported

A HERD of zebus was imported from India some years ago and placed on ranches in the Gulf coast region of Texas. They have thriven and multiplied, and the beef of the zebus and of the mixed breeds is said to be of superior quality.

The Zebrass is the euphonious name given to six young animals at the Government experiment station at Bethesda, Md. They are hybrids between the zebra and the ass, their sire being the zebra given by King Menelik to President Roosevelt. Their qualities are well spoken of, but it is too early to say whether a new race can be bred from them.

Diplodocus, a prehistoric reptile measuring 75 of our puny feet in length, once roamed the site of the present Rocky Mountains, making the earth shake under his mighty tread. But that was millions of years ago. Today he has been mailed by an American millionaire to a European potentate, packed in 35 cases. *Hic lacrimae rerum!* H.

Bread from the Cotton Plant

COTTON-SEED, at one time burned or buried, is now at last promoted to a place in the human dietary list. In the early days it was simply thrown out into the fields to rot; and when it was found that the cows were eating it, it was fenced off lest the cattle should poison themselves. But the cows persisted in getting the cotton-seed; and when it was noticed that they waxed fat and flourished, some bright intellect hit upon the idea of making cotton-seed cake for cattle and thus established a great industry. Many decades passed away and now quite recently another bright intellect argued, "Is it not conceivable that food good for cattle may also be good for man?" A trial was made, and now we hear of a most nutritious bread being baked from a mixture of cotton-seed flour and wheat flour, which far excels the common bread in feeding quality. The mind of man is very conservative and slow to move; "but it does move though," as Galileo remarked in connexion with another subject. STUDENT

Snake-Killing in England

WE read that this summer a large number of snakes were found in the lanes and fields in Devonshire, and one man killed about a score in one expedition. Organized expeditions resulted in the destruction of a further batch. A picture of the first "bag" is given. The snakes annoyed farmers, we are told.

As the paper containing this news is of a strong humanitarian persuasion, given to deprecating the cruelties of sporting, it is proper to presume that the annoyance caused by these snakes was great enough to justify their immediate and wholesale slaughter. We mention this because some snakes are quite harmless, and very useful as destroyers of vermin; and because people often mistake their own unfounded fears for genuine annoyance. It is always wise to take careful thought of the pros and cons before proceeding to wholesale destruction. NATURE-LOVER

Antarctic Curiosities

ONE of the scientific men of the Charcot Antarctic expedition, in studying earthquakes, found Deception Island in a state of continual tremor. (What would one expect in an island so named?) What mystery lies hidden there? asks a narrator. In the Antarctic the sea has irregular risings and fallings, unaccounted for, distinct from the tidal movements due to lunar and solar attraction and from the fluctuations caused by variations of atmospheric pressure. The regions visited by the expedition consist of eruptive rocks. Some of the regions are spoken of as having been "eternally" covered with ice, but as having had their forests once, as Shackleton discovered mineral oil in similar latitudes. Is the idea that the trees grew in the ice, or is the word "eternally" merely a synonym for a long while? It is presumed that the fossil life there would prove very instructive if it could be got at: by strict definition a fossil is not a fossil until it is dug up, as the word means something that is "dug up." H.

A Wood as Strong as Iron

AN Australian hardwood, named yate, has an average tensile strength of 24,000 pounds per square inch, equaling that of good cast iron. Many specimens are much stronger.

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From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives as I know, pre-eminently in yours.

Scientific Morals

IN a learned and thoughtful article written some few years ago by the eminent French scientist, M. H. Poincaré, is strikingly exemplified the position of many of the scientists of our day. And this position is one by which many of us are all too apt to allow ourselves to be influenced, from habit or tradition, unless we strive to replace it by that which our dawning intelligence tells us must be more in accordance with the truth.

M. Poincaré's article is entitled "The Value of Science," and his opening sentence is as follows:

> The search for truth should be the goal of our activities; it is the sole end worthy of them.

This is good, but a little farther on he commits himself to the following:

> Ethics and science have their own domains which touch, but do not interpenetrate. So they can never conflict since they can never meet. There can no more be immoral science, than there can be scientific morals.

It is this statement to which exception is taken in the present paper. It is our belief, and it is the teaching of Theosophy, that Ethics and Science *do* interpenetrate and that they are nothing more nor less than two aspects of the same Truth.

In Webster's Dictionary we find the following:

> *Ethics:* the science of human duty; the body of rules drawn from this science.
>
> *Moral:* relating to duty or obligation.

Does M. Poincaré mean to tell us that there are no known rules of human duty, no facts which have been scientifically demonstrated to the thoughtful men of the present day, as proven landmarks for the moral guidance of humanity?

What is the meaning of the word *Science?* Everyone is acquainted with the limited meaning usually attached to it. Yet in the words of H. P. Blavatsky:

> The laboratory is not the only ground for experiment. *Science,* we must remember, is derived from *sciens,* present participle of *scire,* "to know," — its origin is similar to that of the word "discern," "to ken." Science does not therefore deal only with matter, no, not even its subtlest and obscurest forms. Such an idea is born merely of the idle spirit of the age. Science is a word which covers all forms of knowledge. It is exceedingly interesting to hear what chemists discover, and to see them finding their way through the densities of matter, to its finer forms. But there are other kinds of knowledge than this, and it is not every one who restricts his (strictly scientific) desire for knowledge, to experiments which are capable of being tested by the physical senses.
>
> Everyone who is not a dullard, or a man stupefied by some predominant vice, has guessed, or even perhaps discovered with some certainty, that there are subtle senses lying within the physical senses.

Again, in that deeply interesting work, *The Key to Theosophy,* Madame Blavatsky gave the following as one of the reasons why Theosophy has aroused so much interest in the world:

> A conviction on the part of many, and *knowledge* by a few, that there must be somewhere a philosophical and religious system which shall be scientific, and not merely speculative.

And W. Q. Judge declares:

> Theosophy is the science of sciences, and therefore has been called the Wisdom-Religion. For no science is complete which leaves out any department of nature, whether visible or invisible. Embracing both the scientific and the religious, Theosophy is a scientific religion and a religious science.

It may perhaps be taken for granted that in proportion to our conviction that such sciences as those above alluded to, do really exist, so shall we begin to study them in earnest. If they do exist, and we affirm that they do, they must evidently be aspects of Eternal Truth. No man can therefore afford to neglect them. They are a part of his growth, an essential part of his evolution. Sooner or later they must claim his whole attention, and the full powers of his being, to develop the knowledge of them within himself.

The world is looking for that which will give it a surcease from unrest. The old crude systems of creed and dogma are played out. No longer will people accept the authority of any man, or any body of men, in regard to these matters of vital importance. More or less consciously the thinkers of today are searching for that which will awaken a flame of knowledge within their own hearts, and give them a reason and a motive for their existence. We desire to see, each one of us for ourselves, that this science of sciences exists — this knowledge which shall be the key to all the weary worn-out speculations of the past. If once we could be convinced of its existence, away would go the hesitation which leads us so often to hold on still to that which we feel and know is unsatisfying.

Is it possible for us to convey in words something of the meaning of the study of this science of human morals and duty, which leads to a knowledge of right and wrong and a power to choose the right. Let us try the experiment.

First of all, there is the knowledge we all possess, of the duality of our own nature. Within each one of us is that which strives eternally towards the good, the beautiful, the true; and there is that which is selfish and low and mean. How do we know this? Are we to be told that the sense which reveals this to us is not truly a matter of positive scientific knowledge? Are we not well aware that if, on occasion, the better part of us conquers in the struggle, we receive a measure of happiness? This struggle has been symbolized in many an ancient legend. St. George and the Dragon, Apollo and the Python, are examples. More than this, there is the statement by great Teachers of this science of sciences, men who have farther progressed than we have, that if we keep up the fight with determination, the dragon will be slain, the animal will be sacrificed to the god.

It is related of John Bunyan that on seeing a criminal pass by on the way to execution, he said, "But for the grace of God, there goes John Bunyan." This remark was a truly scientific one. He recognized the duality of his own nature; that he had within him the capacity of either the God or the devil, of either heaven or hell.

Then there is the queston of how this good may be manifested. And the science of sciences teaches us that the first step towards it is unselfishness.

What sense is that which recognizes the true greatness of those who give their lives for their fellow-men? — a sense which warms the heart and recognizes the greatness which lies behind such lives. We all feel it. Are we to be told that we do not know of its existence — that it is unscientific?

It is not necessary moreover to go to recorded history for confirmation of this conviction. The experiences of everyone of us are full of instances which prove that unselfishness is the key to human peace and happiness. We have been proving the fact in the laboratory of our own thoughts and deeds by innumerable experiments. It may well be time that we should have attained to some scientific knowledge of the result. But the trouble is that whilst, by the subtle sense within, we may know all this to be true, yet we are still afraid to look it fairly in the face and see *how* true it is.

We need to realize that Masters of this science of sciences have left recorded teachings which the world does not yet understand, because the men and women of the world have not studied them sufficiently with minds unbiased, eagerly open to the Truth. The Sermon on the Mount, for instance, is a strictly scientific statement of ethical truth. The world has occupied much of the last 1900 years in endeavoring to explain it away. But the truth is there still, in every line of it, if men would only see and know it. Yet how many are they who turn away sorrowful because they have not the courage to step forward, learn the truth, and reap the fruits of knowledge.

The science of morals or human duty is the science of self-knowledge and self-conquest. Those who have attained perfection of this knowledge are the Teachers of mankind. Their precepts contain within the written or spoken words the self-evident conviction of their truth. when properly understood. Each of us has the potentiality of becoming a student of this science, through the divine light which

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shines within his heart. Each of us may attain self-knowledge and self-conquest and the kingdom of heaven which is within. When the Nazarene Master stood before Pilate, he was asked, "Thou art a king then?" He replied, "Thou sayest it." He was a king by right of conquest — of himself.

It will be at once evident that in order to study this science we must not only know the way theoretically, but walk in it. At every turn we meet with the unexpected. Otherwise there would be no advancement. The Law of the Universe requires us to face the unknown. Yet we do not travel far before we discover continually that what is revealed is better than what we knew before. Hence we acquire confidence and trust.

No one who dispassionately views the progress of mankind during the past century can doubt that the vast strides made in the knowledge of physical science were likely to prove a danger to the human race unless counterbalanced by some similar advancement in the science of human duty. In regard to both these departments of science, there is yet a vast store, as infinite as the universe itself, to be discovered. This infinitude of knowledge exists although we are not acquainted with it. The laws of the universe which enable us to use the wireless telegraph have existed for all time, but we did not know of them till recently. Does anyone doubt that the same infinite store holds much that will enlighten the darkness of human misery which now enwraps the world? For ourselves we have confidence that the progress of material science of the 19th century is only a prelude to the far greater discoveries of spiritual science in the 20th century. C. W.

AGAINST the threats
Of malice or of sorcery, or that power
Which erring men call Chance, this hold I firm:
Virtue may be assailed, but never hurt,
Surprised by unjust force, but not enthralled;
Yea, even that which Mischief meant most harm
Shall in the happy trial prove most glory.
But evil on itself shall back recoil,
And mix no more with goodness, when at last,
Gathered like scum, and settled to itself,
It shall be in eternal restless change
Self-fed and self-consumed. If this fail,
The pillared firmament is rottenness.
And earth's base built on stubble.

Milton

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question How can one know what is the real meaning of a teaching when it is said that even the Teachers themselves are unable to give the real meaning except under seal of secrecy? Why cannot we have the truth without all this mystification?

Answer It may be that we are not yet in a position to understand the real meaning, and are we so wise in asserting that therefore there is mystification? There are mysteries truly—that is, things veiled from our eyes, but all these things become open to those who advance in understanding and in self-conquest and purity of life, but mystification is something very different. It implies something wilful, not necessary, and I suggest that the wrong word has been used.

Let us inquire a little further into the knowledge that is open to us.

As to having the plain truth, I think that in regard to many things and according to our mental capacity we do have it, and so plainly stated — strange to say — that we can not see it. We all know vastly more philosophy (in the form of proverbs and sayings) than we can at all appreciate; and we do not begin to practise the ethical teachings that are familiar to us from childhood. We are, as it were, gorged with undigested teaching and are in need of exercise, that is of practical application of what we have in the way of ethics, before we can possibly use or understand higher teachings. But as some are more advanced in the practical application of their received teachings they are entitled to enter a higher class in instruction, but must not be allowed to mislead other students by giving them that which would be useless or harmful (because unintelligible) to them.

There is a weakness, common to many amiable persons who desire to have the appearance of being more learned than others, which is shown by a readiness to recommend to others the medicine they have received for their own use. This weakness is common among students of all kinds who love to show their superior knowledge by giving "help" (?) to their fellows; it is of course a form of vanity and almost universal in some degree.

All teaching, in a sense, is like medicine, useful to help the natural functions to regain their proper activity, for progress is a matter of growth and we must do our own growing. The food for body, mind and soul has to be adapted to the condition of the students, and those who have attempted seriously to bring their appetites and conduct into line with the rules of a true teacher will be aware that their instincts to greater or less extent are out of control and their appetites abnormal, and that the craving for more food physical or mental is often a sign of disease, faulty digestion, or morbid imagination.

These things are known to all who will face the facts, but are indignantly denied by those who prefer to nurse their vanity and self-deception. Then there are those who are continually trying to make short cuts and to find the most difficult path, but it is not necessary for anyone else to follow them, the open road is good enough for those who want to get along, and do not care for the glory of climbing unnecessary hills. And the road is open to all who will follow it. We do not need much teaching to enable us to follow the path, for we always can see at least one step further, and that is all that we need; though I think this is the hardest thing to learn and to practise in all philosophy. It means faith and trust and courage and so many things, but it is so much easier to keep calling for more light and more guides, and for assurances that we are on the right path, and for explanations of why some are following other paths. Take the next step and you will be on the road, and then the next step will be apparent. It is hard to believe even when we feel it is true.

There are places on the road where a teacher comes to warn us of some unseen danger and to point out the true path. Then we are forced to decide, each for himself, whether he will trust this teacher; that choice is for him the next step on his journey, and he must make it according to the light that is in him. There is an old Chinese proverb, "If you employ a man, trust him, if you don't trust him, don't employ him." Those who want the teachings must accept the conditions upon which they are given, or else they must find out the truth for themselves; but it is foolish to refuse the conditions and demand the teachings.

Obviously Truth is not in the monopoly of any person or persons, it can not be "cornered." Each may find the path in his own heart, and if he follow that he will find the Teacher sooner or later, but if he is looking for knowledge only he may wander far following many "teachers," and be forced at last to come back to the old path, and find the true Teacher by the old means that all know in their hearts. On that path, which is called the secret path by some, there is no secrecy. That is best hidden which is most in sight, what all know is the most profound mystery. STUDENT



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PORTHSCATHO

A FEW MILES FROM FALMOUTH, ON SOUTH COAST OF CORNWALL, ENGLAND

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

A Great Religious Congress in Germany

EXCELLENT PRESENTATION OF THEOSOPHY

GREAT INTEREST SHOWN BY AUDIENCE

WE live in an age of congresses, and conferences, when men get together to discuss their interests and ideals *as men,* fellow-members of the human family. They may gather as the formal representatives of diverse associations; but it is not as diplomatists meeting to adjust conflicting interests; it is as brothers from distant and different fields of labor, returning to renew the amenities of their kinship.

Among these different kinds of congress the religious congress holds no second place. For religion is, after all, the greatest interest of human life, its very mainspring. And again, it is no longer in the old spirit of diplomatic polity that the representatives of divergent cults are meeting; no longer to arrange just what prerogatives, immunities, and privileges shall be enjoyed by this sect, and what territorial limits shall be assigned to that. It is just to see how much common ground all may be able to find whereon to stand as brothers; it is in the hope of finding ways and means to abrogate distinctions and to accommodate the twin facts of diversity of mind and unity of heart.

Religions are giving place to Religion; authority to experience; outer form to inner spirit. One's faith is no more a special privilege conferred upon a chosen people, nor one of the warlike insignia of a religious or a political nation. It is one's own particular way of seeing a light that shines upon all.

Nor is the breaking down of barriers in the least suggestive of indifference; earnestness is the very keynote of it. It is this that gives it its strenuousness and reality. For men are determined that they will not under a sham plea of fraternity, sacrifice one jot of earnestness and conviction. The conference is to result in a common multiple wherein every component shall be included in a far richer and greater whole; not a common factor, from which has been pruned away everything but the most characterless residuum.

A body known as the "World-Congress on behalf of Liberal Christianity and Religious Progress" has recently met in Berlin for its fifth reunion. It is held under the auspices of the more liberal part of the established Protestant churches and is international. This Congress is a great landmark in the progress of humanity towards enlightenment and liberation of mind. The meetings were held in the Landwehrcasino, the home of the Landwehr, the veteran body of the army — surely no insignificant symbol. They lasted from August 5th to 10th, and consisted of numerous addresses interspersed with concerts, excursions, and other functions both religious and social.

At this Congress Theosophy was represented by Mr. J. Th. Heller, of Nürnberg, editor of *Universale Bruderschaft,* and it is the manner in which his address was received that constitutes one of the most striking features of the occasion. The whole spirit of the Congress was *toleration;* yet that is a word which can be, and often is, abused. What took place, however, demonstrates that people are coming to have a more adequate idea of what is meant by toleration. Toleration does not mean that we must tolerate anything and everything, for the mere sake of toleration, and without regard to the character of that which we tolerate. Toleration is a means, not an end. And since that end is harmony, it is absurd to practise a kind of toleration that leads to the opposite result. We may — we must — tolerate our brother's opinions; even his faults we must tolerate, so long as by doing so we do not encourage them but help him to overcome them. But *we dare not tolerate wrong,* nor the conduct of those who make themselves its instruments. This principle was instinctively recognized by the Congress; and when Mr. Heller emphatically declared that the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY has no connexion whatever with any individual or society using the name of Theosophy as a cloak for their own private ends, he was greeted with loud and continued applause. The audience saw at once that there was no thought of censoriousness or of rivalry in the mind of the speaker and that he was but defending his cause from aspersions to which all causes are liable; and they recognized his right to do so as a right which they all shared and which each might be called on to exercise on his own behalf.

During the first days were treated such important themes as the Dual Gospel in the New Testament, by Professor Harnack, religion and socialism, religion and abstinence, religion and woman, religion and peace, etc. It is about the last day that our interest centers. On this day were held two concurrent sessions in different halls; the program of session number 2 runs "Religious Individualism and Separated Churches"; and it was under this head that the Theosophical address was given a place. The chairman of the session, Professor D. Baumgarten, of Kiel, emphasized the fact that the Congress, while standing on the positive ground of the established churches, affords opportunity for the expression of the different opinions, not to create disorder but to promote mutual understanding and appreciation. "How does it affect the surety of my own conviction, that another is also sure of his cause?" he asked.

Professor Lic. Dr. Christof Schrempf, of Stuttgart, spoke as an extreme individualist, denying any authority, resting his position in life on himself and for himself alone. His personal experiences, related with conviction and humor, gained the interest of his hearers; and remind us of how Theosophists have gone through similar struggles, and how, while feeling themselves products of their own experience and past, different from all others, unable to make themselves understood, they have nevertheless found in Theosophy that unity in diversity which binds men together in the progress towards Light. With a singular and admirable frankness the professor declared himself, however, as *standing above his own present opinion,* thus proclaiming in his way the divine right of the Soul to stand above all mere opinions, even his own. This recognition, by one speaking as just a "plain blunt man," of the duality of the mind — the Divine Intellect and the philosophizing brain — is surely a noteworthy sign of the times. What could make more for solidarity of spirit than the frank and generous recognition that one's mere mental fashions are neither to be conformed

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.



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MR. J. TH. HELLER

Director of the work of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY in Germany, and Editor of *Universale Bruderschaft,* published in the interests of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

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to a fixed standard nor regarded as impugning that unity of the Spiritual Intelligence which is the breath of our common Spiritual Life? How much waste of expensive emotion would be avoided by a recognition of this principle even in the minor affairs of life, so that we could all express our opinions with the utmost freedom without the slightest fear of quarreling! Another speaker, Dr. Heinrich Lhotzky, of Munich, attributed the turning of people from the churches to the attitude and behavior of many churchmen like *uniformed policemen of God*. Seeing this, the people cannot believe in such a God. He also pointed out the importance of the present moment and its duties, in contrast with a perpetual dwelling on the past.

Owing to there being 108 speakers, and to the inevitable fact that the earlier ones had exceeded their time limit, it was noon before Mr. Heller found himself able to address the Congress. Notwithstanding this drawback, however, the Theosophical representative succeeded in holding the meeting in deep interest. Naturally he was limited to the most important points only; but he found a fine opening in showing how Theosophy fulfils the very need which nearly all the speakers had so sharply outlined — the need for something which can bind together people of all types in a common understanding and in unity of purpose. He showed that Theosophy is the mother of all religions, and that the common life of the mother dwells in all her offspring, so that unity is to be sought in a return to that underlying life. In these words he refuted the present views of science as regards the origin of man and the origin of religion. Then he gave a brief history of the rise and development of the Theosophical Society under its Leaders, H. P. Blavatsky, W. Q. Judge, and Katherine Tingley; and reached his climax by asserting the absolute disconnexion of the Society from all individuals and cults trading upon its name in support of objects which cannot be justified from the Theosophical teachings. The manner in which the audience applauded this defense of the truth, shows, as we have said, that the word "toleration" has by no means degenerated into a fetish for this Congress.

The lecturer spoke of the Divinity of man, Karma, and Reincarnation, of the practical application of Theosophy in daily life, and of the application of Theosophy to the education of children. Speaking of the relation of Theosophy to Christianity, he closed his address with these words:

> So the position of Theosophy towards Christianity is not, as is sometimes assumed, one of opposition. On the contrary, Theosophy helps by encouraging the study of the great religions in order to find their essence and original purity; and thus Christianity may be led back to its original pure state as taught by Jesus and his disciples, and whose spirit is compassion, love, and brotherhood.

Undoubtedly the chief importance of this occasion is not manifest on the surface. The seed sown will germinate in the silence. Before a picked audience of people at once specially receptive and specially influential, a clear and firm definition of the nature and purpose of Theosophy was given. In the minds of most of the audience, what they had previously heard of, if at all, as a mere cult or psychic fad, of which there are so many, now appeared for the first time as a serious Movement, a Movement concerned with the most vital interests of humanity, a Movement calculated to interest themselves in particular. The words they then heard they will not forget. It is safe to say that Theosophy has, through this Congress, stepped into a place which it has never before occupied in Germany.

The country of Goethe, Schiller, Beethoven, Schubert, Wagner, Hegel, Leibnitz, Kant, Schelling, and Luther, can recognize truth when spoken with the sincerity that comes of practising the teachings of Theosophy — teachings promulgated anew for our era by H. P. Blavatsky in *The Voice of the Silence, The Key to Theosophy,* and *The Secret Doctrine;* by W. Q. Judge and Katherine Tingley. RECORDER

The Proposed Welsh Investiture of the Prince of Wales

WALES has been making very startling progress in these last few years towards higher realizations of nationhood. It was not more than twenty years ago that she was, at least in the eyes of the world, as an English statesman dubbed her, merely a "geographical expression"; but things are changing very rapidly. National conciousness expands and deepens; and national needs and aspirations receive recognition in unexpected quarters. After a comparative silence of so many ages, Wales, with the other Celtic peoples, is in a fair way to taking her place as an individuality with some word of her own to speak to the world, and as a factor in the world's progress.

Perhaps this growth has not been marked in any more striking way, than by the recent agitation for a Welsh Investiture of the Prince of Wales. Such a thing has never been done; probably has never been dreamed of. Edward I, the Conqueror, when he created his son Prince of Wales, investing him with the title at Lincoln in England, had no intention that the Welsh chieftains and royal houses should hold their lands from this titular prince, but in fact from the King of England. The story so commonly believed, of Edward's presenting his baby son to the Welsh princes, as a prince for them who spoke no word of English, is now known to be without foundation: in point of fact other kings before his time had marked their aspirations by calling their sons Prince of Wales; in much the same manner as we read of later sovereigns, "By the Grace of God, Kings of Great Britain, *France* and Ireland."

In the days of the Court of the Council of the Marches, certain of these English princes did indeed hold court at Ludlow in England, from which place the said Court (of the Council, not the prince's court) administered the affairs of Wales. There, for instance, Prince Arthur Tudor, son of the first Welsh King of England, and Princess Mary Tudor, afterwards known as Bloody Mary; and, later on, Prince Henry Stuart, held their courts, receiving the formal homage of the Welsh chieftains. But for all that Wales was strictly a possession of the Crown of England; and of little interest to her titular princes, further than in that it was the custom for them to be nursed by Welshwomen during the first years of their lives. This old custom, by the by, was revived by a kind of chance in the case of the present King, who was nursed by a Welshwoman now resident in America.

The serious proposal then, that the son of King George V should have an Investiture, a sort of Coronation, in the Principality, seems to strike a new note in Welsh history. Even if it comes to nothing now, it may open the path for great things in the future; and is so to be looked on as of good omen. One of the best features in the matter has been that the idea has been received with such friendly approval by all classes in England.

The suggestion is that the young prince, known officially as Prince Edward, but in his own home, if reports are to be trusted, by the characteristically Welsh name of Prince *David* of Wales (the name *David* is to Wales what *Patrick* is to Ireland) — should be invested with the Torque, the ancient Celtic symbol of sovereignty; and that the ceremony should be performed, not, as in English coronations, by the head of the church, or by either of the Welsh bishops; but by the Archdruid of Wales in full Gorsedd, that is to say assembly, of the bards and druids, and with druidical rites.

Nothing surely could be more appropriate, nothing more symbolic. The Gorsedd, however shorn of its old-time glory and significance, is yet the descendant and representative of the ancient Celtic religion of Druidism, which held sway in the island of Britain ages before Christianity was first heard of. Despite Roman massacres, Saxon and Norman repression, the universal régime of the new religion and at some periods the hostility of the church; through a thousand phases of disgrace and discountenance, and by links undiscoverable in history; now attaining prominence and the regard of princes, as in the time of Gruffydd ab Cynan and Gruffydd ab Rhys, or when the chieftain Gruffydd ab Niclas held the Great Eisteddfod at Caermarthen; now threatening the very dominence of the church itself, as when the bards of Owain Glyndwr sang the praises of Hu Gadarn, "our God of the Mysteries"; now regulated and countenanced in its manifestations by legislation of Elizabeth Tudor herself: this ancient tradition has, one might almost say miraculously, come down through the ages. In the Nineteenth Century its influence was revived till it became the chief symbol of Welsh unity, and the national Eisteddfod of the Bards the principal event in the year. And now, in the beginning of the Twentieth Century, it has, in this proposal, come to receive recognition as in some sort an equivalent for a national church of Wales. It should be remembered however that the Gorsedd of the Bards of Ynys Prydain is strictly unsectarian and non-political.

The chief reason for fearing that the Investiture may not take place at all, lies in the fact that there is no historical capital of Wales, and no agreement up to date as to the town in which it should be held. The ancient British cities became centers of Roman, as opposed to Celtic, culture and influence: and on the expulsion of the legions just fifteen hundred years ago, it was they, as Gibbon shows, who whined to Honorius for protection against Picts, Scots, and Saxons; and they who were quickly wiped out or amalgamated by the on-coming hordes of invaders. Meanwhile the men who were to fight these same invaders without intermission, they and their descendants, for eight centuries and more, were the country chieftains and their retainers, but little Romanized; the heads of clans, and representatives it is but reasonable to suppose, of the old Brythonic lines of kings. These men were driven by inches into Wales, where they retained their aversion for city-building and city life. The country was governed from their palaces and strongholds; round which sometimes, but seldom, little towns arose, or have arisen since. The seats of learning and culture — and there were several of these, chiefly in the country around Cardiff, and their influence spread beyond Britain — were never in cities. The princes had no capitals.

In the face of legend and probability, it is hardly reasonable to doubt that Caerleon on Usk was the capital of a line of kings of Britain in the early centuries of Saxon invasion; but at the latest with the abdication of Cadwaladr, both his kingship and its capital disappeared. From the time of Rhodri Mawr, who re-united the Britons in the Ninth Century, and made a kingship in Wales, no city was of any importance as a center of national life or government. The Kings' houses were the capitals. Only one King of Wales ever conferred the dignity of a capital on any town. That was Owain Glyndwr himself, who called his parliaments to meet at Machynlleth, and was, we believe, crowned there, in a house which is still standing. But Machynlleth is very small indeed, and remote, and modest.

But nowadays Wales is confronted with the need of choosing a capital, and there be many Richmonds in the field. Among the claimants for this Investiture, two are prominent; Carnarvon in the far north-west, and Cardiff in the extreme south-east.

The former is now the chief town of the district which held out longest against the English; the center of the most beautiful and romantic part of Wales. Near by is "White Snowdon's holy ground," the most sacred of the sacred mountains of old. Near by, too, is Ynys Mon, the island of the Druids. The Romans had a fortress at Carnarvon; it was not the seat of any Welsh prince; the castle was built by the English after the conquest, and is said to be the only one in Wales which the Welsh never took from them. Edward II was born there, just after the assassination of Llewelyn the Last —whose

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death, indeed, the building of Carnarvon castle commemorates. It is now a small country town, in the midst of a glorious but thinly populated district; and rather difficult of access for nine-tenths of the people of Wales. But Carnarvon is mainly Welsh-speaking, and is undoubtedly a center of nationalism and patriotic effort.

Cardiff is a large modern city, one of the greatest ports in the world, rich, progressive, well-built and handsome. The Romans had a fortress there; it was not the seat of any Welsh prince; *its* castle also was built by a Norman invader. It is in the center of the most thickly populated part of Wales — the only thickly populated part. While extremely cosmopolitan, it is also, like Carnarvon, a strong center of Welsh nationalism. A very great deal, perhaps most, of the progress Wales has been making recently towards nationhood, has received, it must be allowed, its impetus from the governing body and citizens of Cardiff; and this city would also appear to receive a certain recognition as the capital of Wales by reason of its leading position in culture, its being the site of several national institutions, etc. This very question of the Investiture was first mooted, the report goes, in the City Hall at Cardiff; it was the Corporation of Cardiff that revived and brought into general use the Dragon Flag of Wales, which had fallen into desuetude since Tudor times; and it was Cardiff that held the Welsh National Pageant last year. In past times it can claim to have been the site of two Welsh victories, but was of no size or importance whatever, historically or commercially, until about fifty years ago, when its "boom" began. It is the only large town in Wales, and the only one having the official dignity of a city: it is about twice as large as Swansea, the second town in point of size; and from ten to twenty times as large as its northern rival. On the other hand, it is an English-speaking city; though we believe at some pains to learn Welsh.

There is this comment that can be offered on the situation; Welsh nationalists and patriots can surely find no more important work for the cause they have at heart, than in doing all they can to bring about an entente cordiale between the north and the south of Wales. Tact is just as necessary a weapon as enthusiasm; indeed in the present case it would probably accomplish about a thousand times as much. Every people has to learn sooner or later, that unity, co-operation, and brotherhood are essentials, not only to progress, but even to existence.

KENNETH MORRIS

Does God Forbid Us to Know?

Oft at this hour when evening breezes stir,
Inviting on the musing traveler,
I've said within myself, "This Nature grand
Knows all: we might, could we but understand
Creation, servant of our creature wants!"
* * * * *
Nature, at times, seems struggling to tell all;
But God forbids! In vain you bend your ear.
* * * * *
Small our beliefs, for we ourselves are small.
So God hath willed: it must be just and wise;
More light perhaps had blinded mortal eyes;
The branch o'er laden breaks; endure could we,
If from the height of his eternity,
The living God, not measuring the main,
Poured forth his truth, upon our human brain?
The narrow vase could never all contain.

SO muses Victor Hugo (as translated in the *Boston Transcript*), portraying a mood of doubt. In this musing a sharp contrast is made between our present limited knowledge and a sudden and complete revelation, as though the muser could imagine no intermediate steps. But the idea of knowing all at once through the raising of some veil, and the idea of remaining lodged at our present quite arbitrary level of attainment, are equally unreasonable. Worst of all, however, is the theological twist — "God has forbidden!" That kind of God is man-made.

A more philosophical attitude would permit us to reflect that God is infinite knowledge, and that the Divine Spirit is latent in Man. "The divine intellect is veiled in man; his animal brain alone *philosophizes*." (*The Secret Doctrine*, vol. II. p. 74.) It is the animal brain that says, "God forbids." The divine intellect wills to know. But it does not anticipate a sudden and complete revelation; it is content with the prospect of a gradual unfolding.

As indicated in the poem, the weakness of the containing vessel prevents the outpouring of knowledge. And when we think of the flightiness of our mind and the infirmity of our temper, we are not surprised. Covetousness is the first obstacle. Knowledge means power, and power can be abused. Therefore it must be the interest of the divine intellect in us to withhold knowledge as long as there is danger of its abuse. Moreover the abuse of knowledge acts automatically in shutting off knowledge.

We must get rid of the theological hypnotic suggestion that we are "not meant to know," and exchange some of our false pride for a little genuine self-respect. But the key to knowledge is in the overcoming of cupidity. Cupidity both leads us on a false scent and warns Nature to hide her treasures.

Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.

"Happy the pure in heart: for they will see the God."

STUDENT

Scientific Oddments

AN electric line which serves a number of cities in California and carries an alternating current of 52,000 volts tension was discharged by an insect which got in between the wire and one of the ground wires placed at intervals to take off any excessive tension due to lightning. The insect partially bridged the gap and enabled the current to leap to the guard wire. It was a gaudy death and an expensive cremation for the insect.

THE electric hearse is with us — in Chicago, and is said to be more dignified and stately in its movement than the horse-drawn hearse. Nevertheless the idea is somewhat of an (electric) shock.

IN order to avoid the expense of electrifying a whole railway, the turbine-electric generator is being tried on locomotives. The boiler supplies steam to a turbine running at 3000 revolutions per minute and coupled to a dynamo which furnishes 200 and 600-volt current to motors on the driving axles of the locomotive. The exhaust steam is condensed and returned to the boiler, the hot circulating water being cooled by a radiator. This sounds rather complicated.

MOVING picture shows in Salonica, Turkey, are among the rapid forces now revolutionizing the map of nations. A more educative — or perhaps sophisticating — process cannot well be imagined. The scenes depicted are of living events from England, America, everywhere; and the effect must be as different from the newspaper as the newspaper is from the 18th century coffee-house.

THE gyroscope has been suggested as a useful equipment for men working on high scaffolds, enabling them to keep their balance better; and a contemporary gives us a picture of an outside window cleaner with a horizontal electric gyroscope on each side of his loins, enabling him to lean back on nothing, as it were. As the gyroscope, once diverted from its plane, sticks as rigidly to the new plane as it did the old, we have visions of the window-cleaner hanging out backwards and trying to haul himself perpendicular again by the battery wire. The gyroscope is also suggested as of possible use to the toper on his unsteady homeward progress.

A BALANCE which will weigh to the one seven-billionth part of an ounce has been installed by Sir William Ramsay in his laboratory in University College, London. It is kept in a special underground chamber, to be free from vibrations and convection currents. The weighing has to be done in the dark, as it is not possible to place a light anywhere where the balance will not find it out and complain of the heat. But this does not matter because the indications are read by a radial beam of light; but where this ray emanates from is not stated in the account we read. The beam is made of silica, which is less susceptible to heat than glass, and the pan is suspended by a silica fiber. The movement of the beam causes to oscillate a tiny mirror which reflects a ray of light to a dark screen six feet away. The indications have to be read instantaneously, as the heat of the operator's body would interfere. The balance is used for weighing minute quantities of gases such as neon which Ramsay discovered in the air. The gas is weighed in a minute glass tube, which is afterwards weighed without the gas — so it is stated.

THE condition of the leaning tower of Pisa has been occupying the anxious attention of all the papers. One paper suggests bringing it gradually back to the vertical; but we have heard that the latter part of its building was done while it was leaning and that the shape of the upper part was adapted to the inclination. In this case it would perhaps hardly do to make it perpendicular, to say nothing of the anomaly of a leaning tower that did not lean.

A RECENT football match in England had 70,000 spectators, who paid £4,500 at the gates. When it was decided to hold certain finals at the Crystal Palace, the company had to spend over £12,000 in preparing the ground and erecting stands; and each year an additional £500 is necessary. In the arena 100,000 people can view the match, while the stands will accommodate 20,000. In 1901, 110,820 passed the turnstile to see a match. Afterwards over 200 sacks of paper and other rubbish were collected from the grounds.

IN the anthracite region of Pennsylvania more than 1000 coal-miners are killed each year. In the bituminous belt, a larger region, the death-rate runs into the thousands. In the steel industry human life seems to count for less than anything else in importance. A gang of Slavs (says William Allen Johnston in *Munsey's Magazine*) will work on alongside the dead bodies of their comrades; for every man killed, there are at least two anxious to take his place. In a powder-mill six men were killed in an explosion; and next morning there were twenty men in line to take their places. And all this for a bare living-wage.

ON the United States steam railways during the first quarter of the present year 1000 persons were killed and 21,322 injured, excluding trespassers.

Figures like this may perhaps be dismissed with the remark that, though they seem large, they are relatively small. But in that case we ought to make the same allowance all around; and this we often forget to do when comparing our civilization with others.

THE cost of living, which is exercising our minds so much in the United States, is not an American monopoly. They have the same complaint in France, Germany, Austria, and probably other countries. The cause is either protection or free-trade, and the remedy is either free-trade or protection; at least this is what we gather from the papers. But there is something wrong with our civilization, and the evil seems to be independent of politics and creeds of all sorts. After nineteen long centuries of the blessings of Christian teaching (and practice), here we are!

THE OBSERVER

Special Subscription Offer

THE attention of our Readers is called to the Special Subscription Offer. See page 20.

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Art Music Literature and the Drama

A Celtic Poem

AN Irish Student, a writer and professor of mathematics and now a member of the Student body in Lomaland, contributes the following poem (clipped from the

Date.....

CENTURY PATH,
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We were back again in the wind-swept North, above
us the low clouds sped,
Beneath our feet was our native earth and the
graves of our resting dead;
We saw the glories of old unroll — O'Neill went
forth to the fray —
And our hands were clenched in a storm of soul
for the joy of a battle-day.

Then came the rushing of May-time rain from the
purple peaks of the hills;
We saw the young leaves sway in the lane and the
shimmer of daffodills;
We heard the calling of mating birds, the laugh of
a mountain stream;
While loch and fen, and meadow and glen, were a
glory of glint and gleam.

Then Fiddler Phil, with his grey eyes set o'er the
verge of an unseen world,
Muted the strings unto awful things from the edge
of a black night hurled;
The Banshee cried and our souls replied as we
shivered like reeds astir;
For the spirit of Erin was scourged again, and we
wailed to the Gods with her.

Then rising up to the heights of life in a frenzy
of joy and pride,
He drew us out of the stress and strife to the
place where our dreams abide;
We saw the Land of our yearning stand in Liberty's
flame of day,
And the Lords of the Law arise to draw the veils
from her face away.

That wonder of melody died away; Phil laid his
fiddle aside.
"Sure, 'tis old and cold like meself," he said, "for
it died when my young days died."
"O, there is no death for your fiddle or you," we
whispered in broken tone,
"While hearts are loyal and souls ring true to the
spirit of old Tyrone."

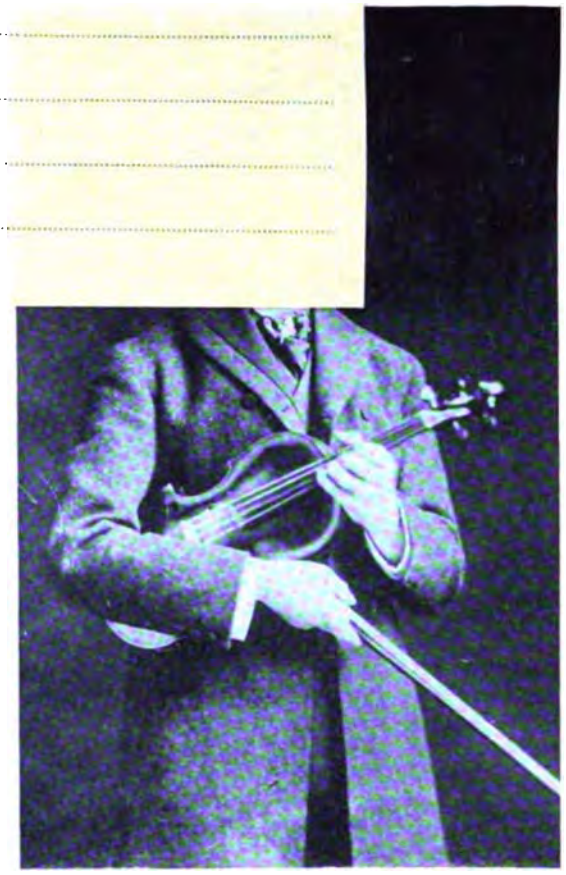
Teresa C. Brayton

The Travels of a Convention

AS soon as instantaneous photography became possible and the results of it were combined for cinematographic exhibitions, it turned out that at no part of the cycle of a horse's gallop was he in the conventional galloping attitude — that is, with front legs thrown straight forward, hind legs straight backward, and hind hoofs turned upward. The question at once arose, Why had that artistic convention become universal? The legs and hoofs are never in such a position, separately or together, and the eye does not so see them. for most people position is actu-

't, M. Reinach, ded an amazing convention.

found in pre- Ray Lankester,



Lomaland Photo. and Engraving Dept.

JAN KUBELIK

LA musique est le seul des talens qui jouisse de lui-même: tous les autres veulent des témoins. --- *Marmontel*

MUSIC is, so to speak, a disciplinarian, making people kinder, more staid, and reasonable. --- *Martin Luther*

---

summarizing M. Reinach's story, places this art no further back than one or two thousand years B. C.; but it is certainly very much more.

Then began the wanderings. The convention went eastward through Asia Minor to ancient Persia, not appearing in Assyria or Egypt. Then it went on through Southern Siberia to China; thence to Japan. There it rested till the eighteenth century, finally getting to England by way of an importation of Japanese prints. The first European example was an engraving of a horse by an eighteenth century artist named Stubbs. And so it became universally diffused through western art, at last reaching Greece again after an absence of — how many thousand years? For neither the ancient Greek artists (*post*-Mykenean), nor the Roman, nor the Medieval European, had had anything to do with it. They, as well as the ancient Egyptians and the Assyrians, had used other conventions to represent the gallop.

Sir Ray Lankester has an answer of his own to the question why the Mykeneans adopted an impossible — however vivid and moving — attitude as expressive of the gallop.

I venture to hold the opinion that it was observed by the Mykeneans in the dog, in which Muybridge's photographs, now before me, demonstrate that it occurs regularly as an attitude of that animal's quickest pace or gallop. . . . It is quite in accordance with probability that the early Mykenean artists, having seen how the dog gallops, erroneously proceeded to put the galloping horse and all other animals which they wished to "make gallop" into the same position.

Whatever their error, they succeeded in getting the effect of swift motion. And it is a point for the artistic conscience to determine whether the depiction of what does not actually occur, is justifiable when it conveys the essence of what *does* occur? For *motion* occurs, and if the artist chooses to transform himself into a photographic plate he can certainly get as many fixed attitudes that occur as he chooses.

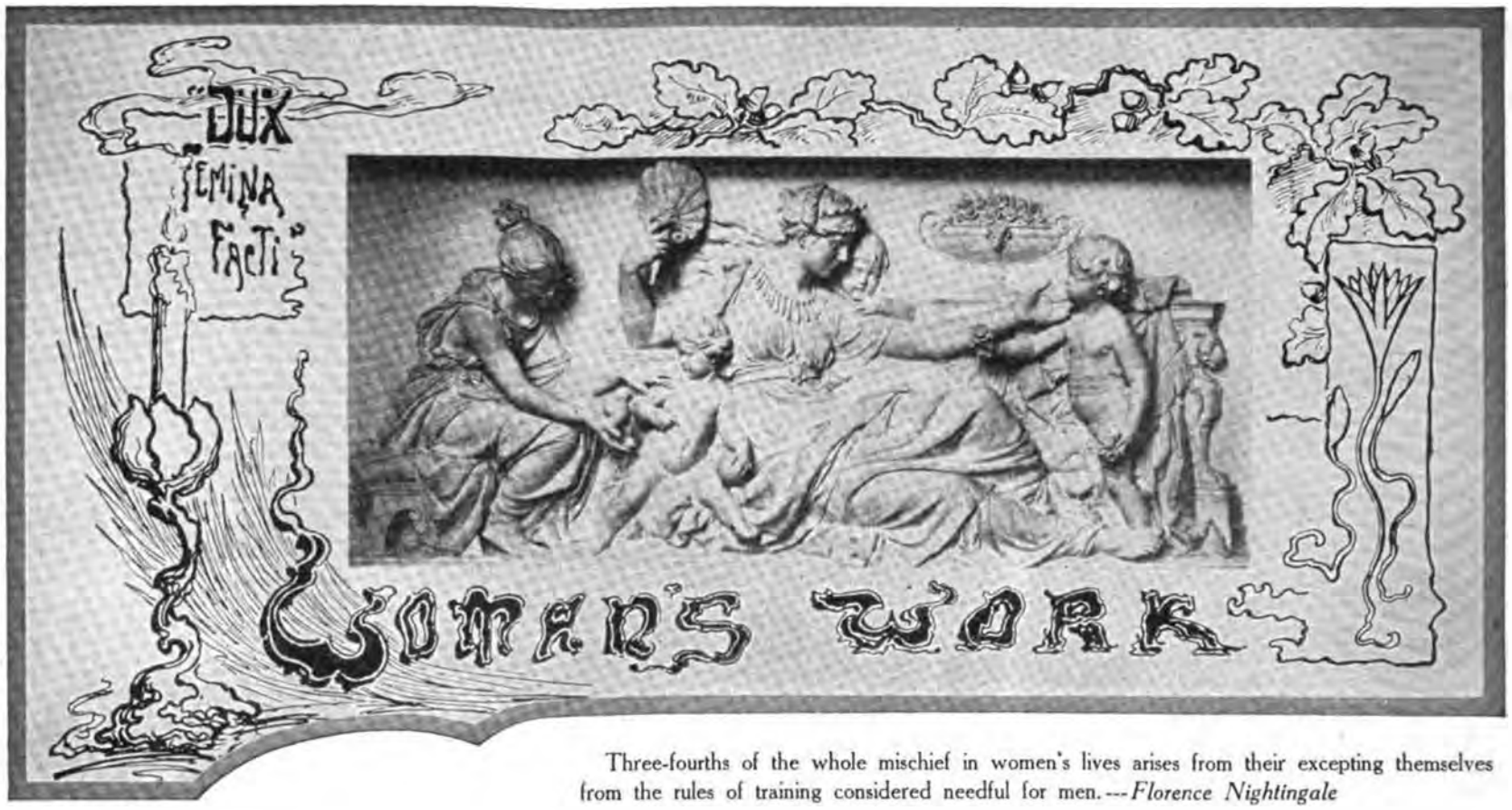
STUDENT

What the Folk Songs Tell Us

THE old folk-songs inspire us with deep feelings which we long to analyse, but fail. We repeat the strain over and over and strive to find the meaning and reach that state of being to which they correspond; but there is nothing in our experience that accords therewith. Is this, perhaps, the nearest approach to a reminiscence of past lives that we can attain? Is it the power of beauty recalling to the Soul the bliss of her existence apart from the terrestrial man? But then what was it inspired the original singers of those songs? Where did they get their inspiration, resulting in melodies so sublimely simple and yet so utterly inimitable? We make beauty too much a thing of senses, too much an affair of *personal* enjoyment — of personal *enjoyment*. Raptures are too quickly succeeded by irritation if this enjoyment should be interrupted. You will hear people talk about the beauty of a landscape being profaned by the presence of human beings; but they mean *other* people; they always except themselves. These forms of enjoyment are more or less tinged with personality; hence they are unsatisfying and evanescent.

The condition which corresponds to the beauty of the folk-songs and the harmony of Nature is a higher and nobler condition than mere sensuous gratification. It is beauty in character, beauty in life. Music should inspire us, not to pleasure but to conduct. The beauty of surrendering our personal desires and prejudices in favor of tolerance and appreciation of other people's points of view; the beauty and peace of the higher life in general; these are not evanescent. This is perhaps the message which the old bards are singing to us across the gulfs of time. H. T. E.

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Three-fourths of the whole mischief in women's lives arises from their excepting themselves from the rules of training considered needful for men.---*Florence Nightingale*

Florence Nightingale

March 12, 1820---August 13, 1910

SHORTLY after the close of the Crimean War, Lord Stratford gave a dinner in London in honor of the officers who had especially distinguished themselves in the Crimea. After stories and toasts were concluded and recollections of Inkermann, Sevastopol, Balaklava and the "Noble Six Hundred" had stirred all hearts, the host arose and stated that he wished an expression of opinion from those present as to the *one* hero of the long conflict most deserving of honor. Realizing the delicacy of the situation and the difficulty of securing an honest verbal opinion in such a company, he suggested that slips of paper be passed around on which each was to write the one name of his choice. When the ballots were examined they were found to be unanimous. On every single one had been written "Florence Nightingale."

On March 28, 1854, England declared war with Russia, and after months of "diplomacy" hostilities were begun in the following September. There was general rejoicing when the news of the victory of Alma reached England, but this shortly gave way before the awful tidings which followed. Sir William Howard Russell, the war correspondent of the London *Times*,

told his fellow-countrymen truths which stirred to its profoundest depths and shocked the British nation. He sent to England the reports that its army in the Crimea was dying by thousands, not on Russian battlefields, but in British hospitals at Scutari, through lack of proper care and treatment. The absence of sanitary arrangements and ordinary decency; the inadequate number of doctors; the total want of nurses; the dreadful suffering of the wounded and dying, were set forth in bold pen pictures.

In letter after letter, with "terrifying minuteness" Sir William emphasized the awful conditions at the hospital camps, telling how

thousands of British soldiers not only in the military hospitals at Scutari, but at Kululi, lay for weeks practically without medical attendance, their wounds undressed, without proper nourishment, and in quarters so filthy that a perfectly well person must become ill from breathing the disease-laden air . . . of the awful deathrate, which was 42 per cent at Scutari and 52 per cent at Kululi. Eighty per cent of those whose limbs were amputated died of gangrene [a statement that, to be just, one should qualify by recalling that this was before the day of antisepsis and asepsis in surgery]. The sick list amounted to more than 13,000. In the Turkish barracks on the Bosphorus there were two miles of sick beds in double file along the corridors. Rats were all over the place, and ran over the helpless patients. Lastly,

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LET thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.
Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.
Helena Petrovna Blavatsky in *The Voice of the Silence*

---

the correspondent placed the blame where it properly belonged, on the red-taped military bureaucracy, that totally failed to grasp the situation and allowed stores and medical supplies to lie in ships in the harbor merely because no one ordered them to be landed.

The British people were stirred to action and more than a million pounds were poured by them into various relief funds. Medical supplies were sent out by the ton, and doctors — so many doctors that there was one for every hundred soldiers!

But conditions remained practically unchanged. The doctors recommended this and recommended that, but, to quote from an editorial in the London *Times* of August 19, 1910 (the same paper which dared the government's displeasure over fifty years before when it published Russell's letters):

Government and military authorities had alike determined to shut their eyes to it and to put aside the recommendations of mere doctors as of no account, until the doctors themselves had become crystallized in inaction and had ceased to make representations which led to nothing but their own discredit.

There was an abundance of professional advice but no way of getting anything done. Just why all this changed with the advent of Florence Nightingale and her corps of trained woman workers we may guess from the fact that she spent no time in arguing over the mired wheel but put her shoulder *to* it, and kept it there. The wheel turned. We may gain another sidelight from the fact that Miss Nightingale was not only qualified, an authority on nursing, sanitation, hygiene, invalid cooking, and allied subjects, but she revered her own profession. As a young woman she had greatly desired to study medicine and had taken up nursing only because the first avenue was closed to her. She once humorously remarked that

The commonly received idea amongst men, and even amongst women, that it requires nothing but a disappointment in love, the want of an object in life, or a general incapacity for other things, to turn a woman into a good nurse, reminds one of the parish where a stupid old man was set to be schoolmaster because he was "past keeping pigs!"

One cannot but inquire why Miss Nightingale, wealthy, of station and leisure, who had a large acquaintance among influential people, who in addition was widely known as a hospital organizer and an authority on nursing, was not asked to go to the Crimea at the beginning of the conflict, before the great harm had been done. If anyone thought of it, no one at the time had the courage to suggest such a thing as woman nurses in the Crimea, for the War Office was set in its determination to send none. This was owing to the fact that a most irresponsible class of women had been employed as nurses by the War Office in the past, many of them, in fact, notoriously bad. War

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Offices are not supposed to be posted as to the duality of human nature, and are cumbrous agents as well, so this one "solved" the problem by simply deciding to employ no more.

Again Russell served England by affronting this decision and wrote, in one of his letters, an appeal to the women of England to go to the Crimea as nurses. Following this bold initiative, the Hon. Sydney Herbert, then Minister of War, wrote to Miss Nightingale as "the one person in England I know of who would be capable of organizing and superintending such a scheme." At the very time when the Minister was writing this letter Miss Nightingale was writing to him, offering her services and her life if need be in behalf of this very work. Within ten days she was on her way to the shores of the Bosphorus, accompanied by a band of forty trained workers. They reached Scutari in November, the day before the battle of Inkermann.

Conditions were found to be even worse than Russell had described. The filth and disorder were indescribable. Hundreds of slightly wounded men, who would have recovered with very little medical treatment, had died and were dying from exhaustion, simply from lack of proper food. There were three thousand sufferers already claiming attention, and two thousand wounded, in addition, were brought in on the eve of Inkermann. Had Florence Nightingale faltered then — *but she did not*.

During the next week she was on her feet twenty hours out of the twenty-four in each day, and at the end of that time order reigned; baths, wash-houses, and kitchens were a-building, supplies which had been "rotting at Varna by the ton" had been forwarded to Scutari, and a diet-kitchen had been organized capable of furnishing well-cooked food for 1000 men and for more in an emergency. Greater than all, the general spirit of discontent, anguish, bitterness, and despair among the soldiers, had given way to one of gratitude and hopefulness, and that often means more than medicines to sick and homesick men. Miss Nightingale later wrote that during the first few months of her stay in the Crimea the deathrate was 60 per cent from disease alone, "a rate in excess of that which prevailed among the population of London during the Great Plague."

Within a very short time the mortality list at Scutari was lowered to two per cent, and then, the work there being organized, Miss Nightingale made a tour of inspection to the other hospitals in the Crimea, as the accredited agent of the Government. But no outer sign of authority was needed, for after she had stood the test at Scutari, every one, from the Commander-in-Chief to the youngest orderly, obeyed her slightest suggestion—even when it came to cutting into fine shreds and throwing to the four winds official red tape.

Upon one occasion Miss Nightingale needed some supplies which, she was informed, would have to be detained three days "for inspection" — and the deathrate waiting just this chance to leap upward again! She went to the magazines with her orderlies and, requesting the sergeant and armed guards to stand aside, broke into the warehouse and helped herself to what the sick required. The splendid thing is that those officers let her! Perhaps they divined for the moment something higher and more just than the "letter of the law."

Nor did Miss Nightingale consider her duty done when the men passed out of the hospital wards or, before that, into the convalescent stage. She found or made the time to arrange for books, games, etc., for convalescent men, for the writing of their letters home and for the many seemingly little things that yet make such a grand total in the general sum of recoveries. She found time to care for or send home their savings and to attend to the legacies of the dying. At one point, to counteract the influence of a particularly demoralizing canteen, she established a clean café.

With so many thousands the personal touch coveted by the sick always, it was not possible to give, yet so changed had become the spirit and feeling of the men that their own gratitude supplied the lack. One of them wrote home — an incident generally known and historic —

> She would speak to one and nod and smile to many more; but she could not do it to all, you know. We lay there by hundreds. But we could kiss her shadow as it fell and lay our heads on the pillow again, content.



FLORENCE NIGHTINGALE

Another wrote of her:

> We have known her to stand twenty hours on the arrival of fresh detachments of sick, apportioning quarters, distributing stores, directing her corps of workers, assisting at fearful operations, spending hours over men dying of cholera or fever. The more awful the case the more certainly might we see her slight form bending over the sufferer.

Many things with no touch of chivalry upon them have been credited, and with justice, to the common soldier, "the man in the ranks." Morality, in some cases, it has to be confessed, has not been found in his vocabulary, and the records of every war contain unwritten commentary — more or less as the case may be — upon the private soldier's lack of reverence for womanhood. After the war was over Florence Nightingale paid a tribute to the private soldier that deserves immortality because of its unvoiced comment upon "the woman question." She wrote that never, in all the time she spent in the Crimea, did she meet "a single word or a look which a gentleman would not have used," and she added that amidst scenes of indescribable horror and confusion "there arose above all the innate dignity, gentleness, and chivalry of the men, shining out of what must be considered as one of the lowest sinks of human misery." Isn't the secret plain?

It is delightful to know that while Miss Nightingale and her woman workers were wading in the human sewage of this "sink of misery," sectarian religionists at home were doing what they could to serve England. Unscrupulous attacks were made by a certain class of these, both in public and in private, upon Miss Nightingale's religious views. Her religious opinions and beliefs were assailed on all sides and her motives in going to the Crimea slanderously misrepresented. Happily, news of this generous and Christian state of affairs reached the Queen who diplomatically quenched it — outwardly at least — by letting be known her regard for Miss Nightingale's services and her personal confidence in the woman. So patriotic in a national crisis were these professed followers of Him who said, "A new commandment I bring unto you, that ye love one another."

When Florence Nightingale reached England after the close of the war she found the whole nation eager to do her honor. She was commanded to Balmoral to see the Queen and a sum equal to $250,000 was raised by the women of England and presented to her. This she used for the establishment of a nurses' training school in London.

The greatest honor bestowed by royalty upon Miss Nightingale came recently, the occasion being her eighty-seventh birthday. This was her admission to the Order of Merit, an order founded by King Edward VII in 1889 and whose membership is limited to twenty-four. The statutes of England had to be modified to admit of this honor being conferred upon a woman. An account of this has been given in these columns.

Many years remained to Miss Nightingale after her return from the Crimea, for she was still a young woman, but her health was gone. From the strain of that period she never recovered sufficiently to again take up active work. She was henceforth practically a confirmed invalid, and in later years bed-ridden. But in spite of that she worked as she could to further the cause of woman's work for the sick. Her *Hospital Notes* and *Notes on Nursing* are classics and became text-books for tens of thousands. During the Civil War in the United States she gave invaluable counsel to the United States Sanitary Commission (organized by women) and that the famous Geneva Convention of 1863 was the direct outcome of her work in the Crimea there can be no doubt. By the Indian Government she was consulted constantly.

It is interesting to know that some years before she went to the Crimea Florence Nightingale met Elizabeth Fry, the noble Quakeress, who was not only the first to open the English prisons to compassion, but was an authority on nursing and a believer in it as one great avenue of usefulness for pure and refined women. Florence Nightingale was young, and a learner; Elizabeth Fry was shortly to pass after a long life devoted to the relief of suffering.

On August 13th, 1910, in her ninety-first year, Florence Nightingale passed away at her home in London. No sovereign could have been more honored by all classes, high and low, and justly so. Her life was a tribute to the higher ideals of womanliness and service, and by simple love for her fellow-men, simple compassion for suffering, simple devotion to duty, Florence Nightingale lifted a once neglected and despised profession to a standard of dignity and a place of universal esteem. The world is profoundly her debtor. STUDENT

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OUR YOUNG FOLK



Lomaland Photo. and Engraving Dept.

ONE OF THE BOYS' BUNGALOWS AT THE RAJA YOGA ACADEMY IN LOMALAND

At Home with the Boys in Lomaland

THE group of bungalows in which the Râja Yoga boys live at Point Loma, is steadily growing larger. From the Roman gate to the Academy grounds, only the peaks of the roofs of the houses can be seen, and looking up from the road at them among the palms and pepper-trees and with the belt of garden and honeysuckle-clad low fence all around, it would seem that this might be one of the quietest, loveliest spots on earth. One can hardly even drive past, however, without finding out that it is a place humming with energetic, jolly boy-life; for sounds of work and of play come down the hill to you and let you know that this is a boy-town where boys, big and little, are living in happy, hearty comradeship which is an inspiration to all the grown-ups who have ever seen anything of it.

Nothing in the world could gladden those who sometimes feel discouraged about the condition of boys' lives at present and all the evil influences that seem to defy them to grow up pure and unselfish, like a glimpse of these boys' homes. Imagine an artistically furnished circular room with two dozen bright little fellows happily busy with their games and books, or grouped about a teacher whose experience and sympathy helps him to share with them his knowledge of the wonders of the different kingdoms of nature. Or a group of older boys in library and music-room, practising together — for all the boys learn music — with the loveliest glimpses of ocean and hillside from every window, and everywhere the regularity and order and uplift of well-disciplined effort. Boys here find it impossible to say which they enjoy more, the work that is training them for life or the play into which they enter so vigorously.

You can not see either their work or their play without knowing that here a Teacher has planted some wonderful seeds, which found the right soil in boy-nature kept pure and unselfish in a place like this. By this time some of the boys reared here have gone out into the world to test their mettle in the conditions met in great cities. They find that the love of Humanity, the noble ideal of service, the steady training in self-control from babyhood, which are in Lomaland the very breath of life, have strengthened them as they grew and can never be forgotten, strengthened them so that they find something stronger in their own hearts than any evil they meet. H.

From MERLIN AND THE GLEAM

NOT of the sunlight,
Not of moonlight
Nor of starlight!
O young Mariner,
Down to the haven,
Call your companions,
Launch your vessel,
And crowd your canvas,
And, ere it vanishes
Over the margin,
After it, follow it,
Follow the Gleam.

Tennyson

A Remarkable Clock

A MOST wonderful clock has just been finished in Switzerland. It is intended as a present for the President of France on the occasion of an official visit which he is about to make to Switzerland. It is a most appropriate specimen of the greatest Swiss industry.

The face of this clock is six feet in diameter and it is entirely composed of flowers — anemones, pansies, violets, and asters.

The Roman figures which mark the hours are traced in flowers; the hands are composed of narrow beds of blossoms, which are made to revolve on pivots and thus point the hours.

The flowers are growing in boxes of required shape and size, filled with mould, which fit together to form a complete whole.

The watering of the flowers which form this wonderful clock, is said to be a very delicate piece of work. It is a perfect clock and keeps strictly correct time. It is intended to be placed in the garden of the Palace of the Élysée in Paris. RITA

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THE CHILDREN'S HOUR

Fairyland

"I WISH there were really fairies," Florrie exclaimed throwing down *Grimm's Fairy Tales* on the grass.

A perfect chorus greeted her — "Why Florrie, so there are!"

"There are fairies everywhere," May said emphatically. "How could the flowers grow or the winds blow or the raindrops fall without them?"

"Do you not know that everything is alive," asked Nell.

"Didn't they teach you that the world was a fairyland in your school?" questioned Joyce of their new comrade. "We have fairy talks in ours and they are lovely."

"Tell me about your fairies," Florrie asked.

"They are the messengers of the Law," said May, "the bright Spirits of Life shining within all things and ever at work making their dwelling places more beautiful and useful. Our teacher says we should always look at the bright side of things; that is the inside you know. 'Light is Life,' she says, and 'everything grows from within.'"

"The plant fairies are such busy workers," little Joyce broke in, "always building and building, just as Mother Nature — she is the great Queen Fairy — thinks best."

"And they work with the times and seasons," said Nell, "leaves and flowers for spring, seeds and fruit for summer and autumn, and a sweet rest in winter, to be ready for spring work again."

"And the wind-fairies whisper you stories as they sweep round the house and set the trees singing, chasing away the heat-fairies, and cooling the air. Yes, everything is alive and at work! The only dawdlers are the humans—most of them—because they are the only fairies that can ask questions, and choose their own way," said dreamy May, "and so we do not always work with the Queen, such stupids as we are!"

"Why don't we," asked Florrie, much impressed.

"Because we forget that the house we live in is alive as well as ourselves, and its fairy tries to have its own way and so is always singing to us — the song of the senses, our teacher calls it — that fine clothes, fine houses, and plenty to eat and drink, are all that is needed to make us happy, and she says we need to remember Ourselves and not to think we are our bodies or our little minds that think unkind thoughts and lead us to want things for ourselves, instead of loving to give things to other people, but to feel we are our Bright Shining Fairy Selves that love and work to help others and are happy all the time — that part in us that makes us feel we are all brothers and sisters and love each other."



Lomaland Photo. and Engraving Dept.

A HAPPY LOTUS BUD

"I WILL sing a song.
I'm the lark."
"Sing, sing, Throat-strong
Little Kill-the-dark.
What will you sing about,
Now the night is out?"

"I can only call;
I can't think,
Let me up — that 's all.
Let me drink!
Thirsting all the long night
For a drink of light.

George MacDonald

"The Heart Fairies," said little Joyce.

"How wonderful to think everything is alive. It will be much better trying to understand about the real fairies than just reading books. It makes me want to love even the stones," cried Florrie with shining eyes.

"Come, girls, Mother is calling," said May, and they all raced up the garden path together, happy in their prompt obedience. ETHNE

EVEN in the daytime the stars are there.

EVERY soft word you utter becomes light over yonder.

WHEN you attack the flower you attack the sun.— *Edmond Rostand.*

The Story of the Hyacinth

IN an ancient city of Greece, lived a happy, sunny-hearted boy named Hyacinthus, who was beloved by all.

In those days it was not unusual for a god to come down to earth and be a companion to anyone who was good and unselfish. Of course though we cannot see the gods now-a-days, we know that anyone can associate with the god within himself.

Well, it happened that Apollo, the god of the sun and of music, loved Hyacinthus very much, and often came to the earth and went roaming in the woods with him. To have seen them together, one would never have thought of the great difference between them: the one a little hunter boy, and the other a great god of heaven.

One day, while they were in a shady nook, Apollo proposed that they have a game of quoits, which they were very fond of playing. Quoits were round, flat disks made of iron or some heavy substance. These the players would throw in the air, the object of the game being to see who could throw the farthest.

When Apollo and Hyacinthus were enjoying themselves very much at the game, Apollo hurled his disk so high that it shot up through the clouds and it was some minutes before it fell to the ground with a crash. Hyacinthus, eager to see if he could not do as well, rushed forward to pick up the fallen disk, but alas! he was too quick. The disk had struck the ground with such force that it rebounded and struck Hyacinthus on the temple with a fearful blow. With a cry of pain he fell to the ground, the blood flowing from his temple.

Apollo rushed forward and tried to stanch the blood, but it was in vain; in a short time Hyacinthus had bled to death.

Apollo was overcome with grief, and at first wept bitterly at losing the little boy he had loved so dearly; but he did not give way to his grief long. Being the god of sunshine and love, he felt it his duty to be always cheerful no matter what came to pass. Seizing his lyre, he sang such a beautiful song of love and mourning that even the birds in the woods stopped singing to listen, and the wind in the tree-tops seemed to sigh in sympathy. When he had finished his song, Apollo tenderly laid his hand on Hyacinthus' forehead; in an instant the body vanished, and on the spot where it had lain there sprang up a lovely purple blossom.

Since that day, the beautiful hyacinth appears with the first breath of spring, to remind us of the love of the great sun-god for a little boy. So it was that from a grief bravely borne, came the sweet message of a fragrant flower that lives anew each year. J.

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20	29.702	72	62	62	62	0.01	NW	6
21	29.659	71	58	62	62	0.02	NW	2
22	29.617	74	62	64	61	0.00	N	2
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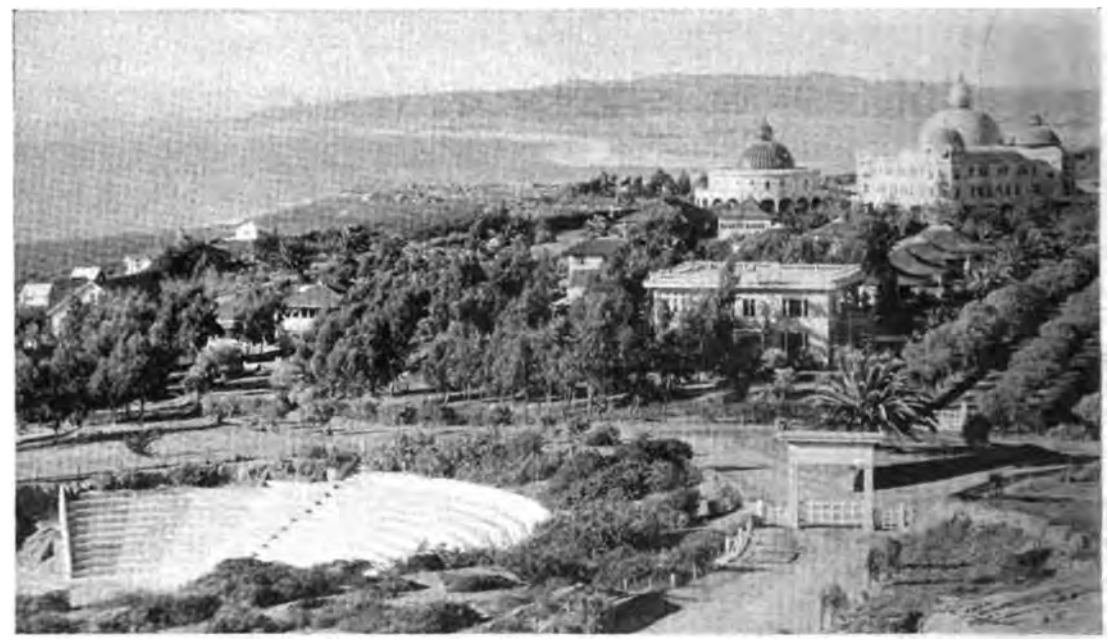
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devoted to

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the promulgation of

THEOSOPHY

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

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Edited by KATHERINE TINGLEY

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CONTENTS

Pages 2 & 3 — EDITORIAL
Scientific Poetry
The Key Lies in the Planes of Consciousness
Poetry is Creative Language
Technique and Inspiration must Balance
Man the Self, and Man the Organism
The Point of View
The Spirit Calls forth the Form
Serpents and Music
Edgar Poe and a Modern Question
A Blind Pigeon that Found Its Way
Page 4 — TWENTIETH CENTURY PROBLEMS
The Art of Old Age
The Reaches of Life
The Uses of Music
The First of Civic Duties
Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Ancient Initiation Chamber at Stenness, Orkney
Stones of Stennis, Orkney (*illustration*)
Page 6 — TWENTIETH CENTURY SCIENCE
The Fields of Memory
Occult Senses
Neo-Newtonian Corpuscles
The Rising of the Sap
Page 7 — NATURE STUDIES
Intelligence in Minute Organisms
Forest Scene near Queen Charlotte Sound (*ill.*)
Over the Mountains (*verse*)
Atmospheric Temperature at Greater Heights
Pages 8 & 9 — STUDENTS' PATH, ETC.
What Theosophy Means to a Young Man
Theosophical Forum
The Theosophical Address at Isis Theater
Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
The Archbishop, the Men of Science, and the Book of Wisdom
How Can the Churches Aid the Masses?
Page 11 — GENERAL
Memory and Education
The International Exposition in California to Celebrate the Opening of the Panama Canal
Page 12 — GENERAL
To Study Eastern History
Freak Religions
The New Force — Vital Force?
Murderers and the Death-Penalty
Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Some Reflections on Music
Tristan and Isolde (*illustration*)
Pages 14 & 15 — WOMAN'S WORK
Woman's Work in Medicine
Old Ground Regained and What it Cost
The Cyclic Way (*verse*)
Page 16 — OUR YOUNG FOLK
The Drama in Lomaland
A Cuban Pupil of the Isis Conservatory of Music and Drama (*illustration*)
The Chalice of Courage (*verse*)
Interesting Facts
Page 17 — CHILDREN'S HOUR
The Voice of the Grass (*verse*)
Peter Pan's Visit
The Three Children of the Crown Prince of Japan (*illustration*)
A Merciful Plan
Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

Scientific Poetry

READERS of current literature will be aware that a book on the science of poetry has recently been written by Hudson Maxim, an inventor of new explosives and an enthusiastic worker in other scientific fields. This writer seems like the typical American scientists of Jules Verne's romances, to whom the mental atmosphere of modern science is divine and science itself omnipotent. One gathers from the comments and quotations that this work is a scientific *Ars Poetica*, and the author himself avows his purpose of providing a scientific method of standardization and a scientific basis of criticism for poetry. He therefore analyses poetry into its components, shows what elements are essential and what intrusive, and even illustrates his exposition by giving his own emendation of Hamlet's soliloquy.

Naturally the papers have found a good deal to say on the subject; and one pertinent remark is that Mr. Maxim stimulates thought — but not along the lines of his own.

The Key Lies in the Planes of Consciousness

Of course a good deal of cant is talked on both sides of the question, and the scientific side gains some force for its views from the weakness of those who feel there is another side to the question but are unable to present it, and from being able to show that a good deal of what is called inspiration is really nothing more than what the scientists say it is.

To get clear ideas on the subject we have to go deeper into fundamental principles and dissociate them for the moment from their particular application. The particular application is to poetry as opposed to scientific prose. The principle underlying this particular application is that which concerns the mutual relations of inspiration and technique.

This principle can be applied to science or to poetry or to any other art. To speak as though science were all technique and poetry all inspiration is a grave error. If Maxim succeeds in showing that the consummate man of science needs and uses the same outfit of faculties as the consummate poet, he has but shown that each, in the highest sense, is a consummate artist and creator. We suggest that the proper rejoinder to Mr. Maxim would be for somebody to write a book proving that science is a form of poetry and that Mr. Maxim himself is a poet and inspired. And, just as the inventor charges the poets with mistaking for inspiration that which he says is merely technique, so the writer of this proposed book could charge the inventor with mistaking his inspirations for mere technique.

Poetry is Creative Language

In all arts whatsoever, inspiration and technique are essential factors, and perfection is attained when they are combined in their just proportions and kept in their proper mutual relation. The technique of the ancient Greek sculptors must have been consummate; they must have studied detail minutely; they must have practised assiduously. Yet who can deny them inspiration? Would any amount of minute study and assiduity enable an uninspired workman to produce the like? The same can be said of the other arts. But it is possible for technique to predominate unduly over inspiration, or for inspiration to fail of due expression for lack of technique. People have often been so fascinated by the joy of exercising their analytical faculties that they have sought to make out that the results of their creative power were due mainly if not entirely to technique; witness the case of Edgar Poe, who traces his own mental processes, and would have us believe that superior reasoning power was alone responsible for his best creations.

Technique and Inspiration must balance

It is often argued that inspiration and intuition are merely reasoning processes so rapidly carried out that we fail to trace the workings. But this really amounts to saying that we can view spirit only through its manifestations as form. Whenever we attempt to analyse any spirit, we are bound to reduce it to a form, otherwise we cannot grasp it mentally at all. So we can invert the argument by saying that inspiration and intuition, when examined closely from an intellectual point of view, appear to the mind as logical processes. The point could be illustrated by considering the relations between machinery and the power that drives it, between the loom and the design, between Man the Self and Man the organism, and so forth.

Man the Self, and Man the Organism

That any intelligent person can, by a proper application of Mr. Maxim's rules, turn out good poetry, is a rock upon which the critics will split from him. The aspiring artist must have ideas to express, he must have strong thought to convey. And this is what Mr. Maxim *tacitly* and probably unawares, admits: for he himself is undoubtedly a man of imagination and inspiration, and he probably underestimates the lack of those qualities in many other individuals who also claim to represent science.

The conclusion of the whole matter seems to be that both poetry and science are, in

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their better sense, high arts; while each, in an inferior sense, is a mere industry. Whether we choose, like Carlyle in one passage, to call a man a "forked radish," or to designate a radish as a prospective though undeveloped man, is more a question of point of view than of essentials; and similarly the inventor may write a book to prove that poetry is another species of inventiveness, and the poet may write another book to show that scientific invention is merely another kind of poetry.

The Point of View

The greatest of arts is the art of living, the artist being Man the Self, his tools Man the organism, his canvas the screen of time, his materials his circumstances and opportunities, his masterpiece his life. Here too, inspiration is the motive power, technique its mechanism. Here too, we find one class of thinkers fascinated with the technique and the mechanism, till they would persuade us there is nothing else; and another class who sacrifice self-help to a formless devotion.

Yet we cannot live by reason alone nor by devotion alone. The steam engine is a wonderful thing, but there are balloons. The stinkbug may be absolutely infallible in his exhaustive search of the ground for the raisin-stalk which he ultimately finds, but it takes the swallow to catch the fly.

The Spirit Calls forth the Form

All growth, evolution, development, proceeds by adjustment of the respective requirements of force and form. There are alternating stages, now of rapid expansion and uncouth inchoate form, now of stayed expansion and perfected symmetry. The young animal or man grows apace to weedy strength, and later on stops growing and rounds out; his mental traits go through similar stages. The history of the arts in any civilization exhibits the same alternating stages. Sometimes there is a period of new inspiration and its earliest forms of expression are incomplete and uncouth; then follows a season of perfected form, which runs on until the arts become hidebound and an epoch of formalism sets in, only to be succeeded in its turn by a cycle of protest and new paths struck out. The manufacturing school of poets would probably turn out better Pope than Whitman; but where would the Popes be without the preceding Shakespeares, or the Maxims without the Faradays?

STUDENT

Serpents and Music

A MAN who has been studying cobras in Ceylon has come to the conclusion that the serpent's traditional love of music is a pure fable, and that the only effect of music is to arouse its curiosity. It protrudes its head from its burrow alike on hearing the snake charmer's flute, the rattling of a chain, or the sound of a switch beating the ground. It appears to perceive only notes of a high pitch, for it pays no attention to the low notes of the flute nor to the beating of a drum.

We have no intention of disputing this man's observations; for we have no facts either to confirm or refute them. But there is another side to the question, which must be duly considered if a sound judgment is to be reached. How did the tradition arise?

Are any other animals attracted by notes of high pitch? If so, why has not the same tradition arisen with regard to them? What is peculiar about the serpent that should cause this tradition to arise concerning it and not concerning other animals?

The fact that there is such a widespread, ancient, and inveterate belief in this tradition needs explaining; and, looking at the matter from a *legal* standpoint, we should prefer, on the evidence, to conclude that the observations of the man in question were incomplete or defective in some way.

We have understood, too, that the serpent does not merely stick its head out of its hole, but dances and does other strange things to the sound of the charmer's flute. Does the serpent do all these things to the rattling of a bunch of keys? Would the charmer be willing to substitute the rattling of a chain for the sound of his flute?

Altogether we do not consider the subject as thrashed out yet, and the same applies to a kindred subject mentioned in the same connexion. The tradition that serpents fascinate birds has also been exploded, it seems. They'll blow *themselves* up one of these days, sure. How this last tradition was exploded our authority does not reveal; but here again the fact that the tradition is so well supported by human testimony needs some explanation, as it is more difficult for an impartial critic to believe that all mankind has been mistaken than that researchers may occasionally overlook something.

It is an open question whether there is any fact that could not be exploded by methods like those employed by some people. It is so easy to scrutinize one side of a question so closely that you do not see there is another side. We might argue, for instance, that the tradition about cocks crowing at dawn is all rubbish, because we have studied cocks and find that they crow at every conceivable hour of the day and night; even the sun does not rise, for in our opinion it stands still while the earth bows to it; etc. It was Herbert Spencer who derided the London cabman for imagining that he could take a short cut by going through the side streets of a rectangular laid-out city; but the cabman does it to avoid the traffic. The loggers asserted that a log raft would drift down a river faster than a boat would and would overtake the boat. Scientists said this was impossible. Afterwards somebody pointed out that the different layers of water slide over one another, so that the surface layers move faster than the lower. So it is as easy to make mistakes as it is to roll off a log, and it is just possible that there may be some little error in the matter of the snakes.

Students of symbology should note that a serpent is a symbol for the *powers* of man — and also, through the connexion, of the powers in Nature. It is by *music* (i. e. *harmony*) that this serpent is subdued. Orpheus tamed wild beasts with his lute.

STUDENT

Edgar Poe and a Modern Question

A SCIENTIFIC paper mentions the fact that many aeronauts say that the surface of the earth, as seen from a balloon, seems concave, and gives a few theories suggested by scientific men to account for this appearance. One is that the curvature of the retina causes it, another is that it is due to refraction. This latter is by a German engineer, whose mathematical calculations are given.

But another great scientist, whose centenary we recently celebrated—by name Edgar Allan Poe — has given another explanation. We give the extract as follows:

> What mainly astonished me, in the appearance of things below, was the seeming concavity of the surface of the globe. I had, thoughtlessly enough, expected to see its real *convexity* become evident as I ascended; but a very little reflection sufficed to explain the discrepancy. A line, dropped from my position perpendicularly to the earth, would have formed the perpendicular of a right-angled triangle, of which the base would have extended from the right-angle to the horizon, and the hypothenuse from the horizon to my position. But my height was little or nothing in comparison with my prospect. In other words the base and hypothenuse of the supposed triangle would, in my case, have been so long, when compared to the perpendicular, that the two former might have been regarded as nearly parallel. In this manner the horizon of the aeronaut appears always to be *upon a level* with the car. But as the point immediately beneath him seems, and is, at a great distance below him, it seems, of course, also at a great distance below the horizon. Hence the impression of concavity; and this impression must remain until the elevation shall bear so great a proportion to the prospect that the apparent parallelism of the base and hypothenuse disappears.—*The Unparalleled Adventure of one Hans Pfaal.*

Now this explanation seems to us to be the right one.

TRAVERS

A Blind Pigeon that Found Its Way

SOME savants are always trying to explain away the cases where animals exhibit the possession of some strange means of finding their way when the ordinary senses cannot guide them. Those who have no wish to explain such things away, and can therefore weigh the evidence correctly, know that such faculties do exist in animals. The following clipping illustrates the point.

> A flock of pigeons making headquarters in a court house is nothing unusual, but when a pigeon that is stone blind can find its way home to the cupola of a court house it is decidedly unusual. Such, however, is the case in Lamar, as it has been discovered that one of the pigeons making headquarters over the hall of justice is as blind as the goddess in whose shrine it nests. Nevertheless it flits back and forth as safe as you please, and it has never been known to miss getting in the right crack. It is stated that when flying for the cupol.. it flies up fifty or seventy-five feet in the air, circles around several times, and then makes a bee line for the eyrie as accurately as its mates that can see.— Joplin *Times*

We should always remember that when it comes to a real explanation, our knowledge is still in the dark as regards the action of the ordinary senses. If a distant light can in some way be transmitted through space to our eye, and there get turned mysteriously into a perception on which we act, why cannot some influence from a dark object be transmitted to us and be interpreted? We know practically nothing of the ether; it is little more than a hypothesis made to conform to known facts. The probability is that man could exercise this sense if he should find occasion to develop it; and undoubtedly there actually are persons who can.

E.

THOUGH we travel the world over to find the beautiful, we must carry it in our hearts or we find it not.—*Anon.*

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Some Views on XXth Century Problems

The Art of Old Age

IN that little fable of the grasshopper and the ant our sympathies do not go with the pointing of the moral. The ant had been very industrious; the grasshopper according to her capacities had but made song and poetry all the summer under the sun. And so in their autumnal old age the one saw herself provided with an assured income whilst the other could but starve and die. The moral is obvious; and yet — it may as well be confessed — our hearts are with the grasshopper. Perhaps she had really made a better provision than the other. It may be better to die with one sort of wealth than to live with another.

We are all full of schemes for pulling our lives out a little longer. We study up systems of diet, of exercise; we enthuse about serums and sour milk. But let us remember that however far away we succeed in pushing the last years, the last years will in the end most certainly come upon us. They are years in which the avenues connecting us to the outer world, avenues of action and of sensation, become blocked. If there is then no inner world, gradually developing *pari passu* with the fading of the other, we are in bad case. And it will not develop unless the stimulus is applied in time.

Says Darwin:

> Up to the age of thirty or beyond it, poetry of many kinds gave me great pleasure, and even as a schoolboy I took intense delight in Shakespeare. But now for many years I cannot endure to read a line of poetry; I have tried lately to read Shakespeare, and found it so intolerably dull that it nauseated me.

To read fine poetry is to become oneself in some degree a poet, to get some of the vitalizing fire. And the part of one's nature in which it is or may be lit is the part that *need* not be touched by old age. The outer life may thin out whilst this becomes deeper and fuller and richer. To sustain throughout life the power to read fine poetry is one way to lay up treasures in that heaven which is always within. When death comes there is nothing but that, that with whatever we have put into it and made to grow in it. Old age is the beginning of retreat to it. To acquire the art of old age is to be opening the doors whilst the other avenues are still clear. The great poets afford us one method. STUDENT

The Reaches of Life

A WRITER in *Cosmos*, discussing how life differs from the electro-chemical processes it uses, quotes the physiologist Claude Bernard:

> Life is an *idea*: it is the idea of the common result for which all the anatomical elements are associated and disciplined; the idea of the harmony that results from their concert, of the order that reigns in their action.

It is more than that; it is also the impelling *force* of the idea, the positive of that negative, that which in a moment passes over into creative energy. It is destructive too, for no form can long resist the thrill it sets up. It has shaken loose the simple forms of the inorganic world, and then joined the broken lines and bridged the severed angles according to much more complex and unstabler patterns, the ever changing hidden geometry that is the skeleton of the seemingly formless cell. Thus because of it the inorganic passed over into the organic. It is never satisfied; the urge which breaks and rebuilds never ceases. It is cosmic ideation and the energy of it.

It works on planes higher than the physiological, but the process is always the same. Man emits it constantly in both its aspects, positive and negative. The merchant thinks of his business and his factory as he would like to have them, the clearer the better his imagination and concentration. The picture alters, grows, takes the fire of life in his thought. Then he destroys and re-arranges; the factory is now as he would have it; every employee feels and serves the urge — or is squeezed out; so far as the factory goes, dies. The whole thing becomes the organism of one designing life. Each servant, perhaps with no conception of the design in the whole, carries out the general urge in his designs for his little part. To the extent that he does this well and with all his intelligence will he rise, gaining at once larger insight into the design and larger duties.

In a much higher way every man should regard himself as a servant of universal life and trust it. Without neglecting lower duties let him look out for the presenting of higher ones, those in whose doing he is serving the welfare of larger and larger circles of his fellows. The man who in trying to get a place on the town council is thinking of his own honor or profit is a blot, helping to make the rightfully honorable word politician malodorous. He is not serving life; it is not passing through him, not deepening, en*live*ning, enriching his consciousness. The great flood of cosmic life divides out, becoming at last national life, civic life, family life, the physiological life of each individual body, of each organ and cell. At whatever level a man finds himself in it, he should try to gain the next higher — that he may serve it; that is the only way to really enter it and get energized by it. STUDENT

The Uses of Music

A MUSICAL contemporary dwells on "the curious unrelatedness of music and morals." Our age, we learn, presents many and perhaps increasingly numerous examples of persons who to the largest capacity for the enjoyment of fine music add characteristics which we now call degenerate or decadent. Not only do they not relate their music to morals, but they have little or none of the the latter to relate it to. The place is void.

People with the ordinary allowance of morals sometimes ask themselves what service they do to their higher natures by lending themselves to the enjoyment of fine music. They note the fact that it *is* possible at any rate for a time, to enjoy such music with one pole of consciousness, and at the other to enjoy afterwards even debauchery which can hardly be hinted at. Why not then rule music out of life, puritan-wise, since it does nothing to feed the spiritual life?

But it may be made to do so. A man need not be like a harp upon which a tune has been played, no better or other a harp after than before. On one condition the music can be held in the strings, taken into the soul of the human instrument. The condition is not fulfilled by listening in the attitude of personal aesthetic enjoyment. It must be heard on the larger keyboard of humanity, taken as the voice from secret places in the heart of humanity, thus listened to and replied to sympathetically from the heart of the listener. The voices of the children playing on the lawn blow in to me. Does not my heart send back something to them? Is there any other condition on which I can be helped and renewed by their joy? The musician has heard something of the voice of humanity, its pain, yearning, aspiration, sometimes joy. If as we listen to his music we try steadily to connect it back with its real source, to understand, to respond, then we are connecting it with our own higher nature, making it serve our own spiritual, conserving its power for our own use, making it redemptive to ourselves; thus negating in advance the very possibility of reaction. Treating it in this way we presently find that it is a necessary factor in spiritual growth, in no wise a mere collateral luxury. We might have learned the secret of its right use from the fact that it is a racial language. STUDENT

The First of Civic Duties

THE eugenicists are much worried about the relative birthrates. It appears that among the intellectual classes of England it is only 1.5 per family; among the families of America graduates 2; but among certain city defectives 7; in certain criminal stock 6 and more; among English deaf-mutes and albinos about the same; and

> in families that avail themselves of schools for the feeble-minded the average number of children is as high as 7.3.

At this rate a few years will entirely swamp the intellectuals and civilization will go out.

The eugenicists want some way of limiting the productivity of the undesirables. But meanwhile why not provisionally take the situation as it is and make the *best* of it? How if the State, ourselves collectively, *loved* all those children, those sixes and sevens born in its midst? It is very perfunctorily that such duties as we do are done. Is there nothing more when we have planked down a public school here and there in the crowded cities? No social problem would remain if we all had the sense of social duty — the true patriotism — fully developed. No social problem will disappear till we have. Those are the axioms of the matter. The cities, and in a larger way the nations, must become leagues for the guardianship of their thronging wards. How to get that into practice should be the chiefest plank in all political platforms. Until the heart and mind of every citizen have got on fire there is no salvation. STUDENT

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Archaeology Palaeontology Ethnology

Ancient Initiation Chamber at Stenness, Orkney

THE Standing Stones of Stenness were described in an article in the *Scotsman,* reviewed in vol. xii, no. 4 of the CENTURY PATH; and we now notice another excellent article from the same paper giving particulars as follows. On an expansive site of undulating ground, unbroken by high hills, stand the Stones of Stenness. With them are associated several monoliths and the famous mound of Maeshow. The larger circle stands on the ridge of an undulation, and is known to the more interested inhabitants as the Sun Circle, with some fifty-two stones, some broken, twenty still standing in a circle of 366ft. diameter surrounded by a moat 29ft. wide. At a distance are mounds, probably formed from the thrown-out earth, and disturbed by succeeding races for burial purposes; but there is no trace of burial near the circle, whether within or without. Southeast, across Stenness Loch, stands the smaller circle, known as the Moon Circle, and near it stood the famous Stone of Odin. It consists of three huge monoliths, two about 18ft. high, the third slightly less but much larger in the other dimensions. If ever complete, it consisted of 12 stones. About 200 yards northwest of this stands a huge monolith, the Watch Stone, 18½ft. high; about 760 yards southeast of this is another solitary stone, the Barnhouse Stone, 13ft. high and 4ft. wide.

The center of the large circle, the Watch Stone, and the Barnhouse Stone, form one straight line, which points to the setting sun at the Beltane sunfeast in the first week of May, and at the other extremity to "that of Hallow E'en feast." [? sunrise after Hallow E'en.] This alignment is 1⅓ miles long.

Maeshow, the finest chambered Mound in Western Europe, was probably connected with the circles in sun-worship. It is 36ft. in perpendicular height and 300ft. in circumference at the base, surrounded by a ditch 40ft. wide. The building, standing on an artificial platform, is of unique size and grandeur, its walls of selected smooth-faced stones, and its passages of enormous slabs. The chamber itself is 15ft. square and 13ft. high. In each corner stands a large stone, forming a buttress for the roof, which was constructed by the overlapping of long slabs. The long passage of 54ft. runs NNE. to SSW., and the sides of the chamber are parallel with it; it opens to the SSW. Twenty-two feet of the inner end of the passage is contracted, and at the place of contraction there is a recess for a stone door. As the contraction takes place in the floor, as well as in the roof and walls, the door could not be forced from the outside. The actual stone used as a door was found in the recess. In the other three walls of the central chamber are three recesses, raised 3ft. above the floor level, so constructed as to make suitable beds.

Norsemen, on their way from Norway to join the Crusades, broke it open, took what was of value, stayed for nights, inscribed in runes on the walls remarks of momentary value and passed on.

Looking across the chamber and down the passage, a distance of 69ft., one sees in the center of a very contracted view the Barnhouse Stone, as forming the southeast termination of the Beltane alignment. The alignment from this huge stone, through the passage of Maeshow, pointed exactly to the rising sun on midsummer morning 3815 years ago. The sun now rises on that morning 1° 4.5′ to the south of that position. The secular variation, as stated by the late Professor Copeland, Edinburgh, is 2° 49′ in 10,000 years. The former angle was measured with a sextant by the writer in the *Scotsman* and two other scientific men, and afterwards confirmed with a theodolite. The question arises, Why, if Maeshow was an observatory, does not the chamber open towards the rising sun, instead of in the opposite direction? The Barnhouse Stone, settles the question, for it has its broad face at right angles to this midsummer alignment.

A mirror, placed on this stone, would reflect a beam of sunlight on midsummer morning into the inner recesses of Maeshow. Today it would not do so.

The temple of Karnak, according to Lockyer, was constructed so as to limit the light which fell on its front into a narrow beam and to carry it to the sanctuary, so that once a year when the sun set at the solstice the light passed along the whole length of the temple illuminating the sanctuary. Also by this means could be established the correct beginning of the solar year. The sacred fire could be annually rekindled by the sunbeam, suggests the writer; but one asks, Why should it need rekindling? The writer concludes with an appreciation of these ancient sun-worshipers, as he calls them, a description of other alignments in the neighborhood, and some comments on the marvelous power of the builders of such huge constructions.

We would suggest that initiation ceremonies involved the transmission of a beam from some *star;* and that while the writer is very likely right about the solar alignment, there is a possibility that the alignment was towards some star. In that case the mirror would be unnecessary. At all events we have evidence of the connexion of such buildings with the ancient Mysteries and with the fixing of chronological data. "Sun-worship" is a term that we would rather deprecate, on account of the ideas of idolatry it might suggest in some minds. The stones furnish no evidence that their builders *worshiped* the sun. We may infer that they observed the sun and caught its rays, and that they had a most carefully guarded secret chamber. But the hypothesis that this was used in initiation ceremonies in the Mysteries fits the case as well as the sun-worship theory, and accords better with other known facts about the Mysteries. It is perhaps difficult even for so liberal-minded a student as the writer, to get rid entirely of the palaeolithic idea — the idea of primitive "Homeric" people, awed by Nature's handiwork and venerating the celestial bodies. But, once get rid of that notion and admit that the epoch at which this monument was built was one of great knowledge and culture, and that the builders were Initiates in close touch with great centers like Egypt, commissioned with the duty of erecting outposts for the preservation of the records of the ancient Science — and many difficulties vanish.

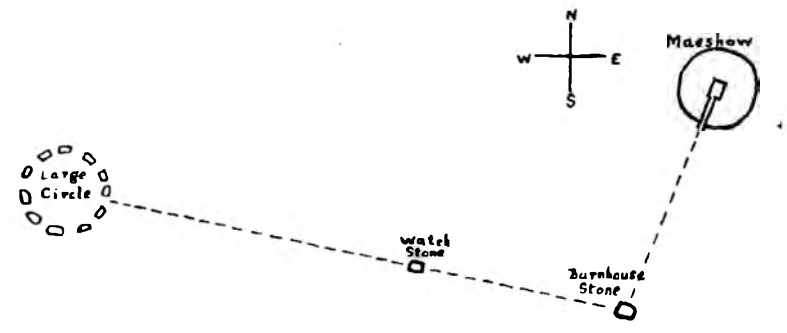
What is said about the Norsemen and their runes reminds us that buildings may be used subsequently by people who did not build them, and for purposes for which they were not built.

To make the description clearer, we have drawn a rough diagram from the description and measurements given. The directions of the alignments are only approximate, but the angle between them is fixed by the distances between the several points. E.



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STONES OF STENNIS, ORKNEY
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The Trend of Twentieth Century Science

The Fields of Memory

IS it true, as a journal of pedagogy asserts, that

> we have not memories like the men of old who could carry their entire national literature on the tablets of their brains?

In the exact form of the statement it may be true. We do not now demand that work of "the tablets of our brains," and if we did we might find them somewhat too soft.

The question really raised is of the *brain* rather than the *memory*. There is any quantity of evidence that the latter contains far more than ever comes normally before brain consciousness. Much of it is in the recent literature of the subconscious, much scattered over literature in general. In Caluso's life of Alfieri he tells us how the poet's memory flamed up during the hours just preceding his death.

> His work and studies of the previous thirty years came up into his mind, and, which was more astonishing than all, he recited a number of verses from Hesiod *which he had read but once only*. Rising from his seat he lay down upon the bed and, when nightfall came, died.

It is muscular activity, the activity of the senses, and mental preoccupation therewith, that are the chief veilers of the immense stores of memory. We know how the most vivid dreams may slip out of consciousness during the acts of dressing. Rousseau says of one of his writings:

> I devoted to it the watches of my nights. I meditated on it in bed with my eyes shut and turned and returned the periods with incredible pains. At last I was satisfied that I had so imprinted them on my memory that I could afterwards put them down on paper. But the time spent in rising and dressing made me lose it all and when I sat down to write almost nothing of what I had composed came back to me.

The incidents of dreams show us that memory will (to us unconsciously) store the most trifling facts and occurrences and that they are near enough at hand to be used in the dramatic settings.

Perhaps antiquity had an art now lost, for which our way of brain-memorizing is a substitute, an art which did consciously and at will what may happen to us involuntarily in dream, in fever, at chance moments, and in the neighborhood of — before and after — "death." Perhaps too among those whose memories were thus trained, the outer personality was not so insistent and the inner and outer lives bore a saner ratio of intensity to each other than in our own case. STUDENT

Occult Senses

IN a monthly contemporary Dr. Edward A. Ayers tells the story of a man he names "Farmer John," who, cataract-blind from birth, was given sight at the age of forty by a surgical operation.

The chief puzzle was that this man immediately knew the colors.

> Shown the variously colored skeins of worsted used by eye specialists in testing color vision, Farmer John named the reds, yellows, green, and blues correctly, though with some hesitation; and designated intermediate shades as "light" or "dark." To have named colors correctly the first time his eyes beheld them — as Dr. Minor and others with him were in a position to know positively that he did — it would seem that he must have experienced the individualized sensations of color when blind.

This experience was through his finger tips. Dr. Ayers speculates quite reasonably that under certain circumstances vibrations ordinarily perceived by one special sense may reach the central organ of perception over the "wires" of another sense — in this case of touch. According to current biology the eye is but an extra-sensitized bit of skin. Such an individual as Farmer John has developed that extra sensitivity, at any rate to some extent, in the ends of his fingers, or rather in the nerves that end in certain cells there. Might he with much intentionally directed practice have gone further? Might he have learned not only to "see" patches and threads of *color*, but very small threads of *light* on a dark ground and threads of darkness on a light ground? Well, what would that latter be but *reading?*

And so without much straining Farmer John's case we can imagine an explanation of some others, very numerous too, whose only "explanation" hitherto has been *fraud* — cases of the capacity to read with the tips of the fingers.

The same man had another power, which however left him when his eyesight was given him. He had the homing instinct and knew the points of the compass.

They sometimes call this a space-sense. It would seem more likely to be a sense of the "lay" of terrestrial magnetism. We may just as well have a compass and even barometer, electrometer, and galvanometer, as a thermometer and camera. The thermometer, which we use constantly, can be marvelously educated; why not the other three? They would be but specializations of the sense of touch.

STUDENT

Neo-Newtonian Corpuscles

THE reigning theory of light is not wholly satisfactory and though it can be amended there are faint indications of the return of the old corpuscular emission theory of Newton.

Sir James Thomson points out one place of needed amendment. When the surface of a metal is struck by a beam of light its molecules give off negative particles, electrons. If the front of this on-coming beam

> were perfectly uniform, having, so to speak, no holes in it, each molecule on the surface struck by the light would experience the same electric forces. . . . But observation shows that apparently only a very small proportion of the molecules exposed to the light gives off negative particles. This fact would also fit in well with Newton's emission theory, for then only a few of the molecules on the surface would be struck by the *particles* of light.

He does not, however, adopt that theory. If adopted it would not be quite in the Newtonian form. Since then we have the electrons, thousands of them whirling about within the atom, each carrying (or being) a charge of electricity. When outside the atoms a stream of them moving in one direction constitutes a *current* of electricity, as for instance flowing along a wire. Their motions also disturb the ether, setting up *waves* in it, such as are used for wireless telegraphy.

These waves are very long; shorter ones are heat waves; still shorter ones are light waves. The electro-magnetic theory of light requires that since the electric waves are set up by the motions of electrons, so shall be the light waves. All these diversities of wave length suggest corresponding diversities in the motions of the electrons; which in their turn *suggest* diverse constitutions of the electrons; which in its turn suggests their composition by still higher units standing to them more or less as they stand to the atoms. These perhaps would be the corpuscles of a new statement of the Newtonian corpuscular light theory. They, breaking from the electrons, would *constitute* the light- heat- and electric waves *in* the ether. STUDENT

The Rising of the Sap

THE cause of the ascent of sap appears to be still an open question. One school of botanists wants a purely mechanical explanation; another finds any such to be inadequate.

The mechanical explanation is air pressure. The weight of the atmosphere will balance a column of water about 32 feet high. If we take a tube 35 feet high, closed at the top, stand it in a vessel of water, and exhaust its air, the water would theoretically rise in it to within three or four feet of the top.

In the case of a tree, sap ascends in the space between the bark and the wood. The argument is that in consequence of evaporation from the leaves this space constantly tends to be a vacuum. To prevent that the watery sap rises.

There are several objections to this theory, chief among which is the ascent of sap throughout the whole extent of trees which may be even ten times the length of our tube, a phenomenon that air pressure could not effect.

A Dutch botanist has recently tried to settle the question, arriving at the conclusion that there is some sort of pumping action maintained by the living elements of the cambium or sap tube, and that this action differs in amount at different levels in accordance with the local needs of growth at those levels. For instruments of pressure-measurement, placed at different heights up the trunk, register different ascent-pressures, behaving independently of one another, "sometimes one showing a lower pressure, sometimes another."

But this is only true so long as the tree is living. After the trunk has been killed by an induction shock or by steam-heat, "the difference of pressure followed the same rule as would be expected to apply to a glass tube." In one case the stem was not fully killed. For five days the glass-tube rule applied. After that, recovery set in and the differences of pressure re-appeared. So the mechanical theorists must try again. STUDENT

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Nature Studies

Intelligence in Minute Organisms

MAN is prone to judge of Nature in the light of his own limitations. When he talks about the scale of animal life, he imagines a scale ending with the larger creatures, which he considers to be the more complex in their make-up, and beginning with the microscopic creatures, which he considers to be simple in their organization. To the simpler beings he denies the possession of mind, and says that their actions are unconscious or automatic.

This seems an arbitrary assumption; and indeed we find that the small beings are by no means so simple; the alleged simplicity marks rather the limitation of our power of observation. A writer in *Harper's* gives a graphic account of the doings of a small worm, three-sixteenths of an inch long, which builds itself a tube out of grains of sand which it cements together. If it be deprived of its tube, it builds another, and the work is minutely described by the writer, who shows what intelligence is exercised, especially in patching up the defects due to hasty construction.

Of course many other instances of intelligence in the minute world might be given; and the fact is that such terms as unconscious action, automatism, and the like are merely subterfuges resorted to for the purpose of avoiding the attribution of mind to these creatures. But it all amounts to postulating mind over again under another name.

Even in speaking of atoms, we have to imagine them endowed with certain innate qualities, such as "affinity"; but it is difficult to explain such qualities otherwise than by referring them to mind. Affinity, in short, if the word is to be considered as denoting an effect, is the effect of a choice; and if the word refers to some cause, then that cause is a choice.

It has been supposed that some creatures react to light and to other influences in the same way as a piece of wood curls up in the sunlight — that is, by a purely mechanical process, unaccompanied by consciousness. But the difficulty of finding such an explanation for the more elaborate actions of animals increases indefinitely, and it has been too hastily assumed that such an explanation can be found in all cases; the eager imagination is apt to skip the details.

It may be doubted whether there is such a thing as unconscious action anywhere in the universe; at all events the assertion that there is such a thing is a mere assumption. Many of our own bodily functions are carried out without our consciousness; but the fact that we are unconscious of them gives us no more right to call them automatic than to call the actions of another man unconscious. I am not conscious with regard to your actions; ought I to infer therefore that you are a mere machine? We have to recognize that there is other mind in the universe besides our own mind. And, just as our friends have their own minds, distinct from our mind, so the so-called automatic functions of our body and the actions of animals and minute organisms may be accompanied by mind. In fact the presumption is that they are. If not, we have to imagine a separate class of actions, unconscious actions, requiring a new set of explanations to account for it. Altogether it is easier and more natural to suppose that mechanical action is directed by mind than to argue the contrary way and suppose that the manifestations of mind are mechanical. And to argue that some animals have mind and others not is not so reasonable as to argue that there are various grades of mind. In fact, Theosophy teaches that mind directs every action in the universe, and even some scientists are speculating about a "mineral mind."

STUDENT



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FOREST SCENE NEAR QUEEN CHARLOTTE SOUND, VANCOUVER ISLAND, B. C. CANADA
(ENTRANCE TO AN IMMENSE LAKE)

OVER THE MOUNTAINS

OFTEN I wonder what there may be
Over the lofty mountains.
Here the snow is all I see,
Spread at the foot of the dark green tree;
Sadly I often ponder,
Would I were over yonder.

* * * * *

Oh, shall I never, never go
Over the lofty mountains!
Must all my thoughts and wishes so
Held in these walls of ice and snow
Here be imprisoned for ever?
Till death shall I flee them never?

From *Arne*, by Björnson, translation by W. M. Payne. (McClurg and Co.)

Atmospheric Temperature at Greater Heights

IT has hitherto been supposed that the temperature of the atmosphere gradually falls off as we ascend, until it reaches the absolute zero of 459 below zero Fahrenheit. The facts, however, are otherwise, as has been proved by recent observations.

A very large number of experiments have been made by sending up small hydrogen balloons, with a very light but efficient meteorograph suspended at a distance below them; and these have reached a height of over 75,000 feet (14 miles), as shown by the instrument attached. There is a striking rise of temperature at altitudes between 3500 and 8000 feet; beyond this is a fairly uniform decrement; this goes on till about seven miles, and then the decrement is arrested, and the thermometer records a fairly steady temperature or even a rise of 20 or 30 degrees. These results are confirmed by all of a large number of observations, and they are not local but general all over the earth.

In July 1908 a balloon sent up from Oxfordshire reached over 14 miles, the temperature sinking to 92 below zero at 8½ miles, then rising to 62 below zero at the highest level attained. In May 1909 a balloon from Munich reached a height of 80,000 feet or nearly 17 miles, before it collapsed, taking 51 minutes to ascend; and 2 hours 17 minutes after the start the meteorograph reached the ground unharmed at a spot 82 miles south of Munich. The barometer fell to a height of half-an-inch, or a quarter of a pound per square inch. H.

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From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives as I know, pre-eminently in yours.

What Theosophy Means to a Young Man

BY A RÂJA YOGA STUDENT

HOW many devoted mothers are there today whose hearts are breaking with the pain caused by the thoughtless, selfish — aye often worse — actions of perhaps *once* dutiful sons. And how many more are there whose constant prayers are that their sons may follow the path of honor and not be overcome by temptations. And yet they see no means to bring about the former or to avoid the latter. Yes, our modern Cornelias are few. Few are the mothers who can, when asked to display their precious stones, point with *truth*, as did Cornelia of ancient Rome, to their sons and say: "These are my jewels."

And how many fathers are there who, having sown their own wild oats in youth, and having now reached middle age and realized their folly when all but too late would not sacrifice anything to be able to direct their sons on the path of right action. Is it not too late, for have they not now to reap their wild oats as well as the golden grain? Perhaps one of the most common ways they reap it is when they find their growing sons fail to follow their loving advice, and the ever-selfish and ever-ready lower nature of the boy reproaches them with: (if not in words, in thoughts at least) "Father, didn't you do some of these evil things when you were a young man." And often, oh, too often, the father finds himself rebuked.

It is to such parents as these that Theosophy offers the key to the situation. On the other hand, those indifferent parents who will leave their sons to follow what impulses and desires may rule them, so long as they do not shock conventional propriety too severely, will have to wait until public opinion shall have been raised by those other more conscientious parents to such a degree that the mediocrity will have to raise its standard, and demand purity of life.

To the youth who just begins to feel the strength of manhood and who knows not how to direct it — who thinks it is all right to have his "fling" and that when he is a little older he will calm down and be quite an important factor in this universe, Theosophy has something to say.

In the first place, whatever may be his ambition let him learn a lesson from the lives of so many of our public men whose influence for good on the world has been so weakened from the fact that their own lives would not bear the searchlight and people have consequently seen them through the shadow of their mistakes.

Our young man may start by smoking his cigarettes and thinking that he is therefore quite a fine fellow among his companions; and ere long he probably will not even be ashamed to have his mother see him do so; he may even go so far as to take an occasional drink and so long as he does not publicly disgrace himself he may not mind if the folks at home do know that even.

But there are certainly few — I am too much of an American to think there are many — whose consciences have become so asleep and so shameless that they would be willing for their mothers to know of some of their secret doings. Alas! there are many though often hiding under the cloak of respectability, who are quite ready to insult their own souls by degrading themselves to the level of a brute. Every city and town has its sad records and, besides, the faces of those tell their stories of depravity.

They think they must have their "fling" and their only concern is, (if indeed, they have any at all) that they should not be found out. It is this last, more than the tobacco; yes, even more than the liquor, as bad as that is, which is sapping the manhood out of our youth today and which puts so many behind the bars, and which breaks the hearts of so many devoted mothers and fathers.

When once a boy has let himself loose in one way, he opens the door for all sorts of temptations to come in and control him.

And until he knows himself, he will be in constant danger of letting himself loose. If he thinks that he is a mere collection of complex molecules of carbon, hydrogen, oxygen, nitrogen, sulphur, salt, etc. with more or less gray matter thrown in for seasoning, it will only be from the inherent power of that soul which he fails to recognize, if he does not occasionally let himself loose. And yet this is precisely what your modern materialist teaches. For instance, in his very able, deeply interesting, and in many ways instructive book entitled *New Conceptions in Science*, Carl Snyder says:

> Of these primary atoms there are some eighty odd forms, the so-called "elements" of the chemist; and these, variously compounded, make up all earthly things, our bodies, brains and *souls* included.

It is here that Theosophy steps in and offers a rational explanation of what man really is; and after all, that is the greatest question in life. Theosophy does not discard Mr. Snyder's eighty odd elements by any means, but it gives them their proper place. It teaches that man *is* a soul — not that he is a body and *has* a soul — but that he *is* a soul and has come into this body and acquired this brain, that he may learn through experience, through suffering and through the conquest of matter — that he may so purify that body and those thoughts that he may again become merged into that One White Light of which he is a ray. And this, H. P. Blavatsky writes, can only be accomplished by attuning one's heart to the needs of all humanity. H. P. Blavatsky also writes:

> Seek, O beginner, to blend thy mind and soul.

Jesus said:

> Strait is the gate, and narrow is the way that leadeth unto life.

In *Romans* we read:

> To be carnally minded is death, but to be spiritually minded is life and peace.

Pythagoras says:

> It is impossible that he can be free who is a slave to his passions.

And Plato writes

> For a man to conquer himself is the first and noblest of all victories, whereas to be vanquished by himself is the basest and most shameful of all things.

Do you think that any young man who truly loved his parents and his fellows and who had attuned his heart to the needs of all humanity, and who was seeking to blend his mind and soul for the upbuilding of his character, would be in any danger of taking a crooked path in life? Is it not always either the desires of the personality or of the body which cause the trouble in the world? Does it not seem reasonable to say that if even one-tenth of the people had assimilated those teachings, and had made them burning factors in their lives, all the problems which confront us today would disappear — all the way from graft and stock-watering down to physical depravity? — and that the earth today would be a paradise in comparison to what it is?

And let no self-satisfied young man think to himself that such teachings savor somewhat of Sunday-school sanctimoniousness. Far from it! Let him but take one step towards gaining control over his own desires and feelings and find out if it does not mean business. He will find that it is the biggest fight he has ever been in, and the most glorious. And just as the boy who is fond of baseball and boxing hardly cares to be seen playing "Ring-around-the-Rosy," and "London Bridge is Falling Down," so the boy who is struggling for self-mastery will scorn the trivial things which used to absorb his attention and hold him in his lower nature.

To the one who has been fortunate enough to receive the priceless gift of self-knowledge from Theosophy, even to a limited degree, there comes a peace and contentment that nothing can shake. He is no longer happy and gloomy according to his desires or moods. He seeks not for happiness in external things; but placing his reliance on the god within him, and doing his duty from day to day, he becomes acquainted with his better nature. He has perfect trust that what he earns through self-conquest will be his.

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Even with the teachings of Theosophy, it would have been difficult for people to understand them — especially young people — unless they had been put on a practical basis. For this blessing we are indebted to Katherine Tingley, whose wonderful teachings and reformations are changing today many homes for the better, and many conditions which heretofore seemed hopeless.

Many people have wondered at the loyalty with which she is supported by her students, throughout the world. A few words and I think that many who have wondered will understand.

There is an Arabian proverb which says:

He who knows not and knows *not* that he knows not is a fool; shun him.

He who knows not and *knows* that he knows not is simple; teach him.

There are very many people who start out by belonging to this respectable class, but who no sooner learn their A B C's than they think they know it all, and consequently fall into the class of those who know not that they know not, that is the *fools*. You will find many bogus Theosophists in that class.

The proverb continues:

He who *knows*, and knows not that he knows, is asleep; wake him.

In a certain sense a great many of us belong to this class; and Theosophy is the awakener. It will tell us things which down deep in our hearts we always knew.

The proverb ends:

He who *knows*, and *knows* that he knows, is wise; follow him.

Such a one is Katherine Tingley, and that is why her students follow her so loyally. *She* knows she knows, and *they* know she knows; and before many years have passed, the whole world will know she knows, and will likewise follow her.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Here in this world of mortals are many who belong to the class of unfortunates born to disappointment and foredestined to be failures in life by reason of the character they come into the world with. How does this fit with your theory that the world is governed by laws of absolute justice?

Answer First let me suggest that many of the weaknesses of character that insure failure in life are mostly due to the lack of proper training in infancy and youth. It is true there must have been inherent tendencies and potentialities, but with proper training these could have been conquered. It is not so easy to be sure that the character of even an infant is just what it came into the world with; for the influence of those who have charge of the infant is very great and the nature of a new-born child is very sensitive to the most subtle kind of influences besides the ordinary conditions that obviously react upon its growth and character; so that it may be so changed in a short time as to be a very fair example of what used to be called a "changeling."

Q. But surely that seems to make the injustice even greater.

A. If that were the only life on earth that the child were to have, or if it were the first life, and if there were no past record to consider, or if each soul were entirely separate from all other souls, and if success and failure were just what they appear to be, then the case for the charge of injustice in the arrangement of human life would have something to rest upon; but none of these suppositions is upheld by Theosophy.

Souls are so linked together in their outer lives and so closely united in their origin that the first law of life to the Theosophist is the law of Brotherhood, without which all is confusion. Then too, during the long series of lives in which a soul does maintain its identity as a separate entity, there is the ceaseless action of Karma, which is cause and effect and their relation and adjustment, the great educator of Souls, through which alone experience is gained.

The chain of experience is long and its links are many, and it would be well to take a wider view of life than to think that the misfortunes of one life-time were any sort of miscarriage of eternal justice. And yet it seems to me that in all human affairs and in all earthly matters we must admit the certainty of some degree of variation, or what may appear to us as error and injustice in the most accurate application of principles; yet this is a part of the law of life and indeed is the means by which that law operates. For man is not a machine but a living entity, with a measure of free will and power to mold his own destiny.

The absolute is unmanifested; but in the plane of manifestation all is relative. This is most important, for the habit of loosely using the term absolute for conditions that are purely relative, is one that leads to endless confusion and contradiction. And it must not be forgotten that when the absolute justice is made manifest, it has become subject to the condition of all manifestation, and is relative, conditioned, and so appears subject to error. This is the law of the manifested world, wherein all is conditioned. The law of Karma acts unceasingly, ever adjusting, balancing effect to cause, ever tending toward harmony and order.

This philosophical truth is well expressed in the "Wisdom of Brunhilda," who is represented as the teacher of Sigurd the Volsung. She says:

Know thou most mighty of men that the Norns shall order all,
And yet without thine helping shall no whit of their will befall.

This is the key to the eternal problem of the co-existence of Law and evil. Many have tried to express the truth that they have sensed (rather than thought out), and still each mind that faces the problems of life must meet the old difficulties and find a new expression for the eternal truth; for we can know only through our own experience and understanding.

Then again it may well be questioned whether the kind of life that is called successful here, is necessarily more valuable to the soul than the experience of a life filled with disappointments and misfortune; surely sorrow has its lesson as well as happiness. If we can only remember the wide field of experience to be traversed by the soul in its wandering and its search for knowledge we would not be so impatient, and we might even change our tests of success and failure. Again I am tempted to quote from Brunhilda's teaching:

Be wise! 'tis a marvel of words and a mock for the fool and the blind;
But I saw it writ in the heavens and its fashioning there did I find.
Be wise! and cherish thine hope in the springing of the days
And scatter the seed from thine hand in the field of the people's praise;
Then fair shall it fall in the furrow and some the earth shall speed
And the sons of men shall marvel at the blossom of the deed;
But some the earth shall speed not, nay rather the winds of heaven
Shall bear it away from thy longing; then a gift to the Gods thou hast given
And a tree for the roof and the wall in the house of the hope that shall be,
Though it seemeth our very sorrow and the grief of thee and of me.

STUDENT

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

EXPRESSIONS of pleasure at the resumption of the Isis Theater Sunday night meetings, and of delight at again hearing the Râja Yoga pupils in their music and addresses, were heard on all sides last evening at the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

The new lighting arrangements which have just been completed at a cost of six thousand dollars, greatly enhance the beauty of the theater, the soft glow of the tungsten lamps being restful to the eyes; while at the same time there are possibilities of brilliant stage effects such as to fulfil any demand.

The opening meeting last night was in charge of the Râja Yoga pupils from Point Loma who gave an interesting and instructive program. All the musical numbers were excellently rendered. In the orchestral numbers especially there was an inner harmony, a unity of feeling and expression, a playing together as a body, that at times the individual players and instruments in the ensemble were forgotten to a degree which is rarely experienced even when listening to the finest orchestras and the most finished musicians.

Special mention should be made of two violin solos; one by a little lad about ten years of age, which was charmingly played and called forth much applause. The other, an original composition by Rex Dunn, a Râja Yoga student and youthful conductor of the orchestra, played by himself, displayed not only rare musical ability in composition but also in execution.

There were addresses by two young speakers, Miss Kate Hanson and Montagu Machell, which held the attention and interest of the audience from start to finish. Their subjects were "The Ideal and the Actual," and "The Purpose of Life." The following are a few of the ideas expressed:

"The great wrongs that humanity is suffering from day after day show but too clearly the great lack of ideal or any knowledge of man's responsibilities and possibilities, and that there are many who either ignorantly or wilfully refuse to try to lift themselves to any dignity of character.

"It is said that we never attain our ideals. Perhaps not. But all that we endow them with exists in reality in our own hearts, did we know how to find it there, and the self that we make in moments of inspiration is only a glimpse of what true spirit really is. As we strive after an ideal it becomes more and more a part of us, until we have made ourselves what we were in thought.

"The first thing to be remembered in an effort to solve the problems of life is that each must seek the light within himself, deep down in the innermost recesses of his nature. This inner nature in nearly every case is shut in by a heavy mantle of illusions, of unrealities.

"These unrealities are our desires, our emotions, our passions and our brain-mind limitations, all of which men are inclined to cling to as their most precious belongings. One must realize once and forever that the Soul, the real self, is greater and grander than all these things; it has no use for desire, passions, emotions; it is superior and beyond all mental conceptions, and requires the brain-mind simply as an instrument through which to act. Nor must it be expected that the debris accumulated in many lives can be removed in a few short years." — San Diego *Union*

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society at Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

The Archbishop, the Men of Science, and the Book of Wisdom

SOMEWHERE H. P. Blavatsky speaks about the attitude of theology, which, after fulminating against science, has in later days "played the flunkey" to it.

It was an interesting departure that the Archbishop of York (Anglican) adopted in his sermon at the opening of the meeting of the British Association for the Advancement of Science. He may be said to have pleaded for mercy, on the ground that science itself is not infallible. He said he would venture to speak of the friendship of religion and science. On the one hand science seemed to have become aware of its limitations. On the other hand religion — or religious thinking, theology — had equally come to recognize its own limitations.

> As interpreted at least by its best minds, it saw that its claim to find in a personal God the ultimate author and worker of all things gave it no right to decide *a priori* the methods of his working in the world. Above all, it had learned to reconsider its own conception of God.

A noteworthy feature was that the Archbishop took his text from the *Book of Wisdom*. It was from chapter vii, verse 27:

> Wisdom . . . in all ages entering into holy souls maketh them friends of God.

Let us quote a little more. Solomon says that:

> I called upon God, and the spirit of wisdom came unto me.

As a consequence of this, Solomon gained certain knowledge —

> Namely, to know how the world was made, and the operation of the elements; the beginning, ending, and midst of the times; the alterations of the turning of the sun, and the change of seasons: the circuits of years, and the positions of stars: the natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants, and the virtues of roots.
>
> And all such things as are either secret or manifest, them I know. For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled plain, not subject to hurt, loving the thing that is good, quick, which can not be letted, ready to do good, kind to man, stedfast, sure, free from care, having all power, overseeing all things, and going through all understanding, sure, and most subtil spirits.

Many more things does the Sage say of Wisdom, in a book which strangely, as it seems to us, has been omitted from the Biblical Canon and relegated to the Apocrypha, where nobody sees it, while the rest of the Bible is circulated in millions all over the world. Solomon was clearly one of those Masters of Wisdom, who, as the Archbishop's text says, appear in all ages. He very likely was not one man, but a line of Initiate Kings, whose teachings have been handed down. At all events his teachings are those of the Wisdom-Religion. Where he seems to speak of "God," which is very frequently, we should bear in mind that he cannot possibly have meant the particular theological God of our Western civilization, and we should therefore abstain from attaching that sense to his use of the term. In fact, the theological personal God would make nonsense of Solomon's remarks about Wisdom, which is the theme of his entire book. He meant the Supreme, of which Wisdom and Divine Harmony are the twin rays.

We notice that Solomon describes the gift of wisdom exactly like those Eastern books on *Yoga* of which most people know through the translations. By this gift men are endowed with power and profound knowledge as to this world. The kind of knowledge which Solomon had in view makes our notions of knowledge seem small indeed, and the Archbishop's text was rather out of place in such a connexion. The Divine Yoga, the attainment of Wisdom and emancipation from illusion — these are a long way off the speculations of our popular science, a long way out of the reach of timid supplicating churchism.

If it be said that we should not depreciate modern theories and theology, the answer is that it is unnecessary to do so when they stand self-convicted of inadequacy. All civilized nations, but especially those which lead the vanguard, are crying out loudly about the deadlock which their affairs seem to be reaching; and if we turn to either theology or science for aid, we find that they are unfortunately involved in the general confusion. The churches are at their wit's end, as their conduct and utterances show; science with all its great achievements has many theories of an extremely speculative, contradictory, and ever-changing kind; where it is precise and productive, it is in matters that do not as a rule relate to the crucial problems of life, such as manufactures and engineering.

Clearly then we stand in need of another visitation of Wisdom, such as the old Sages speak of. But let us not be surprised if it fails to come in the way we would like it to come. It comes rather "as a thief in the night," it is "despised and rejected"; but its influence is "subtil . . . which cannot be letted . . . kind to man, stedfast, sure," as of old.

STUDENT

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

How Can the Churches Aid the Masses?

A CLERGYMAN makes a strong appeal to the ministry to take a greater interest in industrial and social problems; for the age is an industrial one, and the church which has no message for the weary breadwinner is no church for this age. He would not have the church embark on new social enterprises, so as to meet the sneers of lay social workers or the suspicions of labor unions; but he would have the minister of Christ calling attention to the question of duties as superseding the question of "rights," and teaching a new kind of competition, a competition in social service.

This is exactly what the church ought to do and seems unable to do. Unless the church is to be a mere social worker, merged in the crowd and differing in no way from any other philanthropic organization, it must have a *gospel, a spiritual message* for men. But the old dogmatic teachings seem to have failed to touch the responsive chord in human nature. The church needs a *gnosis*, needs to be able to demonstrate a *way of life* that shall appeal to the people and convince them that it is the right way.

Admitting that, before changes for the better can come, we must as a whole replace our present industrial notions and aspirations by something better, it remains for the church to supply the inducement, the motive power. But it seems as though that motive power is destined to proceed from sources outside the churches and to reform the churches themselves among other things.

An intimate and profound knowledge of

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the constitution of man should form part of the equipment of the church, for how can we touch the chord in human nature without understanding what human nature is? But we look in vain for any such science in the ecclesiastical arsenal, and the consequence is that we are left to the tender mercies of guesswork and experimentalism. The churches are surely missing their opportunity; if they have this knowledge, let them produce it. We are burning to know how to so influence people that they will give up the race for wealth and pleasure and band themselves together in a serious attempt to get at the fundamental problems of human collective life. People would so like to know how to train children into useful citizens, how to deal with the social evil, intemperance, disease, and insanity. What happens to man after death is a vital question which everyone would be glad to have answered; and how to attain the blessings of internal peace and the "kingdom of heaven" in this life is what people have a right to know from the churches in view of the churches' claims. We should like to know all about the higher and the lower nature of man and how to control the latter by evoking the power of the former; but all these questions remain unanswered by the churches, and we must turn to Theosophy for an answer to them. E.

Memory and Education

AT the British Association a speaker cautioned the meeting against giving memory too high a place as a test of intelligence. If a child learned mere words without the soul embodied in them, it was only a gramophone. Many men, never heard of afterwards, got high prizes at universities because of their memory. It did not help a man much to be able to recite all Hamlet or long extracts from Homer.

Does this mean that the memory is phenomenally developed in the modern student?

The only possible answer to this question seems to be in the negative. Memory is not inordinately developed in the student. On the contrary, we often hear lamentations over the feebleness of the modern memory — due, as we are told, to too much reliance on writing, reading, and other mechanical aids.

What does the speaker's arraignment come to then? It can only come to this: that the memory, though feeble, is nevertheless developed in excess of other faculties which are deemed more necessary. The case could be compared to that of an athletic aspirant whose legs were feeble in comparison with those of former athletes, on account of his riding in carriages too much; yet whose arms were so weak in proportion to his legs that the trainers would order him to leave off developing his legs and to develop his arms more. Again, we might compare the case to that of some students of music whose attention to technical ability overshadowed their sense of music; but along comes some great master, endowed with such knowledge of music and such power of expressing feeling that he can entrance his audience; yet his technique, which with him is a mere side issue, is immensely superior to that of the pupils. Hence, though the pupils are deficient in technique, they have to be discouraged from cultivating it because they are so much more deficient in musical appreciation. In short, in a scale of marks we should stand somewhat like this: memory 10 per cent, other faculties 2 per cent.

Rather an arraignment of mental ability to give the highest marks to a faculty which is generally admitted to be in a state of feeble development! Your memory is feeble, but you must not develop it so much, because your other faculties are feebler still.

Is this view too pessimistic, too denunciatory? It might be considered so if it were left without further comment; for it does little good to indulge in jeremiads about the faults of the times we live in and encomiums on the times we do not live in. We are here for better or worse; and the best way in which we can imitate our noble predecessors, should that be our desire, is to do what they must have done — that is, grapple bravely with the task before us. Let us not add to the number of those who pull down but do not rebuild, who point out diseases without indicating the remedy, or who see only the faults where faults and virtues are mingled.

Our purpose, therefore, is to insist upon the fact that the extent of human capabilities is much underrated, and to encourage people to take a more hopeful view of their possibilities — to be more ambitious. It has been shown that a mere memory test is no true gage of education; it touches only faculties that are comparatively superficial. Parrots can beat us at that, and gramophones can beat either. Machines can be constructed to compute, print, and correct logarithmic tables.

But neither do our other kinds of teaching penetrate much below the surface. There is a class of mind, and it has now become developed into a standard type which can acquire not only memorized facts but also the ability to reason mathematically, scientifically, and otherwise — in short can become a highly qualified scholar in numerous branches — and yet show no effect produced on the mind or character. We must all be familiar with this clever, highly cultured type of nobody, so uninteresting, so commonplace. In this case, therefore, we have not got to the bottom, we have merely spread on a varnish.

To get to the bottom it is necessary to touch the mainspring, to arouse the innermost nature of the child, so that, with its true ambition and aspirations aroused, it will be endued with a fund of energy, patience, endurance, and all the mental and moral qualities essential to success. But we see at once that scarcely anyone, if anyone at all, has the stamina and inherent strength and plasticity to develop faculties far above the average. We are kept down to a certain average level by the vital conditions of the civilization of which we form a part. To develop a phenomenal memory would be quite enough to use up the spare energies of one person, and he would suffer in other respects. Yet what might we not do if we had the proper stamina?

Education, then, becomes mainly a question of good health, genuine self-command, perfect discipline, freedom from weaknesses, and so on. This is where ordinary education fails, and Râja Yoga education (that is, Theosophy applied to education) scores such successes. The ideal product of education would be a student, not necessarily a pack of acquisitions, but so trained that he would be able to master quickly any subject to which he might give his attention. Our education seems to produce men with a lot of tools rather than skilled workmen.

So far from the memory being over-developed, it is not developed nearly enough. But here again a caution needs to be entered: the memory is not to be packed with certain facts, but to be trained so that it will always be able to store or bring back anything it wants. It is easy to see that books would play a proper part in such training. The essentials of education are the cultivation of the faculties of self-command, attention, obedience, etc. With these properly trained, memory and any other power can be easily acquired. In short, there is no other real education but Râja Yoga, the harmonizing of the whole nature, spiritual, moral, mental, and physical. And this can only be attained through a knowledge of Theosophy and be imparted by teachers who have devoted their lives to the practical carrying out of the Theosophical principles. E. H.

The International Exposition in California to Celebrate the Opening of the Panama Canal in 1915

TEN years ago an article was written and published by Katherine Tingley's direction in the *Universal Brotherhood Path Magazine* which called attention to the many new and critical conditions arising in the world at the opening of this Twentieth Century. This article was reprinted in pamphlet form, under the title of *The Pith and Marrow of the Closing and Coming Centuries*. It can be obtained from The Theosophical Publishing Company, Point Loma, Cal. One of the most important subjects discussed therein was the projected building of the Panama Canal, which at that time seemed in great danger of being abandoned, owing to the attacks of both open and concealed enemies. Katherine Tingley was in the front rank of those who were fighting for this splendid national undertaking, which she saw contained far greater possibilities of good for the future progress of mankind than even the commercial benefits, immense as they will be. The opposition was very strong in certain interested quarters, and, to quote from the article refered above:

> In fact some of these stand today as a block to the legislation absolutely required for the building and peaceable governmental control of an Isthmus Canal; and this, in face of the perfectly apparent fact that the early completion of such a water-way is a vital necessity for our national well-being and safety, if not our very life. . . . Shall we as a people permit any power among ourselves or on earth, to even delay the work?

Fortunately, the National Government did not yield to the forces behind the opposition, and the result of the wise action of Congress is that today we see the gigantic work well on its way to completion, with every prospect of being ready for service by, or even a little before, 1915.

The progressive State of California, from its proximity to the Canal and from the immensity of its natural resources and demands, which will attract a large proportion of the Canal traffic to its ports and thereby enormously increase its prosperity, its population and its influence, is naturally more interested than any other part of the country in the success of the enterprise. Fitly to celebrate the opening of the Canal, the State of California is putting forth every effort to arrange a mag-

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nificent World's Fair to be held in 1915. It is proposed that one portion of the Panama-Pacific Exposition shall be held at San Francisco, California. It is also understood that an important Exposition will be held at the prosperous and energetic city of San Diego, which is the first port of call in the United States on the way up the coast from Panama, and which was the first city to start active work to promote the Exposition. The San Diego portion of the Fair is intended to have a special character of its own and will not be a reproduction of the San Francisco Exposition. So great was the enthusiasm aroused in San Diego, before anything was done elsewhere, that a million dollars was quickly volunteered and subscribed in that city and a bond issue of another million was subsequently voted to start the enterprise on a proper basis. San Francisco followed the good example of the southern city and subscribed six million dollars in cash and has a million and a half more in sight. A city bond issue in San Francisco is expected to be voted shortly to the amount of five millions more.

But to make the Exposition a success and to attract the foreign exhibitors, it is necessary that it should be recognized officially by the Congress of the United States at the coming Session, and as there are or may be other competitors in the field, the California State Legislature has just been called by the Governor in special Session, and has taken the necessary legal action to permit the electors of the State to vote the necessary constitutional amendments at the November election, which will give Congress the most forcible reasons for acceding to the California demand for recognition. These amendments provide for a bond issue of five millions by the State of California and a like sum by the city of San Francisco.

We have received several very interesting communications upon the subject of the special legislation needed, from the headquarters of the Panama-Pacific International Exposition, San Francisco, from which we quote the following:

It is now up to the people of the State of California to do their part. . . . For my part, I consider the Panama-Pacific International Exposition to be held in San Francisco in 1915 a matter of the greatest importance, not only to California, but to the entire West. Success is sure to crown our efforts. Our people have the reputation of accomplishing whatever they undertake and I am sure that the achievements in this case will be greater than our fondest expectations.

The members of the legislature have given the proposed fair their fullest endorsement. . . . Every precaution has been taken to provide against errors creeping into the proposed constitutional amendments as result of undue haste. . . . The bonds should receive a tremendous majority at the coming election.

Lieutenant-Governor WARREN R. PORTER

I wish to first impress upon the people of this state that the proposed Panama Exposition is for the benefit of the entire state of California, and that San Francisco is acting merely as the agent for the state in holding the Exposition there. . . . The attraction to the state of thousands and hundreds of thousands of people by means of the Exposition will mean that our wonderful natural resources will be forced upon our visitors and will attract new brains, energy and capital to the state. . . . The net result of these amendments, if acted upon favorably, will be that California will present at the opening of Congress a demand for national recognition of the fair, based not only upon propriety, logic, geography and sentiment, but backed by . . . a total of $17,500,000.

I ask and advise that every loyal Californian vote and work for the passage of both amendments. We have the opportunity of a century within our hands and every voter who looks for a Greater California will vote for the amendments.

PHILIP STANTON, Speaker of the California Assembly.

OBSERVER

To Study Eastern History

ASSERTING that the curricula of the lower and higher schools in America "while rightly paying great attention to the history of other ancient nations," provides for little or no instruction in the history of China and Japan, a petition signed by more than one hundred prominent Americans, resident in Japan, asks all the educational authorities of the United States, both public and private, to supply the deficiency, in the interests both of American education itself, and also of the international comity, based upon mutual understanding. The petition is being circulated throughout the United States by the American Asiatic Society of Yokohama, Japan. The Bureau of Education has been asked by the society to assist in making known its wants.

With this may be coupled a proposal which General Wood is stated to be urging on the War Department to have officers learn foreign languages by staying in foreign countries on their way back from foreign duty, and in other ways.

What we are pleased to call "history" seems destined to be considerably modified. It really seems absurd sometimes that we should attach so much importance to the scheme of history which our recent occidental culture has put together out of its scanty resources, and in which China, Japan, India, and other important civilizations figure as outlying and incidental parts. Oriental history has been sniffed at and its chronology repudiated because the dates do not support our largely ecclesiastical requirements. But it will have to be vindicated. We have now Oriental scholars sufficiently familiar with Western habits of thought to be able to speak to us in our own language, and the history of the East will be reconstituted.

Besides the rise of the East, there is the rise of Latin America, and these changes are destined to change the whole map of history, so that it will be no longer possible to identify our civilization with "the world" and discuss every problem of life from our own point of view as if there were no other point of view. Everything that prevents the mind from getting into insular ruts is to be welcomed.

TRAVERS

Freak Religions

A LONDON paper announces the arrival of the "freak religion season," in August, rather earlier than usual this year. A branch of the Pentecostal dancers has arrived, but they are of a quieter brand than the previous Holy Smokers and call themselves the Smilers. They have taken apartments near one of the parks, and walk abroad, distinctively attired, sometimes hand-in-hand, and always smiling. Occasionally they dance, but they always keep smiling. London, it seems, takes no interest in them but lets them smile. Such is the report.

A tall thin young man with an aesthetic face and the politest manner in the world has arrived to restore "Pantheism," the pre-Christian religion of Britain. He has written "The Book of the Soul," and holds services "to continue the work of Penda, English king of Mercia, who died in battle on the River Aire in the year 655." This king fought for the defeat of Christianity, which after his death overwhelmed Mercia. The apostle uses the emblem of a winged disk, and a white horse rampant on a scarlet field; but the unsympathetic newspaper account does not give us much idea of his teachings.

In the advertisement pages of London popular magazines we now see the staring faces of astrologers, swâmins, and seers. Even in its frivolities, society shows the influence of the cyclic wave that is bursting old barriers and forcing inquiry in every direction. E.

The New Force — Vital Force?

AT a meeting of the Botany and Zoology sections of the British Association a paper was read entitled "Mitokinetism, the New Force." Professor Hartog said it was discovered in 1873, but its distinctness was only finally demonstrated by the observations of Pentimalli in 1909, and by his own investigations. When a cell divides, a curious figure is formed like a spindle, with (in animals) a sphere at either end, from which rays diverge outwards. The inner rays are concave to the axis of the spindle, a point which is very important. Such a figure can only be produced by a force whose intensity decreases as the square of the distance, and by one which has two opposite, or polar, manifestations — such as magnetic north and south. Such forces *are called dual forces*. He showed that none of the recognized dual forces could be invoked, and suggested that "Mitokinetism" must be accepted as a "new" force, unknown outside the living organism.

Why not Vito-kinetism? One can picture a biologist audience listening to H. P. Blavatsky's article on Kosmic Mind one of these days. Perhaps we shall not have to wait very long.

STUDENT

Murderers and the Death-Penalty

WE often hear comment on the supposed weakness of the law in this country in dealing with murderers. The law is so afraid of executing a person unjustifiably that occasionally the guilty escape and are made a center of notoriety which gratifies them and breeds more crime by the hypnotic effect on the public mind, etc., etc.

But why execute at all? We need proper institutions for such cases, where the murderer could be kept out of harm's way, and, if possible, cured. Revenge should play no part in our justice. Execution is not a preventive of crime. If ever such conditions have existed as seemed to indicate that execution was the only course, those conditions have been deplorable. Society is responsible for the criminal, and there are few of us fit to cast the first stone. Unfortunately too, there are few of us fit to have charge in the suggested institution for criminals; and the injudicious treatment of them would raise cries against fatuous leniency or some other defect. But when, through the spread of Theosophy, the laws of life are better understood, it will be possible to have institutions for the care of criminals.

T. H.

Special Subscription Offer

THE attention of our Readers is called to the Special Subscription Offer. See page 20.

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Art Music Literature *and the* Drama

THERE are in music such strains as far surpass any faith which man has ever had in the loftiness of his destiny. . . . Music hath caught a higher pace than any virtue I know. . . . It is the sweetest reproach, a measured satire. . . . I know there is somewhere a people where this heroism has a place. This cannot be all rumor.—*Thoreau*

WHAT is music? This question occupied my mind for hours last night before I fell asleep. The very existence of music is wonderful, I might even say miraculous. Its domain is between thought and phenomena. Like a twilight mediator, it hovers between spirit and matter, related to both, yet differing from each. It is spirit, but spirit subject to the measurement of time: it is matter, but matter that can dispense with space.—*Heine*



TRISTAN AND ISOLDE—DEATH OF TRISTAN. FROM ILLUSTRATION BY R. MACHELL

Some Reflections on Music (By E. C. S.)

IN tracing back the history of music as an art one is baffled at every step, finding it most difficult to get any definite ideas regarding the nature of ancient music. This arises from the fact that so few works are extant, which deal with this subject.

The ancient civilizations possessed a knowledge of music, architecture, and mathematics superior to our own. We may conclude, therefore, that when the Libraries at Alexandria were destroyed, many valuable treatises on music may have been numbered amongst the works which were either burned or taken away and concealed by the adepts.

Music was so intimately associated with the old mysteries and magic that it would have been extremely dangerous to have left full knowledge of it open to the world, and when darkness settled over the early Christian centuries it veiled the music of the period as well.

It is interesting to note in connexion with this fact, that in later years, the first enlightenment regarding music came to the world through the monks. In the fourth century we read of Pope Sylvester of Rome instituting a singing school. Later on, Ambrose, Archbishop of Milan, and Gregory, constructed the authentic and plagal modes based upon the old Greek system of tetrachords. Coming down to the tenth century we have Guido Arezzo, a Benedictine monk, concerning whose birth and death little is known, who established the system of solmization, Ut, Re, Mi, Fa, etc. It is very probable that he derived this from an old tradition, although some historians of music say the thought came to him while hearing the choir sing a hymn to St. John, the opening lines of the hymn beginning with the syllables Ut, Re, Mi, etc. He added two more lines to the staves, making these additional lines color lines, red and yellow.

Since that time music has spread through most of the western races, and improved and enlarged according to the tastes and requirements of the different nationalities.

Although Pythagoras was called the "discoverer of music," records give us very meager accounts of his teachings; yet, the Egyptians with whom he studied were said to have possessed a wonderful knowledge of music and harmony, and as music was one of the requirements necessary to enter his school, he, doubtless, gave his pupils deeper instruction.

Now at the beginning of this century there seems to be a peculiar crisis reached in music, and indeed in all arts, giving rise to a curious waiting, unsatisfied, unrestful feeling. A new cycle has again dawned and the old tune and form will soon change and resolve itself into another key, with a different keynote, rhythm, and vibration. H. P. Blavatsky says in *The Secret Doctrine*, "new manuscripts will be revealed before the closing of the century," and among these, we venture to hope, will be some musical treatises.

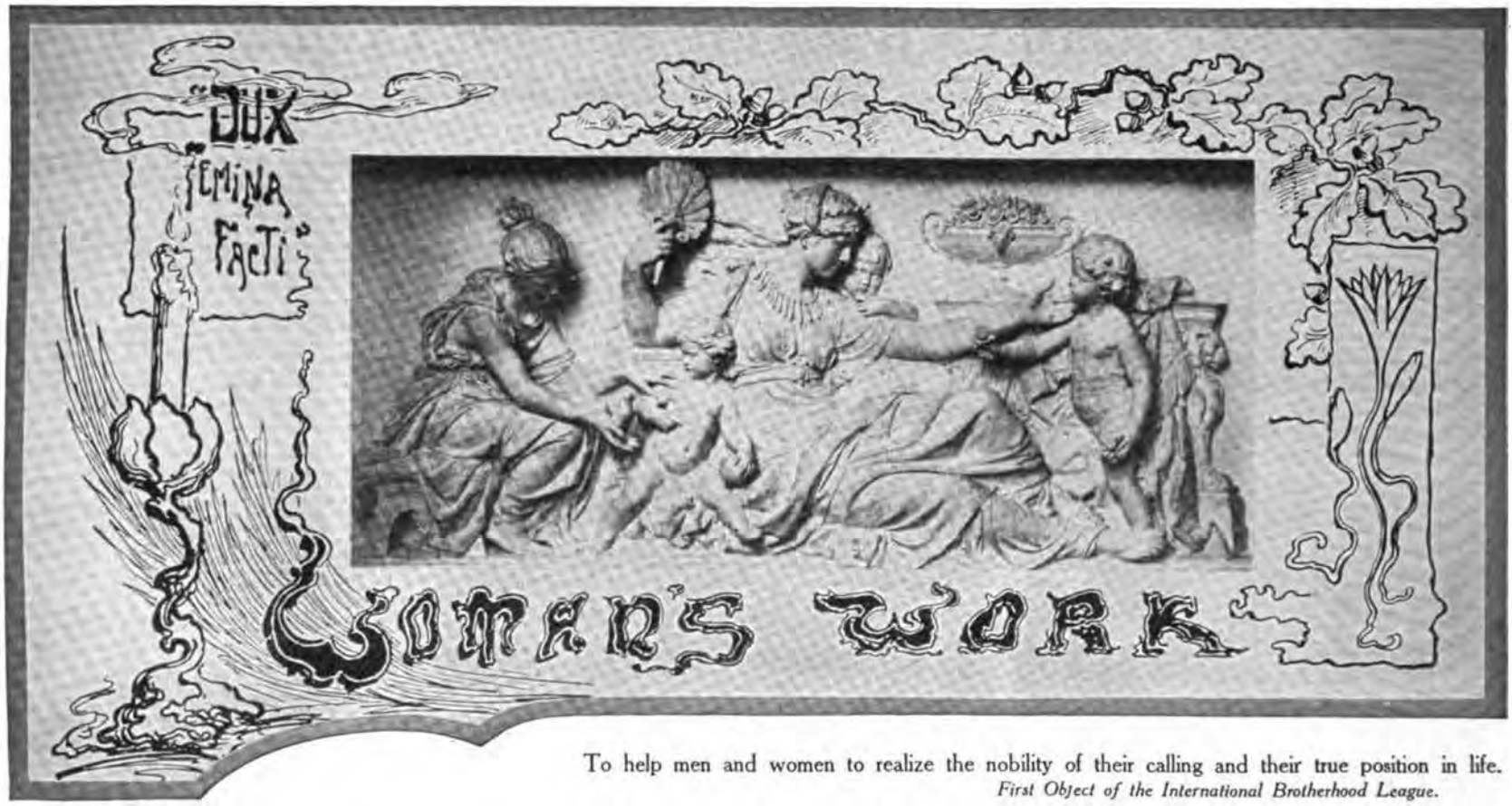
In examining the music of the early centuries which is accessible, we find that it was devoid of measure, rhythm, and metre. Rhythm is one of the most important adjuncts in musical form, the re-occurrence of accent at certain time periods producing a most powerful effect. The music of that era would sound very crude to our ears, accustomed as we are to metrical law. Rhythm and vibration are so closely allied that one naturally suggests the other.

It stands to reason that there is a "primary impulse" back of every vibration. Suppose we say that this "primary impulse" is the Sun, wind or air, the mind, or the breath, these furnishing the impulse for all vibrations of which we are cognizant. The impulse is needed to set in action the will-force which causes the friction necessary for the specific rate of vibration. The sun quickening the plant to growth and bloom; the wind sighing over the strings of the Aeolian harp producing musical sounds; the breath vibrating over the vocal cords making voice; the mind vivifying the brain into thought and language; all of these natural phenomena come readily within our understanding.

(TO BE CONCLUDED)

GREAT MEN are the inspired (speaking and acting) Text of that divine *Book of Revelations*, whereof a chapter is completed from epoch to epoch, and by some named HISTORY; to which inspired Texts your numerous talented men, and your innumerable untalented men, are the better or worse exegetic Commentaries, and wagon load of too-stupid, heretical or orthodox, weekly Sermons. For my study, the inspired Texts themselves! — *Thomas Carlyle*

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To help men and women to realize the nobility of their calling and their true position in life.
First Object of the International Brotherhood League.

Woman's Work in Medicine

TO the Theosophical student the way in which history repeats itself illustrates the working of the cyclic law which operates in the affairs of mankind as it presides over the action of natural forces. No period of human development or height of attainment, however characteristic of its own time and place, is without relation to similar conditions, somewhere and at some other time. It is a common mistake to consider our recent rapid progress as something unprecedented. Evidence is accumulating to show that the latest knowledge and the most ingenious inventions are often the re-discovery of things and theories which were as well known at some distant date as they have been unsuspected during the intervening period.

Those who regard the appearance of the "new woman" as something unique may be surprised to learn of her prototype at a much earlier day. In the *International Clinics* Dr. James J. Walsh has an interesting paper upon "Women in Medicine." He tells us that seven centuries ago in southern Italy and Sicily, the student was obliged to spend three years at the University, followed by four years at the Medical School and a fifth year apprenticed to a physician, before obtaining the right to practise.

At that time, when the profession was guarded from ignorant and indifferent workers, women were notably active in medicine and surgery. At the University of Salerno the department of diseases of women was in charge of woman physicians. Trotula, Murcuriade Abella, and Rebecca Guarana were the names of women who were noted among the eminent surgeons, authors, and clinicians of the day, and a description of their work has been found in an old authentic chronicle. Alessandra Giliani, an Italian woman who made a specialty of anatomy, originated the practice of filling the blood-vessels of specimens with colored fluids and then varnishing them for preservation. She was prosector for Mondino and prepared the specimens so naturally that "added to the wonderful explanations and teachings of the master, they brought him great fame and credit."

The technique elaborated by these woman physicians seven centuries ago compares favorably with our most modern methods. It will be necessary to modify our estimate of present attainments as we see that in the sweep of the cyclic law they represent but the reappearance of knowledge forgotten. It is significant that with the recognition of women in medicine during the past decade or so, there has also been marked advance in knowledge of disease and in diagnostic technique while the standards of the medical colleges and the requirements for a license to practise have steadily risen. During the period which marked the decadence of the arts and sciences, in the dark ages of superstition and ignorance, no place was accorded to women in medicine. But *pari passu* with more liberty, broader views and wider knowledge comes the enlargement of woman's sphere of activities and the recognition of the right of womanhood to help in easing the pain and healing the hurt of a sick and weary world.

That able and earnest woman physicians usually succeed in building up a practice, in spite of prejudice and competition, shows that they have a place to fill in the profession, as elsewhere, in co-operating with their brothers — not in displacing them. There is need of the woman nature to leaven the lump of scientific materialism which would account for all disease, even the increasing mental and psychic pathology, upon a physical basis. A certain over-intellectualism prominent in medical as in other scientific circles, falls short of any sympathetic understanding of the real man, the soul, which, acting on and through the body, is the final factor in all human problems.

The present generation is not only more active than preceding ones, but it is also more conscious; and this increased sensitiveness of the inner man to his surroundings is no less apparent in his reaction upon his body. The professional failure to recognize the many-sided nature of patients has played many of them into the hands of so-called mental healers or psychic adventurers. The individual who is out of tune with life, whose quality of living is a repression of the best in his nature, is not to be cured by a serum or a drug acting upon the organ or functions which symptomatically express the inner discord and maladjustment. The bacteriologist whose vision is adjusted to a microscopic view of things has no synthetic picture of the patient's whole nature.

The specialists have divided man up into sections, and even the general practitioner fails to see that he is facing the complex problem of a spiritual force in a material body. All the refinements of laboratory diagnosis fail to detect the essence of the composite man described by Theosophy. It is only through knowledge of a true philosophy of life that the secrets of physiological living can be revealed and the results of the broken law can be known in their true nature.

Just as modern physicians are re-discovering some useful technique, so there is much latent knowledge from the experience of previous lives for the men and women who will allow their intuition to find its way to the truth. A woman, however brilliant and learned, who is narrow in her sympathies, pessimistic in her views, or selfishly ambitious, is as disqualified for filling the professional need of the hour as all women were once supposed to be unfitted because of their sex.

LYDIA ROSS, M. D.

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Old Ground Regained and What it Cost

THERE are today upwards of 8000 women in the United States who are regularly qualified physicians and surgeons. In 1849, only sixty-one years ago, the first woman in modern times to become a regularly graduated physician received her diploma. And she received it after battles and rebuffs that would have tested the courage of the strongest — to so low a point in its cyclic sweep had sunk the possibility of woman's work in medicine. The preceding article touches upon a period seven centuries ago when women physicians were eminent. It would seem that we are nearing the crest of a corresponding cycle at the present time, and it behooves women to look to it that the opportunity is not again obscured, so hard-won has been the bitter, up-hill battle to women's present status in medicine.

It will be recalled that Florence Nightingale (see CENTURY PATH of Sept. 25, 1910) became a nurse only because the England of her youth declared that her desire to study medicine was hopeless of fulfilment. It was her girlhood friend, Elizabeth Blackwell, with whom she often talked over her own hopes and disappointments, who became the pioneer woman physician of our day. And this could not have happened when it did had not Elizabeth's family moved to America where, although public prejudice was cruel in its bitterness and sycophancy, there was at least the possibility of cutting a path through it by one who had the courage to go ahead.

The recent deaths of Florence Nightingale and of Dr. Emily Blackwell, Elizabeth's younger sister, and equally heroic in establishing what she believed to be a sacred work for unselfish and qualified women, and also recent news from Dr. Elizabeth Blackwell, still living in her ninetieth year at her home in England, have revived in many minds the history of the long battle that brought about so great a cyclic change. Paying honor where honor is due, the Theosophist sees in the record one of life's great lessons in the Law, a chapter in the great unwritten philosophy of worlds and men, and the individual falls into place only as a co-worker with the Law. Because of its cyclic bearing, a brief review of the conditions that surrounded, and the difficulties that beset, the first woman who dared to assert that it was appropriate for woman to attend the sick of her own sex and that she ought to be properly qualified to do it, is timely and in place.

The study of medicine suggested itself to the mind of the girl Elizabeth upon learning of the distress of a young friend who had to choose between a life of invalidism from some illness peculiar to her sex and a course of treatment from a male physician. It seemed to her a state of affairs more appropriate to the countries of the Orient than to England. At the time she was casting about in her mind in an effort to find some clue to her true place in life, for her father's home did not need the services of four grown daughters and a mother besides. The only avenues open to her were teaching, a profession in which opportunities were then very limited, sewing, housework away from home, and marriage, the latter not inevitably an alluring prospect at that time. "I am not opposed to marriage," she later wrote to a friend. "I believe in it and I love a home. But I have not yet found 'my other half,' only a sixth or so, and that would never do!"

Mr. Blackwell, *père,* was well-to-do, and at his country home on Long Island his children received all the advantages that the time afforded. After some experience in teaching Elizabeth announced her set resolve to study medicine, to the horror of friends and relatives alike. With difficulty and after a long search she discovered a doctor who would be willing to act as her preceptor, and to reach him (at Asheville, N. C.) she made an eleven days' journey by team, crossing three mountain ranges by almost impassable roads. For this was in ante-railroad days, of course. It required a still longer search to find a college that would admit her. Dr. Pankhurst, professor of surgery in the largest medical college in Philadelphia, consented to admit her to his classes providing she would disguise her sex by dressing as a man. This Elizabeth refused to consider and continued her efforts until finally the medical department of Geneva University (now Hobart College) consented to admit her.

The outlook was not encouraging, for

> The class, numbering about 150 students, was composed largely of young men from the neighboring towns. They were rude, boisterous, and riotous beyond comparison. On several occasions the residents of the neighborhood sent written protests to the faculty, threatening to have the college indicted as a nuisance if the disturbance did not cease.

Dr. Stephen Smith, a member of the class at that time, later wrote:

> One morning, all unexpectedly, a lady entered the lecture room with the professor. She was quite small of stature, plainly dressed, but had a firm and determined expression of face. Her entrance into that Bedlam of confusion acted like magic upon every student. . . . For the first time, a lecture was given without the slightest interruption. The sudden transformation of the class from a band of lawless desperadoes to gentlemen proved to be permanent in its effects. A more orderly class of medical students was never seen, and it continued to be so to the close of the term.

THE CYCLIC WAY

MANY the ways that man must fare,
The roads run up and down;
Some thread the country hillsides fair,
Some slink within the town.

Some tortuous are and hard to keep,
But others slip along
Where gardens grow and fountains leap
And speech is sweet, and song.

Some stretch away midst alien sights,
'Mid strange, far-lying things;
Others be near the native lights,
Nor reck of journeyings.

And oh, the lingering, long quest,
The stumblings, triumphs, pain,
The while man fares it East and West
Ere he return again.

But one boon, one, is sure to be,
How far soe'er he roam:
At last the wandering ways agree,
At last they lead him home.

Richard Burton in *Kansas City Star*

That co-education was not, however, Elizabeth Blackwell's ideal, we know from her later work in establishing the New York Woman's Medical College and from the great interest taken by her sister and herself in the founding of Vassar College. It was merely the only door through which she could pass at the time. That her passage through it marked an ascending epoch in woman's work we learn from the words of the Dean upon her graduation. He pronounced her "the leader of her class" and stated that "by her ladylike and dignified deportment she has proved that the strongest intellect and nerve are compatible with the gentlest attributes of womanliness and grace."

After graduation Dr. Blackwell went to London and Paris for further study, returning to New York to breast, with her sister, the persecuting general prejudice against women physicians. In New York, in 1856, Drs. Elizabeth and Emily secured a charter to open an infirmary or free dispensary for poor women and children in which the physicians, resident and attending, were to be women.

The beginning of this worthy effort was not so easily made, however. The sisters were fairly persecuted. They were told on all sides that no one would let a house for such a purpose; that woman doctors were looked upon with so much scorn and suspicion that the police would certainly interfere; that if deaths occurred their death certificates would not be recognized; that without men resident physicians they would be unable to control the patients, etc., etc.

But the Infirmary *did* open, poor women flocked there by the hundreds, none of the dire predictions were fulfilled, and this institution, now over half a century old, is still in operation. There is, in fact, but one other in New York City today where free patients, women, have the privilege of woman physicians to attend them.

But for the nobility of Quaker friends of the sisters the road might have been well-nigh impassable, for socially the sisters were as completely ostracized as if they had been a new and queer kind kind of leper. Curious, is it not? All down the ages women have cared for the sick and ministered to suffering and there was never any objection. But the power whose hand grasped the helm of general thought, and is not even yet torn loose, *proposed that they should do it ignorantly. One wonders what lay behind, what was the motive power.*

Where to live was the question, for no respectable home or boarding-house would take in a woman doctor. For a time the sisters lived in the dispensary, but in order to locate for private practice they were finally obliged to buy a house.

In 1865, eight years after the Infirmary was opened, the Drs. Blackwell organized and opened in connexion with it the New York Woman's Medical College. Some years later (in 1869) Dr. Elizabeth Blackwell visited England and finally located there. Dr. Emily continued the work undertaken in New York City until her death on Sept. 7, last, at the age of eighty-four.

Elizabeth Blackwell did much to pave the way for woman's work for woman, in whatever line, by her writings, vigorous, timely, and flowing almost continually from her pen. She fought the State regulation of vice until the New York legislators gave up the battle, worsted. She fought compulsory vaccination and some of her strongest writings are against vivisection.

But the whole medical profession owes her a vast debt for her persistent adherence to a high standard of qualification. It is historic that to her efforts is largely due the raising of medical college requirements from two college terms of four months each, appended to two years of possibly desultory study with any doctor, to the present full four years' college course which is obligatory upon all candidates for a doctor's degree.

The woman physician is now as recognized an institution as the woman teacher or woman nurse, and while there are failures in this profession it confesses to no more of them than others. Ambition and selfishness are to be found everywhere; our homes and school-rooms have not escaped their share of selfish and undutiful woman workers, and to condemn a principle because some self-constituted acclaimer of it is a hypocrite is as logical as to condemn the standard of an army fighting for freedom because some camp-follower is drunken or quarrelsome. The woman, not the profession, is the test and the only one.

As an avenue of helpfulness towards the unfortunate and poor of their own sex Drs. Elizabeth and Emily Blackwell accentuated the need of worthy and unselfish women in a work of compassion, and they further accentuated the demand that such women be qualified, trained, thoroughly equipped for their work. Far from exhibiting any personal ambition, they seemed to live and breathe in the finer atmosphere of a great longing not only to help women, but to untie their hands and teach them to help others. Women as a whole are greatly their debtors and they demonstrated what faith and will can accomplish when the heart is right. Their great ideal, often expressed, was *duty.* May the last years of Dr. Elizabeth's long life be as serene as the sunset time of all life is meant to be!

STUDENT

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OUR YOUNG FOLK

The Drama in Lomaland

LIKE a spring of clear water bubbling up in native purity from some mountain-side, so, spontaneously and naturally the drama welled out from the hearts of the people of ancient Greece. At first it showed itself as a slender silvery thread: a flower-wreathed altar reared on the hillside at seedtime and harvest, with bands of rustics moving rhythmically about it, singing; to be fed later by the living waters of many another crystal streamlet from the heart-life of the people, until it became a stately river, nourishing the Soul of Greece.

Just so, under the fair skies of Lomaland, the free simple joyous life of the children is the pure source of drama. Again it is flowing forth naturally in the rhythmic motion of the dance, in song, and in the beautiful language of poetry, because within the hearts of these children there is harmony.

It is a harmony, a music of life, resulting from the rhythm set up by the conscientious performance at stated times and in a cheerful, positive way of the daily recurring duties. The simple household tasks that cleanse, purify, and set in order; the lessons faithfully conned over and over again, until known by the heart in the beautiful Râja Yoga way; the meeting and correcting of the faults and unlovely habits that mar the fair fabric of character, all these go toward establishing that rhythm which is based upon inner discipline, as music is upon number. In lives so ordered, the Soul takes command of the trained mind and body, so that the one becomes alert and watchful, the other clean, healthful, and poised, both being responsive to the voice of the heart. Then seldom indeed is there any break in this life-music.

This orderly flowing of the everyday life awakens the higher harmonies in the souls of the young students, so that true drama with its music, poetry, and heroic themes becomes a natural language.

So when occasions for drama come, and these are frequent in Lomaland, the privileged young pupils of the Isis Conservatory of Music and Drama are ready to act their parts without long and tedious preparation. Some times the dramatic action is a part of their own lives, as it was at first in ancient Greece. It may be the welcoming and speeding with fitting dignity and graceful ceremony the coming and going of honored guests; or perhaps the birthday fête of a loved teacher; or processions and games celebrating a day of national or international importance; or sometimes a nature festival revived and carried on with the old spirit of devotion, but infused with a deeper meaning. Often, indeed, there are plays, for in Lomaland there are already two beautiful theaters, one which is under the dome of the Râja Yoga Academy itself, while the other is



Lomaland Photo. and Engraving Dept.

A CUBAN PUPIL OF THE ISIS CONSERVATORY OF MUSIC AND DRAMA

. . . clean-scooped
Out of a hill-side, with the sky above
And sea before our seats in marble row,

as a poet has described one of the simple open-air theaters of ancient Greece.

Whether the performance is an exquisite mazy dance of a bevy of flower-crowned little girls, the telling of a herotale by some small boy; or a Shakespearean play, with all the pomp and circumstance belonging to it, the true presence of drama is there. It is felt in the binding together of actors and audience into one enlarged glorified human being who is lifted high above the ordinary and the personal to spaces of freedom and peace, where he shares the exalted feeling of the poet who sang:

O! the One Life within me and abroad,
Which meets all motion and becomes its soul,
A light in sound, a sound-like power in light
Rhythm in all thought and joyance everywhere —
Methinks, it should have been impossible
Not to love all things in a world so filled!

Such is the deep feeling of reverence evoked by the simple natural drama that is a part of the life of the young students of Lomaland. Although its power to purge, purify and uplift is felt already, it is still but the faint promise of what the drama of Lomaland will yet hold of education, inspiration, and delight for all, under the auspices of the Isis League of Music and Drama, directed by its founder, Katherine Tingley. B.

THE CHALICE OF COURAGE

DRINK of the Chalice of Courage!
Pressed to the shrinking lip,
The dark-veiled fears
From the passing years
Like a dusty garment slip.

Drink of the Chalice of Courage!
Poured for the hero's feast,
Where the strength divine
Of its subtle wine
Is shared with the last and least.

Drink of the Chalice of Courage!
The mead of mothers and men,
And the sinewed might
Of the victor's fight,
Be yours, again and again.

Maria Hemstreet in *The Outlook*

Interesting Facts

LAST Fourth of July the descendants of the men who signed the Declaration of Independence met and formed themselves into an association. Eight descendants of Benjamin Franklin were present.

AN observatory has been started in Spain where wireless telegraph instruments will give notice of the approach of thunderstorms. From it the warning can be telegraphed to weather bureaus in Western Europe.

IN the naval collection at the Louvre in Paris there is now to be seen a model, true in every detail, of the ship in which Columbus sailed to discover America. It was made at the request of the King of Spain from what is believed to be the original and which is now kept at Corunna.

SOME of the quarries in Italy from which the marble for so many famous statues has been cut, are between one and two thousand years old. An Italian who knows these Old World quarries well, recently visited the marble-fields of Colorado. He declares that they contain a beautiful green marble unlike any found in Italy, and predicts that statuary marble is sure to be found as the cutting proceeds. He states also that many different qualities of marble exist in these fields.

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THE CHILDREN'S HOUR

THE VOICE OF THE GRASS

HERE I come creeping, creeping everywhere;
By the dusty road-side,
On the sunny hill-side,
Close by the noisy brook,
In every shady nook,
I come creeping, creeping everywhere.

Here I come creeping, smiling everywhere;
All around the open door,
Where sit the aged poor;
Here where the children play,
In the bright and merry May,
I come creeping, creeping everywhere.

Here I come creeping, creeping everywhere:
In the noisy city street
My pleasant face you 'll meet,
Cheering the sick at heart
Toiling his busy part —
Silently creeping, creeping everywhere.

Here I come creeping, creeping everywhere;
You cannot see me coming,
Nor hear my low sweet humming;
For in the starry night,
And the glad morning light,
I come quietly creeping everywhere.

Here I come creeping, creeping everywhere;
More welcome than the flowers
In summer's pleasant hours:
The gentle cow is glad,
And the merry bird not sad,
To see me creeping, creeping everywhere.

Sarah Roberts Boyle



Lomaland Photo. and Engraving Dept.

THE THREE CHILDRERN OF THE CROWN PRINCE OF JAPAN

Peter Pan's Visit

ONE drowsy afternoon in August as I sat lazily working at my embroidery, I heard a flutter of little wings and something alighted on the back of my chair. I did not look to see what it was, for I knew it was Peter Pan, the parroquet, coming to pay me a visit. Another flutter and he was sitting on my knee.

"Peter Pan," he said, as if announcing himself.

"Yes, Peter Pan," I said. "How do you do?"

He gave a little laugh and began to busy himself pulling the threads in my embroidery. "Now that won't do, Peter," said I, handing him a large gold-headed pin. "Play with this instead of my embroidery." He took the pin, holding it in one of his claws and turned it about with his beak, looking up at me with his bright eyes from time to time in his little knowing way, and presently he began to tell me a long story about something I could not understand. It sounded like talk, and I pretended to understand him and replied by saying, "Yes, Peter, but I never would have believed it if you had not told me."

It was a warm day. I leaned back in my chair and watched him through my half closed eyes turn the pin round and round.

"I have often wondered how it is that birds belonging to the parrot family learn to talk," I thought; or did I say it aloud? Anyway Peter Pan looked up and laughed. "That is our secret," said he. "We do it in our throats just as other birds sing, but we can move our upper beaks as well as our lower ones while other birds move only their lower ones, but why we do it, you must find out for yourself."

I was not surprised for some reason or other, at his reply, and yet I had not heard him say so much before.

"Where did you come from, Peter?"

"I told you all about it a few minutes ago," he replied.

"But I did not understand you," I said. "Why can I understand you now?"

"I know," he said with a little chuckle, as he dropped the pin, "you are asleep, and of course you can understand now."

"Why, Peter," I said. "I'm not asleep."

"O yes, you are," he said with a merry little laugh. "Sound asleep."

"Well, if I am asleep and consequently can understand you, pray begin again and tell me where you came from and all about it."

"The first thing I can remember," he replied, "was being in a nest, high up in a tree and a great wind storm came and blew down the tree and we were all tumbled out of the nest on the ground, and by and by a little boy came along and put me in his pocket and took me home to his nest."

"His nest, Peter?" I asked.

"His house I mean; it is all the same thing you know; nests are bird's houses and houses are people's nests.

"The boy and his mother, his little sister, the puppies, and the chickens lived at that nest — house I mean."

"And that is where you learned to laugh like the little girl and squeal like the puppies and do all your funny tricks?" I asked him.

"Yes," he answered, "when I was a little baby-bird and lived in Mexico with the little Mexican boy."

"How did you come to leave the little boy?"

"One day great trouble came to them and they had no money to buy food and they were hungry."

"And then?" I asked.

"Then the boy took me to the town and a sailor bought me and brought me here on his ship and then I came to you."

"And now?" I said, "Are you happy here with me, Peter?'

"Of course," said he, "birds are always happy if people love them."

"Suppose I were not kind to you." I said.

"Then I could not love you and be your little companion," he said, "and you would lose something which is worth while."

"Worth while?" I asked.

"Is my love and companionship not worth while? then why do you keep me?"

"Indeed it is, my little Peter Pan. Your companionship helps to make me better and happier," I said to him.

"And so we help one another to grow strong in loving kindness. Birds help people and people help birds and —"

"What did you say, Peter? I did not quite catch —"

But he did not answer, only chuckled, as I opened my eyes to find him busy with my embroidery helping to make holes for my eyelets in exactly the wrong places. But he meant to help, I felt sure. E.

A Merciful Plan

AN American general who returned not long ago from a visit to Alaska, where he went to inspect the army posts, has proposed this plan. He was saddened by the sight of so many poor old dogs, some of them maimed, with no one giving a thought to caring for them. They were not house dogs who had been forsaken, but the hardy runners of a few years before, who had carried messages over the trails from post to post. They had grown too old to serve longer. This general has made a plan to have these dogs pensioned, like other faithful workers. Then they will be kindly cared for until they die. G.

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Total number of hours sunshine recorded during SEPTEMBER 215. Possible sunshine, 371. Percentage, 58. Average number of hours per day, 7.16 (decimal notation). Observations taken at 8 a. m., Pacific Time.

SEPT. OCT.	BARO-METER	THERMOMETERS MAX	MIN	DRY	WET	RAIN FALL	WIND DIR	VEL
26	29.641	70	60	63	59	0.00	SW	2
27	29.660	71	61	62	58	0.00	NE	1
28	29.677	70	61	64	60	0.00	NW	5
29	29.675	70	60	64	61	0.00	NW	4
30	29.674	69	62	64	63	0.01	E	1
1	29.664	76	64	64	64	0.01	N	6
2	29.609	71	61	62	58	0.00	NW	1

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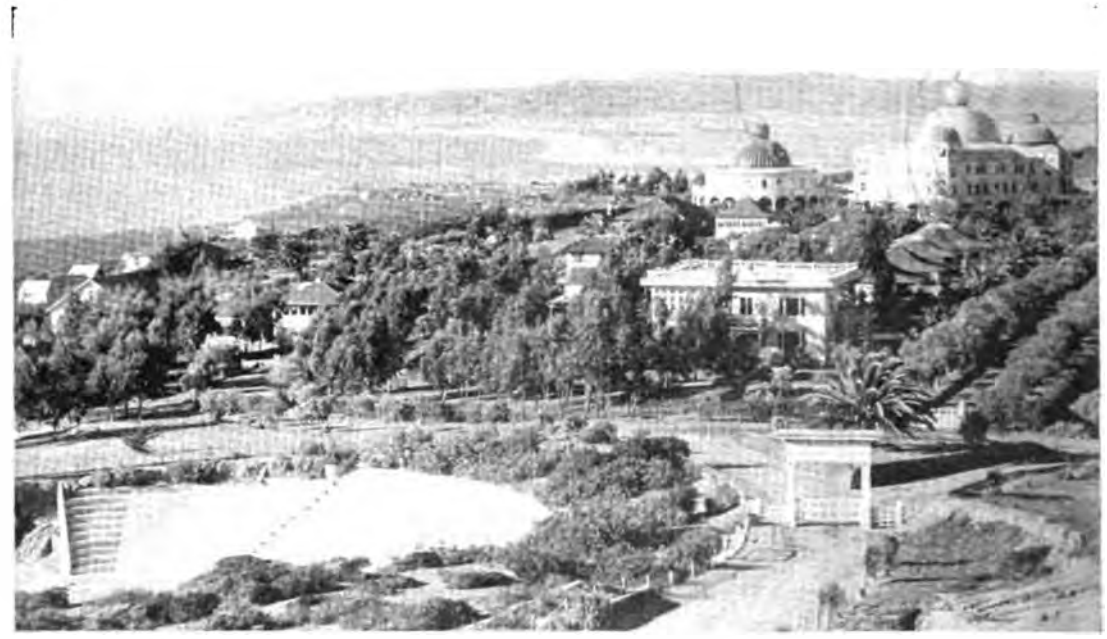
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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 50

CONTENTS

Pages 2 & 3 — EDITORIAL
Is There an Inherent Christianity?
What Really is Religion?
Limitations tend to Disunion
The Divinity of *Man* the Key
Universality lies not in Separateness
A Greater Self Within
Avoid Study Lest You Damage Your Cortical Neurones!
Tidal Waves

Page 4 — TWENTIETH CENTURY PROBLEMS
The Lost Psychology
Back to the Animal
Our Criminal Factory

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
The Mother-Goddess
Dolmen near Emmen, Holland (*illustration*)
Ruins of Otumba

Page 6 — TWENTIETH CENTURY SCIENCE
The Future Flower
Physiological Metals and Salts
A Starvation Feat
The Causation of Cancer

Page 7 — NATURE STUDIES
Trees in Winter
Almond Tree in Blossom (*illustration*)
Profitable Forestry in Sweden

Pages 8 & 9 — STUDENTS' PATH, ETC.
Kingship and Liberty
Theosophical Forum
The Theosophical Address at Isis Theater

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
Sun and Moon
Lessons from an Indian Epic

Page 11 — GENERAL
Bucephalus
Ministers Quitting the Pulpit for more Paying Work

Page 12 — GENERAL
"All America!"
The Five Elements

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
An Old English Lyric
Some Reflections on Music
Interior of the Amphitheater of Flavius (*ill.*)

Pages 14 & 15 — WOMAN'S WORK
Our Educational Pot-Pourri
Echoes of Today
A Group of Directors and Teachers of the Râja Yoga Academy (*portrait group*)

Page 16 — OUR YOUNG FOLK
Leonardo da Vinci
Cactus in Bloom (*illustration*)
Hymn (*verse*)

Page 17 — CHILDREN'S HOUR
A Musical Treat
A Young Student of the Râja Yoga Academy in Costume, Santiago de Cuba (*illustration*)
Golden Boats (*verse*)
Friendship in the Poultry Yard

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

Is there an Inherent Christianity?

A JAPANESE pastor, belonging to one of the Japanese churches founded by German Protestants, is quoted in the *Supplement to the Japan Daily Mail* as follows:

Now supposing these new inquirers come to us Christians for advice as to how they are to proceed in their search for a religion; a great many of us would tell them that the acceptance of Christianity means belief in certain doctrines or dogmas. But to me this appears to be the wrong course to pursue. Nothing is more certain than that Christianity itself existed long before the doctrinal accretions which it received in the early centuries of the Christian era. These doctrines are of the nature of theories about Christ, his office, his nature and authority in the world. They are to Christianity what discourses on gravitation and traction are to Physics. The law of gravitation existed long before it was discovered and explained by man. It is the same in the moral world. Certain moral sentiments in mankind existed ages before any attempt was made to elaborate a system of ethics which was designed to explain them. The general notion that Christianity has no existence apart from its chief doctrines is entirely false. To believe in Christ and to believe in the doctrines held by certain Churches is radically different. The doctrine of the Trinity, the doctrine of sin, the doctrine of the Atonement, the doctrine of the Divinity of Christ are supposed to be an essential part of Christianity, but belief in these is not really necessary for becoming a Christian.

What Really is Religion?

Of course the difficult question is whether, if all this liberty be allowed, there will be left anything definite enough to serve as a bond of union among the different thinkers. The writer speaks as if he understood real Christianity to be something which actually exists and can be discovered by anyone who will search for it and carefully remove all the extraneous elements. If this be so, if there is a real Christianity and men can find it by seeking, then of course those men would have a bond of union independent of authority and dependent upon a common *knowledge*, like the bond of union that exists between all who can speak Japanese. This, we suppose, is the Protestant ideal expressed in its highest terms. The Protestant holds that if all are allowed liberty of conscience and liberty of mind, they will arrive at the same essential convictions and will thus become united by a bond that is independent of authority. How far does such a view coincide with the facts? let us ask.

Limitations Tend to Disunion

What we actually find among Protestants is that people do not coalesce into one homogeneous body, but fall into various groups. And this is only what might be expected; for if differences melt away and unanimity grows in proportion as we all approach the truth, then any half-way stage in our progress towards the truth will mean a half-way stage in our progress towards unanimity. The Protestants have not stripped off all the dogmas, they have only stripped off enough to divide their religion into a number of folds, each of which is roomy enough to accommodate a large number of sheep.

Protestants rely upon personal experience; and if we are to arrive at a conception of Christianity and of Jesus Christ which shall be independent of any dogmas or interpretations, that conception must depend on personal experience. In other words, we must suppose that there is some spiritual fact, as certain as the said law of gravitation, some inward spirit with which Christian humanity has been endowed, and which is susceptible of discovery. Jesus himself, let us suppose for argument's sake, brought this spirit with him and left it behind. In this view, the Christians are called upon to *demonstrate* that they are such a chosen people and that the gospel of Christ has actually endowed mankind with this gift. This, therefore, is the question now being tested; Whether there is such a thing as essential Christianity, and whether that power, if it really exists, is paramount as a moral and religious force over all other powers. A Theosophist would, of course, maintain that such a search as the one indicated must result, if faithfully and fully carried out, in the discovery of Theosophy, the one eternal Wisdom-Religion, the parent not only of Christianity but of Buddhism, Shintoism, and all the rest. He would also opine that Christianity is not a broad enough banner under which to marshal all the nations of earth — an opinion which, however, might of course be contested by those who maintain that Christianity is a real king among religions and really able to absorb and include all others. In every land people are striving after the essentials of religion and after the bond of religious unity; and we must accord to each sectarian an indulgent recognition of his very natural hope that his own particular faith may turn out to be the one with the royal blood in it. But real union will be attained rather by frankly recognizing distinctions that do and must exist, than by the fruitless attempt to explain them away: and by realizing that, as surely as there must be these differences, so surely must there also be one fundamental and nameless RELIGION underlying and *reconciling them all*. "Many minds, one heart" has its correlative in "Many religions, one Religion"; for though the re-

The Divinity of *Man* the Key

Universality lies not in Separateness

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ligion of the peoples may vary, the religion of the Truth is one. A speaker at the recent German congress of Protestant churches said something to the effect that what he was then announcing from the platform was his own views, but that he realized that he himself was broader than his views.

A Greater Self Within

Among all nations there is sufficient common recognition of the essential truths of religion to bind them together in a unity of action in the cause of truths. What they need to abstain from is the temptation to designate this universal Masonry by any sectarian name, however loose and broad, or to arrogate to their own faith any special claims beyond such as it may be able to justify by actual demonstration in the cold facts of history, past and future. STUDENT

Avoid Study Lest You Damage Your Cortical Neurones!

IN the *Popular Science Monthly* a doctor writes on the dangers of culture, as viewed from the psycho-physiological standpoint, and is taken to task by the New York *Evening Sun*. The doctor writes with perhaps unnecessary energy about the grave dangers of a culture which (as he says) has no immediate practical use, and which must be regarded as a parasite upon the vital and nervous strength.

What is the effect upon the girl's life of having to support an elaborate nervous mechanism for dealing with mathematical symbols and concepts which she never has occasion to use? What is the effect upon the boy's life of having to support a nervous mechanism for declining Latin nouns and adjectives, conjugating Latin verbs, and construing Latin sentences, which he never has occasion to use? May not these unused nervous organs become parasitic upon the nervous vitality, just as the unused muscles of the athlete become parasitic upon the general organic vitality?

As the reviewer says, the doctor seems to manifest little sense of proportion and shows a disregard to facts. These dire effects are not produced, and cultured people have for centuries filled onerous posts as rulers, administrators, and what not, with honor and success. The athlete does not break down, but only the over-trained athlete; it is not the *trained* person that suffers from nervous collapse, but the over-*strained* person. Religious mania and other forms of overstrain are not commonest among the cultured classes, as the doctor, as it appears from his argument, says they are. And the reviewer speaks of —

Tendency to pseudo-scientific inference which is so seldom absent when the specialist makes an incursion into the broad questions of human life.

Really we must be getting very delicate if we are to avoid culture for fear of damaging our "cortical neurones." Strenuousness and vigorous employment of all the faculties are thought by some to be the best means of increasing vigor and prolonging life. The old adage about wearing out and rusting out applies here. Religious mania and such like are surely quite as common, to say the least, among the uncultured; and it is surely idleness and vacancy of mind that conduct to unrest, insanity, and the suicide's grave, rather than wide culture and busy occupation.

Probably the reverse of the doctor's argument is true — that the human organism can stand, and would benefit by, a much greater culture than we give it. The nervous breakdowns are not due to culture; they are due to some other parasite that is wearing out the cortical neurones and other things all the time, while the culture gets the blame. If it were not for this, if the organism were healthy and unimpaired, culture and hard study would merely develop its powers and fill it with the exuberance of life and strength. Culture raises a person from the gross brute level to a higher and finer level and thus renders his constitution more enduring in every way. An application of the doctor's remedy would result in a sacrificing of all the higher calls of life to the lower animal centers, and in a national valetudinarianism. The nervous organism, thus shielded from the attacks of culture, would then be a ready prey to other parasites which would soon eat up all the cortical neurones and other contrivances.

As to stdies which have no immediate practical use (as some say), one might say that perhaps that is their chief recommendation. Our conception of what things are useful is so limited, that were we confined to it, the greater and better part of our nature would go undeveloped. The feebleness of the attitude which thus rebels against culture, because it does not at once see the immediate use thereof, is deplorable. It is like an explorer, who, when the road becomes dreary, turns back home. Should we not rather push on, redouble our energies, take in a new stock of enthusiasm, and so reach the point where wider spheres of utility open up to the view? The student who balks at his Latin remains for ever behind a certain unscaled barrier; but the one who pushes on enters a wider sphere and finds his mind endowed with new powers whose exercise is both delightful and profitable to himself and others. We need not be afraid of training the mind too much; and let us avoid limiting its training to those few things which are comprised in our petty notions of the useful and the practical and endeavor to obtain a worthier conception of the extent of the useful and the practical. Or at least let us keep a little corner of the earth sacred to the cultured, so that they may have somewhere to escape from a world peopled with those whose minds are full of mushrooms because they were afraid to plant any flowers there.

E.

Tidal Waves

PROMPTLY following the terrible disaster in the South of Italy, the U. S. Hydrographic Office issued some useful advice as to earthquake seamanship. The paper points out that tidal waves, which are mostly caused by submarine subsidence, are preceded by a gradual withdrawal of the sea, which frequently lasts about an hour. This is due to the sea filling up the surface-hollow caused by the subsidence in the first place; and then the converging currents produced continue to heap up the water to an amount roughly corresponding to the original depression, when the return flow commences, finally reaching the shores as a tidal wave of considerable height above the normal level. To quote from the paper:

The most disastrous in its effects of any of the examples of the first class [those due to submarine subsidence] is that which occurred with the Lisbon earthquake of 1755. . . . The water drained out from the land to such an extent that the bed of the river Tagus was left dry, and, *half an hour* after the most severe shocks were over, a series of waves 30 to 60 feet in height broke on the shore, and, sweeping over the land, caused the death of 100,000 persons and enormous destruction of property. . . . At Cadiz the wave rose to 60 feet, at Madeira to 12 feet, and the sea was so disturbed 120 miles west of St. Vincent that vessels were violently shaken and men standing on deck were thrown down.

The great earthquake of Lima, on October 28, 1724, was marked by a withdrawal of the water from the coast, followed by a wave which is reported to have been 80 feet high, and which swept over Callao. . . .

On the coast of Chile in 1835, after the earthquake shock, the sea retired, and then returned in a series of three waves 20 feet high, the reflex action of which swept everything into the sea. . . .

In connexion with the great earthquake at Iquique in 1877 the water was withdrawn from the shore to the extent of about 70 yards, and the waves which afterwards devastated the coast are stated to have been from 20 to 80 feet high. . . . In the Samoan Island the sea rose from 6 to 8 feet; in New Zealand and Australia the oscillations ranged in amplitude from 3 to 20 feet; and in Japan, from 5 to 10 feet.

On June 15, 1896, a world-shaking submarine earthquake occurred in Tuscarora Deep, the trough-like abyss in the bed of the ocean just eastward of Japan. After the characteristic withdrawal of the water, the coast was inundated over a length of 300 miles by waves said to reach to the height of 50 feet. A two-masted schooner was washed 500 yards inland. The destruction of life and property was very great.

The lesson to be impressed on mariners in the light of these experiences is that the chances of safety to shipping are much increased by proceeding to sea, if practicable, immediately after the occurrence of an earthquake; and this is to be *especially enjoined if the water of the harbor is found to be draining away after the shocks of earthquake have been felt.*

While the West Indies, and the belt extending from the Azores along the 40th parallel to the shores of the Caspian Sea are districts of moderate seismic activity, the most active regions are generally recognized to be along the Aleutian, Kurile, and Japanese islands, and in the East Indies—around the rim of and within the area of the Pacific Ocean.

It is obvious that the number of lives afloat is an infinitesimal part of the number ashore at any harbor. Most sea-ports have ground from 50 to 100 feet above high water within a moderate distance.

If, after a shock, the water is found to be receding, the inhabitants of a sea-port have from half an hour to an hour, to make good their escape to higher ground. The harbor authorities could signal the fire-brigades, who could rapidly apprise the town generally of the danger. The fifty-feet contour would be comparatively safe, and in flat districts could be marked in some distinctive way, while in towns where the one-hundred-feet contour is almost equally accessible in a few minutes, it could be marked.

The value of a self-registering tide-gage at all harbors becomes apparent, for if the shock happened during the stage of ebb-tide, the increased rate of recession shortly after the shock would be at once seen by merely glancing at the tide-gage drum; while without it, the phenomenon might escape attention until too late. It would also act beneficially in preventing needless alarm, although some classes of tidal waves are due to submarine upheaval in the neighborhood, when there is little time for escape. On the other hand such direct waves have not been of great height, so far as known. Fire-brigade stations should be designed so as to be earthquake-proof.

The earthquake of December 28, 1908, in Calabria and Sicily was followed by a tidal wave 32 feet in height. STUDENT

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Some Views on XXth Century Problems

The Lost Psychology

IF the preachers would extend their laments at the modern denials of God and soul to the modern denials of *self*, they would themselves be getting upon a path of larger knowledge. Self has become a psychical process; thought is another; the first of these processes can somehow observe the second; the product of the observation is the science of psychology. Self has thus no permanent or even real being; for when the "process" so named stops, self is finished.

Comte did not even grant two processes; psychology of any sort was for him impossible.

> As for observing intellectual phenomena at the time of their actual presence, that is a manifest impossibility. The thinker cannot divide himself into two, or one which reasons whilst the other observes him reason.

But by "thinker" he did not mean a self or soul, merely a process.

> The *organ* observed and the *organ* observing being, in this case identical, how could observation take place?

The thinker is merely the reasoning he does, or rather the reasoning going on; as soon as it goes on no longer, there is no more a thinker. The psychologist Störring, commenting on this, gives the two-process theory:

> The actual state of affairs in self-observation is simply this, that attention is directed to a psychical process during its course. It involves the simultaneity of two psychical processes; but that in itself implies no contradiction.

It is at any rate something to have the never-proved dictum that two states of consciousness cannot coexist, contradicted. For the school of Störring the older psychology was objectionable in that it had less interest in the "psychical process" observed, namely the process of thought, than in the observing one, and that it called the latter the soul.

> Its interests were extremely limited; nothing was an object of scientific inquiry which could not be connected with the main problem of determining the nature of the soul.

The whole trouble is at the door of Christianity. In the early days there were those who followed the discipline which fully awakened the self-consciousness, the knowledge of its own nature, of the soul. They had the gnosis and could teach the great truths with whatever degree of simplicity the minds of their hearers demanded.

But the great science of self-knowledge, requiring so much, was at last neglected and lost. The science of controversy took its place. So the word soul lost the dignity of its meaning, often lost every sort of meaning.

The psychologists and philosophers, constituting at last a partial reaction, trying again to find the soul, but now only by the methods of ratiocination, generated the schools to which Störring objects.

Finally, as with Comte, the soul ceased altogether, as an entity was explicitly denied and all search for it pronounced ridiculous. From this, Störring is himself the example of a reaction. For the soul may now be a process, if only that, and capable of observing and giving an account of the parallel process of thought.

Which is something to be grateful for. Whoever tries to perceive himself as a *process* will presently find that he is nothing of the sort but an active entity, a self, capable of keeping judgment and will constantly alive, watching and directing that which Störring calls "the other" process. And at last, if he follows the old way, he will find in the inwardly-directed mirror of mind a complete knowledge of his own nature. For self-consciousness remains blank without a reflector. If light is to manifest, even to itself, there must be something to become incandescent. Soul is that which lends to mind the capacity of entering and longing to enter states not possible to the animal; and these states are steps to awareness of the soul's presence. It is also the source of the power to control mind and its moods, and the constant use of this power constitutes the rest of the steps.

Current orthodoxy stands parallel with Comte. If he denied a specific soul, the other made it a futile something that needed salvation. The question *By what?* necessitated the vicarious atonement dogma for its answer.

STUDENT

Back to the Animal

A PROFESSOR of the University of Cincinnati argues in the *Hibbert Journal* for the general discarding of hypotheses in science. Away with them, is his war cry; let us come back to the bare facts.

The atom, the electron, the ether — are hypotheses conceived to explain certain things that we do actually see or infer to happen. What may befall the first two, we do not yet quite know. But the ether has in its time been pictured this way and that way, simply and complexly, endowed with inconceivable properties and with incompatible properties. For a century the best intellects in the ranks of physics have beaten themselves against a rock that they might, he argues, just as well have disregarded and which perhaps they themselves constructed. Science is the amassment of facts and the induction of laws or formulas under which the facts may be grouped. Why leave this simple path? Light comes from the sun to the earth. That and some other facts are all we know. Why fill up the space between earth and sun with a difficult something through which the light may pass, on which it may be borne? Matter is divisible in various ways, perhaps infinitely. Why not be content with the facts? Why imagine a difficult atom or more difficult electron to explain them? Your trouble may be lost, for the next generation may discard your imaginings and substitute a set of its own which in its opinion will explain the same facts better.

But is not this a return if not *to* the animal, at least in that direction? The animal takes facts as they are and in its way makes inductions from them. It finds that a tin basin contains food and from that reaches the generalization that *all* tin basins contain food. It does not make hypotheses as to the essential nature of basins, showing that with that nature they *must* contain food.

The professor's suggestion rests, we think, on the implicit assumption that we are but developed animals and our only proper thinking is developed animal thinking. In other words our business is only with what things *do*, not with what they are.

Some of his brother scientists may reply to him in detail. The outsider need only note that in the power to *try*, merely, to imagine what things *are*, is humanity's difference in kind from the animal. The animal is content with what things do; of another plane of being is the mind that queries what they are. Nor would it matter were it shown that this quest, this attempt to imagine, had never yet resulted in anything.

STUDENT

Our Criminal Factory

TO the *Medical Record* Dr. Lydston communicates a note on the heredity of the three criminals known as the "Car Barn Bandits," hanged in Chicago for a robbery with murder. The responsibility for the crimes and the criminals he lays at the door of society, tracing it out thus:

Some years before the final murders, when the three were boys, they broke into a building, dismantled an engine therein, and stole and sold some of the brass parts. On conviction two of them were sent to the Bridewell "to have their criminal education finished by a postgraduate course under older and more hardened criminals." The third was sent to a reformatory school and afterwards released by the Mayor.

Here, says the Doctor, was society's opportunity to study these boys and their heredity and upbringing, and then so to supervise their subsequent lives as to give them a chance to develop into decent citizens. The opportunity was not used. Putting the plea on the lowest ground, it would have been *cheaper*, he urges, to have tried to guide them away from a path that they perhaps only entered because it was the only one they knew of or could see.

The first point in dealing with a criminal is to make him feel that society cares something for him. In *Black and White* Mr Ballantyne says:

> In a recent article on this subject, Mr. John Galsworthy recommended lectures and light entertainment for convicts. Well, why not? My own father, in the sixties, in company with Charles Kingsley, Frederick Denison Maurice, and Tom Hughes (the author of *Tom Brown's Schooldays*) instituted such a series of lectures in one great convict prison, with the most delightful results. Unfortunately, the authorities put a stop to them on the plea that they made the punishment too pleasant to the offenders. But it was a wise step towards the humanization of the so-called hopeless criminal.

But in the same article the writer maintains that "good, healthy, righteous vengeance" should be one of the ingredients in punishment! We shall never cease to make criminals, lecture to them and entertain them as we will, till *that* ingredient is absolutely eliminated. Reflected in the criminal consciousness it inevitably reappears as crime. The connexion is as certain as a law of chemistry.

STUDENT

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Archaeology Palaeontology Ethnology

The Mother-Goddess

PARTIAL scholarship leads to curious results sometimes, but lends itself readily to the support of a favorite theory.

A clerical writer in the *Biblical World* considers "the Cult of the Mother-Goddess in Ancient Palestine," and thinks (1) that it was derived from matriarchal tribal customs; (2) that it was very licentious, Ashtart representing "untrammeled sexual love"; (3) that the cup-like markings on the stones are *yonis*.

Describing the customs by which men married into the wife's clan, and the woman ruled and gave her name to the clan, he argues that the Semites would naturally have to make their chief feminine deity match! He gives a picture of the coarse animalism and soulless sensuality which he supposes to have attached to the cult. We are far from saying that coarse and profligate rites never existed, for it is well known that they did. What we must insist on, however, is that such vices are always a perversion and profanation of that which originally and chiefly is pure and refined. It is by no means an unfamiliar experience to students of contemporary life even, that when human weaknesses are suffered to creep into a pure and sacred cause, and to gain the upper hand, the sequel may be something of the kind referred to.

Of course every theogony includes a Mother-Goddess, and one wonders what are the writer's views as to the origin of Isis, Hera, Aphrodite Urania, etc., etc. The Trinity of Father-Mother-Son always stands at the head. The Mother is a most sublime and pure symbol of all endowments — *spiritual* endowments in the highest sense. People must have sunk, through many long stages of gradual descent, into a great depth of materialism, before they could worship Ashtart as the symbol of mere physical fertility; while the licentious rites referred to merely mark the last stage of corruption immediately preceding the dissolution of the nation.

The writer allows that cup-markings are widely distributed throughout the northern hemisphere. They cannot be food vessels because they are often on the perpendicular face of the stone. But it is a pity the symbol of a cup should have suggested no broader or less materialistic idea to the mind. Other archaeologists have taken a different view, as is illustrated in the following quotations:

> The Copan stone altar exhibits the circular form and is surrounded by a sculptured cord which conveys the sound of its name kaan or caan = heaven. On it a cup-shaped depression = ho-och, marks the sacred center of the heaven, the counterpart to the terrestrial bowl whence all life-giving force proceeded. (*Archaeological and Ethnological Papers of the Peabody Museum*, Harvard University.)

> . . . Cup-marked stones from the north of England such as are frequently found in connexion with burials of the Bronze age. These are sometimes included under the term "cup-marked" stones, the simplest examples being merely pitted, and apparently dating from the neolithic period. The more elaborate markings, such as the concentric rings on two of those exhibited, and the rings with a radial groove on the third, are frequent in . . . our islands; while they are known also in India . . . North America . . . Central America . . . and New Caledonia. The rock-carvings of Scandinavia . . . exhibit striking parallels; while cup-markings, with a diameter of 2 to 3in., are more widely spread, being specially frequent on erratic blocks in Central Europe. The significance of the geometrical designs is very uncertain, but a plausible hypothesis is that the rings . . . are connected with sun-worship. (*British Museum Guide to the Bronze Age.*)

> . . . Three strange recumbent stone figures bearing circular vessels, which have been respectively found in Mexico, Tlaxcala and Chichen-Itza. . . . Dr. Brinton . . . points out the extremely important fact that there was a divinity worshiped in Yucatan called Cum-ahan, "the lord of the vase." He adds there is good ground to suppose that this lord of the vase was the god of fertility common to the Maya and Mexican cults. (*Archaeological Papers, Peabody Museum.*)

> We say Lemuria, Atlantis and her giants, and the earliest races of the Fifth Root-Race had all a hand in these baetuli, lithoi, and "magic" stones in general. The cup-marks noticed by Sir J. Simpson, and the "holes scooped out on the face" of rocks and monuments . . . "varying from six inches to an inch-and-a-half in diameter, and in depth from one to one-and-a-half inch . . . generally arranged in perpendicular lines presenting many permutations in the number and size and arrangement of the cups" — are simply *written* records of the oldest races. (*The Secret Doctrine*, vol. II, page 346.)



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DOLMEN NEAR EMMEN, PROVINCE OF DRENTHE, HOLLAND

Comparison is made with the Morse telegraphic code, the Ogam writing, the Runic inscriptions, etc.

Now, however willing one may be to concede that certain particular cup-markings may have been regarded as physical emblems of the kind mentioned, by a degenerate cult in a particular place and time, one can scarcely include *every* similar marking, the world over. Those who have studied ancient monumental symbolism—say of Northern Europe or Central America—and such students are many, are aware that it represents a system of mystic science and religion at once vast, intricate, and highly spiritual and idealistic. The symbol of a bowl, vase, or cup, may call up the loftiest ideas of Divine Bounty. Is it not found in the Grail legend and in Christian ritual? And the same with other symbols; they *can* be interpreted as gross emblems, and the practice of doing so seems to have been quite a craze with some. On the other hand it is possible to think of creation and generation without having any gross or materialistic ideas in the mind.

One statuette of the Mother-Goddess, which the writer illustrates, has horns on the head, a circumstance which hardly supports the theory that she is merely a deification of the tribal matriarch.

One cannot think that the cause of Christianity stands to gain much by such a (mis)-representation of ancient beliefs. Perhaps we do not sufficiently realize that our own great lack of ideality in religion is largely due to licentious perversions of the Mysteries, which caused the overthrow of those sacred institutions and the supersession of an age of dogmatism and materialism in religion. If it were not for this, these disparaging estimates of ancient ideality would not be so rife. STUDENT

Ruins of Otumba

ONE of the ancient sites in Mexico that has recently been explored is that of the ancient Otumba, seven miles from modern Otumba and forty-eight from Mexico City. The site was discovered by Señor Ramon Mena about a year ago, buried in dense tropical vegetation and suffering from the damp climate. Here are pyramids and a teocalli or pyramid temple. The main pyramid is 80ft. high and 650ft. in basal circumference, thus closely approximating the Pyramid of the Sun at Teotihuacan. Part of the teocalli is still intact, and one wall is 20ft. thick of solid masonry. There is the usual evidence of great skill in architecture, engineering, sculpture, and painting; and there is no doubt that the people who built these great cities and edifices were at a high level of civilization. As they seem to have preceded the Aztecs and Toltecs, the fact does not agree very well with the usual theories about the development of mankind. It is to be hoped that the existence of these remarkable testimonies to the greatness of ancient civilizations in America will receive more attention in the future; and the growing popularization of archaeology gives them a better chance of doing so, for the academic authorities do not seem to take much interest. E.

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The Trend of Twentieth Century Science

The Future Flower

THE Manchester University lecturer in Fossil Botany, Professor Stopes, tracing the history of ancient plants, tries to run the line on into the future. What, he asks, will or may be the plants with which our descendants will be familiar?

In the Natural Order Compositae large numbers of little flowers are closely packed together, the whole constituting the "flower" of popular speech. If the daisy is taken as an example, it will be seen that the petal-bearing work is done by the outer ring of the group only, thus specializing for that purpose. Professor Stopes suggests that specialization may be carried much further, very gorgeous products possibly resulting.

> It seems possible that an important group, if not the dominant group, of flowering plants in the future will be so organized that the individual flowers will be very simple, with fewer parts than those of today, but that they will be combined in communities of highly specialized individuals in each flower-head or cluster.

One can imagine a composite flower head in which several individuals had combined to rear one splendid stamen, one banner-like petal, all the resulting stamens, petals, sepals, and pistils, differing in color and form to make one superb display. But there is another possibility:

> Flowers were evolved in connexion with insect pollination. One can conceive of a future, when all the earth is under the dominion of man, in which fruits will be sterilized for man's use, as the banana now is, and seed formation largely replaced by gardeners' cuttings.

But man may continue to love the coloring and life-suggestions of flowers and constitute himself the encouraging environment to which the richest flowering shall respond. Plants may either now or hereafter get something more from their own bloom than utilitarian pollination — perhaps a subtle stimulus to their own life, a better relation to light and other forces, new conscious states. They may have great things in reserve for us. The professor suggests this himself:

> Response to environment is undoubtedly a potent factor in the course of evolution, but it is not the cause of it. *There seems to be something inherent in life, something apparently apart from observable factors of environment, which causes slight spontaneous changes or mutations; and some individuals of a species will suddenly develop in a new direction in one or other of their parts.* (Italic ours).

We might see the same mutations, spiritual, mental, and physical, in ourselves if we did not give our life-center so much unnecessary work to do in compensating our follies. STUDENT

Physiological Metals and Salts

IN a paper read during March of this year before the Clinico-Pathological Society of Philadelphia and recently printed, Dr. Charles D. Fox examines several series of reported cases of tetanus, especially in respect to the treatment adopted. One of these, 22 in number, is distinguished by the use of a rather new method, the injection of magnesium sulphate around the spinal cord. These are contrasted with others treated by the serum and with still others by the older and more general methods. Summing up, the Doctor reaches the conclusion that:

> These figures seem to indicate that intraspinal injection of magnesium sulphate, in combination with other modes of treatment, offers the greatest chance of cure. . . . The magnesium sulphate treatment in individual cases seems to have been productive of more immediate, more decided, and more lasting beneficial results than those which are obtained by the other methods in vogue.

The body contains, as salts, a considerable number of metals, some in very minute quantity, some in large. Each must play some specific rôle, a rôle in no case as yet fully known. Where, as with copper or arsenic, the amount present is exceedingly minute or occasional, the rôle is hardly known at all. These several rôles must be specifically related to the physiological processes, and presumably, by absence or excess of performance, to disease. Excessive presence is of course one cause of excessive performance. Reversely, insufficient presence will be one cause of insufficient performance. Alcohol causes certain morbid conditions of the liver. But that particular condition which consists in the overdevelopment of connective tissue, the contraction of the same, and the consequent shrinkage and dimpling of the entire organ, was recently shown to be partly due to the two sulphates of potassium artificially added to certain made drinks. Is not some relation here suggested between this salt and the fabrication and contraction of connective tissue?

May it not be that all such diseases as modern medicine now seeks to treat with serums and animal extracts would, like tetanus, be better treated by some use of the salt or salts concerned in the processes there at fault or in excess? In tetanus the process most visibly in fault by excess is muscular contraction. The antedoting magnesium may have been in part ineffective because some other metal or salt was also needed to meet some other process or function not so obviously but perhaps much more radically at fault.

It would therefore be through metallic toxicology that this most promising branch of medicine would at present find its swiftest progress. There is already a vast amount of toxicological material scattered about in medical literature. M. D.

A Starvation Feat

NO modern starvation-enthusiast can hope to hold a candle to the feat of the salmon. Starving, apparently absolutely, for months, they expend almost their entire vital energy in the production of eggs. Motion presumably slows down to a minimum; the muscles waste, their material being carried to the ever growing egg-factory; and nature seems to find that more force is liberated for the great work by suspending the operation of digestion altogether than would be gained from the taking of food.

We owe the establishment of the facts to Professor Miescher of Bâle. Examining the stomachs of two thousand salmon on their annual fast-pilgrimage up the Rhine, he found no particle of food in any. Professor Mosso says:

> In the month of March these fish, which inhabit the Atlantic Ocean and North Sea, seek out one of the great river mouths, and having lingered there a little to accustom themselves to the fresh water, they begin to ascend the stream. They come up the Rhine as far as the Alps, but from the moment they enter the fresh water they eat nothing.

The egg-producing apparatus which in July was but one twenty-fifth of the weight of the body, has by November risen to one quarter of it.

The puzzle is of course where we have noted — how is it that more energy should be saved by stopping digestion than would be given by digested food?

Another physiologist has however tried to throw a little light upon the difficulty. It is known that the plant's power of fixing carbon from the air (extracting it from the gaseous carbonic acid), is not wholly absent in the animal kingdom. It has been shown that the chrysalis possesses and uses it to some small extent; it has even been found at work in fasting men. The chrysalis — at any rate in some cases — can even fix a little nitrogen (or flesh-forming matter) as well. So if, as has been suggested, the salmon make some use of these powers, substituting their work for ordinary digestion and assimilation, the problem presented by their life during all those months becomes less difficult. STUDENT

The Causation of Cancer

DR. BEARD of Edinburgh still stands by his views as to the causation of cancer. Embryonic cells left over, are the root; certain digestive ferments are the remedy.

Embryonic cells are undifferentiated cells, of which in early life the embryo entirely consisted. As time goes on they differentiate into muscle cells, nerve cells, and all the rest. At birth a few are supposed to remain, still charged with the primal energy. Unless destroyed they will sometime spend this energy in multiplication of themselves, constituting masses for which the body has no need, parasitic growths, in fact cancer.

The danger is met by the work of the digestive ferments, which, beginning to be secreted about birthtime, are carried into the blood and digest the cells, kill them. If these ferments are insufficient in amount there is danger of the subsequent growth of cancer. But in that case the same digestive ferments, trypsin and amylopsin, locally and hypodermically used, will or may destroy the growth.

This is the theory. All the body's chemical activities are certainly carried on by means of ferments. Why not search further?

But one is inclined to go back a step. Why, in certain cases *are* embryonic cells left still unused? Why are the normal ferments unsecreted in sufficient amounts, or ineffective? It would seem that in any case we have to come back to inadequate vitality on the part of the embryo. Has some of the maternal and paternal energy, to which it is entitled, been diverted or wasted? STUDENT

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Nature Studies



Lomaland Photo. and Engraving Dept.

ALMOND TREE IN BLOSSOM

IN THE GARDENS OF THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

Trees in Winter

"TINY buds are we." In England now the trees are bare, but there are myriads of leaf-buds on the branches. The North wind may blow icy blasts, and the beautiful snowflakes may fall from the sky, but the tiny buds will take no harm. Inside the bud scales are the delicate tissues which are the promise of next Spring's foliage. Some people will cut open these buds to see what is inside them, but another way is to watch them carefully, and notice how, when the sun has overcome once again the Adverse Powers of Darkness, they gradually open, and then we shall see, as Wordsworth, the great English poet who loved all Nature's ways, puts it, "the budding twigs spread out their fan to catch the breezy air." And we shall perhaps feel as he did when he added, "And I must think, do all I can, that there is pleasure there." Another great Englishman who loved to look at trees, and was especially fond of looking at the blue sky and fleecy clouds through the tree tops, was John Ruskin, who has been called the High Priest of Nature. He opened the eyes of a vast number of his readers to the beauties and wonders lying round them, unnoticed, on every hand. In the Autumn — Americans call it Fall, because the leaves drop from the trees then — Ruskin says that the "boy-buds are put out to their rough winter schooling," and this period of cold and wet and darkness prepares them for "personal entrance into public life in the Spring." Before the Autumn comes, each leaf has at the base of its stalk an infant bud to take care of. Here it is laid "tenderly as in a cradle," and "fondly guarded" till the Mother Leaf falls in the Autumn, and the bud then begins its schooling. If you will look against the buds you will find the spot where the leaf used to be. There is a little "bracket," as Ruskin calls it, projecting beneath each bud. These brackets are the remains of the leaf stalks, and on the horse-chestnut are particularly noticeable. It is quite a mistake for Nature-lovers to suppose that there is nothing interesting about the trees in the Winter-time. The beech tree may be mentioned as affording a good example of the care which Mother Nature takes of those tender babies of hers which are to be found on every tree. Every branch of the beech tree is plentifully furnished with long sharp buds. The "promise and potency" of next year's leafy display is well guarded. Wrapped in a mantle of silk, surrounded by waterproof scales, the tiny nursling is securely protected against stern Winter's cold and rain. Besides the buds, one can better see the characteristics of the branching processes when the trees are without their leaves. There is a peculiarity, for instance, about the beech tree; its branches show, very frequently, a desire for each other's company. Sometimes they twine round one another, and at other times they may be seen growing close together, and even growing as it were into each other. The poet Gray made a mistake when he spoke of the beech as "rude and moss-grown," surely, for no tree is so seldom either rude or moss-grown.

F. D. U. (Chesterfield)

Profitable Forestry in Sweden

ORSON, Sweden, has ordinary city expenses, but collects no taxes. The local railway is free to every citizen, and there is no charge for telephone service, schools, or libraries. All this is due to the foresight and disinterested work of former citizens and authorities, who planted trees on all the available ground. The town has therefore been able in recent years to make a handsome revenue out of the timber and young trees, and is replanting for the future. H.

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From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives as I know, pre-eminently in yours.

Kingship and Liberty

UNDER the above title a most interesting and thought-producing article appears in the June number of the *Contemporary Review*. The writer, Mr. J. E. G. de Montmorency, shows that two passions or ideals, apparently opposed, have swayed the aspirations of society with greater power than any others; namely, loyalty, and the yearning for freedom. Both of these ideals have called forth the extremes of human nobility and self-sacrifice; both have their mighty heroes, both their immeasurable depth of uplifting power. Often a nation, seeking the one, has turned passionately and of some inner need, to the other. France turns from a riot after freedom, an unappeasable thirst, to a consuming passion of loyalty; and follows Napoleon triumphantly over Europe. Puritan England bursts the bonds of Stuart tyranny, and practically enthrones a greater tyrannos in Cromwell, her "chief of men." European history, indeed, shows every phase, almost, of the strivings, interactions and operations of these two forces.

We are treated in the article in question to that most mythical of myths, the "primitive tribe," with its necessity for a battle-leader: what we find, as a matter of fact, in the earliest records, is the *basileus*, priest and king, semi-divine ruler of a free people. "He who is chief, let him be the bridge," says an ancient Britonic proverb: *"A fo ben, bydded bont,"* the king is the greatest of servants, and the means whereby his people can cross over the spaces of their problems and difficulties. But this ideal is early lost sight of, and the personal will of the ruler becomes the law, to the detriment and sorrow of the ruled. Then the nobles rise up and curb the kingly power for *their* advantage; and they in time give place to the rule of king Demos, whose insolence and incompetence grow, as Polybius generalizes, until the people turn again to the ideals of loyalty, and find themselves a master. Thus there would appear to be a vicious circle.

But, the article points out, this is not necessarily so. We are shown that the great glory of the late King Edward of Britain lay in the fact that he solved the problem of being a real king, yet without governing. He made himself indeed a bridge, over which his people passed from one age into another, from isolation into a comradeship of nations; we might even say, from insularity into the international spirit. There have been perhaps, few men in history who have so changed the consciousness of nations; and in doing so, he showed in a new light (new for this age), what are the functions of a king.

There was the single-hearted purpose to advance the interests of the world at large, to put peace on a sure footing; the entire lack of self interest. Treaties are fickle and unenduring things; a change of government, an unscrupulous government, a campaign of hatred in the press, an international situation artificially worked up to fever point — and then the big armaments you have been laying up in the years of peace must come into action, despite any agreement made by statesmen years before.

But let the Representative Man or King of one people go to another people, and create a popularity there; let him have the divine faculty of understanding men and the causes of their difference, and how to cure those causes; let him, by some intensely *mystic* and intensely human power, create an actual good comradeship between the two peoples; and the latter will forget that they are two, and war between them will become an impossibility.

It is a wonderful thing to reflect on, that there lie locked up in the human individuality, such powers as can make two nations so traditionally opposed, so little understanding each other as the French and English were, such excellent good friends as they are now. The late King loved both people, understood both thoroughly; and now his feeling is the common feeling in England and France. It would appear that the old Sanskrit text that "whatsoever is practised by the most excellent men, that is also practised by others," is simply a statement of a law in nature, more recondite than our science has yet come to understand, yet perfectly scientific.

It is pointed that the idea of democracy has received no real check.

Demos is determined to have its way, but in the process it is ceasing to be Demos in the sense that that word has borne for many ages.

The democracy has acquired not only power, but to an extent culture; and ideals of liberty have broadened. One gets an inkling here as to the means by which loyalty and liberty can be made to run in harness. The latter is really only possible where there is a living up to the law; true liberty is a living up to the law. Loyalty, in its ultimate and ideal sense, is the giving to the best man absolute freedom to do the best things, and absolute support in the doing them. Taken in this sense, there is no incompatibility between the two ideals; indeed, it is essential that they should be found together, in an ideal state. Kingship, in such conditions, would be, as we believe it originally was, less an office, a mere office let us say, than a consecrated condition. Says Mr. de Montmorency:

The opportunity of the Crown was the resumption of an active *human* personality that on the one hand actually represented national life and aspirations in personal intercourse with foreign kings and foreign ministers, and that on the other hand met the individuals of the nation in personal intercourse and created a bond of human and affectionate interest between the great machine of government and the people. By these means only could friction with foreign Powers be adequately mitigated, and by these means only could that gravitational force called Loyalty be brought into action throughout a scattered Imperial system.

In this sense the old doctrine of the "Divine Right of Kings" becomes intelligible. It is a right, or rather power, to solve, by the forces found in his own individuality, the problems and difficulties of his people; to lead them by virtue of his greater and deeper and more representative humanity. Such a kingship would only be possible where liberty is rightly understood, and implies no shadow of an idea of license. The king would be, not the most self-willed, but the most selfless man, the heart, and not the tyrant of his nation.

STUDENT

FOR what has he whose will sees clear
To do with doubt and faith and fear,
Swift hopes and slow despondencies?
His heart is equal with the sea's
And with the sea-wind's, and his ear
Is level to the speech of these,
And his soul communes and takes cheer
With the actual earth's equalities,
Air, light and night, hills, winds, and streams,
And seeks not strength from strengthless dreams.

His soul is even with the sun
Whose spirit and whose eye are one,
Who seeks not stars by day, nor light
And heavy heat of day by night.
Him can no God cast down, whom none
Can lift in hope beyond the height
Of fate and nature and things done
By the calm rule of might and right
That bids men be and bear and do,
And die beneath blind skies or blue.

Swinburne

MEN must always be honest. It is an old proverb that in the honest man's head the Gods dwell. This does not mean that if we are honest, the Gods will specially come and protect us; when men are born, the Gods come and protect them; but if men act dishonestly, the Gods forsake them; and therefore, if men remain always honest, the Gods will go on protecting them and never forsake them.

Again, men have hands and feet. Since the Gods gave us these hands and feet to work with, we must work as much as we can. And if we work hard with our hands and feet, we are acting according to the will of the Gods, and consequently we naturally enjoy good health, and happiness comes to us without our seeking.

Again, the animals' hands are so constructed that they can only draw them towards themselves; but man's hands are so made that he can push things forward. This means that though animals can only use their hands for their own selves, the Gods gave man hands to use them for others.— The Yamato-damashii (Spirit of Japan)

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THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What is the Theosophical explanation of memory?

Answer Before attempting a wider explanation, we must draw a distinction between the conscious entity who experiences what we call memory, and that memory itself. Memory *in general* is defined by H. P. Blavatsky in *The Key to Theosophy* as,

An innate power in thinking beings, and even in animals, of reproducing past impressions by an association of ideas, principally suggested by objective things, or by some action of our external sensory organs.

Q. What do you mean by the entity who experiences memory?

A. I mean the conscious man himself, who in bodily life generally confuses his real identity with the instrumental body, in which he dwells for the sake of experience.

Q. Assuming your view to be a correct one, do not those experiences become a part of the man himself, a part of his growth in evolutionary progress?

A. To a certain extent they do, but not in the infinitude of their details. The real man is a soul, and not a material changeful, evanescent shape, like the body which it inhabits. For the purposes of its own divine enlightenment the soul assumes material bodies, and experiences therein. The essence of these experiences is impressed upon it, so that it may become perfected. As a matter of fact there are two kinds of memory, which we may define as *soul memory* and *physical memory*.

Q. What is physical memory?

A. It is one of the rational faculties by which we become conscious of past records which the brain has made upon itself, not only by thoughts, but by the experiences of the sense organs of the body.

Q. But the brain is composed of matter, and matter is not generally supposed to be capable of consciousness. How can it retain such impressions?

A. There are various kinds and states of matter and every material object which is visible to our ordinary sight has within its visible substance, a finer and more delicate material essence called astral matter. This astral matter is capable of retaining the impressions which are made upon it. For instance, it is well known that a person who possesses the power of psychometry can perceive the past impressions made upon an implement found in a mummy case. Invisibly to our ordinary senses all the objects which surround us contain subjective pictures of everything which they have mutely witnessed. The astral substance of our bodies contains within itself the record of every action or desire in which it has at any time taken an active part, and if this action had an habitual time period, the tendency of the astral memory is to urge the repetition of the action at the habitual time.

From this it is easily comprehensible that the brain, which is the central recording machine of the body, and the volitional center of physical consciousness, must be an exceedingly delicate instrument. It is by means of the brain that the real man becomes conscious of the impressions of his own past acts, sensations and thoughts. But at reincarnation the Ego is furnished with a *new body*, a *new brain* and a *new memory*, and does not therefore remember the details of past lives.

Q. From what you say, it is not always desirable to have a retentive memory.

A. This would surely depend on the development and balance of the rest of our human nature. If there is no power of control; if, through lack of purpose, thought and memories run riot in the brain-mind, such a condition is certainly not desirable. But on the other hand the continuation of our very existence as intelligent, self-conscious beings is dependent on memory. In the *Bhagavad-Gîtâ* is a very suggestive paragraph.

He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all!

Remembering therefore that the physical memory is merely a functional quality of the brain, and that the latter should be the servant of the soul and not its master, we shall see that the indulgence of a retentive brain memory for infinite detail, and for the recall of past impressions, may become a great stumbling block and hindrance in the progress of the soul. At the same time it would be wrong to disparage the proper and legitimate use of the physical memory. Though at best it can but furnish the outer details of the shell of real experience, yet if we make proper discriminative use of these detailed experiences, the power to use them at will, is of the utmost value.

Q. Upon what does the science of memories depend?

A. Every system of mnemonics depends upon a certain power of mental concentration, by which a series of ideas are linked together, as it were, in a chain or pattern on the tablets of the brain, so that the pictures or ideas thus constructed can be reproduced at will.

Q. But you spoke of another kind of memory called *soul memory*. What is that?

A. In *The Key to Theosophy*, H. P. Blavatsky defines soul-memory as

An intuitional perception apart from and outside our physical brain; a perception which being called into action by the ever-present knowledge of our spiritual Ego covers all those visions in man which are regarded as abnormal, and are classed by science as having no existence outside our fancy. And it is *this* memory which gives the assurance to almost every human being, whether he understands it or not, of his having lived before and having to live again.

STUDENT

HUMBOLDT has somewhere a curious passage in which, looking on some wretched group of Indians squatting stupidly round their fires, besmeared with grease and paint and devouring ants and clay, he somewhat naïvely remarks that were it not for science, which teaches us that such is the crude material of humanity, and this the state from which we have all risen, he should have been tempted rather to look upon those hapless beings as the last degraded remnants of some fallen and dying race. One wishes that the great traveler had been bold enough to yield to that temptation, which his own reason and common sense presented to him as the real explanation of the sad sight, instead of following the dogmas of a so-called science, which has not a fact whereon to base its wild notion, and must ignore a thousand facts in asserting it. — Charles Kingsley in *Westward Ho!*

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

AT the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at the Isis Theater last night a large and interested audience heard an address by Mrs. Oluf Tyberg on "Living in Eternity." A delightful music program was rendered by students of the Râja Yoga Academy and Isis Conservatory of Music. Mrs. Tyberg said in part as follows:

"Among persons of middle age today it is still rare to meet one who, if he has true conceptions of life, has not passed through more or less mental struggle in attaining them. We who were brought up in orthodoxy of the well-known brands can trace step by step the progress, made in defiance of many an obstacle within and without, through ignorance, doubt and dissatisfaction with the theories and teachings we took on probation for a time in our search for truth.

"Those of us who have become students in Theosophy have seen succeed to these stages of growth, years of gradual expansion of the whole nature, as the effort was made to respond to what Theosophy teaches to be the possibilities and duties of awakened human beings. No few words so well epitomize the contrast between the old, narrow conceptions and the new spiritualized and expanded views as those that state the belief in one life on earth with the hope, but uncertainty, of enjoying an eternity afterward, and, on the other hand, living in eternity without a break, as Theosophy teaches one to do.

"Thanks to the great work that has been done by our teachers, it is no longer necessary for growing minds to beat about in the stony labyrinths of dogmatic teachings in search of the thread that gives meaning to life. These growing minds have undoubtedly possibilities of expansion and realization denied to those whose youth knew no proper spiritual nourishment, no possibility of a complete philosophy of life, but to the older ones has come in this life what may also be called a wonderful opportunity — that of consciously passing through many stages of belief and seeing for themselves the gradual transformation of the inner world of thought. These persons ought to be able to do something to help others, they ought to have the insight and sympathy so much needed in these days of religious upheaval, and they ought to know how to make of their lives an illustration of what it means to pass out of the darkness of ignorant orthodoxy into nobler conceptions of human life and destiny.

"To do this there has to be a practical application of principles to daily life. One must act and think as well as speak, as if one believes that Man is a Soul, sojourning on earth in disguise after disguise, linked to every other soul, though the links are not seen or felt by those who have forgotten about the unity of life. Great and able to fill every need of the inquiring mind that seeks to know the truth about man's place in the universe, is the Theosophical teaching. All known facts, all inarticulate but nevertheless sacred intuitions find the reason for their being in the treasure house of the wisdom-religion. The old cry 'I must know. Orthodox theories of life after death fail to assure me that the destiny of humanity is great enough for what I feel in the human heart and soul' — this old cry can now die away in the silence of acquiescence in a teaching about the pilgrimage of the soul, that appeals to the soul and is known to be the truth.

"There are many honest inquirers who have found more than they at first knew how to seek in Theosophy. There is the philosophy that explains all the problems of life and death. But when the philosophy has been taken in by the mind, hardly a beginning has been made. It is not enough to know intellectually the explanation of the conditions we see in life, and know what the destiny and powers of the human being are, the practical solution of the problems still remains — the restoration of harmony — and this each must do for himself, those who see clearly what is to be done, having most responsibility. For example, Theosophy teaches that the idea of separateness is a heresy, that no man lives unto himself alone, that every thought and word and act affects the others as well as sending out into the great sea of being an influence which will return to the sender by ways which he fails to recognize because he belongs to a race who have forgotten the teaching of Karma, the law of cause and effect, which regulates the lives of men." — San Diego *Union*.

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

Sun and Moon

IN a case of larceny tried at Preston, England, irresponsibility due to a change of the moon was pleaded in defense. A scientific paper, in commenting on this, calls the belief that lunatics are affected by changes of the moon an ancient superstition. What have the asylum keepers to say to this? Their views at least are based on experience.

But people need not be so shy nowadays. Are there not plenty of new kinds of rays, some of which, emanating from the moon, might roentgen their way through the skull and impinge upon the brain?

The moon has always been given the cold shoulder by modern science, though it plays quite as necessary a part in vital phenomena as the sun. The question, "What is there a moon for, anyway?" does not bother scientists, who are (perhaps rightly) more interested in the How than in the Why.

Ancient science said that the sun rules that which is warm and dry, and the moon that which is cold and moist; or the sun is related to "fire," the moon to "water." Likewise (physiologically) the moon is related to the brain, and the sun to the heart.

But all this is most unorthodox, we fear. Yet if savants knew to what an extent the lunar influence governs their own ratiocinations, they might be piqued into letting in more of the solar influence. For the moon corresponds to theories, questionings, doubts, and all changeable flickering wan lights; while the sun is related to direct knowledge, certainty, and intuitive perception of truth.

This brings up one of the most interesting and vital teachings of Theosophy, one that is most badly needed at the present time. All authorities, whether religious, scientific, political, social, or what not, seem floundering in a tangle of theories, lost in the mazes of uncertainty, trying to find their way by the moonlight, which throws strange gleams and shadows all around, distorts the shapes and colors of objects, and makes harmless things look like bogies, and bogs like firm ground.

This is the *lunar side* of the mind; its function is to doubt and question and analyse; a necessary function, but only so when it is duly understood. It has been said that science formulates and explains the truth when discovered; and to a considerable extent this is true; but it is because scientists use that part of their mind so much. We may be said to be theory-ridden today. We cannot see the wood on account of the trees, we cannot see the truth on account of the preconceptions. This kind of mental action, if allowed to exceed its proper function, cannot conduct to truth and certainty; it can only multiply uncertainties and breed new complications.

But there is another part of the mind, related to the ratiocinative power in the same way as sight is related to groping. Research is groping, and it seems to be proud of it; the method of groping is infallible, says Professor Ostwald; one is bound to get to the truth ultimately. (Yes, if the truth happens to be in the room at all, we would add; but not otherwise.) But not all men of science are exclusively devoted to groping; there are grand shining lights, and there are many gleams of intuition. But the gleams are too often smothered under a heap of theories.

The fact that *the reasoning mind is not the highest intellectual faculty,* not the faculty for perceiving truth, is a great encouragement. It is proper to point out that there is this higher mind or intuition, and that it is related to the nobler feelings, such as compassion, duty, conscience. Some scientists have held that mind was a cold light unrelated to motive. But there can be no such thing; the mind is always colored and directed by some motive; and if that motive is not unselfish, it will be selfish and will lead away from the truth into paths of error.

We have cultivated the lunar part of our mind far too much, as compared with almost a lack of cultivation of the higher; the result we see around us. Ours is, so far, a lunar civilization, a lunar culture. May there not in the far past have been solar cultures, when men were swayed by the solar part of their nature, and intuition reigned supreme over the reasoning faculties, which latter were all the stronger, however, for being in their proper place? There were such civilizations, and some of their works yet remain to astonish engineers and artists. There will be such again, for time moves in cycles, and as the lesser day follows the lesser night, so does the greater day follow the greater night.

Those who make Knowledge and Wisdom their aim must first learn the meaning of Divine Compassion; for Wisdom cannot enter a selfish heart, nor clean waters flow from an impure receptacle. So all the Teachers have taught.

We see around us today all the different lines of speculation beginning to converge towards a common center. This common center is the idea of Duty and Service, newly aroused in our selfish civilization, attracting all by its mysterious magnetic power. It will grow until it compels all searchers for truth to follow its beams. The solar light is beginning to dawn on our moonlit civilization, spreading from the great Heart of the universe. The guardians of this sacred Fire are all those, known and unknown, who have remained faithful to the Sublime Cause of Truth, Light, and Liberation.

In what has been written above let it be understood that the intellect (a divine faculty) is not impugned, but only the ratiocinative faculties when directed by influences arising from the lower nature. The fires of our animal nature can stimulate the brain to energetic action, but this is not at all the true intellect. The latter is only aroused when the mind comes under influences proceeding from the higher nature, and then Wisdom and Intuition take the place of fancy and misconception. The moon shines with altered light from the sun, and by earthshine; but the sun shines with his own light and illumines the earth directly.

STUDENT

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Lessons from an Indian Epic

PROBABLY among the great Epics of the world, that of the Hindûs, the *Mahâbhârata,* is the least known.

This very ancient poem — or collection of poems — has been translated into English; but even if the translations were easily accessible, which they are not, few would care to wade through eight large and close-printed volumes, in the most unpoetic and crabbed English, in search of the many beauties which do yet exist there.

Two or three little bits have however been translated into noble English *verse* by Sir Edwin Arnold; and it is to one of these that the writer would like to call the attention of a larger public than is yet aware of them.

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The hero of the episodes is the great and royal-hearted warrior Yudhishthira. At the end of measureless toils, having lost in death by the way his beautiful wife and his four splendid warrior-brothers, he reaches the gate of Heaven, where the great gods abide. Alone, of all his companions, his faithful hound survives.

At the gate, or rather at the foot of the mountain leading up to the gate, he is met in welcome by the shining god Śakra, who tells him to come up into the company of the immortals.

But at first he will not; he must be satisfied on two points:

"O Thousand-eyed, O Lord of all the Gods,
Give that my brothers come with me, who fell!
Not without them is Swarga* sweet to me.
She too, the dear and kind and queenly — she
Whose perfect virtue Paradise must crown —
Grant her to come with us! Dost thou grant this?"

He is reassured; his wife and brothers shall meet him in Heaven. Something yet remains, however:

"O thou Wisest One,
Who know'st what was, and is, and is to be,
Still one more grace! This hound hath ate with me,
Followed me, loved me: must I leave him now?"

And the god answers:

"Thou art now as We —
Deathless, divine; thou art become a god;
Glory and power and gifts celestial,
And all the joys of heaven are thine for aye:
What hath a beast with these? Leave here thy hound."

But the warrior will not; he will rather stay out of Heaven:

"O Thousand-eyed and Wisest! Can it be
That one exalted should seem pitiless?
Nay, let me lose such glory; for its sake
I would not leave one living thing I loved; . . .
. . . wherefore, not for Swarga's bliss
Quit I . . . this poor clinging dog —
So without any hope or friend save me,
So wistful fawning for my faithfulness. . . ."

He deems no sin greater than

If one, in coming forth from woe to weal,
Abandons any meanest comrade then.

Then the dog suddenly vanishes and is revealed as having been all along the great God Indra, who in that guise had chosen to accompany Yudhishthira in all his wanderings, and had now put the hero's invincible compassion to the test. Another test was to come. Indra says:

"Hear thou my word! Because thou didst not mount
This car divine, lest the poor hound be shent
Who looked to thee, lo! there is none in heaven
Shall sit above thee, King! . . .
Enter thou now to the eternal joys,
Living and in thy form. Justice and Love
Welcome thee, Monarch! thou shalt throne with us!"

With a glorious company of gods, clothed in light, Yudhishthira then ascends to Heaven. But looking round, he perceives neither his wife Draupadi nor any of his brothers, not even Arjuna. In answer to his question the god Purandara (Indra) replies:

"O thou compassionate and noblest one,
Rest in the pleasures which thy deeds have gained.
* * * * *
Thou art become of Us,
Who live above hatred and love, in bliss
Pinnacled, safe, supreme . . .
Most glorious lord of men, let not thy peace
Be touched by stir of earth!"

And Yudhishthira makes answer:

"I will not live
A little space without those souls I loved. . . .
. . . let me go
Where Bhima and my brothers are, and she,
My Draupadi, the princess with the face
Softer and darker than the Vrihat leaf
And soul as sweet as are its odors. Lo!
Where they have gone, there will I surely go.
* * * * *
. . . Show me those souls!
I cannot tarry where I have them not.
Bliss is not blissful, just and mighty Ones,
Save if I rest beside them. Heaven is there
Where Love and Faith make heaven. Let me go!"

So one of the golden gods, commanded by the King of Gods, takes Yudhishthira out through the gates of Heaven:

then to the left
Descending by a path evil and dark,
. . . entered they
The SINNERS' ROAD,

and so downward to hell. Of this place there follows a description of immense power and horror. Yudhishthira's resolution is almost overborne by hell's hideous gloom.

Unto the angel spake he: "Whither goes
This hateful road, and where be they I seek,
Yet find not?" Answer made the heavenly One:
"Hither, great King, it was commanded me
To bring thy steps. If thou be'st overborne,
It is commanded that I lead thee back
To where the Gods wait. Wilt thou turn and mount?"
Then Yudhishthira . . .
Turned heavenward his face, so was he moved
With horror and the hanging stench, and spent
By toil of that black travel. But his feet
Scarce one stride measured, when about the place
Pitiful accents rang: "Alas, sweet King! —
. . . Ah, Thou that hast attained
Place with the Blessed! . . . pause
A little while, for love of us who cry!"

And they tell him that at his mere presence some of their tortures were relieved. Great compassion flamed up in his heart, and he "hellwards turned anew," all unknowing who it was that craved the relief of his presence. Then to his wrath and horror he finds that the beseeching voices are those of his wife and brothers!

That soul fear could not shake, nor trials tire,
Burned terrible with tenderness.

And he said to the angel who had accompanied him:

"Go to those thou servest;
Tell them I come not thither. Say I stand
Here in the throat of hell, and here will bide —
Nay, if I perish — while my well-beloved
Win ease and peace by any pains of mine."

The angel took back his message. And at hearing of it all the gods arose, a glorious company of luminous Presences, and swept down into hell. But at their splendid coming, lo! hell became heaven, and in that moment the captives of hell became as free gods in heaven. The sacrifice had achieved its end, and the band of brothers with Draupadi were once more united. Then "the God of gods" speaks thus to Yudhishthira:

"This is enough! All heaven is glad of thee.
It is enough! Come thou most blessed one
Unto thy peace, well-gained. . . .
The reckonings for the life of man are twain:
Of each man's righteous deeds a tally true,
A tally true of each man's evil deeds.
Who hath wrought little right, to him is paid
A little bliss in Swarga, then the woe
Which purges; who much right hath wrought, from him
The little ill by lighter pains is cleansed,
And then the joys. . . .
* * * * *
. . . they
Who sorely sin, taste of the heaven they miss,
And they that suffer quit their debt at last.
. . . Grieve no more, King of Men,
Whose love helped them and thee, and hath its meed.
. . . Thou art approved, and they
Thou lovest have tasted hell only a space,
Not meriting to suffer more than when
An evil dream doth come. . . ."

And thus the poem closes:

So hand in hand
With brother-gods, glorious went Yudhishthir,
Lauded by softest minstrelsy, and songs
Of unknown music, where those heroes stood —
The princes of the Pândavas, his kin —
And lotus-eyed and loveliest Draupadi,
Waiting to greet him, gladdening and glad.*

STUDENT

* Swarga is one of the names of Heaven.

* The quotations are from *Indian Poetry*, by Sir Edwin Arnold, M. A. (London, Trübner and Co., 1884)

Bucephalus

A "SATURDAY Night Thought" in the *Boston Transcript* muses on the subject of nursing a grievance, and says that we ought so to relate ourselves to larger interests that we can estimate at once our insignificance and our importance in the world.

The nursing of grievances certainly is a curious blend of self-importance and self-undoing. Our vanity is exaggerated and our self-respect shrunk. The cure would imply the application of an astringent to the former and a tonic to the latter.

The disease passes through all gradations to actual insanity, of which it is a mild form or possibly a warning symptom. Often the grievance is quite imaginary. In dark moods it may seem as if an invisible lurking whisperer sat on one's shoulder, poisoning the mind with evil suggestions about people.

The complaint is one of the protean forms of self-consciousness; and such are best dealt with by refusing to argue with them at all — as that only makes us more self-conscious — but just forgetting them, stepping up out of the sphere where they are. There was a fiery steed whom no one could ride, until a hero found out that the animal was shying at its shadow, so he turned its face to the sun, and the shadow retired to the rear. Is not our steed sometimes afraid of its shadow, because we turn its back to the sun? E.

Ministers Quitting the Pulpit for more Paying Work

WHEN a case comes up of a minister quitting the pulpit in order to find a more paying job, the rejoinder may be made that such cases are only isolated and occasional. But this reply cannot be made in a case recently reported in the papers, to the effect that the Upper Iowa Methodist conference has to face 57 vacancies due to this cause. Fifty-seven men, the greater number of them young and in the prime of life, and some only a few years out of university and seminary, will quit the ministry for more remunerative lines of work. So the evil threatens to become chronic, in some quarters at least. The salary is said to be insufficient to meet the increased cost of living; and the minister cannot maintain a decent standard and keep his family on it. It is hard to know where the 57 new ministers are to come from. Other people are affected by the increased cost of living, and a minister is perhaps a luxury they cannot afford to keep — especially at the present price of petrol. We would suggest aeroplaning as an occupation for the slighted sky-pilots. H.

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"All America!"

MEMBERS of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, as well as the many others interested in Katherine Tingley's great work for the benefit of Cuba, will read with pleasure and deep satisfaction an article in the August number of the *North American Review*.

The article is called "All America!" and the exclamation mark after the title seems to indicate that the writer, Mr. John Barret, is enthusiastic over his subject. At any rate the article itself proves that he is. Being the director of the International Bureau of American Republics, Ex-Minister to Argentina, Panama, Columbia, etc., Mr. Barret speaks with authority and conviction. His appreciation of our sister republics of the South and his departure from the beaten track of adverse criticism are very refreshing to those who have learned to love some of the beautiful traits of the Latin American character. Mr. Barret says:

> The ignorance of the majority of the people of the United States and of Europe with their (the American Republics lying to the south and southeast of the United States) past history, their present achievement, their limitless resources, and their immense potentialities is almost startling. . . . We hear too much of the unfavorable side. We are too continually regaled with exaggerated stories of revolutions, of trying climates and of unfavorable environment. If one listens to a group of persons discussing Latin America, the prevailing note is usually one of unfair criticism rather than of just consideration.

Mr. Barret then gives some rather startling facts and figures showing the size, resources, population, and commerce of some of the Latin American Republics, and continues:

> Without unwarranted enthusiasm, let me point out to you my confident belief that the next ten years will be a Latin-American decade — that all the world will be then studying and watching Latin America as it now does Japan and the Orient, and that a material, economic, intellectual, and political advancement will be witnessed in Latin America which will rival what has been accomplished in the United States. Were it not for the lamentable ignorance which prevails throughout the United States in regard to the peoples, institutions, resources, and governments of this section of America, this statement would not seem in the least surprising. Those of us who have traveled from Cuba to Chile and from Brazil to Bolivia are keenly aware that this great onward movement has already begun and that Latin America has entered upon a new era of splendid activity and world-wide influence.
>
> Twenty republics, varying in size from the area of Brazil, which is larger than that of the United States proper, to Salvador, the smallest, which would take in Rhode Island six times over, having a combined population of nearly seventy millions and a foreign commerce valued at more than two billions of dollars per annum, are going ahead so rapidly that no man can safely prophesy the limit of what they will accomplish during the next ten years. Gifted with a variety of climates and of resources, blessed with a marvelous intermingling of cool plateaus and tropical lowlands, provided with vast navigable river systems and a long extent of accessible coast-line, supplying numerous important products which the rest of the world must purchase, and possessing a people of deep sympathies and high intellectuality based on an old and worthy civilization, they all challenge our best study and keenest appreciation.

The great wave of commercial and worldly prosperity which the author speaks of is very encouraging. Though from a Theosophical standpoint material progress can never be the best indication of the advancement of a nation, it is nevertheless a wholesome sign in the present day: for that nation which cannot make strides commercially is apt to degenerate into idleness and its attendant vices; just as in the days of the Roman Empire when the Romans began to hire the more vigorous northern warriors to do their fighting for them, they immediately quickened their pace on the road to national decay.

But to the Theosophist who looks upon material advancement as but one and not the most important movement in the scale of human evolution, some of Mr. Barret's other paragraphs are even more gratifying:

> As the real value and quality of a country are measured not alone by its natural wealth, but by its peoples and its institutions, it is well to note some salient characteristics under these heads. And while, of course, there are exceptions, it is undoubtedly true that the average citizen of the United States or Europe who spends much time in Latin America, or takes up his residence there, learns to love and admire the Latins, and to give them credit for qualities and achievements too often entirely forgotten by the passing or superficial observer. The average traveler who makes a rush journey through Latin-American countries sees little of the higher and better educated classes. He draws his conclusions too often from a certain element of the natives with whom he comes in contact in the more petty details of his travels. If he has time, however, to get behind the scenes, as it were, there is not an important town in all Latin-America where he cannot meet a large number of men and women of superior refinement and charm. If he proves his worth, he will experience a hospitality equal to that given him in any part of the United States or Europe. If he is polite, gentle, and appreciative, he will receive a treatment in return that will cause him to carry away most delightful memories. . . .
>
> The average Latin-American who aspires to any position of scholarship, or who may wish to become a successful writer, professor, priest, lawyer, doctor, or engineer, pursues his studies to an extent and with a thoroughness that, it must be frankly but truthfully stated, is not always characteristic of his neighbor in the United States. . . .
>
> It is not possible within the limits of this article to describe carefully the educational spirit, the scientific research, the musical fondness, the appreciation of fine art, the literary tendencies, the social finesse, which characterize the principal cities and the controlling population of Latin America, but they are well worthy of investigation on the part of the person who would know well that portion of the world. Latin America's historical record is, moreover, so full of heroic achievement and high statesmanship that it should be better understood in the colleges and schools of the United States. The stories of, for example, such men as San Martin and Bolivar, who gained the independence, respectively, of southern and northern South America, should be known equally well with the great work of our own Washington, from whom these Latin-American leaders gained their inspiration. The story of how each one of these twenty countries won its independence is so romantic and thrilling that the modern educator might often question if it were not better to pay less attention to what was done by the heroes of ancient Greece and Rome and of the Middle Ages and more to what was accomplished by the heroes of our sister nations in modern times. . . .
>
> It might be mentioned that the five Central-American republics of Guatemala, Honduras, Salvador, Nicaragua and Costa Rica are the first group of nations in the history of the world to sign and ratify a convention requiring the settlement of all disputes between them before an international court of justice and without recourse to arms. . . .
>
> Only recently a prominent newspaper in the United States emphasized "graft" and laxity of morals as characteristics in Latin America. Alas! if there ever was an illustration of the old figure of speech that a man living in a glass house should not throw stones, it is found in the criticism by the people of the United States of "graft" and laxity of morals in Latin America! In view of the constant discussion and evidence of "graft" in the leading municipalities of the United States, it is well to point out that it costs far less to administer such great cities as Rio Janeiro, Buenos Aires, Montevideo, Santiago, Mexico and Havana than it does cities of corresponding size in the United States. And yet in the excellence of their water and sewerage systems, in the cleanliness of their streets, in the quality of their schoolhouses and public buildings, in the extent of their parks and boulevards, and in their adoption of modern sanitary measures they can compare favorably with and even surpass the majority of the municipalities of the United States. . . .
>
> The North-American newspaper man often pokes fun at the Latin-American newspaper because it devotes such a large proportion of its space each day to extended discussions of literary, scientific and legal subjects; and yet, if these features were not included, the constituency of those papers would feel as if they were not treated with respect. It is an open question if it is not better to fill the papers with such matter when it is appreciated than with long, extended stories of crimes and casualities. Newspapers claim that their standards are determined enirely by the people who read them. This argument applied to Latin America is certainly a compliment to its intelligence.

In reading this last paragraph one cannot help but feel a certain amount of enthusiasm about the prospects of the new enterprise launched by Katherine Tingley about five months ago in the form of a Spanish Theosophical Magazine, *El Sendero Teosófico*, probably to make its appearance from the Aryan Press at Point Loma, California, at the beginning of 1911. It comes in answer to an earnest call from the countries of Latin America.

Weary with years of spiritual darkness; scoffing at the hypocrisy of priests whose profligacy has even shocked the Vatican; and throwing off the yoke of that power which has contributed more than anything else to Spain's present uninfluential position among the nations of Europe — Spain, once the center of the great Empire of Charles V and for two centuries the biggest factor in the opening up and controlling of the Western Hemispheres — the people of Latin America will prove rich soil for the great truths of Theosophy to take root. With the Râja Yoga Schools and Colleges already securely established among them, we may well hope that the harvest will be a bountiful one and that all America will join hands in making of the Western World the chosen land for the evolution of a new and god-like race of men. It may seem a long way off, but it will come, for we must fulfil our destiny.

A STUDENT OF THE RÂJA YOGA COLLEGE,
POINT LOMA

The Five Elements

HARD and fast categories do not work, but we may roughly compare the five (known) Elements with the human principles as follows:

1. Aether — Spirit
2. Fire — Mind
3. Air — Emotions and Passions
4. Water — Psychic nature
5. Earth — Body, physical nature

To these we may add intermediate stages or mixtures, as mud, indicating a mixture of earth and water and corresponding to the lower astral plane in which some "psychics" wallow and some scientists dabble; vapor, intermediate between the liquid and gaseous states, and corresponding to that plane of the consciousness which is not free from the damps and fogs of the emotional nature; contrasted with this would be the warm sun-lighted air of the sky, corresponding to an illuminated understanding, and so on further. STUDENT

Special Subscription Offer

THE attention of our Readers is called to the Special Subscription Offer. See page 20.

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Art Music Literature *and the* Drama

An Old English Lyric

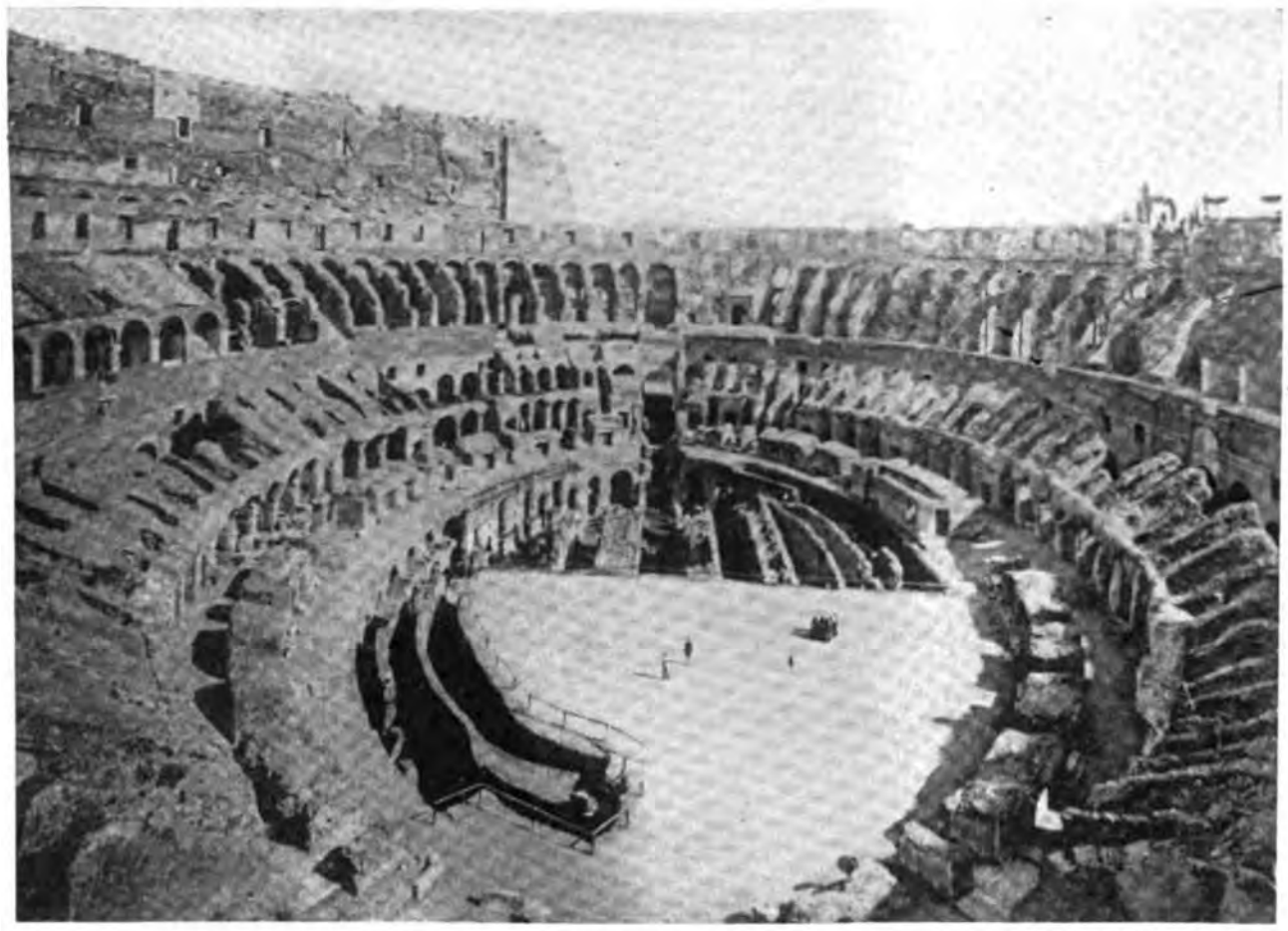
THE following old English song is believed by some critics to have come from Shakespeare's pen. However that may be, it is doubtless of that period, and very suggestive of the familiar nature-lyrics of the great bard. STUDENT

Roses, their sharp spines being gone,
Not royal in their smells alone,
But in their hue;
Maiden pinks, of odor faint,
Daisies smell-less, yet most quaint,
And sweet thyme true;

Primrose, firstborn child of Ver;
Merry springtime's harbinger,
With her bells dim;
Oxlips in their cradles growing,
Marigolds on deathbeds blowing,
Lark's-heels trim.

All dear Nature's children sweet
Lie 'fore bride and bridegroom's feet,
Blessing their sense!
Not an angel of the air,
Bird melodies or bird fair,
Be absent hence!

The crow, the slanderous cuckoo, nor
The boding raven, nor chough hoar,
Nor chattering pye,
May on our bridehouse perch or sing.
Or with them any discord bring,
But from it fly!



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INTERIOR OF THE AMPHITHEATER OF FLAVIUS, ROME. (THE COLOSSEUM)

Some Reflections on Music (By E. C. S.)

II

NATURE furnishes the poet, artist, or musician with all the materials he needs for the development of his work. In *Caves and Jungles of Hindûstân*, H. P. Blavatsky gives a most beautiful description of a natural acoustic phenomenon which takes place on an island there. She says: "The musician wind comes here daily to try his art after nightfall, especially during the last quarter of the moon." The island is overgrown with tall reeds, and the force of the wind through them brings out musical sounds that resemble now hundreds of Aeolian harps and again a full orchestra, producing an indescribably beautiful effect.

The wind or air gives one a very clear idea of an impersonal cosmic force. It would be considered imbecile to blame the wind seriously for the disasters and destruction it causes. If then, we can look upon the law of Karma, or action, as an abstract law, it simplifies the whole teaching. We get rid of that idea of a personal God chastising or helping his people. The "primary impulse" in the universal mind sets into vibration the whole world plan, even to the tiniest insect or minutest blade of grass. Each form has its distinct rate of vibration which must be conformed to, or failure results, for "nature has failures as well as man." Nature requires that all minerals, plants, animals, and men, as well as universes, conform to the rhythmic impulse that we know exists back of each form.

Even the elementary student of music knows that there are certain rules of harmony which must be complied with or discord follows. This is not from any arbitrary rule of man, but because it is a mathematical law, i. e., certain ratios of vibration are harmonious and unifying, while others are discordant. The same law works in cycles, all periods of time, the law of Karma; and also in the fine arts, such as architecture, painting, etc.

The composer knows well that if he wishes to embody his musical thought in a symphony, he must first put the composition into an established key. Then he must adhere to certain laws regarding the melodic succession of chords, well-defined time, and rhythm. Deviate from the starting key as much as he may, yet the return movement brings the chords into their original key.

Let us take this as an analogy to the manifestation of the universal mind. At the beginning of a *manvantara* the "primary impulse" existing in the universal mind causes a certain keynote or specific rate of vibration to sound. This vibrates along the sounding-board of the cosmos. The world, responding to that vibration, starts into existence or form. This manifestation may be very similar to musical form, simple or composite. The word "cyclical" is sometimes used instead of composite, and is a very good substitute. In the simple form, during the whole period of manifestation, it will never deviate much from the original key, but after a smooth, pleasing melody, resolve itself at the end into closing harmonies.

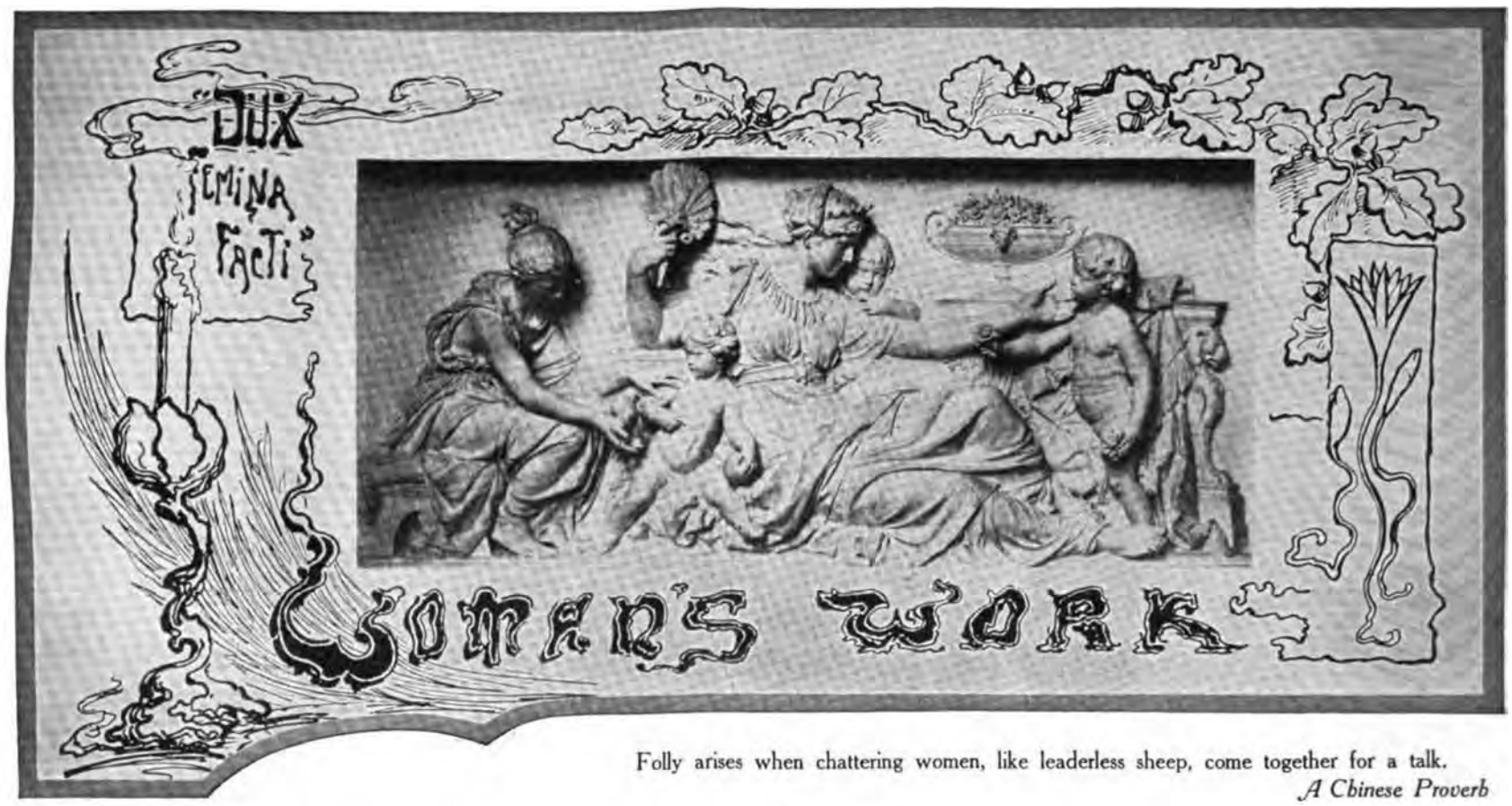
Composite or cyclical form can be likened to a system of evolution, such as our word "chain" represents. The harmony starts pure and melodious, gets denser and more discordant at its middle point of evolution, then begins to work back again to its original harmony. The close is all the more beautiful and restful after the intricate succession of chords. But if, on the contrary, when the world is at its densest point of evolution, the most discordant part of its music, it fails to respond and return to the higher closing impulses, then "tonal chaos," or annihilation, results.

An ancient legend reads, "Apollo was the inventor of music. He raised the walls of the city of Troy by the music of his harp alone." It is said that "there was one stone alone upon which Apollo laid his harp, and this stone by his touch became so melodious that whenever it struck with another stone it also sounded like a harp."

Is there not much in that legend over which students might ponder?

It may be that Apollo has again laid down his harp upon a stone, and that this vibration of love and harmony which is now sounding through the world is the music from his seven-stringed lyre. Anyone of us may become a stone feeling the *sympathetic vibration* from that harp, to sound again, in our turn, the wondrous melody. And so, stone after stone becoming attuned and responding to that vibration, shall raise a wall mightier than that of the ancient city of Troy; this one to last until the manvantaric symphony has ended.

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Folly arises when chattering women, like leaderless sheep, come together for a talk.
A Chinese Proverb

Our Educational Pot-Pourri

SUPERINTENDENT GREENWOOD of Kansas City, one of America's progressive educators, said at a meeting of the National Educational Association in Boston last July, that the chief result of present educational methods is "a luxuriant crop of spineless and animated nobodies." This is startling considering the source. At the same meeting another educator advocated corporal punishment and severely criticised modern mothers for "not spanking their children enough, thus encouraging them to grow up in precocity and disrespect." (We quote verbatim from a published report.) He stated that while he did not believe in "too much flogging, flogging should not be abolished," and he added that "a little slapping now and then reinforces the moral purpose of the child." (!)

He then went on to declare that to repress or restrain the child "too much" in respect to tantrums and tempers was to work lasting injury; that the child should be allowed to laugh immoderately if he chose — "until he falls from the chair and rolls under the table"; that he should be encouraged "to cry it out" once in a while "for its tonic effect on the system," and that "getting angry" was likewise a tonic, occasional indulgence in which should be encouraged.

But listen to this, from the report of a later lecture by the same authority:

> There are six degrees of love. They are classed as emotive delusion, fixed idea, rudimentary paranoia, psychic neurasthenia, episodic symptoms of hereditary degeneracy, and psychic emotive obsession. . . . Flirting is a natural tendency of girlhood and is not harmful if not indulged in to excess. It is a hereditary tendency. . . .
>
> Flirting, which may be harmless if not carried too far, is woman's emotional safety-valve. A girl needs to flirt if she is young and full of spirits, and generally it does her no injury. She is less serious in her little flirtations than might be supposed, being given to extravagance of word and phrase.
>
> Woman is delightfully effervescent in her emotions, and so her ability for real deep feeling while in her teens has often been questioned. I doubt if any girl in her teens was ever seriously in love. The man who puts his trust in the emotions of a girl in her teens is in dangerous waters.
>
> Flirting is the most natural recreation of girls. Golf, tennis, canoeing, and all sports followed by men are tame to the girl without the tincture of that which seems to be love.

The author of these ideas is President of and lecturer in one of our largest Eastern Universities and is the author of several books on the "psychology" of childhood and adolescence.

WE have but to do our daily duty in confidence, removing all fear from the path, and all unrest, to gain in their place all *Peace*, and so to hold ourselves upon a line of balance which becomes superb once we have reached it. And when that time comes all the world cannot move us, its criticisms nor its persecutions, nor even crucifixion. Thus shall we gain our royal rights, and that true independence which can only come from within. --- *Katherine Tingley*

Let us give the kaleidoscope a turn and look for a moment at an equally eminent educator's summing-up of results. Dr. MacKenzie of the University of Pennsylvania, in an address delivered very near the date of the above convention, stated that

> More than half of the young men who enter college in the United States are physically defective. Students are not deformed except in rare instances, but more than half of them are defective. Two-thirds of them at least are round-shouldered, 30 per cent incline to flat-footedness, and lateral curvature of the spine, more or less pronounced, is distressingly frequent. Cigarette smoking has impaired their wind, and to some extent their heart and nerves. The freshman's carriage is usually far from erect, and digestion and eyesight are also apt to be below normal.

Another turn: Recently the Governor of California requested the Board of Regents of a certain State Normal School to investigate very serious charges made against the President of said school. But if flirting is "a harmless pastime" — *quod erat demonstrandum*.

In another city the parents, aroused to a high pitch of indignation by the results of investigations by one of their number, have requested the school authorities of their city to separate the sexes during the High School course.

In still another, the authorities have simply closed two schools, one a convent and the other a High School, because of a certain grave moral problem which they could not control and had not the courage to face longer.

From our higher scholastic institutions everywhere comes the wail that a large proportion of the incoming students are mentally, physically, and, so some have declared, morally unfit. They cannot spell; they cannot read so that an audience would or could sit and listen for ten minutes; they rebel openly at college rules forbidding men and women students to occupy the same boarding-places; they hold meetings of protest against the absurd interference that would confine social calls to two evenings a week and bring the time for them within the "childishly early hours" of seven and ten; and then parents wonder why their sons and daughters so often come home from a university course less fitted to meet the demands of life, or to fill their true places in the home, than before they went away!

Recently, a Child Welfare Congress was held, the enormous attendance being composed almost wholly of educators and parents, the latter being mainly mothers. A few months ago the National Mothers' Congress held its yearly convention, this time in California. At the other end of the continent women and some men are working like beavers at the problems of child-saving, child-labor, the juvenile court, better truancy laws, etc., etc.

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The foregoing is not the Babel it may seem at first glance, no educational "hash *sauté,*" but a hastily gathered handful of facts which are closely related at bottom. Boys and girls with little respect for schools or parents, either one; schools and parents which, in some cases certainly, could not keep or even gain for a short time the respect of anyone; professors of pedagogy, authors of school text-books, and experts in psychology advocating from the platform emotional indulgences which lead to utter loss of all emotional control, to the utter sacrifice of self-reliance, and in the end (sometimes before the end is reached) to mental breakdown, "brain-fag," inability to concentrate one's mind on anything, and possibly to secret and open vice. It only shows to what a pass the educational world has come when thousands will travel half the length of a continent to listen to such foundationless utterances as some of those quoted, in the secret hope that they may learn something.

The whole educational world is in a ferment, and the stream that in ancient days promised to flow peacefully on has turned into a torrent and allowed the rocks and shallows of modern materialistic thought to tease and lash it into whirlpools, eddies, and dangerous countercurrents. Parents realize this, as their assurance in protesting against certain educational theories and practices shows.

Their sons and daughters have nearly reached the point — entirely reached it in some cases — of considering their opinions and wishes quite as worthy of consideration as those of their teachers, a state of affairs that, in itself, is subversive of all discipline and of much else besides. We lament this youthful impertinence when it touches the question of young people objecting to the proper moral protection of students in college boarding-houses; but when they rise up in protest against the embarrassment of translating in mixed classes questionable plays, when they protest against the open immorality of some professor and object to becoming his victims, who will not say "to the winds with discipline" if that is what the word has come to mean?

Yet we cannot "to the winds with discipline" and expect the educational world to keep to its orbit and our sons and daughters to keep to theirs, physically, mentally, or morally. This is as impossible as to expect the worlds to escape destruction should sun and stars and time and tide say "to the winds with law and order! We are going to take a vacation and after that do as we like!" Small hope for springtime and harvest in such case, and man would not last very long.

Discipline, which is only the outer manifestation of the inner, sacred, immutable laws of life, *we must have*. It is the soul's one shelter, its eternal home. But it must be founded on a rock, the shifting sands will never do, as the whole world is finding out.

The educational "house of man" is today being rent and torn and beaten into ruin and dishevelment. That is clear as day. Nobody is satisfied, everybody is criticising, nearly everybody is following some pseudo-scientific will-o'-the-wisp in the hope of somehow arriving at the real knowledge which all believe to exist but which none seems to possess or can define. Results are disappointing in every direction. Those whom our educators most wish to help are losing faith in the possibility of any real help being offered; and they are not making matters better by sailing out upon a sea of distrust, either. The fact is that matters have about reached a deadlock.

But why longer emphasize the gloomy side? There is another in the fact that Theosophy, in the Râja Yoga system of education, has built a house upon a rock, the rock of a *true* and therefore scientific understanding of *what man is,* of what education means, of what is the office of the teacher and the duty of the learner.

It is useless to go on begging the question. Things are not going from bad to better on *some* lines of thought and education. There are times when the wise general quits "diplomacy" and ceases to parley. He boldly plants his standard on the disputed territory and then proceeds to defend it. The true standard Katherine Tingley planted when she inaugurated the Râja Yoga system of education. Its defense consists of results already apparent. It affords the only disentanglement for the educational snarl of today. STUDENT



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A GROUP OF DIRECTORS AND TEACHERS OF THE RÂJA YOGA ACADEMY
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Echoes of Today

EUROPEAN writers, with thinly veiled surprise, are commenting upon the recent dramatic performances of Mme. Sada Yacco, the famous Japanese actress who has been touring the Continent. Not long since, in Berlin, she interpreted "Portia" in the *Merchant of Venice* in a manner that called forth the unreserved admiration of the German critics. Mme. Yacco, in connexion with her husband, the celebrated actor M. Kawakami, is working to establish in Japan a theatrical stage on which it is their intention to combine the best in the dramatic art of both East and West.

A YOUNG Indian woman, a member of the Cherokee nation, has just won for her people a great legal battle. About three years ago the retiring Secretary of the Interior ordered stricken from the approved rolls the names of two thousand families of the Cherokee, Chickasaw and Choctaw nations. This young woman, who had won her Doctor of Laws degree some years before, brought suit to have the decision set aside and this the Supreme Court did. Several hundred thousand dollars was involved in the shape of over 40,000 acres of valuable oil, mineral, and agricultural lands.

SOME seventeenth century Scotch parish records, recently examined, yielded the following gruesome account:

	£	s	d
For ten loads of coal to burn the witches	3	16	8
One tar barrel	0	14	0
Towes (a kind of hemp)	0	6	0
Hurdles to be jumps for them	3	0	0
For making of same	0	8	0
One to go to Tinworth for the lord to sit upon the assize as judge	0	6	0
The executioner for his pains	3	14	0
His expenses there	0	16	0

Parish records!!

But the Church was ever solicitous. In the fifteenth century Innocent VIII instituted a vigorous crusade against witchcraft and under his auspices the infamous Sprenger and Kraemer were appointed chief inquisitors. They later published the famous *Malleus Maleficarum* or *Hexenhammer,* which became the great European text-book on procedure in witchcraft cases. The authors considerately explain at the beginning that "witchcraft is more natural to women than to men on account of the hardness of their hearts." They also prescribe that "witnesses incompetent in ordinary cases are, on account of the gravity of the offense, admissible on a charge of witchcraft against *but not for* the accused." STUDENT

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OUR YOUNG FOLK

Leonardo da Vinci

FLORENCE, "the most illustrous and fortunate of Italian Republics," has been the mother of more noble men of genius than perhaps any other city of the ancient or modern world, except Athens. Pre-eminent among these stands Leonardo da Vinci, the most extraordinary and versatile genius of the 15th century.

Although he was known to the world chiefly as one of the greatest of Italian artists, painting was but one of his accomplishments. He was equally proficient in music, literature, architecture, sculpture, anatomy, philosophy, and science; but by his contemporaries he was chiefly regarded as an engineer and mechanic of great genius.

Indeed, there was no branch of human learning about which this wonderful man did not know, or to which he did not make some worthy contribution. His thirst for knowledge was insatiable. Leonardo never made use of his great powers for selfish purposes. With all his genius he had the simplicity of a child; he was witty and affectionate, with a certain refinement and grace that gave charm to all he said and did. His personal beauty was unsurpassed, and his strength was such that he could bend an iron horse-shoe in his hand.

Leonardo was born at Vinci in 1452; but when quite young his parents removed to Florence, where he continued to live until he was twenty-four years old.

At the age of eighteen he entered the studio of Andrea Verrocchio, a celebrated Florentine sculptor and painter, who had been struck by the remarkable power revealed by some of the boy's drawings. It was not long before Leonardo surpassed his master. He was admitted into the Guild of Florentine painters when twenty years old.

Leonardo had a profound scientific insight and anticipated many modern inventors and scientists, as for instance Harvey in his discovery of the circulation of the blood, and Copernicus in the theory of the earth's movement. He was also acquainted with the laws of gravitation and magnetic attraction, and the undulatory theory of light, and was aware that the tides were controlled by the moon. One of his special studies was anatomy, of which he had a very deep knowledge. It was Leonardo who planned the great engineering work which controlled the courses of the Arno and the Po. All the materials he used, even his colors and varnishes, were of his own manufacture. He called mechanics "The Paradise of Sciences" which is easy to understand when we consider that the breech-loading cannon, conical bullets, the camera obscura, the wheel-barrow, the stone saw, the swimming belt, paddlewheels, the smoke stack, and diving armor were all inventions of Leonardo's.

He predicted the use of steam for navigation, and one of his ambitions was to perfect a flying machine.

About 1482 Leonardo entered the service of Ludovico Sforza, Duke of Milan, with whom he remained sixteen years, during which time all his manifold talents were called into request.

Ludovico wished to raise a colossal equestrian statue in memory of his illustrious father, Francesco Sforza, which task he entrusted to the young Florentine. Leonardo spent three years in preparation for this work. It was his greatest achievement as a sculptor, and was regarded as one of the wonders of the age. The statue was never cast in bronze, for Ludovico's dominions were invaded by the French who destroyed the great monument. Among the works executed for the Duke was the model for the cupola of the Cathedral of Milan, and the great engineering works for irrigating the Lomellina.

It was also during this period that Leonardo executed some of his most famous paintings, among them being the *Last Supper* and the altar piece for the church of the Annunziata, which called forth the admiration of all beholders.

After the fall of the Duke, Leonardo spent sixteen years traveling up and down Italy.

As a painter Leonardo is unexcelled. His works are the result of a profound theoretical study of his art and he was the first to apply the laws of light and shade apart from color. It is said that no other man has ever made such radical changes in the technique of painting.

Unfortunately very few examples of his works exist today. The most famous is the portrait of Mona Lisa del Giocondo, now in the Louvre. The fineness of expression and the charm and ease of this portrait have probably never been surpassed. While engaged on this work Leonardo employed someone to sing and play on a musical instrument, to which fact the picture probably owes some of its beauty.

Leonardo's greatest achievement as an artist was his *Last Supper,* executed on the wall of the Refectory of the Dominican Convent of S. Maria in Milan. It is now only a shadow of its former self and is chiefly known to us by the cartoons which Leonardo made for it. The original study of the Head of the Christ in the Brara gallery at Milan is of singular beauty. It is the embodiment of dignity, tenderness, and calmness, and is executed in black chalk, slightly colored. Unfortunately this has passed through many vicissitudes. In the first place the masonry of the wall on which it is done was defective; then it has suffered from flood; and has been further mutilated by the monks who cut a doorway through it, thus cutting away the lower portion of the figure of Jesus.

The refectory was used by Napoleon's cavalry as a stable, when the masterpiece met with very rough treatment. In modern times it has been almost effaced by badly executed "restorations" but in spite of all, even its shadow remains a thing of beauty to all beholders.

Leonardo's *Treatise on Painting* has been translated into all European languages, and is still regarded as an authority.

Francis I, king of France, was one of his staunchest admirers, and treated him with the greatest honor. Leonardo accompanied him to Milan and afterwards followed him to France, where he finally settled at the Hôtel de Cloux near Amboise, Francis bestowing on him a princely fortune.

Soon after his right arm became paralysed; his strength gradually failed, and he died on April 23rd, 1519, being sixty-seven years old. During his declining years he was tenderly cared for by his faithful pupil Melzi.

The following quotations from the sayings of Leonardo show the wisdom of the man:

"Every difficulty can be overcome by effort."

"The eye is the window of the soul."

"The natural desire of good men is knowledge."

"Miserable men, how often do you enslave yourselves to gain money!"

"Time abides long enough for those who make use of it."

RITA



CACTUS IN BLOOM

HYMN

ONCE again thou flamest heavenward, once again we see thee rise,
Every morning is thy birthday gladdening human hearts and eyes.
Every morning here we greet it, bowing lowly down before thee,
Thee the Godlike, thee the changeless in thine ever-changing skies.

Shadow-maker, shadow-slayer, arrowing light from clime to clime,
Hear thy myriad laureates hail thee monarch in their woodland rhyme.
Warble bird, and open flower, and, men, below the dome of azure
Kneel adoring Him the Timeless in the flame they measure Time!

Tennyson

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THE CHILDREN'S HOUR

A Musical Treat

DEAR CHILDREN:

I am a big elephant, a cousin of the one who visited Lomaland one Christmas and gave the Râja Yoga tots a ride on his back. (I saw the pictures once on the Children's Page.) My name is Jumbo.

I live in the zoological gardens in a large city, where there are many other animals and many birds from all over the world, for the people to see. A little while ago a very unusual thing happened here and I am sure that you will all be glad to hear about it.

Some people came to see us one fine morning and they carried with them a nice-looking box with a large brass horn fastened to it. This horn was shaped like a huge morning-glory and you all know what that pretty flower is like when it comes out to the sun in the early morning.

Well, will you believe it, that brass horn made some of the queerest noises that I have ever heard. They were not all queer, for many of them were beautiful; but we animals thought it was queer for a box and a horn to make any such noises at all.

The first time I noticed it, they had placed it in front of the King's cage. You know of course that the lion is our king. And the horn was making a soft, mild sound, like a human voice singing. The King was listening closely and pawing the ground as if he enjoyed it. As the song became louder and louder and fairly made me tremble, he went straight up to that horn and gazed into it with all the depth of feeling he has, showing in his face. And I heard one of the men say, "The song has conquered him."

After this they treated the Bengal tiger to the same music and he became so angry that they did not stay long there. But when they came to the cage of the Scotch deer, they changed the music and it was the liveliest music I have heard in a long time. It sounded like a shrill whistle only it kept going all the time. Then it changed into singing again, a different kind, and the man said it was a Scotch song. But the deer didn't seem to care much about it, for he stayed away over by the farther side of his pen. The polar bear liked it though, when it was his turn, for he began to bite the iron bars with all his might. I suppose this was the only way he could show his enjoyment.

When they reached the llama's cage they changed the music again, for it sounded like a trumpet or bugle such as I have often heard in the circus. The llama was much pleased and paid strict attention, and I was very much amused at the way the little racoon acted when he heard it. He went up to the big horn and peered into it in such a comical way, standing on his hind legs so very politely, that I could have laughed.

By this time I had learned the name of this box and horn — a phonograph. They took it around to every cage and the music became more and more stirring, so it seemed to me. "Band-music" the man said. You should have seen the monkeys jump around and scold. They did not like it at all; but the peacocks began to strut around and almost keep time to the music, so delighted were they. Nobody appreciated this kind of music so much as the shaggy brown bears. They stood up on their hind feet and danced just as nicely as they could, though I did not think they were very graceful. The wolves became very much alarmed, judging by the way they tore around the cage. So the man tried to soothe them with a different sort of music. This was very sweet and thin, even shrill to my ears, and they said it was violin music. I did not wonder that some of the wolves almost wept. One of them stood up on his hind legs, threw back his head and howled, whether for joy or sorrow I couldn't tell.

The eagle did not care about any music except a song, soft and mellow; but I was amazed at the ingratitude of the goats. They did not pay the least attention to any kind of music played to them, and stood about with a vacant stare, just as if nothing at all unusual was happening.

I cannot remember the behavior of all the other animals and birds but I am sure that most of us enjoyed the musical treat very much. I have been wondering since why they did not all like all the different kinds of music. For my part I liked everything, even if I could not understand it all with my big ears. I think phonograph music will always be my favorite music. I hope you children enjoy it as much as I do. YOUR BIG FRIEND



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A YOUNG STUDENT OF THE RAJA YOGA ACADEMY IN COSTUME, SANTIAGO DE CUBA

GOLDEN BOATS

I WONDER why, I wonder why
The pretty stars stay in the sky.
Were I a little star so bright
I'd run and frolic half the night.

What fun to scare the moon with a sneeze
And see if she's really made of green cheese.
Or float around on a pretty cloud;
But I might run home if it thundered loud!

Sometimes I'd come to peep in the nests
Of the birdies sweet all taking their rest.
And perhaps, if I were a starlet brave,
I'd have courage to visit the bear in his cave.

What wouldn't I do if I were a star!
All the dollies should ride in my golden car.
I wonder what became of the cow
Who jumped over the moon; can you see her now?

Well, dolly, I suppose you and I must stay
Right down on the earth to work and play.
We'll send golden-boats full of thoughts to the sky
Perhaps *they'll* come back to the earth by and by.

M. G. D.

Friendship in the Poultry Yard

MOST people believe that animals and birds have a way of talking to each other and like to hear or read stories that prove this is so. Here is an interesting one:

A certain doctor had a large number of hens. Among them was a plump fowl that had only a short time left her nest with four fluffy little chicks, so little that they could just recognize food when they saw it.

One day this hen, with her little brood of chicks about her, was digging up a worm to feed a hungry little bill. One of the boys of the neighborhood threw a brickbat over the fence and it struck the hen to the ground. The frightened little chicks tried to climb on her back, but the dying mother hen struggled up to the center of the yard and in her own language gave out a loud call for help.

It happened that a Plymouth Rock hen who had been a chum of hers in their chicken days, was grubbing near by. She came at the call of her friend and the two talked the matter over. The dying hen told her friend just what to do. And here is the proof that hen language is as clear to hens as our language is to us; for no sooner had the hen died than the Plymouth Rock went over the baby chicks and cuddled them under her wing, all the while comforting them with hen talk. Now this particular Plymouth Rock was to have made a meal for the doctor's family, but when he saw her unselfishness, her willingness to give up her free barnyard life and be a mother to the little chicks, he could not bear to think of taking her life. So now she will be allowed to live to a good old age and be caretaker to the little ones.

Don't you think, boys and girls, we might learn a great deal if we took the trouble to try to understand our winged and four-footed friends? Suppose you try. S.

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Total number of hours sunshine recorded during SEPTEMBER 215. Possible sunshine, 371. Percentage, 58. Average number of hours per day, 7.16 (decimal notation). Observations taken at 8 a. m., Pacific Time.

OCT.	BARO-METER	THERMOMETERS MAX	MIN	DRY	WET	RAIN FALL	WIND DIR	VEL.
3	29.589	69	57	62	60	trace	NW	3
4	29.583	68	60	60	60	trace	SW	1
5	29.647	69	60	62	59	0.00	NW	2
6	29.723	70	61	66	63	0.00	NW	6
7	29.721	71	61	62	62	0.01	NW	8
8	29.706	69	62	66	65	0.02	NW	6
9	29.633	70	59	64	63	0.03	NE	1

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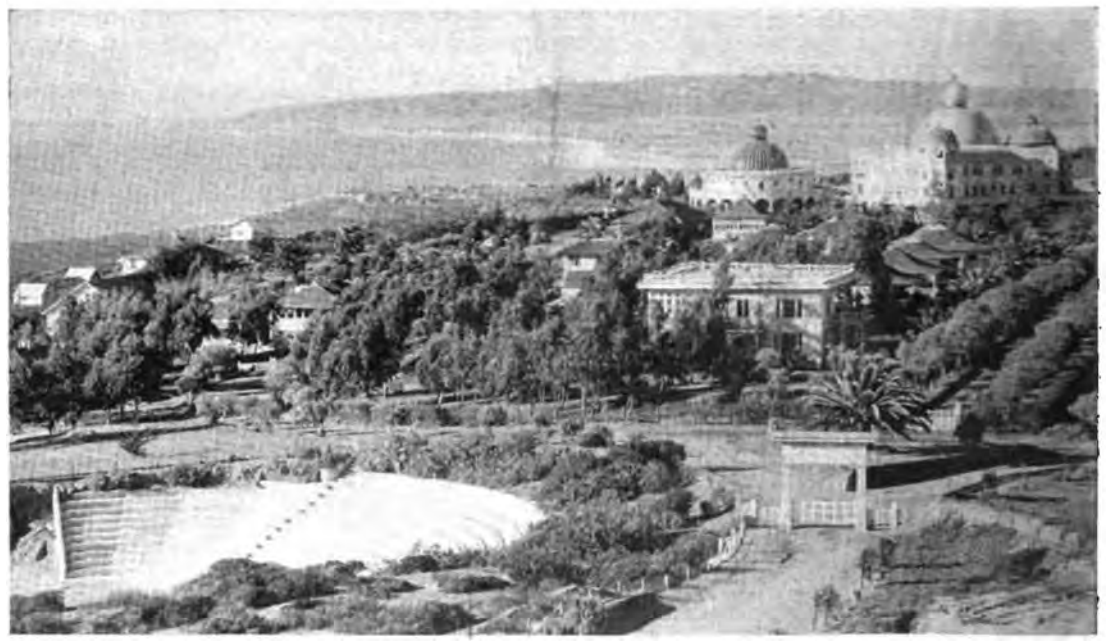
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devoted to

THE BROTHERHOOD OF HUMANITY

the promulgation of

THEOSOPHY

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

Edited by KATHERINE TINGLEY

Vol. XIII OCTOBER 23, 1910 No. 51

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The Editor is responsible only for views expressed in unsigned articles.

CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 51

CONTENTS

Pages 2 & 3 — EDITORIAL
What is a Nation?
An independent, greater Ego—
A Nation is more than an Abstraction
manifesting through its Units
"Men Wanted"
"Kingship and Liberty"
Maori Art
Extent of Stellar Universe

Page 4 — TWENTIETH CENTURY PROBLEMS
The Universal Inspiration
The Assay of Poetry
False Optimism

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
Ancient Ruins in New Mexico (*with illustration*)
A Trident and a Theory
The Temples of Java

Page 6 — TWENTIETH CENTURY SCIENCE
Soil Life
As Below, so Above
What is the Brain?

Page 7 — NATURE STUDIES
The New Forest, England (*with two illustrations*)
The Flying Frog

Pages 8 & 9 — STUDENTS' PATH, ETC.
The Education of a Prince
Palais du Petit Trianon, Versailles (*illustration*)
Theosophical Forum
The Theosophical Address at Isis Theater

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
The Dual Mind

Page 11 — GENERAL
"Thou Art the Path"
China's Golden Cords of Solidarity

Page 12 — GENERAL
The Minister's Side of the Case
Scientific Oddments

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
Opportunities for the Painter in California and the South-West
"The Spaniards" (*with illustration*)
Swedish Ecclesiastical Art

Pages 14 & 15 — WOMAN'S WORK
The Revival of Pageantry — I
Out for a Morning Ride (*illustration*)

Page 16 — OUR YOUNG FOLK
Summer Past (*verse*)
How Photographs are Telegraphed
Sunshine on the Hillside in Lomaland (*ill.*)
Interesting Facts

Page 17 — CHILDREN'S HOUR
"It wasn't Me"
A Lotus Bud (*portrait*)
What the Winds Bring (*verse*)
Bruin
Work with the Law of Least Resistance

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

What is a Nation?

SOMETIMES the question is raised in the United States, "Are We a People?" In the amalgamating process that is going on there are still so many undigested ingredients and so many old lines of separation still well marked, that there is material for arguing on the negative side. Nevertheless the conclusion generally is that we are a definite people, despite the continued enormous influx of foreign elements and the continued existence of old class distinctions. Great international events in which we have been called on to act as a nation, and the desire to guard ourselves as a nation against real or imaginary dangers from other nations, have emphasized our homogeneity.

But, in discussing a question like this, do we not tend to fall into a common logical error — that of imagining that a number of separate things *can* of themselves fall together and become united into a corporate entity? If a nation is merely an assemblage of diverse elements, then, though the actual individuals may be realities, the "nation" is an abstraction. The same mistake is made by those scientists who argue that man is a combination of soul and body, only coming into existence when the twain unite, and ceasing to exist when they separate. But the man is the more real existence, the soul and body being only parts and being relatively unreal.

A Nation is more than an Abstraction

The idea that a nation can be a thing in itself and not a mere abstraction is a difficult one to impress upon minds long accustomed to think in abstractions. But the Theosophical way of regarding things is often the converse of the conventional way. It often regards as the real units those things which science generally regards as being made up of units. Thus a nation would be, in this view, a living Soul, the individual men composing it being merely the organs through which it manifests itself. Emerson's idea of the Oversoul may help to suggest the meaning. The meaning is also implied in the phrase "national spirit" — a quality or influence which is so real and seems to have an existence of its own apart from the people who come under its sway.

An independent, greater Ego—

One might say that on this continent a great nation was *being born*. But when a being is born, it means that a Soul, which existed before, is taking on a corporeal form. There can be no tree without a seed, and before the chemical elements of gross matter can ever unite into anything — be it a man, an animal, a plant, or even humble H_2O — *something* must have entered into them, something living and creative. A tree is not a mere compound of earthy substances, which could never make a tree, nor make that particular kind of tree, without the agency of a Monad including in itself all the powers and properties of the future tree. Water is not a mere compound of hydrogen and oxygen; there has to be something to make them unite and unite in that proportion; to call this something "affinity" or "law" is merely to dodge the question. Water exists as a definite being before it comes into manifestation physically by the accretion of physical atoms.

manifesting through its Units

Even so there must be something that draws the various peoples together and out of them builds a body in which to manifest itself. It is idle to dodge the question by speaking of this as an "influence," or by representing the effect of the process of amalgamation as its cause. There must be a Race-Soul. And this Race-Soul, like other Souls, must have lived before on earth. Or rather there are more than one such Souls working together. In the deeper knowledge of life there are no gaps left to be filled by "chance" or other such unknown quantities. All is conscience and purposeful, working towards definite ends.

HENRY T. EDGE, B. A., (*Cantab.*)

"Men Wanted"

THE most serious question now before the educated and civilized world relates to the evident and pressing need for the raising up of master minds capable of controlling and directing the mighty energies which have been set free in the natural world, and who, at the same time, have a sense of justice to match their power and the gift of sympathy to temper justice with mercy. One great emergency gave us George Washington; another one brought Abraham Lincoln to the front; but now we need not one, but thousands of intellects and consciences to match the amazing outflow of power which, controlled, will work miracles for human well-being, but, let loose without masterful supervision, will devastate human society. Already men who are by no means full-rounded and complete in their mental and moral development are drawing salaries ranging from a hundred thousand to a million dollars, and others who are not giants in intellect and morals are scraping together fortunes from a quarter of a billion dollars upward. Again the cry is, "God give us men." — *The Christian Register.*

This echoes a voice that has been sounding in the Theosophical Society ever since its inception. The founder of the Society knew that the advance of materialistic thought and knowledge, if not matched by corresponding growth in character, would threaten ruin to our civilization. And that is why the Theosophical

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Century Path---Supplement

Point Loma, California, U. S. A.

Vol. XIII **OCTOBER 23, 1910** **No. 51**

THE following is published in order to meet the inquiries of some of our correspondents in reference to the contesting of the legacy left to Katherine Tingley, the Editor of this periodical, by the will of the late Mrs. Harriet Patterson Thurston, and in regard to which much publicity has been given in the daily papers.

SPECIAL CORRESPONDENT

Editorial by Mr. Winfield Scott,

Editor of "The Spectator," Los Angeles, California, October 1, 1910.

Fizzled Out

I AM reminded to write something about the Theosophical institution at Point Loma because the latest legal troubles in which Mrs. Katherine Tingley has been involved in the San Diego courts have fizzled out — just as has always been the case. Some day, some time, the newspapers and the Meddlesome Matties of the public will learn that the members of the Universal Brotherhood and Theosophical Society at Point Loma only ask what is every man's right: to have their property free from invasion and intrusion by every man, woman and child who takes the notion to go on the property, and to be allowed to live their lives as suits them.

The Truth

The truth about this work is easily told. With the tenets of Theosophy I have nothing to do, because that is the business of the Theosophists who make Point Loma their headquarters. If several hundred of this faith prefer to live at the Theosophical Headquarters, that is their business. I have been in a position to get on the inside of this institution in a manner not given to many people. To say that the Theosophists at Point Loma are a happy and contented people, is understating it: they average far higher in these two necessities for a long and peaceful life than the generality of men and women. People cannot live anything but pure lives and look as these people do. And I challenge any school in Los Angeles to produce as well bred and conditioned children as are in the schools at Point Loma. I have been all over that institution from top to bottom, inside and outside, and if everybody in this world attended to his own business, as well as do the Theosophists at Point Loma, this would be a better world.

A Hungarian Maxim

Some years ago, I had, in San Francisco, a close personal friend in Arpad Haraszthy, the son of a Hungarian refugee from the Revolution of 1848 and a nobleman by birth, as well as by instinct. Haraszthy and I dined together frequently in the days when he was a widower and I a bachelor. One evening in explaining his philosophy of living and the best manner of getting along in the world, he brought up an old Hungarian maxim, as applicable to the relations of a man with the world. "You attend to your business and I will attend to my business and the world will get along together first rate."

Applicable

This maxim is applicable to the Theosophists at Point Loma.

Mrs. Tingley

I have been in this world more years than several; I have met hundreds of women who were prominent in professional and business life. In the ranks of the women lawyers and women doctors and women in club life, I have met brilliant and talented women by the hundred. But Mrs. Katherine Tingley is, without any possible exception, the most brilliant and talented woman I have known. I have frequently regretted that Los Angeles scarcely knows her; regretted that she does not speak here at least once a month. Her mind would assuredly enliven the waters of this rather dull theological pool.

Copy of Letter to a Prominent Newspaper

San Diego, California, October 6th, 1910

DEAR SIR:

Mrs. Katherine Tingley, Official Head of the Universal Brotherhood and Theosophical Society, has consulted me professionally with reference to taking action regarding the publication of an article appearing in the editorial column of the . . . in the issue of October 1st, 1910. The article is untruthful in its statement of fact and libelous in its conclusions.

The natural inference to be drawn from the concluding portion of your article is unwarranted, unjust, and extremely injurious.

The entire article is based on an erroneous and unwarranted assumption of facts not existing and not disclosed in the case referred to, and while Mrs. Tingley is not seeking litigation she is determined to effectually stop the unwarranted attacks made from time to time upon her and her institution in the public press. Permit me to suggest that you have your San Diego correspondent verify the facts stated and implied in your article and if found to be untrue that you publish a full and complete retraction giving it as much prominence and publicity as you have given to the article complained of.

If you will do this in a spirit of fairness and thereby partially right the wrong you have done, Mrs. Tingley will probably allow the matter to rest. If, however, you do not choose to do this she will resort to the courts for the redress the law provides in such cases.

Hoping that your sense of justice will prompt you to undo the wrong which you have done Mrs. Tingley and the cause she represents, I beg leave to remain,

Yours very respectfully,

EUGENE DANEY, Attorney

NOTE: The name of the paper above referred to will be given later and further points that will not interfere with its legal aspects will probably be given as the case develops.

THE following statement is exact copy of demand made by Mrs. Tingley's attorneys for retraction by certain Eastern newspapers which have published libelous statements that Katherine Tingley was responsble for restraint of Mrs. Julia P. Quinn, the demented sister of George L. Patterson, the contestant in the will case in which Katherine Tingley was left Residuary Legatee by the late Mrs. Harriet Patterson Thurston.

SPECIAL CORRESPONDENT

San Diego, California, Oct. 14, 1910

The records in the case referred to in the article complained of show that Julia P. Quinn was in no wise restrained of her liberty by Madame Katherine Tingley. In May 1908 Julia P. Quinn was adjudged incompetent by the Superior Court of San Diego County and her mother Harriet Patterson, afterwards Harriet Thurston, was appointed her guardian. The evidence does disclose that Julia P. Quinn was the private patient of Doctor Lorin F. Wood and that she was placed in care of Dr. Wood by her mother and guardian, now deceased. Madame Tingley had nothing whatever to do with the care or control of Julia P. Quinn. She resided on her mother's property at Point Loma fully a mile away from the Headquarters of the Universal Brotherhood

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and Theosophical Society. The evidence in the habeas corpus proceedings in no wise connected Madame Tingley with the restraint of Julia P. Quinn. Whatever restraint she was under was by the direction and personal supervision of her physician Doctor Lorin F. Wood who is the senior physician of the Universal Brotherhood and Theosophical Society, but who has a private practice and Julia P. Quinn was his private patient. Connecting the name of Madame Tingley with this matter is entirely unjustified and unwarranted by the facts disclosed in the testimony. We therefore insist that a full and complete retraction be made of the charge that Julia P. Quinn was in any wise restrained of her liberty by Katherine Tingley, or of any of her officers or agents.

From the San Diego "Sun" October 14, 1910

AN amendment to the order discharging Mrs. Julia P. Quinn from Point Loma was made by Judge Lewis in the Superior Court Thursday afternoon, on motion of Wright, Schoonover and Winnek, attorneys for Katherine Tingley. The purpose of the amendment is to place the responsibility for the restraint of Mrs. Quinn and to show that Dr. Lorin F. Wood and not Mrs. Tingley was responsible. The original order was made Sept. 29.

In the original order, as shown by the records, there is the following clause:

> And it appearing to the court that said Julia P. Quinn is restrained of her liberty.

This is amended to include the word "unlawfully" before the word "restrained," and also includes after "liberty" the words "by Dr. Lorin F. Wood."

The Court's order in full, as amended, follows:

> In the Superior Court of the State of California, in and for the County of San Diego.
>
> *Ex parte*, Julia P. Quinn.
>
> On motion of Wright, Schoonover & Winnek, the order heretofore made discharging Julia P. Quinn from custody and restraint on the 29th day of September, 1910, is hereby amended to read as follows:
>
> This matter coming on regularly for hearing this 29th day of September, 1910, and evidence having been produced and witnesses examined and a full hearing of the matter had in open court.
>
> And it appearing to the Court that said Julia P. Quinn is unlawfully restrained of her liberty by Dr. Lorin F. Wood.
>
> And no *legal* cause being shown for such restraint, or for the continuation thereof.
>
> It is hereby ordered, adjudged and decreed that said Julia P. Quinn be and she hereby is discharged from the custody and restraint under which she is held.
>
> Done in open court this 13th day of October, 1910.
>
> J. T. LEWIS,
> Judge of the Superior Court.

IN connexion with the statement in the Court's order, given above, viz., "and no legal cause being shown for such restraint or for the continuation thereof" it may be said, true! there was no *legal* cause, and if Dr. Wood's responsibility as a physician was to be determined by mere legality, then, on the death of Mrs. Harriet Patterson Thurston who had placed her daughter, Mrs. Julia P. Quinn under his care as a physician, when Mrs. Thurston died Dr. Wood *legally* could have refused to have anything more to do with the case, and have let her go or sent her away "unrestrained." He could have permitted her to jump off the cliffs, fifty to seventy-five feet high, on to the rocks below into the Pacific Ocean; he could have permitted her to handle matches and thus endanger life and property, or to have wandered off and perhaps fall into the hands of unprincipled men. These are only a few of the dangers which Mrs. Quinn's mother, Mrs. Harriet Patterson Thurston, who had placed her daughter in Dr. Wood's care, had begged him to guard her against, and testimony was adduced in the Court in support of this proving that Mrs. Julia P. Quinn was not competent to care for herself.

According to the statement of Mrs. Patterson Thurston, her daughter, Mrs. Julia P. Quinn, has during the past fourteen years been in one or more insane asylums and several sanitariums, and has never during this time been without an attendant.

Two prominent physician within the last two months have made a sworn statement from which I quote as follows:

"It is our further opinion that the said Julia P. Quinn has been the subject of a state of arrested mental development beginning in her youth. It is also our opinion that owing to her incompetent and irresponsible mental condition she is unable and unfit responsibly or properly to care for her personal or business affairs. Furthermore, owing to some features belonging to her peculiar order of mania which bear on the state of her moral responsibility she should never in our opinion be left without the personal care or supervision of a trusty and perfectly reliable female attendant, and owing to this state of moral irresponsibility into which she is liable to be thrown by the least determining circumstances this supervision should extend continuously over the intervals of her uncertain lucid moments as well as when visibly and unequivocally mentally unbalanced."

The statement from which the above is an extract is signed by two prominent California physicians whose names will be made public at the proper time.

One point that throws an important sidelight upon the habeas corpus preceedings is the fact that Mr. Clark Thurston, the husband of the late Mrs. Patterson Thurston, had in accordance with the wishes of his lately deceased wife already applied to the Court for the guardianship of Mrs. Julia P. Quinn, the date set for the hearing of this being October 24th. Also another fact that perhaps throws a further sidelight upon the case is the fact that Mr. George L. Patterson who is contesting the will of his mother, Mrs. Patterson Thurston, by which Mrs. Katherine Tingley is left residuary legatee, made an offer to Mrs. Tingley's attorneys to compromise for one hundred thousand dollars and at the same time to leave Mrs. Quinn in the care of Dr. Wood. Mrs. Tingley *refused* to entertain any idea of compromise and the young contestant then began habeas corpus proceedings for the control of his sister Mrs. Julia P. Quinn. It would appear that there is only one way to look at the matter and that the young contestant might have felt that the facts which would develop at the Court's hearing of Mr. Clark Thurston's application for guardianship of Mrs. Julia P. Quinn would be of a character that would not favorably affect his side of the case at the later hearing of the will contest. The most natural conclusion is that he instituted habeas corpus proceedings in order to befog the public mind as to the real issues and also to defeat Mr. Thurston's application which he made in pursuance of the request of his deceased wife, Mrs. Patterson Thurston, in order that the medical treatment which her daughter had received from Dr. Wood and which had proved so beneficial might be continued and also, as Mrs. Thurston herself stated, in order that her daughter might not come under the control of her son George L. Patterson.

SPECIAL CORRESPONDENT

Point Loma

FOR the information of the public it should be stated that Point Loma is a point of land about eight miles long and from two to three miles wide. The grounds of the International Theosophical Headquarters while comprising several thousand acres are only a small part of Point Loma. In addition there are many private residences and ranches on Point Loma which are in no way connected with the International Theosophical Headquarters. The extreme point, about three miles in length constitutes a United States Government Military Reservation. In view of these facts it will be seen therefore that many of the statements about Point Loma published in the daily papers are extremely absurd and we would ask all our readers kindly to bear this in mind. There is also on Point Loma a Portuguese fishing village called La Playa, and another village called Roseville. Mrs. Julia P. Quinn lived on Point Loma on property belonging to her mother, Mrs. Harriet Patterson Thurston, a mile away from the International Theosophical Headquarters.

SPECIAL CORRESPONDENT

THE following two messages have been received by cable from Mr. Kurt E. Reineman, Katherine Tingley's agent of the International Brotherhood League in Cuba, and Director of the Râja Yoga College, Pinar del Río, Cuba.

Havana, Cuba, October 17, 1910

Tingley, San Diego,

Worst cyclone in years. Destruction complete in this region (the region of Pinar del Río). All teachers and children in Râja Yoga College safe. Using large annex for shelter and care of homeless refugees. Conditions worse than last year.

Reineman

Havana, Cuba, October 19, 1910

Tingley,

Cyclone recurred yesterday. Conditions country appalling. Academy buildings grounds badly damaged. All well. More refugees. Address cables Havana office forward us by mail.

Reineman

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Society was founded. But it *was* founded — that is the important fact; and as a consequence of the heroic and unremitting labors involved in its foundation and maintenance, it may be that "God" will condescend to "give us men."

At any rate we see no other way of evoking the assistance of divine powers than by action. Heaven helps those who help themselves, and Hercules helps those who put their own shoulder to the wheel. So Theosophists will go on working.

Evidently we need no more inventions just yet; it is like pouring oil on fire. What we need is that homely yet so necessary commodity — Man. This is getting back to original principles. But it is men of character that are needed, not men poured in a mold like an Edison concrete house.

Yet how can character be built? The solution offered by our Christian friend, that of invoking the Almighty to *send men men,* does not commend itself to a practical mind. Is that the only solution the churches have to offer? As to the suggestions of the biologists, we are told we must not poke fun at them, as it is so easy to burlesque them, and they are meant seriously. But their efforts to produce men by state-regulated breeding, should they ever come into force, are likely to provoke any latent manhood that may exist in the bosoms of the raw material of these experiments to rise and protest.

Some beneficent power, whether a God or not, has sent us the Theosophical teachings and the three successive Leaders of the Theosophical Society; and we know of nothing else that seems able to build character and make men. The writer quoted calls not for some one great man but for thousands of men endowed with character. Anyone who puts into practice to the best of his ability the Theosophical teachings can be such a man. His whole outlook upon life can be changed. From being a cipher, waiting for God or some other being to do something, he can become a Somebody himself. This will give the divine powers a chance to act, for they need the machinery of human wills.

He who thinks that men are needed, and who, being a man, refrains from acting like a man, is like the proverbial "chimera booming in a vacuum"— a case of *vox et praeterea nihil.* And what shall be said of the man whose mortal clay has been inspired with the divine breath but who lays aside his divine initiative in order to invoke the firmament?

Mr. Christian Register, perhaps your God is waiting all this time, with his noted patience, for you to get up off your knees and stand upon your feet. When he created man he was tired of the helpless beasts and said, "Let us make *in our own image.*" What has become of the men he created? Or was his experiment a failure and has he after all created a lot of dummies? Put the Christian virtues (see I *Corinthians* xiii, 4–7, *Matt.* v, 48, and *Luke* xvii, 21) into action. Thus at least you may turn one dummy into one man; and whatever you do, you can but make a start.

Leaders among men are all very well; but, as the minister says, we need *men* in the plural. Nor can real leaders act but by *inducing* men to act, leaving their wills free; otherwise it is only one will that is acting, through a lot of dummies. STUDENT

"Kingship and Liberty"

"KINGSHIP and Liberty" is the title of an article in the June *Contemporary Review* by J. E. Montmorency once before alluded to in this review. The writer makes of these two a complementary antithesis, like that of Love and Knowledge. Kingship and Liberty are the two ideals for which in the social world people have always fought. Each in turn has claimed dominion over man's desires, but the alternating movement has ever been attended by progress and by a ceaseless tending towards the reconciliation of these opposites in a higher unity. The bond that is to unite Kingship and Liberty in this higher unity is a spiritual bond. This spiritual bond is —

> A new ideal of the service which is perfect freedom.

This ideal was grasped by Victoria and Edward, thinks the writer. Victoria won her royal influence by relinquishing all desire to interfere in the administrative machine and working on the hearts of the people through a personal channel. She concentrated "the powers of the Crown on fields of action which were in fact the original fields of action of a King." And Edward followed her. Their ideal was —

> I will identify myself with every movement that is calculated to make men free in this extended sense.

The idea that *service is the true liberty* is the keynote of this excellent article. Sorely is that idea needed in this day of universal clamoring for "rights."

We are frequently bored by having to read histories, such as are used in schools, wherein every form of society, from the Homeric onwards, is considered solely in the light of the political ideas of the moment. But one rebels against the notion that human history has always been the drama of a struggle by the "people" to emancipate themselves from the tyrannical rule of minorities, which, notwithstanding their alleged inferiority, seem somehow to have always gravitated to the head of affairs. Hence we are glad to find a saner and broader view taken. A minor cyclic movement in politics may naturally engross the attention of those who benefit by it and whose fathers fought for it, but it scarcely affords a safe basis on which to judge the history of ages.

The writer mentions the Homeric constitution as an ideal form of government, consisting as it did of a king, a council of chiefs, and an assembly of free people. These three, we may point out, correspond to the heart, head, and hands of the human body corporeal. Where each performed its recognized function and existed with the full consent of everybody, where could there be tyranny? The fact as regards tyranny, which is also indicated in this article, is that each one of the three political powers just mentioned is prone, owing to the imperfections of human character, to become a tyranny in turn. The king becomes a tyrant and is overthrown by an oligarchy; this becomes despotic and is overthrown by a democracy which degenerates into mob rule. This cycle has been often repeated over and over again; and our author quotes a somewhat pessimistic historian to that effect, but adds on his own account the optimistic view that the oscillations are always accompanied by progress due to experience.

In short, tyranny has no special connexion with kings, aristocracies, or democracies, though each of these in turn is credited with being its chief repository. Tyranny is a defect of human nature, and it is due to the same old cause as the Buddha has pointed out — namely, to concupiscence and ignorance. These two — Desire and Folly — may be regarded as another pair of complementary opposites, matching the Love and Wisdom mentioned above.

Under these circumstances it would seem that the political arena is not the most important one in which to fight, and that almost any form of government will readily shape itself to suit the needs of the people. Is not a government, in fact, rather an effect than a cause, a reflection of our own internal condition?

Theosophy does not concern itself with politics but speaks to the heart and the understanding, which are the real rulers of men.

STUDENT

Maori Art

NEW ZEALAND presents a most interesting field of inquiry for the ethnologist, says the London *Graphic,* for it contains so many varied specimens of the art-craft of the Maoris and teems with legendary lore as poetical as that of olden Greece. Whence the Maori came is matter of conjecture; but he himself says he came from "Hawaiiki," and there are similarities in type, language, and customs which seem to indicate a connexion with Hawaii.

The marvelous skill of the Maoris in many different ways is well known; and this shows they are the descendants of a race with a high civilization and a great influence. Instead of being elementary men on the upward arc, they show every sign of a knowledge that has become dormant. But we must not confound the race with the individuals in it. While, as a separate race, it may be on the way to extinction, or at least to complete absorption or transformation, the individual Souls which are working out their experience in that environment are probably on the upward arc and will reincarnate in races standing higher in the scale. The natives of the South Pacific lands are chiefly descendants of one of the earlier great Races of humanity. But this does not imply a retrogression in evolution; for, while the bulk of the Race transmits its knowledge to the next succeeding Race, there are always some remnants who fail in their opportunities, and from these are derived the various aboriginal peoples in the world.

Art has not evolved in the way in which it is usually supposed to have evolved, as archaeological discoveries are showing us. The designs on ancient aboriginal pottery are exquisite in taste and execution, yet there were no Greeks on hand. STUDENT

Extent of Stellar Universe

IT is said that if the universe extended with finite density, to infinitude, an infinite stress would exist at every point; and the temperature would be 6000° C. But what if the gravitation and thermal theories are wrong? Strike a match, or cut a live wire; instantly there is a temperature of 3000 to 3500° C. So it was merely hidden! STUDENT

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Some Views on XXth Century Problems

The Universal Inspiration

THE well known English religious writer "J. B.," a philosopher and something of a mystic, quotes (in the *Christian World*) a part of a letter which he received from "one of the most distinguished missionaries in China":

> The late discovery that Confucianism aims at the establishment of the Kingdom of God on earth, that Buddhism literally contains the sublime mysteries of redemption through the operation of a Triune God [?!] and that Taoism is in search of the Divine forces which work in matter and spirit, enables one to realize the depth of the saying that God spake in many ways and divers manners, and that He is the light of everyone that cometh into the world, . . .

One wonders whether that missionary writes in that way to the denominational Board that sent him out. "J. B." makes the quotation very approvingly; but then he is a very exceptional Christian. He seems to recognize that every real religion contains the clear path to the Light. Calling religion "a human product," he thus defines what he means:

> For we are never ourselves alone; we are that as part of an infinitude around us, which is ever in communication with us, which is perpetually forming in us, imparting to us of its own vaster being. The prophets and leaders of religion are that by their higher capacity of reception, by taking into themselves the higher elements from that Unseen, and exhibiting them, as far as they can, in their life and word. That, the world over, has been the process of revelation.

Well then: do not Christianity and all the other great religions in their inmost, highest essence cease to be separate entities? They come straight from "that Unseen," and though they come through a human mind it was in every case a mind that had so trained itself to service, so merged itself in the Divine, that its personality-barriers had disappeared. It was now that Divine itself, functioning on earth. If you object that one mind, one man, cannot measure out so vastly as the Divine *whole,* the objection need not alter the statement. One mind *can* measure out to so much of the Divine as applies to the here and now humanity, to humanity's present needs. If there be not the *whole* Divine, there shall be nothing *else.* The Teacher perfectly voices the lesson for the day.

But we must not limit the Divine. By all proper receptiveness there is something to be received. We speak of the inspiration of the musician and the poet as well as of the prophet, but not quite sincerely. We think of the Divine as only interested, so to speak, in moral matters. But if it is a tide of inspiration upward-bearing, pressing in everywhere where men's little personalities will stand aside from their minds, why may it not take form as the musician's music? Why should we suppose it to have touched Savonarola or Huss but never to have entered the great heart and energized the genius of Beethoven? And may no Faraday ever generate in himself the conditions necessary for its illumination? It has given in such superabundant measure to the great religious Teachers simply because these men have most perfectly transcended their personalities in love for mankind, have most whole-heartedly sought for gifts that they might hand them on. And men's need for moral teaching has been so far greater than their need for music. In some purer epoch to come in human life the two needs might conceivably be reversed in weight. The chief lesson of the day might be delivered in music or in revelation concerning the inner springs of nature. Not till brotherhood reigns universally will the treasures of heaven be more than seen from afar, will life really open for us.

STUDENT

The Assay of Poetry

MR. HUDSON MAXIM lightly turns from the making of explosives to the consideration of poetry. Our classification of poems and poets has hitherto been vague, founded upon the critic's private predilections, even upon his whim of feeling at the moment. Now we are to have exact standardization. The poems will be spread out under the yardstick.

He does not think his self-assigned task so very difficult. The poet has no peculiar inspiration, none, at any rate, that is not equally shared by the inventor, the mechanical engineer, and the chemist at their best. Moreover,

> any safe and sane person of education, possessed of the requisite inventive imagination, can either write true poetry . . . or else be able to produce such good imitations of the real thing as to render it difficult to discriminate between the counterfeit and the counterfeited.

Nor is the poet a very important contributor to life, for

> nothing Shakespeare did can for a moment compare with what Herbert Spencer did. . . .

The inspiration of the poet is not infrequently confused with that of the inventor — but then the confusion shows that the nature of poetry has not been understood. And that would constitute a general criticism upon Mr. Maxim's book.

The inspiration of the inventor is a sudden synthesizing of mechanical principles, a sudden flash of insight into a possible arrangement of things, a sudden sight of the method of achieving a particular objective result. It is a *mental* flash, and relates solely to the objective.

But that of the poet is in the domain of *feeling,* an intensification of emotion or of what emotion may spiritually distil into. The man who can let this into words so as to affect others, is a poet. He selects emotion-full imagery and words, building with them into the mind of the reader, higher and higher, till the height of the whole is the same as that in *his* mind.

The inventor may feel an exultation; but firstly, it *follows* upon the mechanical idea; secondly, it is quite simple whatever its intensity. Could he properly express it, he might be a poet; but neither the expression nor the wave itself has any necessary connexion with the inventive flash. It is the poet, not the inventor, who wields power. For the poet works in and on the field of consciousness; there he creates, first himself, then others. It is in that same field that the force of evolution works with humanity, the force *upwards;* and some of it passes through the real poet. The inventor effects a better adaptation of material environment. The poet is a part of the universal subjective life, coming through as fine feeling into men's minds, thereafter a factor in their thoughts and deeds. The inventor merely conveniences objective life. That some poets are decadent merely means that they have let the contents of their cup, the divine wine, ferment; they added a few swarming drops of putrescence from their own lower natures. The gleam in poetry, that which makes it poetry, is with no metaphor *life itself.*

STUDENT

False Optimism

A WELL-KNOWN American alienist, Dr. Carlos MacDonald, has been telling us (through an interviewer) that

> while statistics show an increase in insanity from 1 in 500 to 1 in 350 he does not consider this increase other than an increase in perfection of insane statistics and expansion of what are now considered as insane.

The perfecting has operated in both ways. Increased care in the demonstration of insanity before immurement has *lessened* the number of cases that come into the official lists And this lessening must have *exceeded* the increase due to the same care in examination.

Moreover, suicide, which is at any rate often the result of insanity, is demonstrably increasing everywhere. If with this increase it were true that insanity is taking the opposite course, suicide will be an even more ominous symptom of civilization than it is now.

And diseases of the nervous system, which certainly vary concomitantly with insanity, are increasing.

So we cannot pass the Doctor's optimism. But we can have some of another kind. That kind of child-training which shows the child that its *self* is not identical with its mind nor therefore the necessary victim of its emotions, thoughts, and moods, would if generalized put an end to insanity at once. For insanity is the obsession of the self, its overwhelmment by a thought or a mood. A man can only direct a machine by standing back from it and looking at it.

The matter is simple enough. There is no need for two large volumes. We can stop a current of thought and start another; we can blot out any single thought or hold any single thought — more or less for a whole day if necessary. But ordinarily the process is upsidedown: — we are carried along *by* a current or held in bondage, even a whole day, *by* a mood or a thought. We *can* substitute one mood for another, let light into the darkest of them. But usually we permit the mood to involve us in its darkness. Getting the whole matter right way up is difficult perhaps — for us older people. For a child the art is easy; for us it may soon be made so. Hence a better optimism.

STUDENT

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Archaeology Palaeontology Ethnology

Ancient Ruins in New Mexico

SCATTERED over the greater portion of the State of New Mexico we find the ruins of an ancient people. These ruins are often in the form of stone foundations; sites of human habitations long since deserted. That these people lived a communal life, we may judge from many of the ground plans presented, for some of these structures must have sheltered hundreds of people.

It is near springs or along perpetual streams, that these interesting objects are most frequently found.

The accompanying illustration represents one of these old home-sites. It is situated within the Gila National Forest, New Mexico, just west of the Continental Divide, and near old Fort Tulerosa, at an elevation of 6500 feet.

The trees in the picture are large thrifty specimens of Western Yellow Pine.

STUDENT



Lomaland Photo. and Engraving Dept.

ANCIENT RUINS ON GILA RIVER FOREST RESERVE, NEW MEXICO

A Trident and a Theory

AN interesting relic of Roman London is to be seen in the Guildhall Museum, London. It is a trident, such as was used in gladiatorial contests in the arena, and although it has been under the ground so many centuries it is in good preservation, save that the middle prong is bent. The descriptive label shows that the trident was found at Southwark, south of the Thames. The fact that such a relic was found in such a locality has enabled a writer on London matters (Mr. Gomme, Clerk to the London County Council), to construct a theory which will appeal to archaeologists.

Outside all Roman cities was always the amphitheater, but nobody is able to point to a spot and say "This is where Roman London had its Amphitheater." At Dorchester there is no difficulty in this respect: the remains of the amphitheater are to be seen today, and there is no mistaking them. In London the site of the amphitheater is purely a matter of conjecture, and in connexion with the trident Mr. Gomme makes a suggestion towards the solution of the problem.

He points out that on the Surrey side of the Thames, to which the Roman residential town had extended, there was a spot which to this day is known as The Bear Garden. It is an octagonal space, surrounded with houses, and is the site of an octagonal building — a theater — which stood here in the far off Tudor times. The name the place goes by even to this day argues that it was a spot where the ancient sport of bear-baiting flourished, and we have a site, therefore, associated with theater and bear-baiting amusements for many centuries.

Now it happens that at this particular place it was that the trident in the Guildhall Museum was discovered, and looking at the fact that the spot was used for so very extended a period for the purposes indicated, together with the discovery there of the implement so closely associated with the arena spectacle, Mr. Gomme feels himself justified in making the suggestion that in the old Bear Garden we see today we have the last traces of the Roman amphitheater.

Lovers of old London will be interested in the theory, although they may not all agree that the evidence is quite sufficient to settle a vexed question outright. F. D. U.

The Temples of Java

IN the mountains of Java are to be found ruins of ancient temples, which are so vast in extent, so symmetrical in proportion and so beautiful in architectural conception that they may even today be taken as models for magnificent construction. They give indisputable evidence of a mentality far in advance of that of the present day in all constructive lines. These ancient temples have adorned the hill tops of Java for so long that there is not even a legend that bears on their origin. Even the memory of their occupation as religious houses has been lost in the passing of time.

I have just visited the ruins of Bara Budur, largest and best preserved of the temples to be found in the chain of islands. This temple stands on a hill on the bank of the river, and it is a beautiful site for such an edifice. There are thousands of temples to be found in these mountains, but a description of this one will suffice. About fifty feet from the base of the hill is a terrace, each of its four sides being four hundred and ninety-seven feet in length; five feet above this is another terrace, each side of which is three hundred and sixty-five feet long; eleven feet above this is a third terrace and then in succession four others, each proportionately smaller than the preceding one. The structure is crowned by a cupola fifty-two feet in diameter, this cupola being surrounded by sixteen smaller ones.

The walls of these terraces are highly decorated, the lower one with figures of lions and other animals; the second with more than a hundred niches, each containing a carved image of a god, hewn out of a single stone block, five feet high. Between these gods are sitting figures of men and women. The inside of this wall is covered with carved bas relief figures depicting scenes in the times of its erection.

The wonderful part of this temple is its remarkable preservation in face of the ages that must have passed since it was built. There is every evidence that the men who built these temples knew more of the secrets of nature than do the men of today. Electricity was undoubtedly known by these people, and there are many indications that many of the "discoveries" of modern science were known and utilized by the people who built these vast temples and surrounded them with cities filled with a highly civilized race.—*Unidentified Press Clipping*

A picture and description of the temple of Borobudur will be found in volume xii., number 50 of the CENTURY PATH. It is impossible to overestimate the importance of such monuments. Some may be inclined to cavil at the writer's remark that electricity was evidently known to the builders; but the error usually made in describing the great works of antiquity is usually one of understatement. If we deny to the ancient builders the resources of modern science, then their achievements become yet more wonderful; for then we must admit that without these aids, they have achieved result which have never been equaled since. Professor A. R. Wallace considers that the amount of labor expended upon this sculptured hill dwarfs into insignificance that spent upon the Great Pyramid of Egypt; so that the people who executed this monument must have been a great people indeed. The existence of these monuments in various parts of the world is testimony to the truth of the ancient teaching that our present human races have been preceded by other races which passed through their respective cycles of evolution, achieved their zenith, and passed away. It is testimony to the greatness of the human spirit, which so many influences nowadays are working to undermine. Man is neither a monkey nor a miserable sinner, unless he chooses to make himself such; his sins are made to be mastered, not to be hypocritically mourned over; and his animal traits are not eternal laws for the governance of his soul. Instead of praying for signs why not make use of those we have in these records of our past, in place of doing our best to ignore or belittle them? STUDENT

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The Trend of Twentieth Century Science

Soil Life

THE physiology of soils is turning out to be as complicated a matter as that of the animal body. Precisely as our knowledge advances does the appearance of simplicity and deadness cease. We are in presence of a new world, a living organism. The upcome of a plant from its seed is but the last and visible stage of a thousand preparatory processes.

There is purely inorganic mineral matter, rock powder, and there are inorganic gases including water, some of them from air, some generated in the soil itself. It is the business of these to get themselves organized into vegetable matter, even animal matter, as quickly as they can.

There are organisms — if they can be called that — which are intermediate between these inorganics and the lowest organics, the bacteria. These are crystalline bodies which when the soil is damped by the rain accumulate molecules of chemical matters needed by plant life, in conjunction with water. As the soil dries and the little roots of the plants begin to push about in search of moisture and food, these organisms yield them up. It is a bargain. In the wet time the roots drank up in solution many salts in excess of need or hardly needed at all. These they are ready to exchange for food and water, and the crystal-organisms take them in replacement for what they have yielded. A dry looking soil may contain much water locked up in crystals, inaccessible by the sun but quite accessible to the rootlets.

Then, still in the midworld between inorganic and organic bacteria, there are ferments, those curious bodies which, remaining unchanged themselves, can cause chemical and vital-chemical actions all around them. It is possible that no plant could take anything from the soil if it were not for these, some of them secreted by itself (just as the stomach secretes pepsin to enable it to digest and absorb food), some of them produced otherwise, we know not how, in the soil. Maybe the crystalline organisms to which we have referred should be classed as ferments or enzymes.

There are bacteria, perhaps countless varieties, the study of which has only just begun. The latest known are those that assimilate atmospheric nitrogen and digest it into assimilability by the roots of the plants. Others feed on dead organic matter, making a humus of it, which is also the making of it assimilable by roots. Others take it yet further back, back to gaseous and inorganic, so that it may begin once more its progress forwards to the living organic. It is quite possible, we might say sure, that inorganic matter which has once been part of a living organism, is never *quite* the same again, though chemistry cannot as yet point to the difference.

Bacteria are the lowest orders of plant life. Soil contains also the lowest orders of animal life, amoebae, belonging to the order protozoa. The study and differentiation of these has only just begun. One sort, it appears, the discovery of which has excited a good deal of interest at the last British Association meeting, antagonizes the action of the nitrogen-fixing bacteria. They are more easily injured by heat or antiseptics than the bacteria. When soil is thus treated the growth of plants is consequently bettered for a while. But as the effects of the antiseptics pass off, the work of these protozoa begins once again to antagonize that of the bacteria. Further study will doubtless show that they do something useful which more than counterbalances this side of the account.

STUDENT

As Below, So Above

THE astronomers do not seem to be using their imaginations sufficiently in the consideration of double and double-double stars. A very patent analogy lies right before their eyes. But perhaps they have not studied biology enough to see it. The latter science knows that under certain circumstances a single cell, after sufficient growth to allow of it, divides into two, and then, it may be, each of this two into two others.

The first step consists in certain preparatory changes in the nucleus. At opposite poles of the cell, midway between the cell wall and the nucleus, a little center of activity called the centrosome appears. Presently some fibers are visible, connecting these organs with the nucleus. The fibers contract, pulling the nucleus into two halves. The cell becomes waisted and the waist becomes more and more contracted. Finally the cell is cut in two, each half containing one half of the divided nucleus. Later, the two half cells may likewise divide, forming a group of four.

But previous to the entire separation of a cell into two, we get a structure which is dumb-bell-shaped; the halves are pulling away from each other, but a thinning cord still connects them.

Now so far as external appearances go we have exactly the same phenomenon suggested in the case of some stars. There are groups of two and double groups of four. There are groups of two whose behavior suggests that a neck of union still exists. And in the groups of four the two pairs are further apart than the two members of either pair. The latter division is the younger.

May not this production of two from one and four from two be, as with the cells, a strictly *vital* phenomenon? In the case of planets astronomy already speaks of crust and *nucleus*.

But, if the analogy holds, the "nucleus" of a planet need not be the analog of the nucleus of a cell. The "nucleus" may correspond to the cell's body, the real nucleus being so far unknown.

We know too that planets and suns feed and grow, providing thus enough material to allow of division. Small masses from space fall upon them and they may in addition draw in a rain of atomic and corpuscular matter. And as far as the earth is concerned it is now taught that she generates her own heat.

The life, too, of the earth, and presumably of all other celestial bodies, is in continual change. The evidence is small but sufficient. It consists in the continual changes of magnetism over the whole surface. These are doubtless the manifestation of electric changes going on deeper, and these of vital changes.

C.

What is the Brain?

ACCORDING to Dr. Morton Prince, President of the American Neurological Association, the doctrine of cerebral localization is not secure on its throne. There is a "growing dissatisfaction" with it, "a feeling that it is in many respects inadequate." And yet it was so neat and pretty, a given area of the brain's surface, a given function residing precisely therein. But

> It too often happened that the formulae of localization did not work in diagnosis. It not rarely happened that clinical and pathological findings were contradictory. Thus, on the one hand, extensive lesions [morbid processes] in one or other of the recognized cortical [surface] centers ran their course without symptoms, and, on the other hand, focal symptoms, pointing to disease of these centers, developed in cases in which no anatomical alterations were found at autopsy.

So the old form of the doctrine

> that the brain could be mapped out into a number of circumscribed areas in each of which could be located a definite psychophysiological faculty or function,

must give place to a new statement — merely that

> these areas contained anatomical elements which were *made use of* for the physiological expression of function.

So we should not say that a pianist's musical faculty resided in his hands, but that it made use of his hands for its expression. For example:

A certain convolution on the brain's surface (beneath the place where the hair ceases on the left temple), "Broca's convolution," has been called the center of speech. Aphasia (speechlessness) is connected with disease and injuries of it. Is it the center of the *mental* function of *language*, or the place, the nerve apparatus *used* by the language function to work the appropriate muscles with?

> Whatever the outcome of the reinvestigation of this question might prove to be, it was evident that the beautifully diagrammatic concepts of the function of language and of aphasic disturbances of this function had been relegated to the scrap heap of the phantasies of science. Our former naïve conception of aphasia could never be revived.

For

> the function of language as a whole, as a psychical process, was a widely distributed one in which were engaged many dynamic processes and anatomical "centers," and a lesion of any one of several "centers" might give rise to all modes of aphasic disturbance.

The end of this pointing, though it may be a good way off, is that the brain is the *organ* of the real subjective man, one small area in its center being its special place of connexion with him; that acts of will, arising with him, are distributed outward from it to their places of elaboration and finally of expression in act, and that incoming data of the senses are reversely prepared and finally synthesized for his reception.

STUDENT

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Nature Studies

The New Forest, England

COMMON supposition is that a tract of well-populated and cultivated land was laid waste by William the Conqueror (1066 – 1087) for his own hunting ground. Monkish Chronicles are the only authority for this. There were, they say, some thirty-six villages and churches destroyed. But the Forest, with all its sacredness and beauty, did not owe its origin to an act of such barbarous selfishness. William I is probably one of those men who did a great action for future humanity inspired by Influences he would not have understood. No relic of the thirty-six churches has been found. There are today churches in the Forest, that have been standing since, or that are on the same site as churches that were standing in Saxon times. Parts of Brockenhurst church are Saxon. And again, where there is peat bog now, there was peat bog in 1066. Much of the Forest is peat bog, and be sure that that was not cultivated land in William's time.

Until the reign of Canute, all game birds and beasts belonged absolutely to the king, and none but the king might legally hunt or kill them. Canute made laws granting the right to hunt on his own estate to every landowner — making legal what must have been universally practised illegally. What William did was to take the tract of land corresponding roughly with what is now the New Forest and put it under Forest Law. The villages on this land were probably roughly the same as now, and also the lands adjoining the villages, cultivated then, as now. He compensated the landowners and villagers, as is shown in Domesday Book, in many ways, such as by giving them grazing and other rights.

It should be noted that these rights attach to houses, not to families or persons, and to the *hearthstone* and not to any other part of the house. Thus, suppose that land in the Forest came into the possession of some one who desired to erect new buildings on it, and destroy the old ones; that person, in order to preserve the rights attaching to the estate, would have to leave the old hearthstone in position, either building the new house over it, or else, as is frequently the case, leaving the old hearthstone in its place in the middle of his garden or field. Note also that a Forest with cover for deer, etc., cannot be made on the site of plowed land in one man's lifetime. William I must have been thinking of his descendants' hunting, if he did what was alleged. But as he hunted here himself, it follows that the Forest was here before his day.

As to the earlier history of the Forest, nothing appears to be known. There is only the feeling of the place to go by. The feeling just at and around Old House ground is different (as the present writer thinks) from that at any other part of the Forest. There is an indescribable sense of antiquity there, of hidden, glorious color. Many others feel it so. In certain parts of England, and in most of Wales, there is an atmosphere of the old Celtic inhabitants and mysteries. In the New Forest, and especially just that part of it, one feels something from a more joyous, golden, and mysterious antiquity. It is unhuman in its immense antiquity. When it was the scene of activity, one would say there were gods there. I apologize for putting in these personal ideas and feelings; they are merely to indicate that if one has to find traditions of the Forest before the Norman Conquest, one must go to nature, not to men and books. There is no tradition among the people; there is even no folklore; at least none has been discovered and written down. The only relic of even a belief in the fairies seems to be in the name of one of the woods, which is Puck-pits.



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A FOREST PATH LEADING TO OLD HOUSE

As to subsequent history of the Forest: under the Norman kings and early Plantagenets the Forest boundaries were extended until it reached its greatest area in the reign of Edward I, who reduced it to almost its present size. It has decreased a little since then. It is noteworthy that in the reign of Anne a movement was on foot for peopling the New Forest with people from the Palatinate in Germany, persecuted Protestants who had to leave their country for religion. The scheme was nearly carried out; the Lord Treasurer Godolphin was favorable, all was arranged, when it fell through.

With regard to the people of the New Forest: De Crespigny and Hutchinson, in their work on the New Forest, state that the inhabitants differ considerably from the English peasantry around, and more closely resemble the Celts of Ireland and Wales. They are said to find great difficulty in continuing steadily at the same work for any length of time, also to be, as compared with the English, gentle, courteous, kind, and obliging. They are, however, slow, lacking Celtic wit and vivacity.

STUDENT



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BEECHES OPPOSITE OLD HOUSE
IN THE NEW FOREST, ENGLAND

The Flying Frog

THERE are flying squirrels, flying fish, flying foxes, and "flying Dutchmen"; and there is also a flying frog. This may sound uncanny, for we should hardly care to have a frog come flying into our face, but would rather such creatures kept to the ground. But *Polypedates reinwardtii* of Java has been described, of a magnificent clear green color, and white belly, while the membranes between its fingers, which enable it to fly, are orange yellow. Perhaps this should not be called flight, any more than in the case of the flying squirrel, but merely a parachute descent or wafting from tree to tree. It is in short an aeroplanist. Flying saurians abounded in Jurassic times, as we know from fossils. Our fauna includes some odd rudimentary survivals of bygone cycles of evolution, especially in Australia and New Zealand, those remnants of the continent of the Third Race. H.

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Students' THE PATH Path

From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives as I know, pre-eminently in yours.

The Education of a Prince

THE spirit of democracy is the spirit of the age, and the people more and more are asserting their rights to those privileges and opportunities that were at one time reserved for princes and the favored ones of earth. And this is well to the extent that the attendant responsibilities are also recognized; but we do not always seize upon those privileges which would prove most valuable, nor do we always grasp the oportunities that lie before us to exercise those rights which stamp their possessor as a prince or as a true gentleman. These are some injunctions culled from the instruction for the education of a prince, which we are told were drawn up, or at least authorized, by the late Queen Victoria, and published in *The Quaterly Review*:

The manners and conduct of a gentleman towards others are founded on the basis of kindness, consideration, and the absence of selfishness. There can be no good manners when anyone of these principles is sacrificed.

A prince, particularly, should treat all around him with the most scrupulous good manners, civility and attention.

He should return every mark of respect, not only with the most punctilious exactitude, but with an appearance of good-will and cordiality. A salute returned with the air of its being a bore is rather an affront than a civility.

A prince should never say a harsh or a rude word to anybody, nor indulge in satirical or bantering expressions, by which the person to whom it is addressed may he lowered. As soon as the conversation of a prince makes his companion feel uncomfortable he is sure to have offended against some of the laws of good breeding.

Punctuality is another of the duties of a well-bred gentleman; no person should ever be kept waiting, but should circumstances render this unavoidable, an apology should always be made, and regret expressed at any inconvenience that may have been incurred.

Here are some rules of conduct that are fitting for absolutely all, and if we were indeed civilized they would be in use in the education of every youth and in practice in the lives of all adults; for there is nothing in them that requires either culture or wealth for their full exercise. These and other princely virtues are the right and privilege of all who know or feel their inherent divinity, that is of all who recognize that man is a soul. This knowledge is the basis of Râja Yoga education which is rooted in those two principles, from which all virtue and all joy in life spring, the essential divinity of man, and brotherhood as a fact in nature.

From selfishness and vanity spring all rudeness and vulgarity. The man who receives a salute without returning it "with scrupulous exactitude" is trying to assert the superiority of his person and his right to receive more than he gives and so he falls into mere vulgar rudeness and displays his inferiority.



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PALAIS DU PETIT TRIANON, VERSAILLES

The man who uses satirical or bantering expressions to one, who by reason of youth, or inferior social position, or lower mental caliber, may be considered in some sort inferior, is ungenerous whether he be prince or bourgeois.

The manners of a true gentleman are fitting for all classes and for all ages because they are but the expression of brotherhood and the self-respect which comes from knowing one's self as a divine soul not separate from other souls.

Those who think that they are themselves merely animals will naturally behave accordingly, and will treat others contemptuously; they will think courtesy and dignity mere affectation or assume them as a disguise to hide temporarily the brutishness of which they are conscious, just as a man may affect a jovial manner to hide the malice and deliberate attempt to wound, that he loves to practise, or that he is impelled to practise by the evil lower nature in him which he has not subdued by constant recognition of his divine higher nature. How much of the "banter" that passes for a sign of good nature is of this character, malice masked by a laugh, jokes with a sting in the tail, "chaff" that is insult not even veiled, but meant to make those to whom it is addressed feel their inferiority, and yet by its jocular dress to protect the one who uses it from any untoward expression of resentment on the part of the wounded one.

The "struggle for existence" that we have established as the basis of human intercourse and have called civilization, and which makes of modern commerce one long war without the heroisms of war, and which makes of social life a scramble and a fight, and which has killed the joy of life, is the triumph of selfishness or the "mark of the beast," and it shows all through even under the thin veil of society-manners and good fellowship; the compliment that is a veiled insult, the joke that cuts like a knife, the smile that expresses contempt, the hospitality that is ostentation, the generosity that is investment or profit, and so on, all are the outcome of this heresy of separateness that finds expression in the formula "the struggle for existence," and which is the culture of the lower nature and the repudiation of the soul.

Is it not time to rise out of this swamp of brutality and to recognize that true democracy means the recognition of the inherent nobility of all men? There is no other rational basis for it; the attempt to base human society upon a foundation of animalism means chaos and conflict, every man for himself, and the disruption of society. Civilization must be based on the perfectibility of man, which implies that all men are essentially noble and inherently divine, and upon this all good manners rest.

STUDENT

So long have we centered our being in self that we cannot readily step out from it; so we do not know to what extent it may be possible to help others. We are ignorant as to our own characters; how then shall we expect to understand other people's? The man who has watched himself, and overmastered himself, and is not to be deceived by the speciousness of his own lower nature, will not readily be deceived by any other man. Always one knows as much of the character of others as he has come to know of his own character. If he understands and believes in only the evil in himself, he will think as evilly of all whom he contacts; but if he be aware of his own soul, he is also aware of the soul universal. We judge others by ourselves; in sober point of fact, we have no other means of judging them. Every time we exercise such judgment, we do but sit in judgment on ourselves.

M.

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THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question "My friend has always had an idea that I was undoubtedly and unduly interested in Theosophy. The trouble with him is that he does not really understand Theosophy, and for that matter, neither do I. Yet I understand sufficient to know that one cannot become unduly interested in any philosophy or teaching that is so eminently sane and beneficial to the human race as Theosophy certainly is. The trouble with yours truly is that I (like many others when they start in a superficial way to investigate Theosophy) do not find it so easy to understand and apply as one was led to believe by the foolish teachings on the subject (so-called) by certain pseudo-theosophists and hence I became one of the many laggards by the roadside."

I do not think my friend has presented the matter in quite the right light as to the principles of Theosophy being not easy to understand. Will the Forum kindly indicate how best to meet his position?

Answer Surely the best thing for your friend to do is to take up the teachings of the true Theosophy, those advocated by the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, which is the enlargement and continuation of the original Theosophical Society founded by H. P. Blavatsky in New York in 1875.

It is no wonder that sincere seekers after truth become discouraged in their search if, in ignorance of the history of the Theosophical Movement, they have been so unfortunate as to come in contact with pseudo-Theosophy and the absurdities put forward in quasi-Theosophical publications. No wonder they are repelled by the pretense of knowledge in many instances utterly at variance with the writings of H. P. Blavatsky and in defiance of what Madame Blavatsky's own Teachers have declared to be the basis and purpose of the Theosophical Movement.

Again and again have these Teachers declared that the purpose and aim of the Theosophical Movement are to promote the idea of Universal Brotherhood and to teach and *practise* it; to teach the great principles of Karma and Reincarnation; to teach man to *know himself;* to inculcate the loftiest ethics; and to insist on the purification, simplicity, and sincerity of life as the very first step if one would become a disciple of the ancient Wisdom-Religion.

No wonder healthy-minded students and inquirers revolt at the idea of regarding any one as a teacher of the Wisdom-Religion who would divorce Theosophy from a "Moral Code," or one who stands self-confessed as an offender against the moral code, or who endorses such a one. No wonder, if their minds are set upon the truth, they fail to see any such in the mere alleged memory of past lives, or alleged knowledge as to the details of the future races of humanity thousands of years to come. The mildest criticism would perhaps be that all these things are the romancing of a disordered mind. But not so ever taught H. P. Blavatsky; not so have ever taught any of the great Teachers of humanity. There is never any "Yellow Journalism" in any of the methods of any true Teacher, no pandering to the unwholesome desire for sensationalism; all such is directly contrary to Theosophy, and is unequivocally untheosophical.

But the pity of it all is that those of the public who have not heard of the true Theosophy, see and hear these things put forward under the name "Theosophy" by deluded megalomaniacs (consult the dictionary if you do not know the meaning of this word) and so some sincere people may for a time be misled, while for the masses the sacred name of Theosophy is dragged in the dust. But the honest and sincere seeker after truth is not long content with this travesty and if he has been so fortunate as to go to the fountain head of Theosophical knowledge in this age, to the teachings of H. P. Blavatsky in her own words, he will soon be led to inquire further and find where those teachings are upheld in their purity. Fortunate indeed then if he can learn something of the true history of the Theosophical Movement, for he will soon find that the teaching given out by H. P. Blavatsky has been upheld and continued in its purity by her successors, William Q. Judge, and Katherine Tingley, and that the Theosophical Movement has not been left without a Guide and Teacher to carry on the Great Work.

Can one be unduly interested in the teachings of Theosophy? Not if those teachings are carried out in practice; for Theosophy teaches, in the words of H. P. Blavatsky in *The Key to Theosophy,* that "the duty of a Theosophist is to do his duty by every duty." If it can ever be said that one is unduly interested, it is because he is not really and vitally interested; for if so there would not be one single duty left unperformed, but his whole life would be ennobled, dignified, and beautified thereby. This shows the necessity of distinguishing between theorizing and practice; between the letter which killeth and the spirit which giveth life; between a mere intellectual conception and a vital interest.

And is the true Theosophy difficult to understand? Listen to what W. Q. Judge says of it: "unfathomable in its deepest parts it gives the greatest minds their fullest scope yet shallow enough at its shores it will not overwhelm the understanding of a child." And every student of the true Theosophy will bear this out. The main principles of Brotherhood, Karma, Reincarnation, the essential Divinity of Man; the Angel and the Demon in every man and the fight that must be waged by each one within his own heart; are these difficult to understand? Not so, they are comprehensible to the mind of a child. Yet one would not put *The Secret Doctrine* in the hands of a child, nor even in the hands of the average inquirer. No; for the latter there are the Theosophical Manuals, specially written to meet their needs; and other literature as they become ready to understand it. But let there be no mistake made; Theosophy cannot be understood by the half-hearted; it will not yield its meaning to a superficial gleaner, nor to one who seeks the pearls in its depths in order that he may appear wise in the eyes of men. But to the earnest student it answers back a thousand-fold, and for every sincere seeker who would fashion his life according to the ancient Wisdom, it floods the path with light. "Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you." This is the invitation and the promise Theosophy gives to all who come in full sincerity and honesty of purpose. No other teaching can give such hope to those seeking for the Truth. It eases the heaviest of life's burdens; it brings light into the darkest of earth's prisons.

STUDENT

THE THEOSOPHICAL ADDRESS AT ISIS THEATER

AS had been promised, the program at Isis Theater last evening proved to be one of the most interesting ever presented at the Sunday evening meetings of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

With the exception of two numbers by the full Râja Yoga orchestra the whole program was given by the Hanson family, Mrs. Estelle Hanson and her four daughters, the first four pupils of the Râja Yoga Academy at its inception by Katherine Tingley ten years ago at the International Theosophical Headquarters at Point Loma.

The program included a piano solo by the youngest, a violin solo, trio for two violins and piano, and another piano solo, all most charmingly and excellently rendered. Addresses were given by the eldest daughter, Miss Kate Hanson, and by Mrs. Estelle Hanson.

"Why are there so many failures in the Home Life? What is the Remedy?" was Mrs. Hanson's subject. She said in part:

"One's head grows weary and one's heart faint over the present state of affairs in the world. Where is the vaunted sacredness in a home life that breeds so many failures? Why is harmonious, morally healthy home life becoming so rare? The remedy of course would be for each man, woman, and child to begin to live in the light of the divine inner nature.

"Theosophy for men and women and Râja Yoga for the children would enable them to do it, and the work of the Theosophical Movement, in the student home life and the Râja Yoga training, are an example to all who will look, of the beginning of the application of the remedy all the world needs.

"The underlying cause of the failures is the non-recognition of the divinity within, and the consequent lack of a guiding principle.

"Many other causes have been bred by this forgetfulness of the inner self, and the contemplation of them marshals a host of truths most unpalatable to the majority of people.

"Ages ago the truth about the divine nature was known. It was forgotten by a race sunk in a dark cycle of its history. For over thirty-five years now the Theosophical Society has been before the public with the threefold object of bringing back to mankind this knowledge, of infusing a little more brotherly feeling into the race, and of doing tardy justice to the civilization and wisdom of eastern pre-Christian nations and literature. The work of this Society appeals to those who have not found help for their perplexities elsewhere — say in the churches for instance. For we may have many millions at command — as the churches have — we may have large popular organizations, and the support of influential factors, but we can never turn the downward trend of human nature on an upward path until women study the home life in a more thoughtful, conscientious way, simplifying it, laying aside what fosters only the lower nature and paying strict heed again at last to their own divine selves. . . .

"Katherine Tingley knew what she was doing, and it is with thankfulness that gladdens the inmost core of their hearts that these Theosophical student-parents see these results she worked for in their children. Can you imagine, you parents, what it is in ten or twelve years never to have seen or known of your children quarreling? Or ever seriously disagreeing — for some one is always ready to give in, having learned to be unselfish? Can you imagine what it is to find your children comrades, progressing on the upward path of moral endeavor — with a vigor unspoiled by years of forgetfulness of the divine monitor within? To find these little comrades loving all others like comrades; to know that these beloved children are now leading you, because you recognize in them a power of unbroken effort not early enough strengthened in you to have become firm enough to persist as theirs does?

"What of the co-operation of parents and children in a comradeship like this? I say it is the heart-force that will turn the trend of human nature upward. This force shall go out from home altars where women have learned from the Râja Yoga Katherine Tingley taught their children and from the Theosophy she taught themselves, to have a true conception of duty and become servants of that duty." — San Diego *Union*

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters *of the* Society *at* Point Loma with the buildings *and* grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything *of* similar nature, but are the Central Executive Office *of* an international organization where the business *of the* same is carried on, *and* where *the* teachings *of* Theosophy are being demonstrated. Midway 'twixt East *and* West, where *the* rising Sun *of* Progress *and* Enlightenment shall one day stand at full meridian, *the* Headquarters *of the* Society unite *the* philosophic Orient with *the* practical West

The Dual Mind

NEITHER modern religious teachings nor modern scientific psychology take any account of the duality of the mind, except in a vague and insignificant sense. They may admit that the mind is under a mixture of good and bad influences, but they regard it as all one mind, not as two distinct factors. The confusion in which they find themselves is the logical result of such an omission.

The Theosophical teaching as to the duality of the mind is that of the ancient Wisdom, and it clears up the problems of human nature in a manner that proves its truth. The following are some remarks by H. P. Blavatsky on this subject, mainly in her own words, but slightly paraphrased because they are taken from the midst of a long essay introducing other matters.*

The metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, "divine Mind," or *Nous*.

That which we call "Mind" and intellect in men is the pale and too often distorted reflection of the *Nous*.

The latter is virtually an entity apart from the former during the period of every incarnation.

Other names for these two principles are the Higher *Manas* and the *Kâma-Manas*. The former is the all-conscious SELF, that which reincarnates periodically — verily the WORD made flesh! — and which is always the same. The latter is the rational but earthly or physical intellect, incased in and bound by matter, therefore subject to the influence of matter; it is the reflected "Double" of the former, changing with every new incarnation and personality, and conscious but for a life-period.

The latter is the *Lower* Self, which manifests through our organic system and imagines itself the *Ego Sum*, thus falling into what Buddhist philosophy calls the "heresy of separateness."

The former we term INDIVIDUALITY, the latter *Personality*. From the former proceeds all the *noetic* element; from the second the *psychic* or "terrestrial wisdom," as it is influenced by the chaotic stimuli of the animal passions.

The above teaching asserts the existence of the Soul as a definite entity. Now what is usually understood by the word "Soul" in modern religious teaching? Something quite vague and unconvincing certainly. They say that the soul will be saved, through the sacrifice of Jesus Christ and the grace of God, and will enjoy everlasting bliss in the presence of God. But we have only the vaguest notions as to what it is that will be thus perpetuated. We know that at the end of an earthly life the physical body is entirely dissolved, together with everything else that can serve as a vehicle for the expression of the soul on earth. And it is taught that the favored soul proceeds at once into the "intermediate state" of peace and bliss, "with the Lord," awaiting the resurrection of the body. It is evident that the condition of the soul after the total deprivation of all its physical and terrestrial belongings must be something quite different from anything we know of at present. For virtually the whole of our personality depends upon the active functioning of the physical body; even during the temporary dissolution known as sleep, that personality disappears entirely, and only reappears when the body again wakes to activity. It would seem, then, that profound sleep affords the nearest approach we can make to a conception of the state of the soul after death.

And as to the "resurrection of the body" — what body can that be? If it is our earthly body, its resurrection would mean a relapse from the refined spiritual state into the former state of delusion; if it is a glorified body, then it is not a body in any sense of the word with which we are familiar.

In these vague religious teachings we can see the confusion caused by the want of a definite doctrine of the dual nature of the mind. The lower or personal mind, says H. P. Blavatsky, is virtually a separate entity during the period of a reincarnation—separate from its divine parent the Higher Self or Individuality. And its belief that it is the real self is a delusion. And the statement is also made that the difference between the two minds is a psychological and even a physiological question. Elsewhere in the essay from which we have quoted, the structure of the brain and of the bodily cells is considered, with a view to showing the relation of the Higher Mind and the lower mind respectively to the physical organism. It is stated that the Higher Self cannot act directly on the body, as its consciousness belongs to quite another plane; but the lower self is directly connected with the body. This lower self is thus intermediate between the Higher Self and the animal consciousness, and with it lies the mysterious *power of choice*, whether it will gravitate towards the animal or rise towards its Divine godlike counterpart.

The "*Word* made Flesh," or the "Christ," is the Higher Self of man, of which the Christian Gospels mystically speak.

* (See *Studies in Occultism*, Number III., "Psychic and Noetic Action," pp. 152, 153.)

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Beware lest you say that God is bringing you in because you are a good people. He is casting out the evil inhabitants of the land, but that does not mean that he is leading you in for your own goodness.

"Nothing in my hand I bring
Simply to thy cross I cling."

"By grace are ye saved." When at last I lay my head down to sleep, I shall expect to meet my Lord, not because of anything I have done, but because he died and gave himself for me. — Rev. Campbell Morgan in a recent sermon.

This amounts to a denial of the essential Divinity of Man. Effort is paralysed when people are persuaded that they have no Higher Self, but only a psycho-carnal nature, and that they must not absolutely rely on any efforts of their own but on the special favor of a deity.

The Theosophical teaching is sometimes characterized as presumptuous, and this merely because it can be so misunderstood as to lend itself to presumption. The unwise may mistake his lower self for his Higher, and exalt his mere personality into a god; but he does *not* represent any Theosophical teaching. The personality has to be mortified, according to the Theosophical teaching. But here again we run up against an error. For there are false ideas of mortification — the monastic ideas. Jesus sacrificed his personality, but he did not abrogate his Individuality; he made it very much felt. It is not pride but dignity that Theosophy would restore to humanity. And this by restoring the ancient sublime teaching of the Higher Self the Christ *in man*, the Word *made flesh*, which ecclesiasticism has so confused.

STUDENT

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"Thou Art the Path"

IN what sense can the spiritual Teacher say *I am the Way*, the Eastern pupil say to his Master *Thou art the Path?*

In this: that while the idea or ideal of his Master was held steadily and with devotion in the pupil's imagination, he found that his path of action was very clear and unconfused, his desire turned away from time- and strength-wasting directions. His nature was therefore becoming quickly purified; he was quickly approaching the great transformation when all the lead should become gold.

All our failings, even those towards which we are whirled with an energy that seems irresistible, are habits. There are merely mechanical habits, say a faulty way of fingering a typewriter. Such a fingering you would correct with a little care, each time you sat at work, till a new and better habit had replaced the other.

In a habit of action whose root is an animal desire for some sensuality, the real habit is not the act but the desire causing it, a desire which comes up with the coming about of opportunity. It is this which must be corrected. The correction is done in the same way as the other. When you sit down, so to speak, to the opportunity, and the desire awakes, another must be put in place of it and held steady. The reformed one and the old one will fight, just as the old and new way of fingering contended in the muscles. The fight must be set up every time, till the old one weakens, till the new one can hold its own for certain moments, till it can *waveringly* hold its own throughout the continuance of the opportunity, till it has *utterly* conquered and the old one no longer presents at all.

Holding in imagination the ideal of the inner self of the Master was found to be in itself a desire contrary to sensual desires, to any selfish personal desires, to be the light of conduct. A little more concretely it became desire to please the Master — whom the pupil always tried to feel as a presence about him — desire for his approval. In this way the pupil could say *Thou art the Path.*

This constant thought of the Teacher was found to do more than clear away the obstacles in the path. It was more than negative. It opened communication between the two minds so that the pupil began to discern the nexus of the world, the chain of cause and effect, the inner being of things, even as the Teacher saw them, through the Teacher's eyes. As his consciousness *cleared* (by his own efforts) it became also *illuminated* (by light coming directly from his Teacher). Our minds do not see the great chain of cause and effect that runs through the world, do not understand the great moving spiritual purpose that moves through and in these chains, because they are preoccupied with their own little desires, affairs, ambitions, wants. The cogs on the little wheel do not correspond with the holes on the great belt and so there is constant pain and irritation. That was found to cease as soon as habit was altered and the desire of the pupil ran with the wish (for him) of the Teacher. The mind of the Teacher had long ago been made one with the world-mind; that constituted his being as Teacher. And so through him the pupil was attaining the same unity. The Teacher could say *I am the Way.*

It is a truth that no man cometh to the "Father," the World-Self, save by one of these "Ways," whether in his outer consciousness he knows of the watching presence and help or not. The Hierarchy has never been broken since the very infancy of humanity. It is recruited by those who effect the transformation in themselves, who make all their lead gold and upon whom at once falls their part of the duty of replying to the aspiration of those who reach up hands to what may seem the chill and empty darkness, who yearn for a voice from what seems the absolute silence. How often does humanity know of or suspect the inner presence of its Teachers and Helpers? How often does it even recognize their *outer* personalities? How often is felt now the intense and redemptive joy of the pupil of old times when he could say, not in faith but in fullest realization, *Thou art the Path,* when he recognized the love that had so long sustained and energized his uncertain steps, a love as of father for the son that will carry on and carry out his every purpose? And the every purpose of those Teachers is the redemption of humanity back to perfect life.

STUDENT

China's Golden Cords of Solidarity

NOTHING so profoundly impresses the traveler in China as her complete reversal of the greater number of our manners and customs. . . .

The world generally believes the Chinese to have been always a stagnant nation, which is a great mistake. Changes in the fundamental form and character of the government have swept over China at frequent intervals with an intensity amounting almost to revolution.

Down through all the ages, from 1500 B.C. till today, certain forces run through her history like golden cords binding this great people into almost eternal solidarity. Among these are:

1. Belief in an omnipotent force — not always a person.
2. The deep sense of retribution, inevitable for all men.
3. Reverence, often changing its object, but ever there.
4. The sense of filial obligation, never diminishing, and extending even to the unseen personalities.

These are the great forces in life — individual and national — and in no land are they so powerful or so all-pervading as in China.—*Kenneth F. Junor,* M.D. in the *National Geographic Magazine,* September.

The above is quoted as illustrating the thorough revolution taking place in our way of regarding foreign civilizations; for the instance is not isolated but typical.

In praising other nations we should not assume a cynical attitude towards our own; and though we may mortify our vanity and arrogance as much as we please, our self-respect should be heightened rather than diminished by a generous recognition of that virtue in others. We are not Chinese and do not have to orientalize ourselves; but we may be inspired to be as true to our own noble traditions as other people are to theirs.

So that old copy-book aphorism to the effect that the Chinese have been engaged in the noble art of stagnating is to be relegated to the dusty shelf whereon lie *Sandford and Merton* and *The Fairchild Family.* Instead of stagnating they have been lasting — where other nations round them have bobbed up and then bobbed down again. And the explanation of their endurance is that they have remained faithful to certain virtues and always been bound together by a golden cord.

The idea that virtues make for survival will also strike some minds as unorthodox; is it not the strong arm and the cunning brain that make for survival? What has become of the "fittest"; some say they are still there but they are wearing pigtails.

The Chinese are so unwarlike that the quality is characteristic of them as a people. Yet warlike nations around them have been lived down or engulfed. This also is quite incorrect according to the copy-books.

Belief in an omnipotent force is either a superstition or a belief warranted by facts. Has the Chinese nation endured all these ages on a basis of superstition? The writer puts down belief in an omnipotent force as one of the reasons why they have held together. But this gives us hope, for do we not believe in an eternal *matter* which always *is* because there is nowhere else to put it, and in omnipotent *forces* which always act because they can't help themselves? We believe in absolute *isness* and absolute *mustness,* in fact.

The deep sense of retribution is a knowledge of the law of Karma, implying of course a recognition of reincarnation, without which the law of retribution cannot be understood. How does this belief compare with the belief that we can be saved from the consequences of our (evil) acts by the propitiation of a deity? Which of the two is the philosophical belief and which the heathen belief?

I was a witty (intelligent) child, and had a good spirit. Yea, rather, being good, I came into a body undefiled. — *Wisdom of Solomon,* viii. 19, 20.

Reverence, valued even more for itself than for its object — that is a quality that is apt to be unfashionable. But reverence has been sadly exploited and misdirected in our civilization, and there is a reaction against its abuse.

Chinese civilization is not only old but vigorous, and the writer mentions that a card from an imperial prince will convey one safely all over the empire, and he will be passed on from one set of courteous officials to another, even though these may not know each other's tongues. An imperial democracy, he calls the government; the sovereign is absolute, but only within the law.

In the hamlets some respected citizen is held as head man, and if any crime is committed he is held till the culprit is found. How does this compare with our extremely personal ideas of justice? Yet are we as unwilling to play the sponsor when it is a matter of credit? Would a mayor refuse to take the responsibility for good deeds accomplished by the citizens of his borough? Some mayors perhaps, but not all. We do not consider it just to hold a man accountable for what is done under his authority, or at least we do not carry out the principle very far. Yet it seems eminently logical from one point of view. It is certainly an effective system. What could be better adapted to promote responsibility—that invaluable quality? Imagine a system of government based on the principle of devolution of authority, accompanied by devolution of responsibility; the father responsible for his family, and so on through greater divisions upwards. But we see so many schemes for shifting responsibility to someone else.

The existence of this most ancient of all the nations, and the solid facts about the success of its ideals and practices, render it more difficult than ever for us to sustain that fond idea that Christianity is after all the last word

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of perfection in the matter of religion. May those who cherish this notion succeed in proving it if they can! Religion is as old as humanity, it is an affair of the human heart and understanding. Revelation is through the purified mind of man himself. Christianity is a local and national religion; it has had a wonderful history, but not more wonderful — even not so wonderful as some other religions. Religion is greater than religions, and it is Religion that will bind together the nations. STUDENT

The Minister's Side of the Case

I DON'T believe a minister of the Gospel can lead an honest life now. . . .

If he preaches the truth he will be condemning the lives of most of his congregation and offending them. Instead of preaching their convictions the preachers of the Gospel avoid anything that might tread upon personal grounds for fear of giving offense. The preacher passes over this and that, and lives a lie every day of his life in order not to offend the influential members of his congregation.

Thank God, I am earning an honest living now, and nobody can criticise me.

This is quoted from a newspaper as the confession of a minister who has left his church to become a street railway conductor. People have been blaming the ministers, but what about their congregations?

One quality shown by this gentleman's congregation was *materialism*. Materialism is often defined as a philosophical belief regarding the nature of the universe and so forth; but the word also stands for a spirit that has gripped hold of our civilization. It means the concentration of the affections on things that we can touch and see and eat, and the slighting of things that we cannot eat or wear. Look at the way in which these congregations, judging by the clergyman's words, value their religious interests and their ministers; exactly like the way in which some people seem to regard the value of education and the services of the teacher. Such people will try to engage a highly qualified man and expect him to do his utmost on the smallest possible salary, in return for which he is expected to combine the qualities of a teacher with those of a humble servant and to endure the scorn of the family butler. Here we seem to find the minister treated in the same way, and if so we do not blame him for protesting against such meanness; lucky for him that the pulpit has not deprived him of his self-respect.

How would it be for a minister to set up a church of his own and charge ten dollars admission? With a little borrowed money to start with, he might soon pay off his loan and make a profitable business. He would be playing the same commercial game as before, perhaps, but at least he would be top-sawyer.

The fact is that much of what goes by the name of religion is a sorry farce, to say the least, and the sooner it disappears the better, for it is doing no good. While there is of course much genuineness and sincerity to be found in the religious world, both in the pulpit and the pew, there is also a great deal of the other kind. And as this brings great discredit to the genuine kind, it is only just that a clear separation should take place between the two, so that the deserving may not be wrongly blamed nor the unworthy gain from the merits of the worthy.

When Theosophy and Theosophists are slandered, it is easy to see from which stratum of the religious world the attack proceeds.

Theosophy holds out the hand of brotherhood to all whose conduct proves the genuineness of their religious sincerity. As has frequently been observed, the old lines of cleavage in religion are giving way to new, and we can no longer distinguish people by their creeds but by their standards of life — the worthy and the unworthy. E.

Scientific Oddments

BY means of an electric coil which gave a spark 40 in. long, they discovered with the spectroscope an entirely new series of lines in the stars, some of which had never been seen before.

Quoted from a report of a lecture by Sir Norman Lockyer, F. R. A. S., and interesting as a commentary on those parts of *The Secret Doctrine* which describe the inchoate physical matter of which comets and other celestial bodies are composed, and the scientific objections based on the evidence of the spectroscope.

EXPERIMENTS as to the effect of radium upon the color of jewels indicate that radiation is a factor in the production of colors, but not the only one; impurities, as they are called, being another factor. Armbrecht, of London, experimented with white sapphires, which are pure oxide of aluminium. Two hundred of these were placed in contact with pure radium, and in two or three weeks most of them had turned yellow or orange. A few, which may have come from another source, turned green, pinkish, or amethyst, and fewer still to a rose color. Two or three turned slightly blue, but not enough to match the natural sapphire, which owes its color to titanic acid, manganese, and oxide of iron. Pale emeralds were darkened, but not sufficiently to imitate the true gem. Diamonds were bleached; amethysts can be turned into smoky or yellow topazes. The process is not commercial, owing to the prohibitive cost of radium and to the fact that artificial stones virtually identical with the real can be made so cheaply.

AN enormous electromagnet was constructed many years ago for the purpose of ascertaining whether any effect would be perceived from placing one's head between the poles, and the result was negative. But now Professor Silvanus Thompson has announced in a paper before the Royal Society of London that a powerful *alternating* magnetic field does produce such an effect. An alternating electric current is passed round a specially constructed magnetizing coil, and the head is inserted into the coil in the dark or with the eyes closed. Over the whole region of vision there is perceived a faint flickering illumination, colorless or of a bluish tint. The experiment has succeded with all upon whom it has been tried. Even with the eyes open and in daylight, one is conscious of a sensation of flicker superimposed upon the ordinary vision. The effect varies in intensity according to the intensity of the field.

FEW people have ever thought that it is possible for the moon to rise earlier and earlier on successive nights, yet such is the case under the requisite conditions of terrestrial latitude, time of year, and position of the moon's node. A writer in the *English Mechanic* gives this table for Lerwick in the Shetland Isles in 1895 (and of course in 1893, etc). The time of rising is defined as the moment when the zenith distance of the center of the disk is, allowing for the usual sources of error, 90°.

		h.	m.
Sep.	30	5	10.4
Oct.	1	5	8.9
	2	5	7.3
	3	5	6.0
	4	5	4.3
	5	5	3.4

(Greenwich mean time)

A similar anomaly occurs during the fortnight before Christmas when, although daylight is growing shorter, the sun sets daily later. This is an illusion due to the fictitous mean-time-sun drawing rapidly nearer to the real sun at that time of year.

AMONG patents that have been granted in the United States, as mentioned in the *Scientific American,* are the following. A register to be permanently attached to a hen to indicate the number of eggs she lays. A process for laying on a city's milk supply in pipes. A bed which throws out the sleeper at dawn. A device to be placed in the mouth to prevent snoring. A rubbing-post for animals which releases a medicated fluid upon their itching skin. A farmer in Europe is said to have invented a pair of stilts to be worn by one of the horses when plowing with a pair on a hill-side, so as to bring it on a level with the other horse. Many of the patents are of so ordinary a kind that we infringe them every day. Perpetual motion machines cannot now be patented unless the specification is accompanied by a working model.

AN astronomer announces that the satellite Io of Jupiter shows a conspicuous flattening which is probably greater than that of any other known body in the solar system; it amounts to 1.4. This should surely help to disprove the theory that polar compression is due to rotation acting upon the fluid mass of the uncooled body. Attempts have been made to connect the figure of the earth with the theoretical figure as derived from calculations of the effects of the centrifugal force. But there is by no means an agreement as to what the proportions between the equatorial and polar diameters are. But when we apply the rule to other bodies, we find that the flattenings of their poles are not consistent with what would be calculated from their angular velocities, though one school text-book at least cites in support of the theory figures which as a fact, do not support but refute it. The point is mentioned in *The Secret Doctrine* (I. 593), among other points wherein the dynamical theories of modern astronomers fail to account for the observed facts, thus rendering their explanations incompetent as objections to the teachings of Occult Science. The rotation period of Io is given as being equal to that of its revolution, which is rather more than a terrestrial day and night. According to the dynamical theory of compression it must have been whizzing around at a much greater speed when it was fluid, and this leaves to be accounted for the fact that it is now going around only once a day. Besides, the calculations as regards the other bodies are referred only to their present angular velocities.

THE OBSERVER

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Art Music Literature and the Drama

Opportunities for the Painter in California and the South-West

SOME years ago a noted American writer published a series of articles upon California under the title "Our Italy," and the name was well chosen. We now see a rapidly increasing appreciation of the unique charm of this magnificent region, both for its natural features and its possibilities for a higher development of the race. A contributor to the *Boston Herald* has written a highly favorable, temperate, and convincing eulogy of the great South-West, particularly in relation to the work of the landscape painter. Each part of the United States has its own beauties, but there are no States in which such a variety of artistic material can be found as in California and its immediate neighborhood. It is no wonder that as the *Herald's* writer says:

> California has produced some first-rate painters, and many Eastern painters who have gone there to live have found an abundance of interesting material. California is a vast empire in itself . . . and affords an inexhaustible variety of natural scenery, which is in almost every respect entirely different from what one sees in the East. It is like entering a new country, and the Californians speak and think of their State as a country in itself, distinct and separate from all others and superior to all others. Their pride in it and their loyalty to it are something extraordinary.

He points out that the country is not only beautiful and interesting to the ordinary observer, but is what the artist calls paintable, in the highest degree. The domestic architecture as a whole is picturesque and fits in with the landscape, and there are many old Spanish remains which strike a distinctive note, reminding one of the characteristic buildings of the Mediterranean countries, whose climate is almost exactly reproduced in California.

Even the desert regions of California and the South-West come in for a large share of praise, and rightly. In contrast to the luxuriance of the San Gabriel Valley, the orange and lemon groves of Southern California, or the magnificent sublimity and richness of the Yosemite district, the wide-spreading sandy and rocky deserts have the power to produce an impression of solemn awe and mystery which is worth traveling far to receive. The deserts seem to whisper the strange story of the far past when they were the scene of a civilization whose memory has been preserved only in a few vague traditions. The writer says:

> It seems almost impossible to do justice to their grim and superb and majestic aspect, to convey the lasting and indelible impression that they make upon the imagination. Here, surely, are motives of the most wonderful and interesting sort for the painter. . . . So, while the majority of travelers vote the deserts of the Far West an unmitigated bore . . . I am sure that the artist will find these wonderful regions, as I did, a revelation of new wonders, and a strange, unforgettable, majestic spectacle. . . .
>
> Egypt, I fancied, might give one sensations akin to these, and when I met Joseph Linden Smith, a few days after my return, I mentioned this suggestion to him, who has traveled everywhere. He said at once that the Great American Desert was very like Egypt, and added that it was the most interesting thing in the transcontinental journey.

Southern California might be called the land of magnificent distances; there is a breadth and expansion in the outlook which is very impressive to newcomers. Even in the more arid places where there is little natural forest growth and the luxuriant vegetation that immediately springs up under human labor has not yet been established, the brilliant atmosphere, the sunshine, the wonderful sunrises and sunsets, the rich and varied colors of the cliffs and the soil and the exquisite contours of the Sierras and the ocean bays, have a beauty which is full of charm. And as irrigation is rapidly extending the eucalyptus groves, and the orange, lemon, and olive orchards, the landscape is continually approaching nearer to the romantic aspect of the Italian and French Riviera.

Its equable climate makes Southern California an ideal painting-ground for artists. It is said that even the character of the people of this most favored portion of our country is already showing signs of favorable modification arising from the environment. It is no wonder that Katherine Tingley chose Point Loma for the site of the City of Learning, Esotero, the International Center of the Theosophical activities which are destined to lift humanity to a higher plane, in part by leading the people to a closer communion with the great Mother, Nature; for it is in the loveliest land in the world.

ART STUDENT



Lomaland Photo. and Engraving Dept.

"THE SPANIARDS," HAMPSTEAD HEATH
IMMORTALIZED BY CHARLES DICKENS

"The Spaniards"

OF the innumerable inns made famous by Dickens few have suffered less from the passage of time than "The Spaniards" at Hampstead Heath, London. In the "thirties" Hampstead was merely a pleasant country village; now it is very different; but the old hostelry has not changed noticeably since the time when Dickens chose its Tea-garden for the scene of the tragi-comedy of Mrs. Bardell's arrest for the costs in her breach-of-promise case against Mr. Pickwick. Dickens mentions the time taken by Mrs. Bardell's ill-assorted tea-party to ride in the "stage" from near her house in Goswell Street to "The Spaniards" — two hours — a striking contrast to present-day means of conveyance.

"The Spaniards" is associated with Dickens in another way, for it was a meeting place for many of the ringleaders in the Gordon riots of 1780, that semi-revolution over the action of Parliament in repealing some of the unjust laws which deprived certain classes of British subjects of civil rights on account of their religious beliefs.

In *Barnaby Rudge*, Dickens paints a vivid picture of the terrible period through which London passed while the fury of the mob was at its highest, and also of the terrible revenge taken by the authorities when the tumult was checked. Incidentally, he gives examples of the fearful inhumanity of the law at that particular period of darkness when people were hanged publicly for offenses which now would receive little or no penalty. For his sincere efforts in the cause of humanity, freedom, and brotherhood, Dickens deserves the admiration of all who look forward to and work for a brighter future.

STUDENT

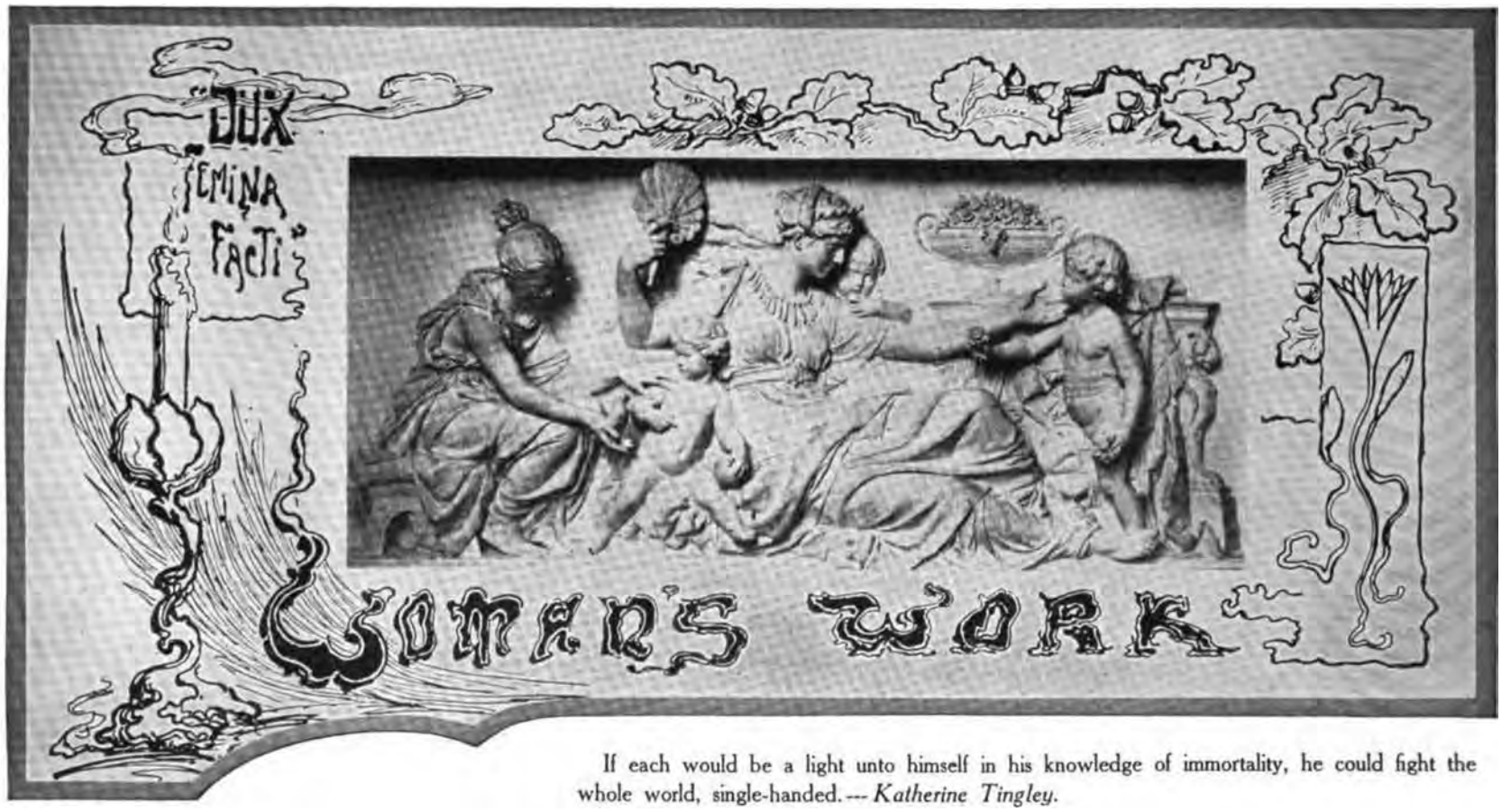
Swedish Ecclesiastical Art

THE *Westminster Gazette* contains an interesting account of a recent exhibition of ecclesiastical art treasures in Sweden. The exhibition was held in the interesting and curious old town of Strängnäs, on the Mälar Lake.

The town was happily chosen as it is itself a quaint commentary on an older time. In it stands a church that was founded in the twelfth century, although not completed until some centuries later, thus standing as an exhibition of its own in the development of Swedish architecture. Says the correspondent:

> The exhibition is one of Swedish Ecclesiastical Art, and its organizers have succeeded in gathering together a remarkable collection of the little-known medieval wood carvings that have long been treasured in out-of-the-way village churches. There are seated Madonnas, showing traces of French influence, eight centuries old; crucifixes and figures of saints that the people of Gothland, acquiring their skill from Saxony, carved in the thirteenth century; altar screens from Södermanland and Lübeck. H. H.

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If each would be a light unto himself in his knowledge of immortality, he could fight the whole world, single-handed. — *Katherine Tingley.*

The Revival of Pageantry---I

Lomaland Pageants, Initiated Ten Years Ago, Mark the Opening of a New Era in Modern Dramatic Art

PERHAPS no single departure of the last decade has promised more in the way of lifting dramatic forms and factors to the plane of education and general bewitchingness and glamor than the revival of pageantry, that one-time popular symbolic picturing of religious truths or historical events. A most interesting historical account of this revival is given by Frederic J. Haskin in a contemporary, but the writer falls into the rather serious error of placing the beginning-date of this revival in 1905 instead of in 1899; a blunder the more serious because it cuts down to half its due portion the real life-length, up to date, of this "modern revival"; and also because it involves all the difference between a little ivy-grown English town of eight-hundred souls and a gigantic, sun-kissed height in California, washed by the waters of the Pacific and sentineled by range upon range of distant mountains.

Mr. Haskin dates the beginning of modern pageantry to the historical out-of-door spectacle enacted in Sherborne, England, in 1905, and his article is fascinating and commendable in its tracing of this new dramatic departure from Sherborne's effort, to those of Bury St. Edmunds, Warwick, Chelsea, and Oxford, in England, on to the pageants of Boston (in June 1908); of Quebec when the city celebrated its tercentenary; of Evanston, Illinois; of Philadelphia; and also the Fulton and Hudson pageant of last year in New York. He refers also to the Harvard pageant-drama of "Joan of Arc," given in the great *stadium,* before 15,000 spectators.

But one who is familiar with the facts — as indeed all must be who have kept in tolerably close touch with the New York, California, and English journals — reads the article with a growing sense of surprise; for not only was what might be termed "the modern pageantry-movement" inaugurated by Katherine Tingley, Leader of the International Theosophical Movement, Foundress of Râja Yoga Schools and Colleges throughout the world, and Foundress-President of the Isis League of Art, Music and Drama, but, in addition, Katherine Tingley sounded the keynote of *the pageant as an educational factor.*

THE theater was in some respects the most important of Greek institutions. In it pageants and ceremonials of many kinds took place. . . .

"He who runs may read." Is it not plain that the ancient mystery-dramas shall be revived, and that speedily? Events move swiftly these days and almost before we waken to our longing the longed-for event is at hand.

In the flowing sentences of the Platonic dialogue, the true philosophy of life, so long obscured, is once more given to the world in such manner that no antagonism is aroused, only respect. The simple Greek and Egyptian costumes, the devotion and fire of the players, the music, the simple yet fitting stage accessories, all bring back to the consciousness of the spectator the spirit of a better time, of higher ideals long passed away but now under cyclic law to be restored. Such were the mystery-dramas of ancient Egypt, when rhythmic motion was the symbol of the soul's freedom as was music of its aspirations.

Already is come the Teacher who shall do for America what Aeschylus would have done for Greece had the people permitted. Already the soul of humanity has sent forth its challenge. The symbolic dramas enacted in Lomaland but presage the grander, fuller art which is to come.

From *Mysteries of Heart Doctrine* written in 1901.

Briefly, the Isis League of Art, Music and Drama was founded in the city of New York in June 1898, four months after the great Chicago Convention at which the Theosophical Society legally became an integral part of the larger body then and there organized — THE UNIVERSAL BROTHERHOOD. It was of this larger body also that the Isis League of Art, Music and Drama constituted a department, and its objects were then announced to be as follows:

1. To emphasize the importance of Art, Music, and the Drama as true educational factors, and
2. To educate the people to a knowledge of the true philosophy of life by means of dramatic presentations of a high standard, and the influence of the grander harmonies of music.

In April of the following year (*1899, just six years prior to the date of Sherborne's pageant,* which is credited by Mr. Haskin with having marked the beginning of this modern revival) the members of the Isis League, at the initiative and under the direction of Katherine Tingley, gave their first pageant, a spectacle of unexampled gorgeousness and elaborate setting. In a series of dramatic scenes, tableaux, and processionals, with hundreds of performers taking part, the *Eumenides* of Aeschylus was given a more finished and masterly interpretation than it has had, according to well-known critics, since the skies of Greece looked down upon the recital of its lines by the Athenians themselves.

This drama had previously given by the Isis League, both in New York and Buffalo, calling forth unreserved endorsement from such critics as Professor Fowler of Columbia Institute, and Dr. Alexander Wilder, the Greek scholar and critic. The musical papers commented favorably as did also the daily press, and the more liberal among the clergy were a unit in commendation.

But it was not until 1899, the following year, that Katherine Tingley was able to command the environment suitable for a true pageant. This environment she found in Southern California, on the crest of Point Loma, or "Loma Hill," a spot which, in panoramic beauty and

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in the quality of its atmosphere, topography, and color-effects, strangely resembles Greece.

More than a brief description is impossible but a few facts should be presented to establish the claim of its having been a pageant of unusual elaborateness and splendor and *the first, beyond all cavil or question, since the old art died.*

The environment chosen by Katherine Tingley was the site of the School of Antiquity, the corner stone of which had been laid by her a little more than two years before (on February 23, 1897) at the conclusion of her first tour around the world. Those familiar with Southern California know what an April out-of-door environment must have been like. The winter rains had passed and the whole of Point Loma was carpeted, literally banked, with wild flowers and fragrant, blooming shrubbery. The sky wore the intense, semi-tropical blueness peculiar to early spring, a blueness which was reflected in the Pacific, whose waves lapped ceaselessly the Lomaland cliffs far below, and which was suggested, tinged with purple, in the distant mountains, which rose in lofty grandeur beyond the city and bay. The climate was mild, perfectly adapted to the costuming appropriate for such a pageant, and the actor-students, already in training from the indoor performances previously given, were able to give the Lomaland pageant a touch of completeness that made it unique and memorable.

This drama-pageant, following closely the text of the original (Miss Swanwick's excellent translation), was presented in two scenes, the first representing the outer court of the Temple of Apollo at Delphi, with a veritable mountain representing Parnassus in the distance. There were a few large yet simple "scenes," painted by an artist member, sufficient to give the appearance of the Greek Temple at whose altar the Pythoness was seen praying as the pageant opened. But as little of man's handiwork as possible was added to the almost perfectly adapted nature-environment.

The second scene represented the Temple of Pallas-Athena-Parthenos on the Acropolis, and the School of Antiquity corner stone (symbolically, to those who knew the purpose and plan of this School) was utilized as the pedestal upon which was placed the voting-urn of the twelve Areopagites.

Any detailed description would make the present article too long, and probably in the end would fail to convey the bigness of impression which the pageant itself conveyed. The costuming was done under Katherine Tingley's personal direction by members of the Woman's Exchange and Mart (an activity founded by her in New York City early in 1897) and it followed in every detail the dress and accessories of the Greeks of Aeschylean days. The recently discovered "Hymn to Apollo," believed to have been written in the third century B. C., and sung at the Mysteries, was rendered; its (to us) strange progressions and five-four time heightening the archaic effect to which the nature-environment was so perfectly adapted; and all of the music, especially composed for the occasion by a League member, was archaic in content and form.

The hundreds of performers, grouped or in processional; the twelve solemn Areopagites; the dark-robed Furies or *Erinyes* who were later changed by Athena's magic into white-robed flower-garlanded *Eumenides* or dispensers of light, peace, and joy; the bands of youths with lute and trumpet; the bands of maidens with garlands and song; the escort of women with torches approaching Athena as she struck the keynote of justice in Orestes' behalf, to escort her thence over hill and through winding canon-path, their flaming torches held aloft, their stately, archaic, rhythmic song rising like an incense of love in the clear California air as they passed on — all this rendered the pageant one never to be forgotten by those who witnessed it.



Lomaland Photo. and Engraving Dept.

OUT FOR A MORNING RIDE

But perhaps the climax, dramatic as also spectacular, centered in the arrival of Athena, majestically entering in a classic Greek chariot drawn by two horses of spotless white.

From the moment of that entrance one felt the *dénouement* pushing its way to recognition; it was the beginning of what old Aristotle used to call "the untying of the knot," and from that moment until the last actor in the pageant passed into the distance and the last faint song-note had died away over the hills, there was felt but the mighty spirit of some forgotten and wiser age dominating and using all things, music, actors, *all*, in the service of a great ideal, an ideal far beyond the present day's reck or care.

To describe this pageant adequately is impossible because it was not intended to be merely historical, nor merely a Greek expression, nor merely spectacular. It was intended — so stated by Katherine Tingley beforehand and evident in every touch of the devotion contributed by her actor-students — to stand as a great educational pageant, an uplifting factor in human life *on spiritual lines.*

Those who recognize the existence of interplay and constant inter-blending of finer forces below the surface of life will not question that the vibrations of this high keynote must have been felt and responded to in the most distant quarters, and that they were and still are a shaping factor in the modern pageant as such, even though none other, so far as we know, has been deliberately put forth as a spiritualizing, as well as ordinarily educative force.

Those who think it impossible that so wide a span as half a world could be covered by this unseen something, can be referred to the newspaper comments on this pageant of 1899, comments which were reprinted in England; and also to the fact that the *Eumenides* was later given in Brighton, England, by English members and under Katherine Tingley's direction, not as a pageant, to be sure, because both climate and environment (it was given at Brighton in October, 1899) made that impossible, but following the Lomaland pageant as closely in detail as an indoor presentation would permit, and following it absolutely in the spirit of moral service to humanity.

In the following year (1900) a second pageant succeeded the first, this, not only directed and its performers drilled by Katherine Tingley, but originated by her in all its details of action and of text. The subject was *The Travail of the Soul,* and it was, in reality, a mystery-drama in pageant form, in which the symbolic struggle of the Soul on its long pilgrimage to liberation and the light was depicted. In it the central figure or heroine represented the human Soul and the *dramatis personae* otherwise, the elemental forces about that Soul, struggling to influence and gain the mastery over it — the desires and the aspirations, the lights and shadows of consciousness, the temptations inner and outer; all the forces, in short, that make for or stay the Soul's progress to a knowledge of its Divinity and of life's true purpose.

To describe this pageant in detail would be to subject to misunderstanding many things that the originator of it is not yet ready to make public except when she is personally present to direct. It was announced as the first of a series of similar mystery-pageants, depicting in symbolic form the pathway of Spiritual Light as it is traversed by the Pilgrim-Soul of Humanity.

Although this, too, was presented in Lomaland, a different environment was chosen for the sake of utilizing the partially completed Aryan Temple. This temple is circular in form, large, and the whole interior, now covered by a dome of purple glass, was then open to the sky. As the procession of torch-bearers wound in and out, chanting to the strains of archaic music especially composed for the occasion, the effect of the moonlight falling upon the figures, here and there broken by shadow of pillar or pilaster or projecting cornice, was magical in its mysterious beauty. The central rôle was interpreted by Katherine Tingley herself.

One wondered what Shakespeare would have made of such a theme. STUDENT

(TO BE CONCLUDED)

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OUR YOUNG FOLK

SUMMER PAST

NOW the summer all is over!
We have wandered through the clover,
We have plucked in wood and lea
Blue-bell and anemone.

Now the merry days are over!
Woodland tenants seek their cover,
And the swallow leaves again
For his castle-nests in Spain.

Shut the door, and close the blind:
We shall have the bitter wind,
We shall have the dreary rain
Striving, driving at the pane.

Send the ruddy fire-light higher,
Draw your easy chair up nigher,
Through the winter, bleak and chill,
We may have our summer still.

Here are poems we may read,
Pleasant fancies to our need;
Ah, eternal summer-time,
Dwells within the poet's rhyme!

All the birds' sweet melodies
Linger in these songs of his,
And the blossoms of all ages
Waft their fragrance from his pages.

Ina Coolbrith (*Selected*)



Lomaland Photo. and Engraving Dept.

SUNSHINE ON THE HILLSIDE IN LOMALAND

How Photographs are Telegraphed

HAVE you ever watched a man with a camera, how he opens it out, puts up an easel, takes a picture, folds it all up again and is off? Packed in a neatly bound case, the whole apparatus is easily carried about. But it is still more interesting to see him stop at a telegraph station, open a small wooden box which he carries by a leather handle, and proceed to send over the telegraph wires to some distant place a picture or a photograph.

Let us see how this is done. Inside the box is an electric motor, that is to say a mechanism run by electricity. This is made to turn round and round by an electric battery, or several cells where the electric current is made. Around the shaft of the motor, that part that looks like an axle between two wheels, is placed a brass cylinder, fitting on it like an empty spool on a lead pencil put through it. There is a little needle called a stylus fastened at one end of the axle and so placed that its point traces the entire surface of this cylinder as it rotates, going round and round it as a spiral wire would. Two wires lead from the needle to the outside of the box and when these are connected with a telegraph instrument, the electric current will flow through the needle and out into the wires leading to another telegraph station.

Now then, if he wants to telegraph a picture or a photograph, he must first have it printed on a sheet of very thin tinfoil or lead-paper. This he can do himself if he has a camera, or he can get the nearest photographer to do it for him. He then wraps his tinfoil picture around the brass cylinder and turns on the current. The motor will revolve and the needle will trace every little line and indentation on the picture. As it does this, it sends every tiny message — line, dot, or dent — over the wire to the instrument that receives. The receiving instrument has a similar needle placed over a sheet of paper also wrapped around a cylinder. This paper has been treated with chemicals so that it will record the faintest movements of the needle. So every little message received from the sending instrument by this needle is written down, as it were, on the paper, and the picture is exactly reproduced.

Just think how wonderful it must be to watch the little needle draw the picture. Where there is a light place it will make faint marks and where it should be dark, it will make heavy black marks, and so on. Part by part the picture grows, until we can see maybe a tree, a house or a face.

It is said that picture telegraphy will become just as valuable for use in many varied ways as the telephone and telegraph are. The great force, electricity, which can be made to do so much work for us, excites increased interest with every new invention. Does it not make us feel a new reverence for the great power that lies hidden all around us in nature, so familiar yet so unknown to us?

K.

Interesting Facts

AT the Brussels International Exposition there is an interesting and instructive road. It is divided into short lengths, each division of the road being built according to the methods used by some nation at a particular period; so that in passing over it one actually experiences the history of road-making from the time of the Roman to the present day civilization.

IN Santo Domingo de Basco on the Island of Batanes, in the northernmost province of the Philippine Islands, the women wear an odd-looking headdress made of grass, and what is odder still is the custom they have of lifting it from their heads whenever they greet anyone. This island is completely isolated for one quarter of the year on account of the storms which sweep the coast, preventing the landing of ships.

HAVE you ever heard of iron-fishing? About two tons of iron a day can be caught by fishing for it in the Swedish lakes, on the bottoms of which tiny fragments of iron ore lie in layers sometimes eight inches thick. In winter a hole is dug in the ice and the fishing is done through it and in summer rafts are used by the iron-fishermen. The curious part about this iron bed is that it renews itself and is ready to be scraped up again in thirty years.

IT has been suggested that the hundred years of peace between Canada and the United States, that have passed since the close of the War of 1812 be celebrated by building one of the finest bridges in the world over the Niagara River above the Falls.

THE great German poet, Goethe, said in 1827 that when the western part of the United States became settled, some shorter route from the Atlantic to the Pacific Ocean would be needed, and he predicted that a passage would be cut across from the Gulf of Mexico to the Pacific, the Panama Canal, in fact.

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THE CHILDREN'S HOUR

"It Wasn't Me"

"MOLLY," asked her aunt, "who was that naughty little girl whom I saw from my window pulling up the seedlings? I am afraid it was Molly Marcus!"

Curly-haired little Molly returned her aunt's gaze gravely and reflectively.

"Yes," she said at last, "it was Molly Marcus — but it wasn't me."

Puzzled, her aunt turned away. "She often says such strange things; it seems so queer that a baby of three should reason out things in the way she does, don't you think so May?"

She appealed to her cousin who just then came up. But Molly had seen her too and with a scream of delight threw herself into her arms and the two went off for a walk down the garden.

"May has such a way with children," said Mrs. Collins. "She is a born teacher; no wonder her school prospers so."

"Auntie May," said the little one, "the black thing got into my house this morning and it pulled up Aunt Florrie's plants."

"Oh Molly, how could you let it? The poor plants were just beginning to grow."

"*I* wanted to see them grow," she answered, "and then that naughty little thing in me said 'Pull them up.'"

"And you never saw anything after all and only made Auntie sorry."

"Does the naughty little thing always make somebody sorry?" asked Molly.

"Always, sooner or later," said Aunt May. "If you had listened to your Heart Fairy, she would have told you that plants grow from the inside, just as you do, and if you love them very much and learn to do what the Heart Fairy tells you, some day you will understand and be a wise, helpful little girl."

"Something inside me said 'Don't.' Was that the real me?"

"Yes, dear; learn to love and listen to and obey your real self, and you will grow so happy and good; but remember you must want to be good, or you will forget to listen. And now shall we go on learning our song?"

"I love the songs you teach me," said Molly; and soon her sweet little voice was singing

All the little children shining sunbeams hold;
In their hearts they're hidden, blossoms to unfold.
Joyous little sunbeams, making hearts so gay,
Chasing back the shadows, coming every day.

Back came a radiantly happy little girl to her mother.

"May," asked Mrs. Collins earnestly, "what is your secret with children?"

"Katherine Tingley's teaching," answered May brightly. "'Get into sympathy with the Souls of your children.' I try to do that and make them feel that they are Souls, ages old, like you and me, and not merely little bodies here to gratify their senses, eating, drinking, and playing. Teach children to be useful and helpful and they will be happy, and the real self will speak so clearly that the tiniest willing ears can hear." ETHNE



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A LOTUS BUD

WHAT THE WINDS BRING

WHICH is the wind that brings the cold?
The north-wind, Freddy, and all the snow;
And the sheep will scamper into the fold
When the north begins to blow.

Which is the wind that brings the heat?
The south-wind, Katy; and corn will grow,
And peaches redden for you to eat,
When the south begins to blow.

Which is the wind that brings the rain?
The east-wind, Arty; and farmers know
That cows come shivering up the lane
When the east begins to blow.

Which is the wind that brings the flowers?
The west-wind, Bessy; and soft and low
The birdies sing in the summer hours
When the west begins to blow.

Edmund Clarence Stedman (Selected)

Bruin

DEAR old Bruin — who does not know him? In our picture-books we find him dressed up in all sorts of fashions. In the stories of enchanted castles, sleeping princesses, and brave knights, he often plays an important part. We have come to love him, the clumsy beast. There is no end of stories about him. The bear and the fox are favorite subjects in folklore, and always is poor Bruin outwitted by the fox. Of course it was one of Foxy's tricks that made him lose his tail.

One day Bruin met the fox on the ice of a little lake. "Good morning, Foxy, what are you doing here so early?" said the bear.

"Well, Uncle, I am fishing," answered he, thinking that he would have some fun again. "You really must try it too. It is a delightful sport. You just stick your tail down into that hole and keep it there until you feel something biting good and hard. Then you draw it up again with a quick pull, and you will have the most delicious fish. Good luck, Uncle Bruin! I have to hurry home," and off he ran, shaking with laughter.

Bruin was in a happy mood that morning and thought it would be interesting to try. He sat down and put his tail into the cold water. Soon it began to smart, but he sat still. Suddenly he felt a hard stinging pain. "That certainly must be a big fish," thought Bruin, and pulled his tail up with a quick jerk. But alas! while he was sitting there his tail had frozen stiff. It broke, and — he had only a little stump left. "Foxy, Foxy, you rascal," he cried and ran into the woods to hunt him up. But Foxy lay hidden under the roots of a big fir-tree and took care not to show himself.

Everybody knows how Bruin loves honey, and Foxy knew that too. One day when he met him out in the forest, he said "Brother Bear, how would you like some honey? I have found a bumble-bees' nest, you know, and I will let you have a lick, as we two are old friends." "H'm, h'm," said the bear, and his mouth watered. "Just lift that leaf there and suck," said Foxy. Well, so he did. But — oh! oh! oh! What had Foxy found? Instead of sweet honey there came out of the nest a host of wasps. They bit his mouth and his eyes; they clung to his fur. He was desperate, and Foxy found it best to disappear in among the trees. From that day there is nothing Bruin dreads as he does wasps.

Bruin, Bruin, why did you believe that cunning fox? B.

Work with the Law of Least Resistence

A GREAT oak, standing on the edge of a river, was uprooted during a violent storm and fell into the water. While floating down stream the oak observed some slender reeds growing in the river.

"How, pray, did you survive the storm," cried the oak, "when I, who am so much stronger, fell?"

"That is easy to explain," answered the reeds. "You resist the strongest winds that blow, while we sway with the gentlest breeze." J.

WE never repent of eating too little.
— *Thomas Jefferson*

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OCT.	BARO-METER	THERMOMETERS MAX	MIN	DRY	WET	RAIN FALL	WIND DIR	VEL.
10	29.555	69	58	59	59	0.02	N	1
11	29 658	68	59	59	59	trace	NW	15
12	29.802	65	56	60	53	0.00	NW	6
13	29.716	64	53	61	54	0.00	SE	2
14	29.568	67	54	55	54	0.95	E	4
15	29.665	62	53	56	55	0.65	SE	2
16	29.806	61	55	60	56	0.59	E	1

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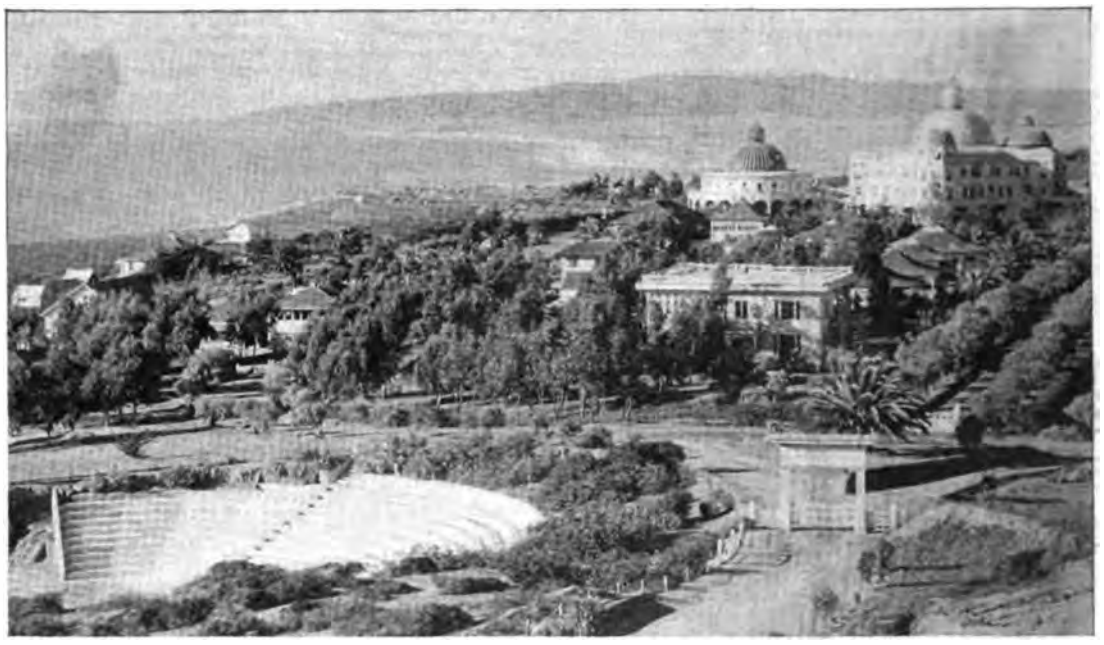
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Vol. XIII — Truth Light and Liberation for Discouraged Humanity — No. 52

CONTENTS

Pages 2 & 3 — EDITORIAL
The Illusion of Life and Its Lessons
All Forms are but Manifestations
An Age of Body-Worship
The Ideals of Commercialism
Evils that need not Exist
An Energy demanding Better Outlets
The Need for a Living Philosophy
That which *is* of Consequence
Similar Times Ages ago
Man Everywhere
For the Soul's Experience
The Optimism of Truth
Inter-Racial Congress
Karma-Nemesis

Page 4 — TWENTIETH CENTURY PROBLEMS
The Lay Prescription
Literature and Print
"Resignation"

Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.
The Serpent Mound of Loch Nell
The Serpent Mound, Loch Nell (*illustration*)
Mykenaean Art among the Ainus

Page 6 — TWENTIETH CENTURY SCIENCE
The Reaches of Memory
The Box of "Centers"
Gravity and Magnetism

Page 7 — NATURE STUDIES
A Problem for a Plant
Sherburn Lakes, Montana (*with illustration*)
North Platte Reclamation Project (*with ill.*)
Animals that Do Not Drink

Pages 8 & 9 — STUDENTS' PATH, ETC.
Verse Music
Autumn is Here (*verse*)
A Sign of the Times
Capital Punishment
Katherine Tingley at Isis Theater

Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
The Attainment of Brahman
Getting Ahead of the Enemy
Ripples of Real Life

Page 11 — GENERAL
Katherine Tingley at Isis Theater (*continued*)

Page 12 — GENERAL
Katherine Tingley at Isis Theater (*concluded*)

Page 13 — ART, MUSIC, LITERATURE AND DRAMA
A Bungalow Residence, Point Loma (*illustration*)
The Value of the Bardic Records

Pages 14 & 15 — WOMAN'S WORK
The Revival of Pageantry — II
Athena and Her Chariot (*illustration*)

Page 16 — OUR YOUNG FOLK
Swedish Children Honoring the Memory of Victor Rydberg (*with illustration*)
Rebirth (*verse*)
Paper and Its Usus

Page 17 — CHILDREN'S HOUR
A Wise Choice
The Children of Dr. L. F. Wood at Point Loma (*portrait*)
The First Lotus Children to Come to Point Loma

Pages 18, 19 & 20 —
Meteorological Table; Advertisements; Book List

The Illusion of Life and Its Lesson

IN Theosophical literature the illusion of material life is frequently referred to as something which is necessary to be overcome before an approach to Reality can be made. This is erroneously taken by superficial critics to mean that the illusion under which we live is a mistake on the part of Nature, and that we should be better without having to pass through the material plane. This is not the Theosophical view, though it might well be the belief of orthodox church people who only admit the possibility of one life on earth — sometimes, as in the case of death in infancy, a very short and useless one indeed!

Theosophy truly says that the material universe is illusory, but the chief meaning of this is that it is changeful and temporary in form. Behind the forms there are regions of the formless which are infinitely nearer Reality. The forms endure only while the conditions governing them remain fairly stable. The

All Forms are but Manifestations

forms are mobile crystallizations of living forces seeking expression or experience — practically the same thing. As the cycles of consciousness succeed each other the crystallizations change quickly. But the *illusion* is not *delusion*, for the needed experiences could not be gained without them. We see this very clearly in man, whose body is the outer phantasmal reflection of something within which needs many such vestures in its evolutionary course. In a normal development each successive incarnation should provide a more sensitive and responsive instrument. The immortal soul which breathes self-consciousness, i. e., informs Man, has to pass through the bondage of matter both to learn its lessons and to help raise the vibration or evolutionary status of the less advanced spiritual "atoms" which build up its temporary habitations, by the induction of its overshadowing presence. This is one of the most important teachings of Theosophy; it is one of the meanings of Universal Brotherhood; it is a strong incentive to right conduct.

An Age of Body-Worship

We live in an age of widely diffused intellectual stir, and of intense activity in things that pertain to the comfort or convenience of bodily living. We are very proud of what we call modern progress, some of which is certainly a splendid tribute to the intelligence and self-devotion of a comparative few. We are very proud of the new wants that are supplied by armies of overworked and hunger-driven workers, artificial wants which have been, curiously enough, increased and fostered, if not entirely created, by the supply. We even boast that the earth is growing very small under our hasty feet — a lamentable thing if it were true — and certainly we find a perfect obsession of the speed-mania.

So pleased are we with our superficial advancement in material things, and so anxious are we to open out "new markets" which will enable the few to pile up more shekels and immerse themselves still more deeply in the pleasures of the senses, that we try to persuade or compel other more or less unwilling peoples to adopt our ideals. We affect to think it

The Ideals of Commercialism

is for their good; but who believes that! Are smoking chimneys, quick transportation, money-making, rush, and ruthless competition to be the dominant factors in the world-life? If the over-commercialization of the greater nations, falsely called civilization, increases much more, to the exclusion of higher ideals, there will be an inevitable decadence. We may not overlook the warnings given by the rapid increase of insanity, suicide, and divorce, the prevalence of alcohol drinking, the widespread immorality of more than one kind; all this in spite of several hundred religious sects.

Still it is not for Theosophists to be unduly pessimistic, for we know that there is an overruling Law which is leading all mankind onward, even though at times the way seems dark. There have to be downward cycles in all progress; but the worst evils of today need never have existed. They are the result of wrong-doing in the past; of ignorance caused by defiance of the inner voice of the soul; of our lack of brotherhood in days whose recol-

Evils that need not Exist

lection is preserved by the Higher Self, though the present personality has not found the way to enter into such memories. The hideous sufferings of our day result from the action of the compassionate Law of Compensation, Karma, without which a sparrow does not fall to the ground. Like pains in the body they are the means of attracting our attention to our mistakes. How could we learn otherwise? This argument of course presupposes the reality of the embodied pre-existence of the soul — Reincarnation — without which no principle of justice is apparent in the government of the world, and all is disorder, chaos, effect without cause.

In itself, the activity which finds vent in commercialism, in continual war preparations, in ceaseless discoveries for making life more complicated, in rapid transportation, etc., is a sign of vitality, infinitely better than easy-going inertia on the physical plane, which for us, *in the present cycle*, would mean death. During

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certain other cycles a greater physical quiescence would signify greater spiritual activity. Theosophy, lighting the fire of brotherhood throughout the world, is infusing something higher into the activity of the age, a spirit which, as it increases, will prevent the awful waste of energy on unworthy objects. The first-fruits of the Theosophical Movement are slowly manifesting in various directions. Not long ago an eminent professor — who, by the way, though not a member of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, was fairly well-read in Theosophy — advanced a plan for diverting the fighting instincts which now run in the direction of warlike preparations to the service of man in the perpetual struggle against the untamed forces of nature. He would like the army enlisted for the more strenuous lines of social service, in which the best military qualities of organization, discipline, courage, and industry would be necessary. While such an idea, and similar ones, are good, they can only become really practical as the outcome of widespread individual efforts for improvement resulting from the striving for the real instead of the illusory. But how is this to come while people are being taught a false philosophy of life? while they are being taught that they live but once on earth? while they think they are nothing greater than the ordinary brain-personality — the mind and the emotions and the body? while education consists so largely of the acquisition of fact-learning and mental agility in passing examinations?

An Energy demanding better outlets

The Need for a Living Philosophy

Before the meaning of social service can properly be understood, before the object for which the lives of men, with all their inequalities, exist, can be seen, the rising generations must receive the key to their own higher nature through a wise and Theosophical education.

To understand the illusion in which we are plunged, try to regard, in a new and impersonal light, the innumerable personal interests which seem so important at the moment, such as the acquisition of book-learning, the details of business matters, social aspirations, family affairs and quarrels, money-making, in fact everything which belongs to the lesser life and yet which we allow to worry us into our graves only too often. Try to look back in imagination upon these things from the dispassionate standpoint of fifty years hence, and the Theosophical teaching will appeal to you that all these temporary (hence in the right sense illusory) events, many of which seemed so fateful at the time, were not really of much importance in themselves. What was of the utmost consequence was the result you gained in character by the way you handled the events as problem after problem presented itself. Each incident may be regarded as a tool to mold the inner man, or a battleground in which each victory or defeat was recorded in the books of Karma, the just Law of cause and effect.

That which *is* of Consequence

Let us take a wider standpoint and look back at the achievements of antiquity for a moment. The same spirit of discovery was developed in the earliest periods of which historians have record, and earlier still some of the most remarkable feats of human intelligence were done. Think of the wisdom of ancient China, where many of our comparatively recent methods and discoveries were known and used ages ago. Egypt and Chaldaea and India offer similar examples of the advanced state of human intellect in remote times, and every new discovery of conditions in ancient America adds to the total.

Similar Times Ages ago

In the "Stone Ages," those dim periods when a large part of the world was slowly recovering from the widespread destruction of civilization caused by the terrestrial changes which upheaved the Alps and submerged the continent of Atlantis, we find man, though thrust back to almost primitive conditions, exhibiting very great ingenuity and mastering the difficult problems of keeping alive, with great skill. He devised traps to kill the mammoth, tamed the horse, used the bow and poisoned arrow — an invention presupposing ability — produced fire, and successfully attacked the great numbers of carnivora which were larger and fiercer than any of the present day; he even exterminated some of the most ferocious. Some of the very earliest races whose remains have been found, could draw and carve animal and human forms in a way that would not disgrace a skilful artist of today. The prehistoric Stone-Age men were very like ourselves, and it is not so sure that a colony of modern civilized persons would do much better if placed under similar discouraging circumstances.

***Man* Everywhere**

Looking back throughout history we not only see human energy being spent on similar things to those we are doing today, but we find a peculiar characteristic running through the record which the early pioneers of civilization might have thought a most improbable outcome of their efforts to ameliorate conditions; and yet it is one which is in perfect harmony with the Theosophical teaching that "Nature energizes for the soul's experience" (Patañjali's *Yoga Aphorisms*), that all the activities of the race are not in themselves of the importance they seem — except such as are necessary to keep alive — but are means for man to learn his real nature and powers, to gain self-control, to evoke the higher ego, and to develop the spirit of brotherhood, which, when perfected, will render him fit to pass out of the material into higher worlds "leaving his outworn shell behind." The factor referred to is the stagnation and decline which comes when a nation or a race has reached its culmination and is passing down its descending cycle. In the most extreme cases, such as that of the Australian natives, or the Ainos of Japan, of all the splendid knowledge their races once possessed only the little necessary to keep an abject life remains. In others a nation reaches a dead level of mediocrity and cannot evolve new ideas without help from without. Much of Asia has been in this condition for a long time, and Japan itself was in danger of stagnation.

For the Soul's Experience

Once we realize that the soul reincarnates from time to time in different bodies and countries, moving along to places where it can get the additional experience it needs, and that nations die out when no more egos require the conditions *they* provide, the problem of the apparent illusion of life settles itself. The line of real progress for the individual and the nation becomes clear. We have to minimize the delaying effect of the downward cycles, and to push on the upward movement, so that the souls of those in darkness and ignorance can have better opportunities. Theosophy never repeats "all is vanity" in the pessimistic sense; but it teaches us that as we learn to understand the necessity and the meaning of the illusion in which we live, with our eyes and hearts fixed aspiringly on the Unseen and Eternal, so new life comes to us; a deeper understanding of Universal Brotherhood; peace and joy under the most discouraging circumstances.

C. J. RYAN

The Optimism of Truth

Inter-Racial Congress

THE first "Universal Races Congress" is announced to be held in London in July 1911, and among the list of papers to be read are such titles as, "Definition of Race, Tribe, and Nation," "Anthropological View of Race," "Sociological View of Race"; while the names of the speakers sufficiently indicate the international character of the congress, being Asiatic as well as European.

It will be a melting-pot in which theories will simmer together until mutual reaction coagulates the dross, and the froth rises to the top while the sentiment sinks to the bottom. From this alchemy a refined and truly international essence may be distilled. May the outcome be practical rather than academic! How can races acquire unity in action? How can the departing relics of ancient races in their second childhood be best cared for?

Evidently the bond whose recognition inspires this congress is deeper than creeds, castes, and colors; it is a *human* bond. What is man, and what are his interests as such? Beneath the so-called inveterate and irreconcilable difference between "East and West," the subject of rhetorical bombast, is there an accessible stratum of uniformity? Perhaps these differences are not so inveterate after all. Not that we can or should change the color of our skin, but that there are deeper traits in which no change is needed because there is no contrariety.

E.

NOR would the ways of Karma be inscrutable were men to work in union and harmony. . . . If anyone is helpless before these immutable laws, it is not ourselves, the artificers of our own destinies, but rather those angels, the guardians of harmony. Karma-Nemesis is no more than the (spiritual) dynamical effect of causes produced and forces awakened into activity by our own actions. . . . This state will last till man's spiritual intuitions are fully opened, which will not happen before we fairly cast off our thick coats of matter; until we begin acting from *within*, instead of ever following impulses from *without;* namely, those produced by our physical senses and gross selfish body. Until then the only palliative to the evils of life is union and harmony — a brotherhood IN ACTU, and *altruism* not simply in name.—*H. P. Blavatsky*

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Some Views on XXth Century Problems

The Lay Prescription

YOU have to be a little careful in calling upon the aid of analogies and parallels. The ally may do more than you want done.

President Taft in the course of a recent address remarked:

> I regret to say that during the last generation the strongest young men do not seem to have been attracted to the ministry.

The editor of the New York *Christian Advocate,* admitting that this idea is "in the air," seems at once to question and explain the truth of it. Part of the explanation takes the form of an analogy, surely an unfortunate one. The medical profession, we learn, is in the same case as the pulpits. The doctor is in less demand than formerly because people are learning that they can cure themselves by diet, exercise, fresh air, and so forth. They do not need his medicines and can do without him. Intending doctors, finding that they can be done without, take another mode of livelihood.

If this means anything it must mean that the people have found that they can now do for themselves, and better, what the preachers used to do for them. They have found that they are just as competent to prescribe spiritually for themselves as the preachers to prescribe for them. Indeed (following out the analogy) more competent; their prescription is better; just as it is better to get health by means of exercise and right living than by medicines.

President Taft adduced as one of the causes of declining numbers in candidates, that the compensation is now inadequate. In corroboration, the Chicago *Tribune* adduced this:

> At the Upper Iowa Methodist Conference last week, the body was confronted with no less than fifty-seven resignations. The prevailing reason given for their acts was that they could not live upon the salaries, which range from $450 to $1200.

The compensation must surely now be bad because few people want to hear what the preachers have to say, few and fewer.

Now set against that the fact that more and more people want to hear what *science* has to say. Witness the increasing numbers of scientific articles in the monthlies, the invariable scientific page in the modern Sunday issue of the dailies. These readers are not students intending to adopt a calling; they are just interested *in the new worlds which science is opening to them.*

From which it would seem a fair deduction that the preachers are *not* opening any new worlds or they would arouse equal interest; rather, far more interest. From which again there is another deduction — which we will not make.

Some recent books on mysticism have been sending the reviewers in search of a definition of it.

The mystic must be he who has opened up some other kind of consciousness than that in which the ordinary man has his being, to which he can retreat, and which has a new world belonging to it just as the ordinary outer world belongs to the outer consciousness. Every modern indication shows that the people exceedingly want to hear about the world, believe in it, and will read any intelligible writing that purports to deal with it. But they will not read, and will only in decreasing numbers listen to, sermons.

From all of which it would seem to follow that the trouble with the preachers is that they are not mystics, and have as a whole nothing to say that the people cannot just as well say to themselves. STUDENT

Literature and Print

IT is agreed that you cannot fully translate a great piece of literature from one language to another. Some of the fine essence volatilizes in the process. And there must always be some added flavor from the translator.

But you could translate a book on geometry, or on geography, and a good many books of history, the translation involving the loss of nothing and the addition of nothing.

The same rule would apply to the rendition of books into *their own* language. When Charles Lamb did over the plays of Shakespeare we had a set of charming stories, and identical too with those of the dramatist. But they were *Lamb,* not Shakespeare. Would anyone who had read them claim to have read Shakespeare? Would the mental or cultural effect upon him be the same as if he had read the originals?

The treatment to which Lamb subjected Shakespeare — but then it was Lamb! — is to be done on a great scale, in fact for no less than 600 notable books. An English and American publisher co-operate and after reading the 20 volumes to which the essence of the 600 will be compressed you will be the intellectual heir of the ages. As "the work will be in no sense a collection of extracts or selections," Lamb's renditions being specially named as type of what will be done, we gather that each of the notable books will be rewritten, pre-digested as it were and made into a tablet. The "heart and essence" of each volume will be culled "and put into a half hour's reading." Among those mentioned are *Don Quixote, The Origin of Species, David Copperfield,* and Morley's *Richard Cobden.*

Is the demand to which this is the reply, a good or bad one? Does it come from the man who in another dress and social status rushes notebook in hand through the great European picture galleries, hurriedly "doing" picture after picture that he may tick each one off in his notebook and so be sure that he can say afterwards that he has "seen" it? Or is it from the man who really wants to break through the walls of his daily life into a larger and richer field of consciousness?

Surely the literature selected should be classified and then treated according to its class. Would you treat *Sartor Resartus* or Pater's *Marius the Epicurean* as you might *The Origin of Species?* The last you *might* re-write, even compressing to forty pages, so thoroughly giving the facts, arguments and implications, that the reader would lose little of value by not having perused the original.

But what are you going to do with such books as the others? Re-write *those* and you lose the entire essence, *all* that makes them what they are.

In truth, literature runs along between two extremes, like the mind of man. At one pole mind enters its own essence, there where it touches spiritual selfhood; at the other it is a mere observing, recording, and reasoning machine. With the latter, man writes a dictionary, a geometry, a classification of plants; productions with none of himself nor of his vision, with no human essence. With the other in full function he writes perhaps poetry — versed or not — stuff which does carry his very essence. Literature is ranged out along the line, sometimes having much of one element, sometimes of the other.

We have nothing to say against such a series as is announced. It is good that the man with but a few minutes of time should be able to fill it with a complete-in-itself bit of fine literature. But let that not be re-written.

And even in the case of such a book as *The Origin of Species,* why not let the author do *most* of the talking? Boil down and rewrite some, but let the reader feel the man who wrote. Amassing knowledge is not touching literature; literature is writing that adequately conveys the *man behind the pen,* his very self and essence. A half-page poem may do that; a big treatise on botany may fail to do it. STUDENT

"Resignation"

"GOD'S chastening hand," says a religious paper, "is now but little recognized when the misfortunes and bereavements of life befall us."

Submission to "the chastening hand" may or may not be a healthy mental attitude. Resignation is only a full virtue when conjoined with something else. If we use the Christian terminology we should say that God desires every man to be a fighter for his own divine liberty and growth, and will co-operate with him in his battle. He is fighting that sensual and selfish nature which keeps the veil before his spiritual eyes, for he is blind, unfree, fettered. He is fighting to develop the great traits of character. "The Law," he should be able to say, "is on my side." For the whole trend of circumstance, closely studied with regard to these points, will ultimately be found to be, and to have been, steadily co-operative.

The real man will therefore not exactly *lie down* under what the Law may send him; his resignation will pass on into virile and ultimately understanding acceptance of *co-operation* in a struggle that he himself has already thoroughly in hand. There is always divine co-operation, and with it there is always guidance as to the direction in which to turn his next efforts. "The ways of God" have only become "inscrutable" and exactive of "resignation" because we have lost the art of looking straight at them. They *want* to be understood — as allies. STUDENT

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CENTURY PATH---SUPPLEMENT

Point Loma, California, U. S. A.

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Mirror of the Movement

International Theosophical Headquarters
Point Loma, California
October 26, 1910

THIS is essentially an age of work, of action, when all the forces of man's nature seem to be engaged in a terrible struggle. It is a period of transition. In this connexion the workers in the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY are makers of history in a very true sense; and the responsibilities devolving upon them are very grave. At such a time as this, true workers for humanity should "go slow," lest mistakes be made. Great care should be taken by the older members that the younger members do not attach false theories to our Theosophical teachings through their limited knowledge of Theosophy.

The "blind-faith" method should have no part in Theosophical studies or Theosophical living. We must remember that the Theosophical Society has no Holy Ghost in its possession to distribute or deal out to the curious. No one can impart to another the true understanding, but one can aid another in overcoming his errors which stand in the way of his correct perception of the truth.

The UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY has built a splendid foundation to support its members. May they be wise enough to defend it and its workers on lines of least resistance, thus teaching the true spirit of brotherhood. Remember Theosophy is brotherhood.

The increased activities here at the Headquarters show the rapid growth of our Theosophical Work throughout the world. The Theosophical Publishing Company, the Theosophical Propaganda Bureau and the Aryan Press are strained to the utmost to meet the great demands made upon them to furnish sufficient Theosophical literature for the many inquirers.

A further proof of the widespread interest in Theosophy is found in the current literature of the day. Even from the pulpits of our churches we hear occasionally quoted, gems of the true philosophy of Theosophy, albeit sometimes without the proper credit being given.

The recent expansion of other departments of our Theosophical activities promises splendid results for the coming year. The interest shown by tourists — many who come from distant lands — is most gratifying. Hundreds of tourists visit our Headquarters weekly. The gates are open from 10 a. m. to 4 p. m. daily, except Sunday (which is reserved for the children) giving the visitors an opportunity to obtain a view of the picturesque beauty which surrounds our Headquarters, and to see the grounds and buildings and work. Our guides are trained to serve these people to the best of their ability; and in this way many who come here quite prejudiced and unacquainted with our philosophy go away interested and grateful for the attention they received.

We must remember, however, that selfishness, ignorance and prejudice are a part of the make-up of the world's life and a distorted vision of things would naturally blind some as to what our work really means. Sometimes these seem to be annoyed to think we are not pleasure-lovers and are not chasing after the dollar, as they are doing. Anything outside of that seems to have little value to them. They go their way as they came, and all the powers of the Universe cannot change them until they wish to know the Truth.

Years ago when our Theosophical Center was first established here, the road between Point Loma and San Diego was but a winding, partially grass-covered way, but now it is a splendid broad boulevard; and where in the early days one only met with an occasional traveler, now the way is alive with automobiles coming and going from our great Center.

The famous Râja Yoga Institution grows apace. For the last three years it has been utterly impossible to meet the demands of applicants for the admission of their children. This year the work has been expanded by two large buildings for the occupancy of newly-formed groups.

Music still plays a great part in our educational work. Our two orchestras and the Râja Yoga Military Band alone are evidences

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Mrs. Thurston placed her daughter under the care of Dr. Wood as a private patient and with a nurse Mrs. Quinn occupied a place a mile from the Point Loma Homestead, purchased by Mrs. Thurston, in order to have her daughter near her.

Mrs. Thurston died at Newburyport, Mass., about three months ago. Mrs. Quinn remained under the care of Dr. Wood, but was permitted to occupy the home of her mother on the grounds of the Homestead, leased by Mrs. Thurston from Mrs. Tingley.

At the time that Patterson, Mrs. Quinn's brother, filed his contest of the will of his mother, he also brought habeas corpus proceedings to get his sister, whom, he alleged, he had not been allowed to see alone or permitted to take outside of the Homestead grounds.

Held She was Restrained

Judge Lewis, in rendering his decision in the matter, held that the testimony showed that Mrs. Quinn was being restrained of her liberty, in the sense that she could not do or go as she pleased; that her mother, her legal guardian, being dead, she had now no guardian with authority of law to restrain her, therefore the restraint she was under was not legal.

The Court said: "There is nothing in this case to indicate to me that Dr. Wood is the person authorized by law to detain Mrs. Quinn, nor the other parties mentioned, if they have any part in it."

No evidence was introduced tending to show that Mrs. Tingley had anything to do with the alleged restraint of Mrs. Quinn or had restrained her. Dr. Wood testified that he had used only such precautionary measures as any reputable physician would have done in a case such as that of Mrs. Quinn. —From San Diego *Union*, and *Evening Tribune*, October 22, 1910

Retractions

AS previously stated in the Supplement to the CENTURY PATH Vol. 13, No. 51, a demand has been made by Katherine Tingley's attorneys for retraction on the part of several newspapers in the United States. Some of these have responded, but not all satisfactorily, and from them Katherine Tingley is demanding a further correction of the serious errors made. The following is the statement made by the San Francisco *Chronicle* under date October 21, 1910:

As to "Private Prisons"

It is Proved That No Such Institution Exists at Point Loma

Some time ago the *Chronicle* published an editorial entitled, "As to Private Prisons," which implied that a person of wealth had been restrained of her liberty by the institution known as "The Universal Brotherhood" at Point Loma, near San Diego.

The editorial was based on an ordinary press dispatch from San Diego, purporting to give a summary of a recent judicial decision releasing the person from restraint.

Had the facts been as stated, or reasonably implied from the dispatch, the editorial would have been justified.

It appears that, doubtless without design, the dispatch failed to state all the truth of the matter, and the *Chronicle* is informed that the Court has since corrected the language of the decision, which doubtless misled the reporter, whose dispatch certainly misled the *Chronicle*.

The lady was released from the custody of a private physician whose home is some distance from the Brotherhood Headquarters.

The details of the case are of no public interest, since it appears, according to later information, that the Universal Brotherhood had nothing whatever to do with the matter. —San Francisco *Chronicle*

The New York *World* has also made correction, saying that its previous misstatement "was due to an error of the correspondent in reporting the Court proceedings and was not warranted by the facts as brought out at the hearing." Another statement appearing in the New York *Evening World* will be published in the next Supplement.

THE following is a retraction published by the St. Louis *Post-Dispatch*, St. Louis, Mo:

Attorneys for Mrs. Katherine Tingley have secured from the Superior Court an order dismissing her as a respondent in the habeas corpus action recently adjudicated, wherein a relative of Mrs. Julia P. Quinn sought to secure her release from the custody of Doctor Lorin F. Wood, senior physician of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, of which Katherine Tingley is the Official Head. The testimony in the habeas corpus proceeding showed that Mrs. Quinn, who had been adjudged incompetent by the Superior Court in May 1908, was a private patient of Dr. Wood on her mother's property at Point Loma fully a mile away from the Headquarters of the Society. BY ERROR, MRS. TINGLEY WAS MADE A JOINT RESPONDENT WITH DR. WOOD IN THE CASE, BUT THE EVIDENCE SHOWED CONCLUSIVELY THAT NEITHER SHE NOR ANY OF HER AGENTS HAD ANYTHING WHATEVER TO DO WITH THE CARE OR CONTROL OF Mrs. QUINN. PUBLICATIONS TO THE EFFECT THAT KATHERINE TINGLEY WAS IN ANY WAY CONNECTED WITH THE CARE OR CONTROL OF Mrs. QUINN HAVE DONE HER A GREAT INJUSTICE.

Statements from other papers, also other news items will appear in next week's Supplement. RECORDER



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Archaeology Palaeontology Ethnology

The Serpent Mound of Loch Nell

THIS mound is situated on the west bank of Loch Nell, near Oban, Argyllshire, in the Western Highlands, and is sapiently described in a guide book as "probably a relic of serpent worship." One is at once reminded of the serpent mounds in Ohio and Wisconsin.

It is an artificial mound 300ft. long, forming a letter S, and wonderfully perfect in anatomical outline.

On the head rests a circle of stones, supposed to be emblematic of the solar disk, and exactly corresponding with the solar circle as represented on the head of the mystic serpents of Egypt and Phoenicia, and in the great American Serpent Mound. Previous to 1871 there still remained in the center of this circle some traces of an altar which thanks to the depredations of cattle and herd boys have since wholly disappeared.—Gordon Cumming: *In the Hebrides*

When the circle was opened in 1871, within it were found three large stones forming a chamber which contained human bones, charcoal and hazel nuts. Says the writer just quoted:

Surely the spirits of our Pagan ancestors must rejoice to see how faithfully we their descendants continue to burn our hazel nuts on Hallowe'en, their old autumnal Fire Festival, though our modern divination is practised only with reference to such a trivial matter as the faith of sweethearts!

With the exception of a flint implement, nothing else was found, and it was evident that the cairn had been ransacked. Removal of peat moss and heather from the serpent's back showed that the spine was carefully constructed of regularly placed stones.

To those who know how slow is the growth of peat moss, even in damp and undrained places, the depth to which it has here attained (though in a dry and thoroughly exposed situation) tells of many a long century of silent undisturbed growth, since the days when the Serpent's Spine was the well-worn path daily trodden by reverent feet.

The ridge is continued downwards on each side with an arrangement of smaller stones, suggestive of ribs. The worshiper, standing at the altar and looking eastward along the Reptile, would see the triple peaks of Ben Cruachan.

This position must have been carefully selected, as from no other point are the three peaks visible.

These three peaks are dimly visible in our illustration in the right background.

Gordon Cumming comments on the universal reverence for triune objects, such as these three peaks; but seems to imply that it was the Druids who were concerned in this particular case. The great American Mound points to three rivers; and it also has a circle or oval at the head, and the head likewise points to the west.

"It seems probable," says Gordon Cumming, that the numerous legends which tell of the early Christian saints having conquered serpents (as when St. Hilda changed all the Yorkshire snakes into ammonites, when St. Patrick banished them from Ireland, and St. Columba from Iona, while St. Keyn changed those of Somersetshire into upright stones) had reference to the conversion or expulsion of their worshipers.

And indeed "Serpents" or "Snakes" were well-known names for Initiates into the Secret Doctrine; we may instance the *Nâgas* of Vedic tradition, the Nargals or Chaldaean and Assyrian chiefs of the Magi, and the Naguals or chief sorcerers of the Mexican Indians. The similarity of name here shows the homogeneity and universality of the Secret Doctrine. What is a Man-Serpent? What does the Christian Gospel mean when it enjoins us to be "wise as serpents"? A serpent, for reasons good and sufficient, as the student of symbological interpretation knows, is the unanimously accepted symbol for the Wisdom obtained through initiation, as also of the Initiate himself. The finding of serpent symbols in any two given localities does not require us to suppose any *special* connexion between those places.

The expulsion of snakes by Christian saints seems to indicate the superseding of the ancient magic by the tide of dogmatic and materialistic religion. In the latter, the Serpent has become changed into a symbol of *evil; for knowledge is always and necessarily a tempter,* and there are natures that fear temptation. But contrariwise, as there are people who run from snakes or crush them, so there are people who can charm and subdue them. The snake being a symbol of Man's powers and faculties, the contrast is between those who preach that we should abnegate and kill out our free intelligence and those who bid us cultivate and rule our faculties.

We have, then, in this Serpent Mound, a testimony to the *fact* that the Secret Doctrine was once universally diffused, being the common possession of great races which preceded our own, and which, having reached the summit of their own cycle of evolution, knew more than is yet known by our own race, which has its culmination yet before it in the future. This is the true historical teaching, which Theosophy strives to propagate in order that man may hold before him a more inspiring ideal of himself than that which emphasizes the animal phase of his nature. In fact, Theosophy reasserts the Soul, and the God in Man.

STUDENT



Lomaland Photo. and Engraving Dept.

SERPENT MOUND, LOCH NELL, NEAR OBAN, SCOTLAND

Mykenaean Art among the Ainus

IN proportion as we dispel the veil of the past, we recognize the more that in universal history there has been only a single homogeneous civilization, which, adapting itself to the various geographic and ethnographic centers, is afterwards transformed into secondary, independent civilizations.

So says Professor O. Munsterberg in a paper which shows the great changes in thought since *The Secret Doctrine* was written. But why *only one* homogeneous civilization? That may be as far as the writer is able to go at present, but it is surely only half way. There must have been musterings and dispersals innumerable, succeeding each other like waves of the sea. What the professor thus reaches back to is merely a particular period of comparative homogeneity. His paper is called "Occidental Influences in the Art of the Far East"; and while he certainly shows great similarities in many cases, his theories as to whether there was a derivation, and if so, in which direction this derivation took place, must be regarded as open questions.

He compares Ainu pottery decoration, as distinguished from the Malay patterns of a later period, with that of Cyprus and Mykenae of the third millennium B. C. Surely it is quite revolutionary to say, before the Anthropological Society of Berlin, that the arts and technique of the Mediterranean peoples were transmitted into the Far East, adapting themselves, conforming to the local civilizations. H.

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The Trend of Twentieth Century Science

The Reaches of Memory

IN the animal world, as also doubtless in the plant world, an ancestral memory may lie latent hundreds of years for want of the conditions required for the habit it gives rise to. Let the conditions appear and the memory will re-awaken the habit.

We have just had an example of this in the case of the beaver. Up to the end of the Middle Ages this little animal flourished greatly and greatly enjoyed himself on the rivers of France. Then fashion began to demand his skin and he has almost vanished. But down along the Rhône, near Avignon, there still remain about a dozen of his villages, though for three hundred years it has been impossible for the inhabitants to cut down young trees and build their beloved dams. Instead they burrow in the banks, shaping the mud as ever with their tails. A Polish count has captured some of these and set them free alongside of water in the forests of his estates. They have lost no time in resuming building habits discarded these three centuries, doing it as well as if they had never thought of anything else! But perhaps thirty generations have intervened since last they practised the art!

Suppose that in some one of those belated French beavers the dam-building memory had refused to become a mere latent presence awaiting opportunity, but had continued to press urgently for satisfaction. Its unfortunate owner might have been driven by it to wanderings over the face of the earth seeking wooded streams and freedom to treat them as of yore. The search might or might not have been successful.

But the function, it seems, was not so urgent; it consented to step back and bide its time. And may be that during its necessitated disuse the adaptation to new conditions developed some little power or faculty that added itself to the previous possessions of that apparently unlucky little tribe. They had been through quite a new experience.

The reader may be suspecting by this time that like the old fable-tellers we are about to draw a moral. We admit it. What happened, perhaps accidentally, to those beavers, constantly happens under Karmic supervision, to men. When in some lifetime a man has gone far enough for the time with some one faculty or power, his next incarnation may be arranged so that its circumstances do not call upon that power at all, may even positively inhibit its use. Other powers less or not at all developed may then have their opportunity, may be compelled to come out and work and grow. It might be very useful, for instance, for a man who had been a fighter for several incarnations, to be compelled to devote himself to humdrum business work.

But the other thing may also happen. A man whose special faculty amounts to genius may be urged by it to a struggle with adverse conditions, thus gaining a strength of character which perhaps he lacked before. The soil is bettered for the growth of his flower of genius.

The workings of Karma, so far as any other man's individual case is concerned, may be very difficult or for us impossible to follow. But the general principles are not.

And returning to the case of the beavers we can even put a query-mark after our word "accidental." Probably the *race*-consciousness of every species stores up the special experiences of its individuals and on appropriate occasions reproduces their fruit as added faculty. On the hidden side of nature there is evolution everywhere. STUDENT

The Box of "Centers"

SUPPOSE it were argued that the boy and girl, the young man and woman, should not make themselves good tennis players at school and college because thereby a "tennis center" should be created in the brain to be afterwards a useless parasite?

In the *Popular Science Monthly* Dr. George Dawson, writing under the head of "Parasitic Culture," raises parallel objections to the study of mathematics and the classic languages.

> What is the effect upon the girl's life of having to support an elaborate nervous mechanism for dealing with mathematical symbols and concepts which she never has occasion to use? What is the effect upon the boy's life of having to support a nervous mechanism for declining Latin nouns and adjectives, conjugating Latin verbs, and construing Latin sentences which he never has occasion to use? May not these unused nervous organs become parasitic upon the nervous vitality, just as the unused muscles of the athlete become parasitic upon the general organic vitality?

A strictly anatomical point of view. Function and power are not considered. The study of mathematics builds up in the brain a mathematical "center," of the classical languages a Latin and Greek "center"; these "centers," though henceforth unused, requiring continual vital nutriment abstracted from the vital total.

We will put aside the question of the general educational value of knowledge of the classical languages. Merely to clear the ground we will assume that this knowledge is of no more value than that knowledge of tennis which could be gained by a careful reading about the game. Neither knowledge, we will say, is of any use for later life.

But what was gained from the game-playing that *is* of use in later life is the health, the physical development, the permanent correction of the slouch, the habit of alert attention, the power of taking a beating with good humor. Are we to set against these the theory that a hypothetical "tennis center" will become a "parasite" upon vitality?

The *study* of the classics and of mathematics, considered apart from subsequent *knowledge* of them, is to the mind (and more) that which the games are to the body. It gives the power of close reasoning, of concentrated attention, of abstracting thought from surroundings, a power of the utmost value in all that may be subsequently done. In the gaining of this power nothing could be substituted for mathematics. And we maintain that for the gaining of certain subtler mental powers and conditions no modern languages can be substituted for the ancient ones.

The faulty place in the contention is the neglect of the gained power to function. And behind this is the conception of the brain as a box of centers instead of the home of a mind. "The unused muscles of the athlete" blinks the issue. They represent the development of a function beyond the point at which it will be useful in later life. A moderate and proper athletic development, always maintained, is essential for perfect health. There are no possible developments of the powers of concentration and reasoning which need or should be laid aside in later life. STUDENT

Gravity and Magnetism

IN one of those forecasts of applied science which people read with such unfailing interest, a writer in a popular electrical journal depicts the airship of the future:

> Into the bowels of the ship we hasten. We search in vain for an engine room or even a dynamo room, but we do find a compartment amidship just under the upper deck in which spins a horizontal wheel. Its diameter equals the widest dimensions of the vessel. Its axis is vertical and the power somewhere above. Our first discovery shows us that the gyroscope has yielded a secret of which our monorail inventors had absolutely no knowledge. It overcomes gravity in addition to assuring stability.

Science has to confess that as yet it does not know what gravity is, cannot relate it to any other forces. It is the attraction of matter for matter, of any two bodies for each other however small or large, being in the proportion of the product of the two masses concerned and in the inverse proportion of the square of their distance apart. We think of it on the large scale, but it is just as operative between the two inkstands on my table as between the sun and Halley's comet. It obtains between two ordinary steel magnets, being in addition to — but very much smaller than — the attraction which they have for each other as magnets. Ordinary magnetism requires a special kind of matter, usually iron; but gravitation, so far as is known, treats all kinds of matter alike, considering only their mass and distance.

Mass is quantity of matter — not the same as weight. The same quantity would weigh differently on different planets. Science measures mass by the *inertia* it exhibits, that is by the amount of force it requires to start it moving, to alter its rate if it is moving, or to stop it. Inertia is therefore a force, to be measured by the quantity of some other force necessary to overcome it. Its measure is the measure of the mass or quantity of matter of the body possessing it.

But the latest tendency of science is to regard the inertia of a piece of matter as due, not to the matter itself — if that is to be regarded as independently existing at all — but to the charges of electricity contained in it or constituting it. It is the electricity sitting on the atom that objects to be moved, or if moving, to be stopped or quickened, not the atom. So we can understand why gravity is independent of the kind of matter; it is only concerned with the electricity. The secret of gravity has evidently to be sought in electricity and its alter ego, magnetism. STUDENT

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Nature Studies

A Problem for a Plant

IT is always interesting to see what a plant will do when placed in circumstances that are wholly new to it and in which it has to think out a new line of conduct. Early this summer the writer cut an Easter lily and placed it in water to which the chemical salts necessary for plant growth were added. There was only enough stem to carry the flower, four or five inches.

In the case of an ordinary flower-bearing cutting placed in water, the stem and leaves do not live long after the withering of the flower. But in certain cases, as for example oleander, and in nearly all cases where the water contains nutrient salts, rootlets will be ultimately thrown out from the cut end. If the salts are present, or the cutting be planted in soil, leaves and branches will not be long after the rootlets in making their appearance.

The normal program of the Easter lily, subsequent to flowering, is this:

The stem having shot up from a bulb, has now discharged one of its two duties — that of flowering. The other duty is to return to the bulb all the remaining sap and food material which it received, plus what its leaves have themselves made from the gases and water in the air. This done, the stem is empty, "dead" as we call it, and withers and disappears. But the now well-supplied bulb can grow and presently gives origin to two or three young bulbs which will themselves throw up stems the following year.

Our cutting had to determine what it would do. It had no bulb at its feet to be nourished. It is never the duty of an Easter lily stem to create bulbs. This one seemed to be aware that neither rootlets nor young leaves would be in order. It was haunted by the idea of *bulb* as the next item on the program. So it took on the unaccustomed work, has developed three or four little bulbs in the axilla of each of the leaves, and, as is shown by the steady fading of the latter, is giving them the nourishment it would normally have given to an existing bulb at its feet. And each of its young progeny has developed its own little rootlet and pair of leaves.

Here is a formula for a nutrient solution:

In five ounces of sea-water dissolve 150 grains of nitrate of potash, 75 grains of sulphate of magnesia, and about a grain of sulphate of iron. If sea-water is not to be had, 75 grains of common salt may be dissolved in five ounces of plain water. But sea-water contains minute quantities of a lot of other things that plants like, though they will grow without them.

In 15 ounces of plain water dissolve 75 grains of hypophosphite of lime and the same of powdered sulphate of lime which has been slaked.

Mix these two solutions. A teaspoonful of the mixed solution, added to half a pint of water, will make a nutrient solution which will do for a week or more. STUDENT



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SHERBURN LAKES, MONTANA. ST. MARY RECLAMATION PROJECT

Sherburn Lakes, Montana

THESE lakes are situated close to the Canadian boundary, and the mountains in the background are a part of the Continental Divide. Much of the timber on the lower slopes has been destroyed by fires. The lakes are used to store water for irrigation in connexion with the St. Mary's project of the United States Reclamation Service. H.

North Platte Reclamation Project

THIS picture illustrates the dangerous work of building a temporary dam in the rocky cañon of the North Platte River in Wyoming. By this means the stream was diverted so that the permanent dam, now nearing completion, could be laid upon a good foundation. The purpose of the project is to irrigate a large area in Nebraska and Wyoming. H.



Lomaland Photo. and Engraving Dept.

PATHFINDER DAM, WYOMING
TEMPORARY DAM FROM ABOVE. APRIL 1907

Animals that Do Not Drink

A CORRESPONDENT of the *Bristol Observer* asks, "Do Sheep Drink?" adding that he has never seen one do so. The editor states that this is not surprising, as sheep drink seldom and sparingly. He once watched a flock grazing on a moorland the year round, and did not once see them drink, though there was a stream close at hand. In an arid district of France races of sheep and cows have been produced which do not drink, and it is from the milk of the latter that the Roquefort cheese is made. The llamas of Patagonia and the dureas and gazelles of Abyssinia, we are told, do not drink. The wild rabbit seems to be limited to dew, as also lizards and serpents. A parrot in the Sudan Zoological Gardens is said to have lived for fifty years without touching water. There are many facts which cause us to wonder whether animals may not be able either to condense aqueous vapor from the air or to manufacture water from its elements as contained in dry food. And indeed the animal organism is a manifold laboratory. TRAVERS

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Students'  Path

From an Official Letter Written by Madame Blavatsky to the Convention of the American Societies held in Chicago in 1888

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives as I know, pre-eminently in yours.

Verse Music

WE note the formation of a "Poetry Society" in England. It proposes to make an extensive tour throughout that country, as also Australia and South Africa, in order to demonstrate to the people the beauties of poetry by means of recitals.

A critic has been asking whether the three chosen reciters, or *any* reciters whatever, are now competent. The recitation of poetry is, he thinks, a long lost art. He is the same who tells us of a trend in music "back to Mozart," or one of those who tell us of it. The trend is said to be *away* from that blend of music and verse upon which Wagner insisted.

People appeal to Schubert and some other great song writers as demonstration of the unitability of verse and music in an absolutely perfect marriage.

The demonstration is valid, but only for half the field. There are two quite diverse musics, one of verse and one that is music usually so called. Music proper may bring out the *meaning* of verse; but if the verse have proper verse music, *that,* in the marriage, will mostly evaporate. Its evaporation will be unnoticed by most people, absorbed as they will be on the one hand by the *matter* of the verse and by the feeling appropriate to that matter, and on the other by the conveyance of the feeling by the extraneous music.

The bringing out of the verse *music* requires a special delivery, different from that required to bring out the verse *matter,* the argument, as it were; and different from any such musical delivery as would constitute the verse a song. It is this special delivery which is said to be a lost art. Of course it is not lost; it is simply very rarely cultured. It is neither the dramatic art, which brings out the meaning; nor the song art, which brings out the feeling in another kind of music. The use of either of these other two arts may very easily put the verse-melody art into abeyance, since they are incompatible with the verse-melody itself. You could not, for example, put these four lines of Thompson's to music without destroying the subtle music (of the verse sort) that they already have:

> The sleep-flower sways in the wheat its head,
> Heavy with dreams as that with bread:
> The goodly grain and the sun-flushed sleeper
> The reaper reaps and Time the reaper.

The music of flowing vowel and consonant would be the same there if the lines meant nothing, if there were not the picture of the scarlet poppy swaying in the golden corn. To replace the almost monotone of the proper delivery by any musical rendering would dissipate this verse music. But all of this does not mean that there is not verse which *requires* music to add to it a melody of which it has not its own peculiar representation.

The (said) lost art of verse delivery can only be acquired by one who will read all poetry aloud, giving many readings first to the melody alone, introducing the verbal meaning very gradually and subordinately, yet finally managing perfection in both.

We need hardly say that we wish every success to the efforts of the Poetry Society.

STUDENT

IT is under cyclic law, during a dark period in the history of mind, that the true philosophy disappears for a time, but the same law causes it to appear as surely as the sun rises and the human mind is present to see it.

William Q. Judge

AUTUMN IS HERE

SEASON of mists and mellow fruitfulness,
Close bosom friend of the maturing sun,
Conspiring with him how to load and bless
With fruit the vines that round the thatch eaves run—
To bend with apples the mossed cottage trees
And fill all fruit with ripeness to the core—
To swell the gourd and plump the hazel shells
With a sweet kernel—to set budding, more
And still more, later flowers for the bees,
Until they think warm days will never cease,
For summer has o'erbrimmed their clammy cells.

Who hath not seen thee oft amid thy store?
Sometimes whoever seeks abroad may find
Thee sitting careless on a granary floor,
Thy hair soft lifted by the winnowing wind,
Or on a half reaped furrow sound asleep,
Drowsed with the fume of poppies, while thy hook
Spares the next swath and all its twined flowers,
And some time like a gleaner thou dost keep
Steady thy laden head across a brook,
Or by a cider press, with patient look,
Thou watchest the last oozings, hours by hours.

Where are the songs of spring? Aye, where are they?
Think not of them—thou hast thy music, too—
While barred clouds bloom the soft dying day
And touch the stubble plains with rosy hue.
Then in a wailful choir the small gnats mourn
Among the river sallows, borne aloft
Or sinking, as the light wind lives or dies,
And full grown lambs loud bleat from hilly bourn,
Hedge crickets sing, and now with treble soft
The redbreast whistles from a garden croft,
And gathering swallows twitter in the skies.

John Keats

A Sign of the Times

RECENTLY, at the Unitarian Church in San Diego, the pastor, Rev. Clarence J. Harris, in his sermon before a large audience made the following statement:

With Theosophy we ask for no conflict. Theosophy has hurt San Diego about as much as Socrates hurt Athens. The Theosophists in this city have demonstrated great executive ability and their institutions are enough to make us all proud. I see nothing in them to indicate other than a wish to co-operate with our churches for the city's good. We stand ready to accept from Theosophy every good thing offered and publicly declare our willingness to co-operate with them on all that is good.

When any church here shows more practical results than Theosophy shows then let it criticise. New thought and other lines of doctrine are treated the same. We are not so jealous of our church that we are afraid of any new lines of thought about us.

It is of interest to note that a former pastor of this same church, the Rev. E. R. Watson, was the only minister in San Diego who refused to sign the outrageous attack made upon the Point Loma Institution in the year 1900, and who openly spoke in support of the work that was being done by Katherine Tingley and her Students as being in every respect beneficial and for the uplifting of humanity.

We take much pleasure in giving the above extract. It is a sign of the times to find brave men in their pulpits here and there unafraid to speak their minds and to give recognition to a Movement whose avowed purpose and practical realization thereof is for the Universal Brotherhood of Humanity, when the Orthodox churches and ministers almost without exception oppose and condemn it. STUDENT

Capital Punishment

CAPITAL punishment is both useless and injurious. It is as great an injustice to the world of beings left unexecuted as to the one so violently sent out of life. They used to kill men in England for stealing a tenpenny nail or a loaf of bread; but thieves and thieving did not lessen. Murders have not decreased. In country districts executions are means for brutalizing the people, who make a hanging an occasion for a gala gathering in order to see a man legally killed. But theosophically it is far worse. The fact that the killing is legal makes no difference with the laws of nature. The man is suddenly cut off from his body, and, just like a suicide, is condemned to be a "spook." He is dead so far as the body is concerned, but is astrally alive. Worse than a suicide, he is filled with hate and revenge which he must wreak on some one. At first he is not able to do much, but soon he finds that there are sensitive persons on earth who can be filled with his vicious and raging passions. These poor souls are then influenced to commit crimes: being filled mentally with the ideas and passions of the criminal. they are at last moved to do what their mind is filled with. The executed criminal does not have to know what is going on, for his raging passions, untouched by the executioner, excite and influence of themselves whoever is sensitive to them. This is why many a crime is suddenly committed by weak persons who appear to be carried away by an outside force. It seems hardly possible that anyone could believe in theosophical and occult doctrines and at the same time commend capital punishment.—*William Q. Judge*

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Big Crowd Hears Katherine Tingley Speak on "Trend of Civilization"

Deplores Ruinous Forces of the Present

Pictures a Glorious Future Through Teachings of Theosophy

OUTLINING in vigorous manner the downward march of civilization as apparent at the present time and citing striking examples from the everyday life in the larger cities of the country, Mme. Katherine Tingley last night set forth the moral defects of the world and endeavored to demonstrate how civilization could be restored through the influence of a careful study of Theosophy with its subsequent application to the problems of the present, to a basis that would correspond to the true meaning of the term.

The announcement that Mme. Tingley was to address the regular Sunday night meeting was sufficient to fill the Isis Theater to its capacity. Not a seat was to be had, the gallery had to be thrown open early, and was soon filled with a throng representative of every walk of life in San Diego. People of position, as well as those of the middle classes, occupied seats in the gallery upon this one occasion.

Conspicuous in the audience, owing to the grand chapter insignia which they wore, were members of the Order of the Eastern Star, a large number of whom remained over in order to hear Katherine Tingley speak. They occupied seats in the parquette, and had been especially invited by the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY to be present.

Among the prominent San Diegans present were Mayor Grant Conard, who with Mrs. Conard occupied a box; Senator and Mrs. L. A. Wright; Manager J. H. Holmes of the Grant Hotel, and many others. New faces were noticed in every part of the building. The audience was the largest that has packed the Isis since Mme. Tingley last spoke there.

As usual the floral decorations were elaborate. The boxes were massed with blossoms, as was the stage, the profusion being relieved at intervals by dashes of ferns and other ornamental shrubs.

The playing of the full Râja Yoga Orchestra was heartily enjoyed and applauded, the two difficult numbers being rendered in a finished manner that much older organizations, supposed to have wider experience, could emulate to advantage.

Mme. Tingley, who does not often have time to leave her work in order to make a public address, was the only speaker, and her appearance on the stage, the first in several months, was signalized by an outburst of applause lasting several moments.

Her subject was "The Trend of Civilization," and, handled in her forceful and impressive way, held the audience in its grasp for more than an hour. Her points were that the present civilization was taking a downward grade, examples being prominent figures of everyday life in its every branch. Particularly did she refer to the colleges and their work, while paying all due respect to the eminent men of learning, yet pointing out the numerous examples of college life that worked harm. With a chair of Theosophy installed in such institutions, she declared, conditions would not be such as they are today, and the world would be on its way toward that true civilization which, when advocated in its correct light, at present, is regarded generally as too advanced for the times.—San Diego *Union*

Katherine Tingley's Address

"It is not my purpose tonight in introducing the subject, 'The Trend of Civilization,' to enforce any beliefs upon you," said Mrs. Tingley, "but I do hope to stimulate your minds to inquire into the philosophy of Theosophy, to make a study of it, and find the key to all the problems of our present civilization.

"Now, you will agree with me that we have a great many of them yet unsolved, and they keep growing in advance of the efforts that are made to solve them, more than anyone can fully realize unless one stands quite away from one's own environment and goes out into the broad world, into the work-a-day world of today, and visits every city and town in America, and in every country in the world; and then some of the unsolved problems will strike us more forcibly and set us thinking in a new way — possibly may evolve from us something new, with a greater energy to remedy the present conditions of our civilization.

Our Prisons and Asylums

"Let us take a glimpse at the prisons — just the prisons throughout America, the prisons in every city and State, the insane asylums, our sanitariums, our centers of the white slave traffic, our thousands and thousands of inebriates, our calendar of crimes and vices and tragedies, our disrupted homes, and the millions of wrecked humans all along the way.

"Now, if we can courageously look at these pictures — we know they are facts; there is no speculation about them; they are absolute facts, and they are increasing in power on the line of retrogression, on the path that leads to a state that we do not care to contemplate — if we can meet these conditions in a new way, for certainly we could do it if we tried, we would find that it is quite possible even in a hundred years to reach many of these very serious questions. We should be able, if we tried in the way that I know one can try, to answer some of these problems, as to the Whence, and the Whither, and the Wherefore. According to my knowledge, my study, and my experience, which are not limited, have not been for many years, I know — I speak from knowledge — I know that Theosophy holds the key to these.

"Now there are many minds in the world that have been so educated by ancestry and present conditions that they do very, very little thinking, and indeed much less study. They move along in a certain way self-satisfied. They have what they wish; they have their pleasures and their ease; and they are so self-hypnotized with themselves, their ability, their position, and their happiness, that they see not the great crowd moving down, down, down the path of retrogression. They have not eyes to see, nor ears to hear, nor hearts to feel — they belong to the selfish class. Some are in high places and some are in low places. Selfishness does not belong entirely to the wealthy class; other people are just as selfish as they. We must be careful that we do not draw the lines too markedly between the rich and the poor lest we lose our opportunity to serve those who need material help and spiritual help; lest we turn away from the inspiration that can come to one who sees the needs of human nature — not its wants.

All One Great Family

"For ages humanity has been catering to its wants and living in that spirit of possession and attainment for self. But Theosophy tells us that we are all one great family — all God's great family. That all are under the Great Law, the divine law that controls us, and that if we can understandingly work in harmony with that law, then we are bound to find ourselves in the light, on the path that leads along lines of true progression, moving towards a great ultimate; and as we go along day by day, living in the consciousness of our higher natures, of the power that we have to give to others, why! we serve, we work day by day, year by year, inspired by the consciousness that we are divine.

"Now, the class of people, the body of people who are moving along that way are in the minority — small minority.

Treasures of Literature Obscured

"Then there is another class that affects our civilization, the result of those teachers who stepped into authority during the period preceding the downfall of the Roman Empire. They controlled the literature of their time and in some of the books which they gained control of and which they obscured, there were treasures of thought from the earliest civilizations — wonderful teachings that brought out these marvelous facts of humanity's divinity and its possibilities. But at that time the masses were ignorant and the few that were half-educated, set themselves up in their authority and built for future civilization on wrong lines. They obscured the truth, they introduced absurdities and superstitions in their writings that have come down the ages, and the essence of which has become absolutely ingrained in the very blood of the human family today. They began by teaching humanity to have blind faith and not to think; and this has been their method until the present day.

Influence of Early Days

"And should we wonder that our civilization is in its present state when we realize what that influence was? It has developed doctrines, doctrines, and doctrines — all awry — none of them working together, none standing with that spirit of brotherhood which Christ taught. Civilization is under a shadow, an appalling shadow. Modern civilization to me and to any true Theosophist, is a travesty. We may boast of our territories, and of our possessions. We may talk of our progress on commercial lines and on certain lines of education. We may be proud in a sense of some of our great systems of thought. But there is no unity. We are lost in confusion of things. One Body of thought going one way and one another. One going to glory in a moment and absolutely indifferent to the needs of humanity, and others struggling along in blind faith; but how very, very few there are who are living in the knowledge of their divine natures, their possibilities and their responsibilities.

All Great Reformers Persecuted

"And do you not see that even if a thousand great reformers were to come into our midst today carrying the banner of truth and manifesting the spirit of Christ in their lives, that they would be obscured by the prejudice, ignorance, and mental confusion of human life? They would be persecuted, just as Jesus was persecuted and as other reformers have been. They would be misrepresented, maligned, and repudiated; and if they did not bring with them all the appearances of worldly success, if they did not command the wealth of the universe, so to speak, if they did not hold high positions in society, they would not be counted as reformers and helpers, they would be accepted probably by a very large number of very well-meaning people as impostors, as people out of place; they would be thought too mysterious, too far ahead of the times, or too far behind, as quite out of tune with humanity and not fitted to live and work with the human family because they would not cater to the pleasure-loving world, but would demand for it a reformation.

"That is the picture that we have of human civilization today. And so you must not lose sight of the dangers from the appalling results that must follow in a very, very short time from these pathetic pictures that have been made for you. We must remember that unless there is some great universal expression of brotherhood, unless there is a united effort throughout the world for the uplifting of humanity, free from creeds and dogmas, based absolutely upon the highest principle of justice, unless we have these, we may well tremble for the future of our civilization.

"I consider myself somewhat courageous; I have had large experiences in human life; I have visited most of the principal cities in the world, and I have seen the Whitechapel districts in nearly every one of these cities; I have seen marked contrasts in human conditions; but the most appalling things to me have been that there are so many who call themselves good citizens, lovers of the human race, who can go to sleep at night contentedly and at peace with themselves while these conditions continue.

(CONCLUDED ON PAGES 11 & 12)

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony.". They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

The Attainment of Brahman

THERE have been Swâmins in this country — maybe there are some yet — who for a fee paid quarterly would teach you how to attain Brahman. You empty and empty the mind till at last there is nothing left. Then, looking carefully, you discover Brahman lurking in one corner of the sack. Having thus attained absolute bliss you discharge this painful old universe from your consideration henceforth.

But did the dutiful and too confiding quarterly payers really want the transcendent ideal, securely—so far as they were concerned—hidden under the innocent-looking word Brahman? The Swâmins begin by talking of the great *powers* to be attained by the man who can achieve the conquest of his mind, who can concentrate it absolutely and without a waver. From an ancient little book called *The Yoga Aphorisms of Patañjali* they read to their disciples a text:

> To him whose mind is thus steadied there comes a mastery of all knowledge, from the atomic to the infinite.

It is a large and attractive remark. A few dollars and months well spent in realizing the promise.

But it presently appears that to steady the shivers and wabbles of the psycho-mental blanc-mange, to still that ant-hill so that no single ant of thought shall crawl out of it into visible activity, is about as practicable as to still all the leaves of a mighty tree in a high wind by an act of will. The promised reward does not now seem so far out of ratio with its task. The thought of success is just as much a bar as any other thought, and so the more nearly is success attained the more is it just as far away as ever.

These people have confused two things. In Hindû metaphysics, Brahman (neuter form) is the motionless ground of being. If you could reduce consciousness to that form, the universe would of course have ceased for you; and you too, as *a* being, would have dissolved in *indiscrete* being.

But the other Brahmâ (masculine form), is the mind and heart of the *active universe*. The "powers" the people want would come from assimilation of the transcendently active energies of *this* Brahmâ. You cannot proudly rejoice in the possession and use of these energies *and* be in blissful abstract retirement with the neuter Brahman. And you must make your choice soon after you start your development or you will get into a confusion from which no power in earth or heaven can rescue you.

Either way the mind must be got hold of. How is this to be done? The aspirant has already seen the enormous difficulty of the elusive task, the reduction of the mind to motionlessness.

Well, he is a part of the active universe. We will suppose that he has not the ambition to be no longer that. He wants, on the contrary, to be it more fully, so as to have more of its power in his possession, more understanding of it.

He must then place his mind in line with the lines of force of the universe and seize what is pulsing along them.

Here is the strange, to some a piteous difficulty — that to do this he must surrender his personality in an all-penetrating sense of unity with all else that lives and breathes. To do this he must push every fiber of his being outward in sustained good-feeling, compassion, understanding sympathy for all those others and especially the human ones. He must engage mind and heart in this business, so widening his sense of duty till at last he never gets outside it in anything he does, till at last he never does anything that has not the sense of duty in it. And the mind must be bound down in concentration upon everything that is done.

This double effort will at last assuredly bring its results, *certain actual cognitions and powers that are not within normal grasp*.

If this not difficult and very fruitful path is too irksome, there are two others. One, toward the abstract Brahman, we have referred to. The other is the attempt to amass magical powers *without* surrender of the personality. There *is* such a path. One man, perhaps, in a generation, persisting in it, escapes the rapid wreck of his will and mind. That one has established his being in certain *de*structive energies, as the wiser one has in nature's *con*structive. When inevitably, later on, she has no more use for those particular forces she has no more use *for him!* It is but a question of date. If you really want to evolve you must whole-heartedly enter the evolving universe, neither standing on the bank, nor, like most men, just being carried by the stream.

STUDENT

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Getting Ahead of the Enemy

SOME one writes in the *Boston Transcript*, quoting a friend:

> Every morning I wake up with a conviction that I am to be especially hindered and troubled in the work I have to do and I arm myself accordingly with a draft upon reserves of patience and good-nature. For I find that if I allow myself to become provoked or annoyed before breakfast it spoils the whole of the day. If I can have peace at sunrise and at sunset, I am fully armed for all the hours between.

That is very good, but he might do a little better. What about the hours — and especially the last of them—between sunset and bedtime? Everyone knows that if during that last one he reads an exciting story, it is over that story that the subconscious will be "mulling" all night, and it is that that will recur first next morning, and that that will be background to his mind much of the day.

Everyone also knows that if, the last thing at night, he commands his subconsciousness to wake him next morning at a given moment, this will be done.

Why not make use of the principle underlying these two phenomena? The other method *challenges* the enemy; this one preoccupies the field.

STUDENT

Ripples of Real Life

A REFRESHING ring of sincerity pervades "An Open Letter to English Gentlemen" (in *The Hibbert Journal*), which is a slogan to a certain class to interest themselves practically in problems affecting the submerged proletariat.

> If the feudal chiefs have failed, more or less, what of the Samurai?
>
> It is less important to defend England than to have an England that is worth defending.
>
> Not what to get, or what to escape, but what to give — that is the spirit.
>
> Love of country in its most essential sense means no less than love of countrymen.
>
> The first step towards such a movement is a great compassion, a splendid inspiration.

These are pithy sayings.

J.

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Katherine Tingley at Isis Theater

(CONCLUDED FROM PAGE 9)

Terrible Pictures in Our Great Cities

When I last visited New York, I almost lost courage. I trembled at the pictures I saw. There were so many, just in one day: on the cars, in public places, upon the streets, the young folk — Oh, the young folk: the young men that only a few years ago were home darlings. I looked — and believe me, I looked in vain — as I went through Central Park and in the public places, for just one face that I could hold in my memory and that I could keep in my heart with a hope that it was unsullied, that it was untouched; that that life retained its innocence, and its purity; and believe me, I looked in vain. The marks were there. It was either the careless boy, or the indifferent boy, the stupid boy or the dissipated boy; for I hold that when life is pure and innocent, it carries with it a strength, it has a presence, it tells its story; and while I do not wish to put all of the young boys I saw in New York in the category of lost ones, or of being dissipated to that point where there is no opportunity of recovery or reform, while I do say that in some of those faces there were yet left some marks that seemed hopeful to me, yet there was a something upon the faces that told of things we cannot talk about, but that every mother and father should know about and should attend to in the lives of their children, if they wish to take part in the progress of our civilization, if they wish to make life true and beautiful. This is where the application of Theosophy is needed, and if they wish to serve humanity, they will begin to study Theosophy, if for nothing else, that they may know themselves, that they may know their children; that they may understand their potential natures; that they may see the duality that exists in human nature and be able to control that part which is disruptive and to encourage and build up that part which is constructive in life.

The Blindness of Human Nature

"It is the blindness of human nature that frightens one when looking at the sad pictures of humanity — the blindness and the indifference and the coldheartedness, and the forgetfulness, of even the best; and I say it with the kindest consideration, for I hold that if you love humanity, as your Higher Nature knows you should, you would move forward for a work of reformation that the world knows little about. If you had the courage to study Theosophy, you would challenge yourselves as to your ability to understand it, and you would live it and you would serve it out in big morsels to the starving people of the world; you would dare to do it. You would be so full of that courage that belongs to the higher nature that you would be indifferent to criticism, absolutely indifferent, so forgetful of yourselves that you would be willing, if necessary, to lay your lives down that you might lift this burden of civilization and bring man to his heritage.

"We all know man is a capricious being; indeed, all humanity is capricious for it has not a balance, a foundation to stand upon, nor the knowledge to illuminate the mind to evolve better things. The unbalanced condition, the unrest, the despair, the injustice in human life, these things are before us, living pictures, awful specters. They stand at the very door of our civilization as pleading forces for a manifestation of the Higher Law.

Theosophy's Uplifting Power

"The power to uplift — Theosophy — is at hand. If all men understood it and lived it, the whole human race would be freed; a solid foundation of mental and spiritual freedom would be established, and in time these terrible conditions would be eliminated. So great would be the joy of human life that those partaking of it could efface from their memory the mistakes of the past.

"And so, while we have the possibilities of a very glorious civilization, while we have the human family possessing those divine qualities that Jesus taught you and other great Teachers have taught you, while we have those, they are not active. It is the unbalanced mental state that keeps us going up and down, here and there, often out of place — almost always out of place. I do not believe tonight there is anyone among you who could say that you are happy. I know that you could not; you might have a temporary happiness, you who live in the idea of 77 years of life, and no more; or possibly you have an imaginary happiness; but it will not stand the pressure of the times; it will not stand the pressure of our present civilization. You will have your share of experience; you must have it for that belongs to evolution and it is a part of your life; but unless you have within yourself that inner voice of the Divine Nature, that higher Light to illumine your mind, you cannot be happy — it is absolutely impossible. But if you have these, you could meet difficulties of all kinds; you could stand at the mouth of the cannon and not tremble; you could meet death with joy and suffering with pleasure, if you had these two potent qualities manifesting in your minds and lives.

Theosophists Do Not Fear Death

Now, there is no one here so unkind — I cannot imagine it — who would think that I am condemning humanity. No! I am paying it the highest tribute possible, but you do not see it, I fear. This tribute which I pay you is that you are divine. You have been told this all along, but not in the way that Theosophy teaches it. You have been taught that life consists of the limited time of seventy-seven or a hundred years at the most, and then you depart and you go through that awful experience of death— and I have not met very many people outside of Theosophy who have not feared death. There are those who love the teachings of the church, who love their Bible, who lead noble lives, and do the best they can; but when they come to the hour of death they do tremble, they are not quite sure; but a Theosophist *is* sure. A Theosophist considers that death is life; it is a stepping out from one school of experience into another. It is moving along with the true civilization of the human race. For man has had from the very beginning of his time this urge, this divine urge pushing him on to the true lines of civilization, of divine unfoldment. He has that urge, it exists, it is there; but if it were manifesting we should have a different life. Oh, what a glorious civilization, what a wonderful civilization we should have; with all Humanity walking along the Way with their godlike attributes so manifest in the strength and dignity of their character that they would not have to speak to tell you the story of what the real life is.

Our Educational Systems

"We have many splendid workers, educationalists, who are giving their lives in a certain way for the advancement of their cause. We realize that some of the greatest students of human life are constantly reaching out for something more — that indescribable something which they have not yet found. They search here and they search there, and they think and they write, and they write and they think; and they hold their great conventions, and they discuss and discuss. They make some progress, it is true. but to me from even the best of them — we only hear six notes played. The other one is silent, and that silent note is the divine note in human nature. If these men in power and at the head of great institutions would be indifferent to public opinion and would establish a chair of Theosophy in their colleges in ten or fifteen or twenty years it might be possible for us to go through Central Park and along the streets of New York and other cities and see some of the youth of the time walking in the Light, manifesting the Law in their very presence. We should not have to count so many wrecks, so many suicides, so many unhappy marriages, and so many broken family ties—which come often from our great colleges. The scholarship is there, the influence of a certain kind is there, the social prestige is there also — everything is there but the one note, the divine note — the one thing that must be ingrained into the minds and hearts and lives of the youth if we are to have a better civilization.

Pays Tribute to Madame Blavatsky

"Madame Blavatsky was indeed a very remarkable woman. The public has become acquainted with her largely through the misrepresentations of her enemies, and she had many. When she came to the Western world over thirty years ago I fancy that she had some of the misgivings that I have about our civilization. She saw the materialistic trend of human life and she brought with her treasures of truth to help it. She never attempted to impress the public that these emanated from her. She was so very truthful and said that these were some of the old Wisdom Truths that she had garnered out of those old treasures which had been obscured — those treasures that were set aside and obscured in early history. Many, many of them were of course destroyed, but from those that were not — from them she garnered some of these splendid truths. She simplified the problems of human life. Her effort was to battle for this one truth, if for no more — for the divinity of man — acknowledging that all are divine, all can evolve, and all can be saved, and all this without creeds or dogmas. Her purpose was to set men to thinking. And that woman, unfamiliar with our language, a perfect stranger, implanted these truths among a body of people, a large number of whom accepted her teachings and supported those truths, so that now we have Theosophy slowly but surely permeating every department of thought. Read her books, you who are in doubt as to the Whence and the Whither and the Wherefore. Read her *Secret Doctrine;* read her *Key to Theosophy,* and then tell me if you do not see that there are in them truths that can absolutely change the whole aspect of our civilization. She was Humanity's Friend. She demanded no salary; she gave every dollar she had to the Work. She left a home of affluence, a family famous in Russia. She had ability beyond the ordinary. She was a thinker and a wonderful writer, and had she wished for fame she could have found it with her pen, free from persecution and misrepresentation.

Madame Blavatsky Followed by Thousands

"She has been obscured as all other reformers have been by the majority, but among the minority there are thousands and thousands who hail her as one of the greatest workers of the ages. I prophesy that it will not be a hundred years before Theosophy will be planted in every city because she lived; before the best and noblest and most unselfish in the churches will find the light and will move out hand in hand with that superb philosophy that she brought us. They will awaken under the pressure. It is all coming but it will take time. But the way to have it come more quickly, the way to lessen human misery, the way to change these deplorable aspects I have spoken of and which you know exist, is for the majority to put their shoulders to the wheel and dare to know the truth; dare to become acquainted with themselves. Oh, all the superb things that could come to human life! The thought of it is a benediction in every breath; it is the knowledge that Theosophy gives. And it is not a faith, it is absolute knowledge. It puts new light into the human mind, illuminates it and gives it a power to control the life and to serve humanity. It will take a little time to bring all these things into a better condition; to lessen the disruptive conditions; and we must remember that the changing of all these aspects, without bitter experience, would be impossible; for we must remember, as the Christ told us, and as other Teachers taught before him, that "as man sows so shall he reap." And the conditions we have today, according to Theosophy, are the result of what we have sown in other lives.

More Lives Than One

"If one stops to think, and think well, one knows

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there is something better for humanity than merely a life of seventy-seven years on earth, and then a place of glory beyond. We all know there must be something more for the human family than this one limited life. Theosophy tells us that of all the blessings that have ever come to humanity, the greatest is the teaching of Reincarnation. It gives every man a chance — even the most degraded and the most discouraged. And then Karma, the twin sister of Reincarnation, gives the key that solves some of the greatest problems of life — suffering and injustice. With these two doctrines and the knowledge that we are our brother's keeper, and that brotherhood is a fact in nature — with these forming the corner-stone of Theosophy — man is equipped to fight life's battles understandingly, and to win. Through the strength of such teachings new laws, and true systems of thought could be established for the reformation of human life.

"If we are to serve the God that we profess to adore, we must help our brothers, we must work with them, and we must lift their burdens, and introduce new laws and new systems for the reformation of human life; we must help all struggling souls, those who suffer the most, who are under the weight of Karma and the seeming injustice of human life. We must help them to help themselves; that is what is needed, not to have them lean upon us, but to lean on themselves, to become acquainted with their divinity, their responsibilities and possibilities, and thus find the upward path.

No Attempt to Proselytize

"I am certan that there are not many people today who in thinking of Theosophy realize that we make no effort to convert people. We are taught by Theosophy that any attempt to force a person to our way of thinking is an injustice to their true natures, to their own being. We have no right to frighten or intimidate them, or to discourage them, or anything of that sort. But we do open up the truths, we do appeal, we do plead, and we do try by the example of our lives, to make Theosophy a living power for them.

"It may take some time, some generations, the way civilization is going now, for the people to have the power of discernment to see the difference between the true and the false. We are so accustomed to judge by appearances, we have been taught right along to do so, taught to judge human nature in the wrong way. But when we can have reason, with intuition guiding the reason, then we shall be able to discern the difference between the true and the false; then we shall know better how to help; then we shall be able to discriminate. We shall know the needs of humanity; we shall not cater to their wants, nor their conceits, nor their egotism, we shall move along so understandingly. It takes time. I hold that all those great reformers and the great Teacher whom we all so respect, that great Initiate had that power wonderfully developed. He had lived many lives, so Theosophy teaches; he had learned life's lesson; he had gained his knowledge and he carried in his presence that quality of his divine life, and he promised you that you could have the same; he declared that "greater things than these shall ye do." Humanity was told in that message of the gospel of its possibilities, its glorious civilization.

Christ Had No Churches

"He did not have any churches, nor any creeds and dogmas, and His teachings when rightly interpreted from a Theosophical standpoint simply make the whole Bible teem with life, make it a great historical book of the ages and of the great Teachers. Wherever Jesus and his followers touched those pages (his true followers, I mean, his disciples, those who learned from him) there was teeming spiritual life, and if we could take the Bible today, and interpret it from a Theosophical standpoint, we could introduce it into our colleges and schools in a new way. Then we could lift the burden of civilization through our educational institutions. We could take the gospel of Jesus into our prisons and our asylums and offer some of those grand truths of those old Teachers; and with music played by souls who understand the laws governing human nature, who had intuition awakened, we should hear new music, we should find a new message for humanity. The seventh note would then be played, the true harmony of life would be heard; we should see hope revived, and light and joy in the faces of the most degraded, for there would be the promise of the glory of the divine life in their faces, and then they would interpret that teaching that "as they have sown so must they also reap"; they would know they must go on for years and years possibly before they reach the goal they hope for. But the promise would be there. Theosophy is optimistic; it is speaking to civilization every hour every day; in human life it is sending its messages broadcast for all those who choose to know it.

So Few Will Take Trouble

"I have found a large number of people, with the very best of intentions, in a way professing great love for humanity, but who will not look at Theosophy; it is too much trouble. The other way is easier — to have some one think for them. The way of salvation is so much easier — to have all the work done for them. They do as they *think* their conscience tells them and so they are satisfied; and that to me is the pity of it all! All these splendid people and their splendid possibilities — so near — a very large number almost touching the fringe of the great truth, but they turn away, they close their eyes and walk satisfied along their path, because to do otherwise is 'too much trouble.' There are only a few who are willing to take trouble for humanity; and so long as this goes on we must expect to have our present civilization. We have our systems of reformation, new ones introduced every day. But no matter how many we may have, we shall never touch the core of the trouble in human life — ignorance of the divine knowledge which is the life for all — until we have Theosophy.

"If one could turn away even for a moment from the dark side of life; tear oneself away from the heartaches and the pain, and clear the vision for grander things, one could take the simple truths of Theosophy by just reading the fundamental principles in one hour and see something ahead they had never seen before; they would see a hope they have never dreamed of, and possibilities for the human race that will make our civilization something quite different — better.

A New Civilization

"Because of the effort and the thought of a few in this direction a benediction will come to humanity; in time thought-life will become rarefied; men's minds will be touched with this power which is built from the hope of those who step out to defend the truth; and we shall have something new to think about, something new to live for; for we shall feel the influence of the new civilization coming nearer; and we might stretch our imaginations so far that we shall look down the valleys and over the hills and see godlike men and women appearing; they have gone through life's school, round and round, and they are lifted out from the strain and the sorrow of the world; they have moved out of it, in a sense, in order that they may better help it, and some day when intuition is more developed, when the eyes of men can see things that now are not visible to human sight, then there will be pictures to show the overshadowing of a new civilization.

"But we can bring it closer home, nearer to our present unfortunate time, if we put our shoulders to the wheel and declare ourselves as real workers for humanity, working on lines of least resistance.

"That is one of the secrets of Theosophy — on lines of least resistance, working trustingly and courageously on, with that courage that is born of the soul; to feel the glory of the Law manifesting in human life. When that comes, when we can touch the great majority with the influence of these possibilities for a grand civilization, when we can awaken the men and the women of the present time to their real duty, then we may close our eyes in peace and step out into that next school of experience and realize that all suffering is ennobling — and if we but had the patience to endure and work and work, we should be able to see our efforts to glorify the whole human family, to bring it ultimately to that goal which our hearts tell us can be reached if we take the right way. And so I say in conclusion, the only way you can find the key that opens the door to Happiness is Theosophy. Study Theosophy, listen to the inner voice — these with your heart longings will work wonders for you and will bring a progeny of thought and feeling and spiritual fire that will truly evolve a greater civilization."

SUCH a man, O son of Prithâ, doth not perish here or hereafter. For never to an evil place goeth one who doeth good. The man whose devotion has been broken off by death goeth to the regions of the righteous [*Devachan*], where he dwells for an immensity of years and is then born again on earth in a pure and fortunate family; or even in a family of those who are spiritually illuminated. But such a rebirth into this life as this last is more difficult to obtain. Being thus born again he comes in contact with the knowledge which belonged to him in his former body, and from that time he struggles more diligently towards perfection, O son of Kuru. — *Bhagavad-Gîtâ*

New Judaea

ACCORDING to the New York Jewish Evangelization Society, there are 1,100,000 Jewish people in Greater New York, being over 26 per cent. In Paris and London there are about 2 per cent, in Chicago 3½, in Berlin 5, Constantinople 6, Montreal 7, Vienna 9, Amsterdam 11, Warsaw 33, Lodz 47, Jerusalem 55. There are 3000 Jewish lawyers and 1000 Jewish physicians in New York, and more than 75 per cent of the students in the Normal College are Jewesses.

A very large per cent have no connexion with synagogues, and religious education is neglected among them. These figures are startling; and, as the Society says, it is absurd to talk about evangelizing the world without taking the Jews into account. H.

Progress in China

ON the authority of the acting Inspector-general of the Chinese customs, now in England, it is stated that the old unpaved mephitic thoroughfares are giving way to macadamized roads, lighted by electricity; an adequate and pure water-supply on European lines has replaced the surface wells; foot and horse couriers penetrate into extreme Western China 2000 miles; postal lines are flung as far as Tibet; there is a money-order system all over China; an express delivery service in every large city; 14,000 native post-offices; the sedan chair is giving way to the well-appointed brougham; the police force is organized and keeps order in the streets. Potentialities are rapidly turning into actualities. H.

Clipped from the Press

Did Our Forefathers Anticipate This?

NEW YORK, Oct. 6. — To the Catholics of America, His Eminence Vincenzo, Cardinal Vannutelli, personal representative of Pope Pius X, today sent the following message from the International News Service:

"The Holy Father is coming more and more to regard your wonderful United States as the favorite daughter of the church. Catholicism has here made more wonderful strides than anywhere else in the world. Your bishops, priests and teachers have built up a magnificent church organization. Under your government of freedom and personal liberty the church and its individuals have prospered splendidly

"Your country is amazing to a stranger, but no less amazing is its Catholicism. Good Catholics in America I believe are good citizens for America. Their church teaches them that. I am glad to have the privilege of blessing Catholics of New York and the United States on behalf of the Holy Father."— Los Angeles *Examiner*

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Art Music Literature and the Drama

A POEM is the very image of life expressed in its eternal truth. --- *Shelley*

THE merit of poetry, in its wildest forms, still consists in truth --- truth conveyed to the understanding. --- *Macaulay*

IN the earliest ages science was poetry, as in the later poetry has become science. --- *Lowell*

POETRY is the art of uniting pleasure with truth by calling imagination to the help of reason. --- *Johnson*



Lomaland Photo. and Engraving Dept.

A BUNGALOW RESIDENCE
ON THE GROUNDS OF THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CAL.

The Value of the Bardic Records

WE read with some surprise a review in so thoroughly serious a periodical as the *Contemporary Review*, in which the writer speaks, in dealing with a book on the early history of Britain, of the "obscure, but undoubtedly valuable Welsh sources"; and believes that "the obscure subject of Arthur . . . might have been greatly elucidated from bardic sources."

Such concessions belong to a new order of ages, we may say. These sources have been treated with the utmost contempt, ignored sublimely, sniffed at and dubbed "Welsh evidence," by all historians and scholars. Should you have even studied them, that was enough to wreck your whole reputation. Indeed, there was bitterness about the whole question; mention of them was hardly to be tolerated in decent critical society.

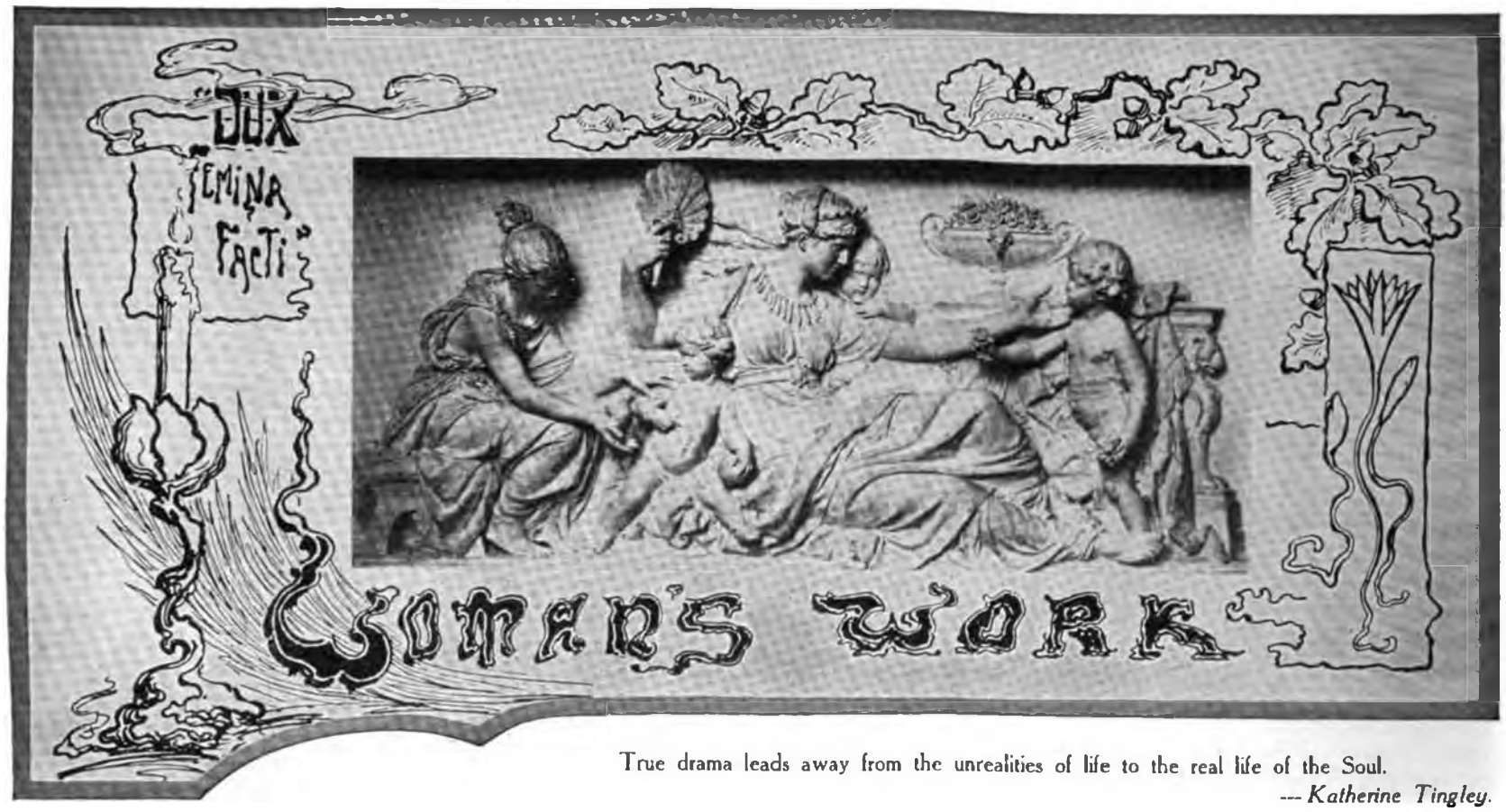
And yet obviously, on such subjects, on early British history, religion, and so forth, what could be of greater value? Obscure these bardic records, poems, triads, pedigrees, sayings, etc., may be; they have hardly been reasonably studied as yet. Yet for those who can read them with a little more than the dissecting spirit — let us say, with imagination, with a feeling after beautiful and mysterious things, with a little *human*, as opposed to *horse* sense — they have historical, as well as what we may call spiritual value of a high kind. For even where there are no great utterances, as we are accustomed to value greatness now—no "criticism of life"; little description of social and other conditions, no well-attested historical record — there is yet *always* an overpowering atmosphere of greatness, a quality of consciousness echoed and always resonant, which seems to be unknown in modern times; as if one should discover a color that was not red, orange, yellow, green, blue, indigo nor violet, nor any shade or tint of any one of them. Nothing like it appears in literature since. It may be hinted at, suggested — not defined — as being the sense of the greatness and divinity of the human ego, the flavor of the superiority of man to circumstance, even when the latter is the victor.

You see the shells, says the proverb, and you guess the eggs, and smoke is to be taken as highly suggestive of fire — indeed, as direct evidence thereof. Let these great feelings called up by the bards play upon your mind, and you shall soon get a picture *from the inside* of the civilization and conditions of those old times. And you shall get a certain quality to be sprouting and growing in your own consciousness, which is most necessary in our own time. We want the large generosity, we want the big heroic feeling. Taunt us who will with this matter — sin, they call it, or folly — of looking backwards; it is into the soul that we are looking. *There* sleep the qualities that made men heroic and unconfined. To meet those qualities expressed in any large degree, one has to look to the ancients — some of them — and their records; and the advantage of doing so is, that it may rouse the same feeling within ourselves.

But beyond this, all such long-discredited old records have a certain historical value; all legends and traditions have. We shall recognize this as time goes by; indeed we have already made some strides. The poems, the triads, the stories, we shall find them of the greatest value in elucidating, not only fifth century history, but also pre-Caesarian history; they will carry us back, in a manner trustworthy enough, *if we know how to deal with them*, through many centuries of civilization and heroic culture. The "dawn in Britain" did not take place in the year 55 B. C., but heaven knows how many ages before. This, these bardic records, properly understood, will help us to understand.

The evidence of the ancients themselves on their own concerns, is the best evidence; much better than the evidence of a theorist of our own materialistic day. KENNETH MORRIS

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True drama leads away from the unrealities of life to the real life of the Soul.
— Katherine Tingley.

The Revival of Pageantry---II

Lomaland Pageants, Initiated Ten Years Ago, Mark the Opening of a New Era in Modern Dramatic Art

A YEAR later, on July 19, 1901, was enacted in Lomaland a third pageant, this also originated by Katherine Tingley and its presentation directed by her. It was called *The Babel of Religions,* and while the briefest description must suffice here, a volume would fail to convey the thrilling impression given by the pageant itself.

Imagine Loma Hill near sunset, on a clear day when the very spirit of quiet is in the crystal air. Imagine an environment quite unlike that chosen for either of the preceding pageants — a wide, smooth-floored, natural theater (in which the building of the Lomaland Greek Theater, the first purely Greek theater on American soil, had been already begun); the high sides, clasping it horse-shoe-wise, furnished forth with seats for spectators; the open back facing the Pacific and extending downwards in a series of mysteriously devious paths to the cañon, thence, on and on, to the sea.

Imagine the sun just low enough to cast this deep-set cañon in shadow while still high enough to flood the theater floor with a blaze of golden light; imagine the golden glow of the heights, the purples of the shadows, the soft gray green of environing sage and chaparal, the cool warmth of a Lomaland June day, the ceaseless murmur of the sea in the distance, the gleam of cresting waves, the occasional cry of sea-birds, the semi-tropical, intense blue overhead that is so often characteristic of California skies.

Imagine in the shadows of the cañon, here and there assembled, scattered groups of people robed in dun and black, their garments symbolic of the darkness of illusion, just as the shadow-covered cañon was intended to symbolize the world, obscured as it is today in the mental darkness of materialism, hypocrisy, and despair. Imagine these people searching for the Path, the true Light, but kept in a state of confusion and bewilderment by a multitude of teachers, would-be leaders who were crying their wares, each claiming to have the only true brand of religion; in fact, representatives of nearly all the religious sects and many crank, so-called "religious" cults. Each is shouting out his special creed and the aim of each is to get a personal following, while the poor multitudes wander in confusion, as sheep without a shepherd, not knowing whither to look, which way to turn, or whom to trust.

Here and there groups endeavor to sing *The Pilgrims' Chorus,* only to hear their efforts drowned or jangled into discord by other groups trying also to sing it, but in a different key. Listen, from out this "Babel of Religions" to the cry going up, "*Where is the Path?*"

Imagine, at this shadowed cañon's head, somewhat above, on what became later the smoothed earth floor of the Greek Theater, a band of white-robed, white-armored youths, with winged helmets, silver spears, and all standing in the full blaze of the sunset light, beside their Leader, representing Humanity's Spiritual Warriors. To the notes of music they intone, "The Path may only be found, may only be climbed, by all together. The gate may be unbarred only by those who help each other. The precipice is too steep for him who climbs alone. The abyss awaits the selfish. Help ye one another!"

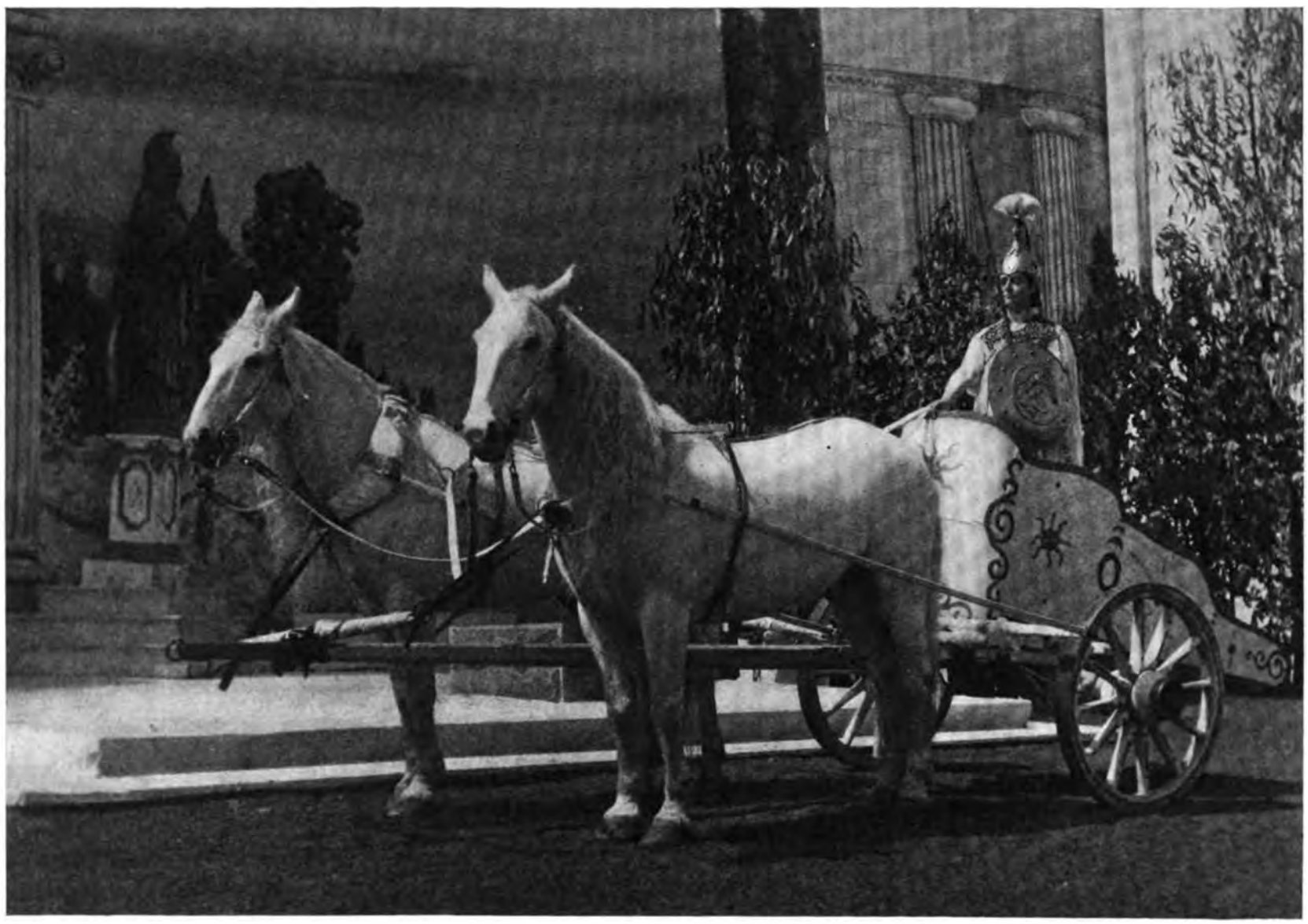
Eventually the differing songs become a harmonious whole, and to the mantramic rhythm of *The Pilgrims' Chorus* the weary World-pilgrims climb out of the shadows and stand beside these younger Spiritual Warriors in the full glory of the sunset light. Even the false teachers are there, helped by the others; but these are mostly very much in the rear. "The last shall be first and the first last." There the flags of all nations are unfurled and in stately processional this pageant with its hundreds of performers, winds slowly over the hill and down the slope to the Academy Rotunda — led by the children.

The symbolism was obvious and Katherine Tingley then stated that this pageant would be revived at a later time and when presented to the public would have a startling effect; that it would save multitudes by the very means now being used by the Dark Forces in life to confuse them; that it would serve to spread confusion among the false teachers, the Pharisees and the Judases, and would serve to release humanity from the mental maelstrom in which it is at present, leading it forward to the time when brotherliness shall be the code of life and when "a little child shall lead them."

After the formal opening of the Greek Theater (in September 1901), other pageants followed, mainly Greek mystery-plays, although one was a Thanksgiving pageant with a prophetic as well as historical flavor, and another (given by the children) was an elaborate presentation of the history of religious persecution. Enough has been said, however, to establish the claim that the revival of pageantry in our era dates from 1899, *not* 1905, that we owe its initiative to Katherine Tingley and its first examples to the historic soil of Loma Heights.

What of the future? One's mind is flooded with picture after picture of *what might be* — Newburyport, the scene of great historical pageants, educational in a new way because by them history would be given a new interpretation in the light of Theosophy; pageants teaching the higher patriotism and the nobler law of conduct; pageants like *The Babel of Religions,* and *The Travail of the Soul;* the

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ATHENA AND HER CHARIOT — THE LOMALAND PAGEANT OF "THE EUMENIDES"
(For description see preceding issue)

yet unwritten pageant of the history of the Theosophical Movement itself, a history so magical in its progression, so mystical in its setting, so symbolic in its various phases, and so instructive in its cyclic march, that when written and rightly presented, it will at once take its place as one of the great historic pageants of the ages.

And then the picture of pageants at Visingsö, in the moonlit shadows of Visingsborg's ruined walls, the waters of Vettern lap-lapping the shore below in majesty and reserve; Omberg in the distance, our Swedish *Fujiyama,* the processionals passing up the aisled verdure of the Royal Forest, the passage across the water, the singing groups winding on up to the ruins that lie bathed in the glamor of a gold and purple past.

Imagine some Druidical pageant such as only a great Teacher would have the knowledge to write, given in the shadows of the New Forest, England, beneath oaks that were already hoary giants when the Britons warred with Caesar and when white-robed Druid priests cut from their branches, with golden sickle, the clustering mistletoe!

Think of the pageantry to which the scenic environment of San Juan Hill invites in Cuba, that wonderful spot now owned by Katherine Tingley. Think of Japan, the scenic setting of its Temples, its ruins, its shadow-haunted cryptomeria, its bowered cherry-blossoms — what possiblities for pageantry are there!

A VOICE I heard from far Scamander's banks
Invoking me. . . .
Thence have I come, plying unwearied feet,
My swelling aegis rustling without wings;
With stalwart coursers harnessed to my car.
Eumenides, Act II

And the possibilities of scenic environment for pageantry in Lomaland have hardly as yet been touched. The classic, domed Academy and Temple; the winding green-bordered, and palm-shadowed paths; the stretches of "blasted heath" upon which the Three Weird Sisters might feel well at home; the nooks and glens where even in broad daylight one half expects to see pixies jump out, so enchanting are they; the cliffs and slopes and cañons; the eucalyptus groves by the sea; the paradise of group-homes on Lotus Home grounds, with their flowers, vines, shrubbery, and nesting birds, where Pallas might have her owl and Aphrodite her doves on a moment's notice — these are but hints of what awaits the proper time.

Pageant! The dictionaries tell us that it is "a spectacle, a show, an entertainment, a procession or parade with stately or splendid accompaniments"; also, "an elaborate entertainment devised for the entertainment of a distinguished personage, or of the public."

But this definition will have to be revised for the future. The revival inaugurated by Katherine Tingley in April, 1899, had for its keynote *education,* and that on higher than intellectual lines. Not a notable pageant since given has not approximated that keynote in one way or another. But the work of the members of the Isis League of Art, Music, and Drama is unique and will be so for a long period to come from the fact of their absolute devotion to the ideal they represent. With few exceptions they are not actors after the world's set pattern, but are Students of the Mysteries, Students of a true philosophy of life, believers in brotherliness as a basis of conduct and in purity as the only passport to peace and contentment.

The teaching force that lay behind the Point Loma pageants and that will motive all presented by Katherine Tingley in the future is a moral force, a clarified spiritual power of dynamic potency, and capable of expression only in the hands of those whose lives are being molded on the highest spiritual lines.

A work so momentous should not be obscured. If for no other reason the world should hear of the Lomaland pageants because they strike the keynote of joy. "To see sad pageants of men's miseries," as old Spenser wrote of doing, may have been the order of his day, but it is a theme outworn in our own. The heights — yes, but let us flood them with sunlight and carpet the path thereto with flowers, and treasure in our heart of heart the lark's note over our head. Education — yes, but let the magic of beauty and the miracle of joy go with it. STUDENT

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OUR YOUNG FOLKS

Swedish Children Honoring the Memory of Victor Rydberg

THIS picture shows some of the Swedish Lotus children at the tomb of the great Swedish poet, Victor Rydberg. They have looked forward eagerly to the hour when they were to pay their loving tribute to his memory. He is their national poet; every child in Sweden knows his name and knows his poems even better. There they stand, while one of the boys recites *Dexippus*.

This poem tells that in the troublous times in Greece, when the Northmen were invading the country, one day a messenger entered Athens, bringing the tidings that the Goths were only one day's march from the city. This news caused great consternation among the now enfeebled populace, who, some centuries earlier would not have hesitated to go out to meet *any* enemy, however numerous.

There was one youth, however, who had some of the old courage in his heart and who knew also how to use the wonderful power which can inspire and guide large bodies of persons, swaying them in the direction it is best for them to go at that time, and heartening them with new hope and enthusiasm.

This youth spoke to the people, saying: "Is it fair that the old and gray-haired should go out to fight, while Athens still has youths. You boys, I call on you, who love your city, to arm yourselves. Your mothers and sisters shall crown you with roses. This shall be like a feast, a game."

A shout from thousands of youths was the response, and in a few moments they were clad in armor and on their heads wreaths of roses and laurel had been placed by their mothers. Then, singing their old Greek songs, they marched out, followed by the older men, ready to meet the enemies of their beloved Athens and conquer them, or die.

On the field outside the city they met the approaching Goths and the battle began. The youths thought of it as sport. Had not Dexippus promised them a day of festival? Yes; and so they fought the stern old Northmen with the same ease and pleasure they felt in meeting and conquering an opponent in the gymnasium.

Before they knew it they had won the day, and Dexippus looked with pride over the thinned phalanxes and bent over many a dying youth with the crown of roses still upon his head, and they whispered to him their last greetings, saying what a glorious game they had had.

Thus the boys saved Athens when it was threatened by the Vikings, as Victor Rydberg tells in *Dexippus*. And now at his tomb stand children whose ancestors may have fought on this very field near Athens. They will not make war nor pillage other countries, but they have inherited the old warrior-spirit and it will lead them into conflicts against the enemies of mankind.

SWANHILD



Lomaland Photo. and Engraving Dept.

LOTUS CHILDREN AT THE TOMB OF THE SWEDISH POET, VICTOR RYDBERG

REBIRTH

O WILD west wind, thou breath of Autumn's being,
Thou, from whose unseen presence the leaves dead
Are driven, like ghosts from an enchanter fleeing,
Yellow, and black, and pale and hectic red,
Pestilence-stricken multitudes; O thou
Who chariotest to their dark wintry bed
The winged seeds, where they lie cold and low,
Each like a corpse within its grave, until
Thine azure sister of the spring shall blow
Her clarion o'er the dreaming earth, and fill
(Driving sweet buds like flocks to feed in air)
With living hues and odours plain and hill;
Wild Spirit, which art moving everywhere;
Destroyer and Preserver; Hear, O hear!
. . . Be thou, Spirit fierce,
My spirit, be thou me, impetuous one!
Drive my dead thoughts over the universe
Like withered leaves to quicken a new birth;
And, by the incantation of this verse,
Scatter as from an unextinguished hearth
Ashes and sparks, my words among mankind!
Be through my lips to unawakened earth
The trumpet of a prophecy! O Wind,
If Winter comes, can Spring be far behind?

Percy Bysshe Shelley

EVERY year on the anniversay of Sir Walter Scott's birthday, the fifteenth of August, a beautiful, large wreath of white heather is placed on the Scott Monument in Edinburgh.

WHEN men are rightly occupied their amusement grows out of their work as the color petals of a beautiful flower. — *Ruskin.*

Paper and Its Uses

MOST persons would be greatly surprised if they were told that wheels made of paper were used on the Pullman railway carriages. Yet this is a fact. They have been tried with great success and have worn out a set of tires. Another curious way in which this material as been utilized is in the making of bells and cannon. It is also invaluable in the insulation of electric wires, as it is not affected by the weather and but little acted upon by acids.

These are but a few of the many uses to which paper is put, for there are not many industries in which it is not employed in some form or other.

What makes paper of such unlimited value in manufacturing is its great power of absorption. Not only will it absorb liquids, as is clearly seen in the case of blotting paper, but it is also capable of absorbing gases and even solids.

Owing to this quality it can be rendered both waterproof and fireproof by being impregnated with suitable substances. In America it has been largely employed for fireproofing. Tarred paper has been found much more economical and satisfactory for making boats waterproof than the old method of painting the vessel with tar.

The absorbent power of paper in regard to solids is of great value in the construction of electrical apparatus; for it may be saturated with either a conductive or a non-conductive substance.

When impregnated with powdered charcoal it is highly valuable for filtering purposes, and can be used in cases where ordinary filtering paper is useless.

For many years the manufacturing world has been waiting for an ingenious chemist to produce a substitute for celluloid. This substance is capable of being used in an endless variety of ways, but is very unsatisfactory on account of its great combustibility. It ignites at a very low temperature and for this reason is very dangerous, especially in the case of cinematograph films for which it is largely employed. Now it is interesting to note that paper could be used for all these purposes with the additional advantage of being incombustible; for it can be rendered absolutely inflammable by being coated with a substance called waterglass. Films for moving pictures could be treated this way without impairing the transparency of the paper. Such a paper has already been patented in Germany.

Thus we find that paper may be used in an endless variety of ways, as a substitute for iron, for celluloid, and in the electro-technical field.

M. H.

A GIFT much expected is paid, not given.
A FLATTERER'S throat is an open sepulcher.
To a crazy ship all winds are contrary.
A SCEPTER is one thing and a ladle another.
VIRTUE never grows old. — *George Herbert*

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THE CHILDREN'S HOUR

A Wise Choice

THERE once lived a young man whose sole possessions were health, strength, and a kind, cheerful disposition. From childhood his mother had taught him to love nature and to feel for others. Often through scarcity of work he had to go hungry, yet no matter how little he had he was always willing to share it with anyone as needy as himself.

One day a fair was held in a neighboring town, and though he had no money to spend, he went as merrily as anyone. Towards evening the old story says that some of the merry-makers became riotous and fell upon an old pedlar who had glass and china for sale, and would have smashed his ware had not this young man chanced along and taken the old man's part.

When the rioters were driven away the old man turned to him and said: "My son, he who delivers the oppressed and has respect for the aged has no need of reward. Nevertheless, I pray thee to choose one of these china jars to keep as a token of my gratitude. If thou choosest well, it may be of more use to thee than now appears."

So the young man looked at all the jars, which were highly ornamented with curious designs and figures, and finally chose the simplest of all — one with a bunch of flowers painted on it, with gold spots and circles running around it.

"Why have you not chosen a finer one?" asked the old man.

"Because I love flowers," answered the young man, simply.

"Happy is he whose tastes are simple!" exclaimed the old man. "Thou hast gained my most valuable possession. This jar was given me by a wise woman on condition that I expose it for sale from sunrise to sunset at the yearly fair. In order to keep it for myself I bought other china jars of more apparent value and marked them all with the same price, for I said within myself: 'The spirit of covetousness is greater than the love of beauty; and men rather desire to get much for their money than that which is suitable.'

"And so it was. Whenever a customer chose this jar I showed him one more richly decorated for the same price, and either he reviled me for charging so much for this jar, or bought the one of apparently greater value.

"Great has been the wisdom of thy choice! That which I have kept from thousands has become thine."

Then the young man wanted to choose another jar, not wishing to take such a valued possession; but the old man refused, saying: "A gift cannot be recalled. I will now explain to thee its properties. Within the jar is a toad who spits poison; but it will never spit at its master. Every evening thou must feed it with bread and milk; and in the morning when it awakens it will breathe heavily against the sides of the jar. As the jar becomes warm from its breathing the flowers will blossom out into real flowers, full of perfume, and the twelve round spots of gold will become twelve gold pieces. Thou must arise with the sun and gather the flowers and gold with thine own hands. When the jar cools the flowers and gilding will be as before. Fare thee well."

And before the young man could realize it, the old man had disappeared in the crowd.

What he had foretold came to pass. The young man now lacked for nothing; but just as he had been willing to share with others in his poverty so now he shared his good fortune.

However, it was not long before the curiosity of his neighbors as to how he obtained his money and such beautiful flowers in all seasons, caused all kinds of tales to be reported about him. Because he would make no explanations even those whom he helped felt personally injured.

In time the tales reached the ears of the king, who was as curious as his subjects. So the king sent an officer to question the young man about the matter. After evading the questions for a while, and being more closely pressed, the young man, disdaining to lie, said: "I get the flowers from yon china jar."

Whereupon the officer carried the jar to the king; but as the king had not earned the right to be master of the toad, as soon as he laid hold of it, it spat upon him and poisoned him, so that he died.

Then the toad sat on the face of the king and could not be enticed away. No one dared go near it as it spat poison. At last all the wise men of the council tried to charm it away by performing certain rites; but they were of no avail.

After three days the young man came, and, withholding his name, begged permission to try to get the toad from the king's body. His request was granted and he was taken to the king's chamber, the wise men going with him.

Standing a few feet away, the young man beckoned to the toad and said: "The person of the king and the bodies of the dead are sacred, wherefore come away."

And the toad crawled to him and did not spit on him; and he put it back in the jar.

The wise men marveled, and, said they: "Who is so fit to succeed to the kingdom as this man, both for wisdom of speech and power of command?

And the people were all pleased; so he was made king and ruled for years, wisely and well, thinking less of his power than of the welfare of the people.

In the course of time, when he died and was lying in state surrounded by mourners, being greatly beloved, an old, old man appeared. After gazing on the king's face for a while in silence, the old man exclaimed: "Oh wonderful spectacle! A man, and not covetous. A ruler, and not oppressive. Contented in poverty, and moderate in wealth. Elect of the people, and beloved to the end!"

The old man disappeared and no one knew when he came in, nor when he departed; and never afterwards could the china jar be found.

J.



Lomaland Photo. and Engraving Dept.

THE CHILDREN OF DR. L. F. WOOD, AT POINT LOMA

The First Lotus Children to Come to Point Loma

THE two children in the picture were the first Lotus children at Point Loma. They came with their parents, Doctor and Mrs. Wood, before there was any Lotus Home, or any Râja Yoga School at Point Loma, which was a wild spot then, waiting quietly for the tread of many little feet.

The two in the picture are here yet, but you would perhaps not recognize them if you met them. The little girl is now the beloved directress of the Râja Yoga Academy, Mrs. Ethelind Dunn, and the boy is a man now, studying to be a doctor and go on helping people to get well as his father has done for so long.

All Mrs. Dunn's girlhood was passed at Point Loma, and it must have been sweetened and ennobled by the sacred influences of the place; for she, you know, was the first to offer herself to Mrs. Tingley as a worker for Râja Yoga. With her the work of Râja Yoga teaching began. Think what a precious seed must have been in this young girl's heart, when she did this. Did ever seed before grow and flourish so? It had the care of Lotus Mother, you see, and she helped it to grow into love and service to all the children of the world. Now Râja Yoga is helping other seeds like this to grow in many hearts.

G.

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Oct.	BARO-METER	THERMOMETERS MAX	MIN	DRY	WET	RAIN FALL	WIND DIR	VEL
17	29.738	65	58	59	57	0.00	NW	8
18	29.570	64	56	59	59	0.02	S	2
19	29.540	68	56	62	60	0.00	S	1
20	29.589	75	56	68	57	0.00	E	1
21	29.652	78	63	64	58	0.00	NW	4
22	29.699	70	58	61	60	0.02	NW	1
23	29.686	68	58	58	56	trace	NW	2

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Point Loma, California, U. S. A.

Vol. XIII **OCTOBER 30, 1910** **No. 52**

Mirror of the Movement

International Theosophical Headquarters
Point Loma, California
October 26, 1910

THIS is essentially an age of work, of action, when all the forces of man's nature seem to be engaged in a terrible struggle. It is a period of transition. In this connexion the workers in the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY are makers of history in a very true sense; and the responsibilities devolving upon them are very grave. At such a time as this, true workers for humanity should "go slow," lest mistakes be made. Great care should be taken by the older members that the younger members do not attach false theories to our Theosophical teachings through their limited knowledge of Theosophy.

The "blind-faith" method should have no part in Theosophical studies or Theosophical living. We must remember that the Theosophical Society has no Holy Ghost in its possession to distribute or deal out to the curious. No one can impart to another the true understanding, but one can aid another in overcoming his errors which stand in the way of his correct perception of the truth.

The UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY has built a splendid foundation to support its members. May they be wise enough to defend it and its workers on lines of least resistance, thus teaching the true spirit of brotherhood. Remember Theosophy is brotherhood.

The increased activities here at the Headquarters show the rapid growth of our Theosophical Work throughout the world. The Theosophical Publishing Company, the Theosophical Propaganda Bureau and the Aryan Press are strained to the utmost to meet the great demands made upon them to furnish sufficient Theosophical literature for the many inquirers.

A further proof of the widespread interest in Theosophy is found in the current literature of the day. Even from the pulpits of our churches we hear occasionally quoted, gems of the true philosophy of Theosophy, albeit sometimes without the proper credit being given.

The recent expansion of other departments of our Theosophical activities promises splendid results for the coming year. The interest shown by tourists — many who come from distant lands — is most gratifying. Hundreds of tourists visit our Headquarters weekly. The gates are open from 10 a. m. to 4 p. m. daily, except Sunday (which is reserved for the children) giving the visitors an opportunity to obtain a view of the picturesque beauty which surrounds our Headquarters, and to see the grounds and buildings and work. Our guides are trained to serve these people to the best of their ability; and in this way many who come here quite prejudiced and unacquainted with our philosophy go away interested and grateful for the attention they received.

We must remember, however, that selfishness, ignorance and prejudice are a part of the make-up of the world's life and a distorted vision of things would naturally blind some as to what our work really means. Sometimes these seem to be annoyed to think we are not pleasure-lovers and are not chasing after the dollar, as they are doing. Anything outside of that seems to have little value to them. They go their way as they came, and all the powers of the Universe cannot change them until they wish to know the Truth.

Years ago when our Theosophical Center was first established here, the road between Point Loma and San Diego was but a winding, partially grass-covered way, but now it is a splendid broad boulevard; and where in the early days one only met with an occasional traveler, now the way is alive with automobiles coming and going from our great Center.

The famous Râja Yoga Institution grows apace. For the last three years it has been utterly impossible to meet the demands of applicants for the admission of their children. This year the work has been expanded by two large buildings for the occupancy of newly-formed groups.

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Mrs. Thurston placed her daughter under the care of Dr. Wood as a private patient and with a nurse Mrs. Quinn occupied a place a mile from the Point Loma Homestead, purchased by Mrs. Thurston, in order to have her daughter near her.

Mrs. Thurston died at Newburyport, Mass., about three months ago. Mrs. Quinn remained under the care of Dr. Wood, but was permitted to occupy the home of her mother on the grounds of the Homestead, leased by Mrs. Thurston from Mrs. Tingley.

At the time that Patterson, Mrs. Quinn's brother, filed his contest of the will of his mother, he also brought habeas corpus proceedings to get his sister, whom, he alleged, he had not been allowed to see alone or permitted to take outside of the Homestead grounds.

Held She was Restrained

Judge Lewis, in rendering his decision in the matter, held that the testimony showed that Mrs. Quinn was being restrained of her liberty, in the sense that she could not do or go as she pleased; that her mother, her legal guardian, being dead, she had now no guardian with authority of law to restrain her, therefore the restraint she was under was not legal.

The Court said: "There is nothing in this case to indicate to me that Dr. Wood is the person authorized by law to detain Mrs. Quinn, nor the other parties mentioned, if they have any part in it."

No evidence was introduced tending to show that Mrs. Tingley had anything to do with the alleged restraint of Mrs. Quinn or had restrained her. Dr. Wood testified that he had used only such precautionary measures as any reputable physician would have done in a case such as that of Mrs. Quinn. —From San Diego *Union*, and *Evening Tribune*, October 22, 1910

Retractions

AS previously stated in the Supplement to the CENTURY PATH Vol. 13, No. 51, a demand has been made by Katherine Tingley's attorneys for retraction on the part of several newspapers in the United States. Some of these have responded, but not all satisfactorily, and from them Katherine Tingley is demanding a further correction of the serious errors made. The following is the statement made by the San Francisco *Chronicle* under date October 21, 1910.

As to "Private Prisons"

It is Proved That No Such Institution Exists at Point Loma

SOME time ago the *Chronicle* published an editorial entitled, "As to Private Prisons," which implied that a person of wealth had been restrained of her liberty by the institution known as "The Universal Brotherhood" at Point Loma, near San Diego.

The editorial was based on an ordinary press dispatch from San Diego, purporting to give a summary of a recent judicial decision releasing the person from restraint.

Had the facts been as stated, or reasonably implied from the dispatch, the editorial would have been justified.

It appears that, doubtless without design, the dispatch failed to state all the truth of the matter, and the *Chronicle* is informed that the Court has since corrected the language of the decision, which doubtless misled the reporter, whose dispatch certainly misled the *Chronicle*.

The lady was released from the custody of a private physician whose home is some distance from the Brotherhood Headquarters.

The details of the case are of no public interest, since it appears, according to later information, that the Universal Brotherhood had nothing whatever to do with the matter. — San Francisco *Chronicle*

The New York *World* has also made correction, saying that its previous misstatement "was due to an error of the correspondent in reporting the Court proceedings and was not warranted by the facts as brought out at the hearing." Another statement appearing in the New York *Evening World* will be published in the next Supplement.

THE following is a retraction published by the St. Louis *Post-Dispatch*, St. Louis, Mo:

Attorneys for Mrs. Katherine Tingley have secured from the Superior Court an order dismissing her as a respondent in the habeas corpus action recently adjudicated, wherein a relative of Mrs. Julia P. Quinn sought to secure her release from the custody of Doctor Lorin F. Wood, senior physician of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, of which Katherine Tingley is the Official Head. The testimony in the habeas corpus proceeding showed that Mrs. Quinn, who had been adjudged incompetent by the Superior Court in May 1908, was a private patient of Dr. Wood on her mother's property at Point Loma fully a mile away from the Headquarters of the Society. BY ERROR, MRS. TINGLEY WAS MADE A JOINT RESPONDENT WITH DR. WOOD IN THE CASE, BUT THE EVIDENCE SHOWED CONCLUSIVELY THAT NEITHER SHE NOR ANY OF HER AGENTS HAD ANYTHING WHATEVER TO DO WITH THE CARE OR CONTROL OF MRS. QUINN. PUBLICATIONS TO THE EFFECT THAT KATHERINE TINGLEY WAS IN ANY WAY CONNECTED WITH THE CARE OR CONTROL OF MRS. QUINN HAVE DONE HER A GREAT INJUSTICE.

Statements from other papers, also other news items will appear in next week's Supplement. RECORDER



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